

DEVELOPMENT OF THE CHRISTIAN CHURCH

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DEVELOPMENT OF THE CHRISTIAN CHURCH

Dear Student:

If Jesus were upon earth today, would you not like to become acquainted with Him?

This carefully prepared book, DEVELOPMENT OF THE CHRISTIAN CHURCH, presents Jesus, His home, His nation, His followers, and His message. It tells about Him as a newborn Babe, as a Child, as a BOY, as a Young Man, and as a Man. It tells you how He lived and worked, and it tells you the results of His work. Then it takes up the lives and work of the men and women He left behind to represent Him. It also tells of the rapid decline, after the death of the apostles, of Christianity, introducing you to the causes for that period of religious, social, and political obscurity known as the Dark Ages.

The book has been divided into thirteen units, each marked off with a special sheet containing pictures of the unit and a characterization of the same. The units are not of equal length, but there is a convenient dividing point for the midyear examination. The units are divided into lessons of as nearly comparable length as possible. The lessons are planned as follows:

The title chosen is characteristic of the material to be studied; the memory verses have been boxed so as to be easily seen; after indicating the lesson texts, both from the Bible and the spirit of prophecy or other sources, a bold-faced section gives the lesson in a nutshell. This is followed by the regular question and answer treatment of the lesson; and the summary of questions or statements at the close ends the lesson. Everything possible has been done to streamline the material in order that it may be easily and readily grasped. At the end of the study you should have a very thorough understanding of the teachings of the New Testament.

The "summaries" at the close of each unit are divided into three parts: (1) a characterization of the unit as such and of each lesson in particular. (2) A group of questions, beginning with the first lesson of the unit and progressing to the last; and (3) a series of texts, for your identification. This book is placed in your hands with the sincere prayer that it may be a source of inspiration and help in the acquisition of those Christian graces so necessary to live in this and the next world.

Most sincerely yours,
THE DEPARTMENT OF EDUCATION,
General Conference of Seventh-day Adventists.

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present this valuable material to the young people of the denomination. That it may be of special help in preparing the youth of this great movement for their lifework, and for a home in those “mansions” Jesus has gone to prepare, is the desire of-

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Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love-this is the subject for the soul's contemplation. If is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness. Steps to Christ, 75:1.

The deception of sin had reached its height. All the agencies for depraving the souls of men had been put in operation. Bewildered and deceived, they were moving on in gloomy procession toward eternal ruin, to death in which is no hope of life, toward night to which comes no morning. Such was the prospect upon which the world's Redeemer looked. What a spectacle for Infinite Purity to behold! The Desire of Ages, 36:1

THE TIME OF CHRIST'S MINISTRY

It does not seem possible to fix the chronology of Christ's life throughout. Most Bible students think that Jesus' ministry continued between three and four years. In this book the birth of Jesus is given as 4 BC; His baptism, as in the autumn of AD 27; and the crucifixion, as in the spring of AD 31.

UNIT ONE is dedicated to the presentation of Jesus as a real man and of the conditions under which He was born.

TOPICS FOR INVESTIGATION

1. The geography of Palestine. Bible atlas, Bible encyclopedia.
2. The family of Herod. Bible encyclopedia. See chart in this book in chapter 3.
3. How the Hebrew people had prepared the way for Jesus' coming. The Desire of Ages, 28:3, 4; 32:2; 33:2; some history on the Jews.
4. What the Greeks had contributed to help in carrying the gospel to the world. The Desire of Ages, 32:2; 33:2; some Greek history.
5. How the Roman government had facilitated the spread of the gospel. The Desire of Ages, 32:2;

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some history on Rome, showing the way that empire had roads, means of communication, and other ways of making advance possible.

1. "BEHOLD THE MAN"

<http://www.WhiteEstate.org/books/da/da.asp>

This is My beloved Son, in whom I am well pleased. Matthew 3:17.

Jesus Always Present

A girl, whom God later used to do a wonderful work, wrote:

I seemed to be reflecting like this: If Jesus were upon earth, I would go to Him, throw myself at His feet, and tell Him all my sufferings. He would not turn away from me, He would have mercy upon me, and I would love and serve Him always. Just then the door opened, and a person of beautiful form and countenance entered. He looked upon me pitifully and said: "Do you wish to see Jesus? He is here, and you can see Him if you desire it. Take everything you possess and follow me."

In a moment I stood before Jesus. There was no mistaking that beautiful countenance. That expression of benevolence and majesty could belong to no other. As His gaze rested upon me, I knew at once that I was acquainted with every circumstance of my life and all my inner thoughts and feelings.

I tried to shield myself from His gaze, feeling unable to endure His searching eyes, but He drew near with a smile, and, laying His hand upon my head, said: "Fear not." The sound of His sweet voice thrilled my heart with a happiness it had never before experienced. I was too joyful to utter a word, but, overcome with emotion, sank prostrate at His feet. While I was lying helpless there, scenes of beauty and glory passed before me, and I seemed to have reached the safety and peace of heaven. At length my strength returned, and I arose. The loving eyes of Jesus were still upon me, and His smile filled my soul with gladness. His presence filled me with a holy reverence and an inexpressible love. Testimonies for the Church, Volume 1, 28:14.

Jesus Was a Real Person

There is little said in the Bible about Jesus as a child and young man. Luke 2:41-51 relates the story of His visit to Jerusalem when He was twelve years of age; the rest of His life up to the time when Luke quaintly says, "And Jesus Himself began to be about thirty years of age" (Luke 3:23), seems to be covered by the two short statements: "And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." "And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:40, 52.

We have, however, the following inspired record of that period of His life:

The childhood and youth of Jesus were spent in a little mountain village....

His mind was active and penetrating, with a thoughtfulness and wisdom beyond His years. Yet His character was beautiful in its symmetry. The powers of mind and body developed gradually, in keeping with the laws of childhood....

[He] manifested a peculiar loveliness of disposition. His willing hands were ever ready to serve others. He manifested a patience that nothing could disturb, and a truthfulness that would never sacrifice integrity. In principle firm as a rock, His life revealed the grace of unselfish courtesy

[His mother] watched the unfolding of His powers, and beheld the impress of perfection upon His character

His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel, He was now taught at His mother's knee

Since He gained knowledge as we may do, His intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God's word. And spread out before Him was the great library of God's created works. He who had made all things studied the lessons which His own hand had written in earth and sea and sky. Apart from the unholy ways of the world, he gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man. From His earliest years He was possessed of one purpose; He lived to bless others. For this He found resources in

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nature; new ideas of ways and means flashed into His mind as He studied plant life and animal life.

Heavenly beings were His attendants, and the culture of holy thoughts and communing was His.

The life of Jesus was a life in harmony with God. While He was a child, He thought and spoke as a child; but no trace of sin marred the image of God within Him. Yet He was not exempt from temptation... It was necessary for Him to be constantly on guard in order to preserve His purity. He was subject to all the conflicts which we have to meet, that He, might be an example to us in childhood, youth, and manhood.”

As Jesus worked in childhood and youth, mind and body were developed. He did not use His physical powers recklessly, but in such a way as to keep them in health, that He might do the best work in every line. He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as He was perfect in character

Throughout His life on earth, Jesus was an earnest and constant worker. He expected much; therefore He attempted much

Jesus carried into His labor cheerfulness and tact. Often He expressed the gladness of His heart by singing psalms and heavenly songs. He held communion with heaven in song. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance.

The atmosphere of hope and courage that surrounded Him made Him a blessing in every home. And often in the synagogue on the Sabbath day He was called upon to read the lesson from the prophets, and the hearts of the hearers thrilled as a new light shone out from the familiar words of the sacred text....

During all the years of His stay in Nazareth, He made no exhibition of His miraculous power. He sought no high position and assumed no titles.

Jesus is our example. It is in His home life that He is the pattern for all children and youth. The Savior condescended to poverty, that He might teach how closely we in a humble lot may walk with God. He lived to please, honor, and glorify His Father in the common things of life. His work began in consecrating the lowly trade of the craftsmen who toil for their daily bread. He was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude. The Desire of Ages, 68: 1 to 74:4.

The apostle Peter, speaking to that first congregation of Gentiles, summarizes beautifully the years of the ministry of Jesus in the following words: “God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil. For God was with Him.” Acts 10:38.

Yes, Jesus was a real man, One whom every unprejudiced person loved. Children liked to sit on His knee and hear Him talk; “the common people heard Him gladly” (Mark 12:37); the sick, the discouraged, those in distress, flocked to His side.

Testimony of Those Who Lived at the Time He Did

At twelve years of age, when He had remained in the temple, both the doctors and “all that heard Him were astonished at His understanding and answers.” Luke 2:47.

Simeon, the old saint of God who was just waiting to see God's Anointed before he died, said, “Mine eyes have seen Thy salvation, which Thou has prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.” Luke 2:30-32.

“Behold the Lamb of God, which takes away the sin of the world” (John 1:29), declared John the Baptist, as he pointed Him out to the people.

In His own home town, “all bare Him witness, and wondered at the gracious words which proceeded out of His mouth.” Luke 4:22.

“We have found Him, of whom Moses in the law, and the prophets, did write” (John 1:45), Philip told his friend Nathanael.

“Rabbi, Thou art the Son of God; Thou art the King of Israel” (John 1:49), responded Nathanael, when he had seen Jesus.

The Jews marveled, saying: “How knows this Man letters, having never learned?” John 7:15.

Nicodemus, that “master of Israel” (John 3:10), declared, “Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou does except God be with him.” John 3:2.

“Sir, I perceive that Thou art a prophet.”

“Come, see a man, which told me all things that ever I did: is not this the Christ?” (John 4:19, 29) testified the ill-reputed woman of Samaria.

“Never man spoke like this Man” (John 7:46), said the soldiers who had been sent to take Him, but had returned without Him.

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“Thou art the Christ, the Son of the living God” (Matthew 16:16), declared His disciples, when asked who they thought He was.

Three times during His trial, Pontius Pilate declared, “I find no fault in this Man.” Luke 23:4 See verses 14, 22.

Judas cried in agony, “I have sinned in that I have betrayed the innocent blood.” Matthew 27:4.

“Certainly this was a righteous Man” (Luke 23:47); “Truly this Man was the Son of God” (Mark 15:39), declared the Roman centurion at the cross.

It was left for wicked old Herod, so wicked he could kill “all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under” (Matthew 2:16), fearful he might lose his throne. Wily High Priest Caiaphas; wicked old Annas; and the priests and rulers of Israel, jealous of his power over the people, and fearful lest they lose theirs, to hate Him whom everyone else loved.

His Divine Mission

He was guided, step by step, by the Father’s will. He did not hesitate to act at the appointed time. With the same submission He waited until the time had come-The Desire of Ages, 147:2.

A wise purpose underlay every act of Christ’s life on earth. Everything He did was important in itself and in its teaching-The Desire of Ages, 206:2.

Every word and act had its definite purpose in the work for our redemption; each was calculated to produce its own result. If we were capable of understanding His purposes, all would appear important, complete, and in harmony with His mission-The Desire of Ages, 393:7.

His life was one of constant self-sacrifice. He had no home in this world, except as the kindness of friends provided for Him as a wayfarer. He came to live in our behalf the life of the poorest, and to walk and work among the needy and the suffering. Unrecognized and not honored, He walked in and out among the people for whom He had done so much-The Ministry of Healing, 19:2.

Christ’s favorite theme was the paternal character and abundant love of God. This knowledge of God was Christ’s own gift to men, and this gift He has committed to His people to be communicated by them to the world. Testimonies, Volume 6, 55: 1.

As the character of the Divine One was manifested to him [John], he saw his own deficiency, and was humbled by the knowledge. The strength and patience, the power and tenderness, the Majesty and meekness, that he beheld in the daily life of the Son of God, filled his soul with admiration and love. Day by day his heart was drawn out toward Christ, until he lost sight of self in love for his Master. His resentful, ambitious temper was yielded to the molding power of Christ. The regenerating influence of the Holy Spirit renewed his heart. The power of the love of Christ brought a transformation of character. This is the sure result of union with Jesus. When Christ abides in the heart, the whole nature is transformed. Christ’s Spirit, His love, softens the heart, subdues the soul, and raises the thoughts and desires toward God and heaven. Steps to Christ, 78:1.

Testimony of Great Men of Recent Times

William Ewart Gladstone, statesman of England, declared:

All that I think, all that I hope, all that I write, all that I live for, is based upon the divinity of Jesus Christ, the central joy of my poor, wayward life. J. Gilchrist Lawson, Greatest Thoughts About Jesus Christ, 131.

Benjamin Disraeli, Jewish prime minister of Great Britain, declared:

The pupil of Moses may ask himself whether all the princes of the house of David have done so much for Jews as that Prince who was crucified. Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has not He made their history the most famous history in the world? Benjamin Disraeli, Lord George Bentinck, a Political Biography, 506, 507.

Garibaldi, national hero of Italy, said:

I love and venerate the religion of Christ, because Christ came into the world to deliver humanity from slavery, for which God had not created it. Lawson, Greatest Thoughts About Jesus Christ, 131.

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Thomas Jefferson wrote:

A more beautiful and precious morsel of ethics I have never seen: it is a document in proof that I am a real Christian; that is to say, a disciple of the doctrines of Jesus. [Found written in his Bible.] Lawson, Greatest Thoughts About Jesus Christ, 132.

Daniel Webster, in a letter to T. Worcester, stated:

I believe Jesus Christ to be the Son of God. The miracles which He wrought establish, in my mind, His personal authority, and render it proper for me to believe whatever He asserts. Lawson Greatest Thoughts About Jesus Christ 132.

James A. Garfield, twentieth President of the United States, asserted:

There is no possible means by which any man or any number of men could have created in fiction a character like this. It is the very highest type of manhood, and the high ideal which any man feels he has the right to imitate, even when he knows he cannot reach it. Lawson, Greatest Thoughts About Jesus Christ, 136.

A personal letter from President William McKinley stated:

My belief embraces the divinity of Christ and a recognition of Christianity as the mightiest factor in the world's civilization. Christian Herald, June 14, 1899.

Arthur James Balfour said:

Christ is a rare jewel, but men know not His value; a sun which ever shines but men perceive not His brightness nor walk in His light. He is a garden full of sweets, a hive full of honey, a sun without a spot, a star ever bright, a fountain ever full, a brook which ever flows, a rose which ever blooms, a foundation which never yields, a guide who never errs, a friend who never forsakes.

No mind can fully grasp His glory: His beauty, His worth, His importance. No tongue can fully declare. He is the source of all good, the fountain of all excellency, the mirror of perfection, the light of heaven, the wonder of earth, time's masterpiece and eternity's glory; the sun of bliss, the way of life, and life's fair way. Lawson, Greatest Thoughts About Jesus Christ, 138.

Winston Churchill, World War II prime minister of Great Britain, stated:

It will be strange indeed if we do not arrive at the conclusion that the world has still in Jesus Christ something to grow into instead of out of, and that when we shall have reached the new boundaries He has set, it will be time enough to think of a new prophet and a new religion. Lawson, Greatest Thoughts About Jesus Christ, 139.

The late H. L. Hastings said:

He has never lacked friends during all these centuries. Friends of every nation, of every clime, of every color. Friends of every condition-in palaces and huts, in cottages and caves of the earth. Friends delving in mines; friends drying their nets in the fishing boats; friends tilling the soil; friends riding in high places; friends everywhere. Hundreds, thousands, millions, tens of millions. George B. Thompson, What Think You of Christ? 39.

William Jennings Bryan said:

Reared in the home of a carpenter, never having access to the wisdom of the past, never coming in contact with the sages of other lands, and yet, when only thirty years of age He gave to the world a code of morality the like of which the world has never seen. He preached for a few months and gathered around Him a few disciples. Then He was crucified; His disciples scattered and most of them put to death. And yet from this beginning His religion has spread until hundreds of millions have taken His name with reverence upon their lips, and millions have been ready to die rather than surrender the faith He put in their hearts. How do you explain this fact in history? It is easier to believe Him divine than to explain in any other way what He said and did and was. Christ has earned the title of "Prince of Peace." Lawson, Greatest Thoughts About Jesus Christ, 138.

Testimony of Nonbelievers

Do you know that the unbelievers of this world have tried to out do each other in applauding the

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character of Jesus Christ?

Pilate called Him "The Man without fault."

Diderot	"The Unsurpassed."
Napoleon	"The Emperor of Love."
David Strauss	"The highest model of religion."
John Stuart Mill	"The Guide of humanity."
Lecky	"The highest pattern of virtue."
Pecant	"The Holy One before God."
Martineau	"The divine flower of humanity."
Renan	"The greatest among the sons of men."
Theodore Parker	"The Youth with God in His heart."
Francis Cobb	"The regenerator of humanity."
Robert Owen	"The irreproachable."

But none or all of these will do. Doesn't the Bible make it plain enough and doesn't your own conviction corroborate it, that no man however great or wise or good can save his own soul much less the soul of any other man? (W. E. Biederwolf, Evangelist) Lawson, Greatest Thoughts About Jesus Christ, 147.

Divinity as Seen in Jesus' Last Hours

In the tragic hour of death the real character is often revealed; listen, then, to His seven expressions as He hangs on the cruel cross, suffering as we deserve to suffer that we might be treated as He deserved to be treated:

As the cruel nails tore His flesh, He prayed: "Father, forgive them; for they know not what they do." Luke 23:34.

To the thief by His side, suffering the same agony, who pleaded, "Lord, remember me when Thou comes into Thy kingdom," He said, verily I say unto thee today, shall thou be with Me in Paradise. See Luke 23:42, 43.

To His poor, suffering mother He said, thus providing her a home and support, "Woman, behold thy son!" (John 19:26), and to John in designation of a favor and duty, "Behold thy mother!" (John 19:27).

As the angry lightning indicated the impending judgments of the King of all the earth, "Jesus cried with a loud voice My God, My God, why has Thou forsaken Me?" (Mark 15:34), so much did He feel the absence of God's upholding power upon which He had leaned so heavily!

As He revived to a sense of physical suffering, He said, "I thirst." John 19:28. But He refused to drink of the pain-deadening potion they offered Him; He would keep His power of mind and spirit that He might better resist the overwhelming power of the enemy.

When the loud cry, "It is finished" [John 19:30], 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. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand. The most holy place of the earthly sanctuary is no longer sacred. The Desire of Ages, 756:5.

As He exclaimed, "Father, into Thy hands I commend My spirit" (Luke 23:46), "a light encircled the cross, and the face of the Savior shone with a glory like the sun. He then bowed His head upon His breast, and died." The Desire of Ages, 756:2.

Thus died the Man, "the King," not "of the Jews" only, but of all the universe. No one but the King of glory could give up His life like this!

This is the glorious message of the Bible. Christ only, Christ crucified, Christ risen, Christ ascended, Christ interceding, Christ coming again, Christ the only Savior from sin, Christ our righteousness, Christ our obedience, Christ our coming King, let us cease "not to teach and preach Jesus Christ" (Acts 5:42), "the chief among ten thousand" (Song of Solomon 5:10), and the One "altogether lovely" (Song of Solomon 5:16). C. B. Haynes, God's Book, 195.

No wonder, as the Father spoke from heaven in that representation of Christ's Second Coming, the transfiguration, He said:

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This is My beloved Son, in whom I am well pleased; hear you Him. Matthew 17:5.

Were we to call the roll of the workers of this world and confront them with the question, "What do you think of Christ?" their answers would doubtless be much as follows:

To the artist He is the One altogether lovely.
To the architect He is the Chief Cornerstone.
To the astronomer He is the Sun of Righteousness.
To the baker He is the Living Bread.
To the banker He is the Hidden Treasure.
To the biologist He is the Life.
To the builder He is the Sure Foundation.
To the carpenter He is the Door.
To the doctor He is the Great Physician.
To the educator He is the Great Teacher.
To the engineer He is the New and Living Way.
To the farmer He is the Sower and the Lord of the Harvest.
To the florist He is the Rose of Sharon and the Lily of the Valley.
To the geologist He is the Rock of Ages.
To the horticulturist He is the True vine.
To the judge He is the Righteous Judge, the Judge of all men.
To the juror He is the Faithful and True Witness.
To the jeweler He is the Pearl of Great Price.
To the lawyer He is the Counselor, the Lawgiver, the Advocate.
To the newspaperman He is the Good Tidings of Great Joy.
To the philosopher He is the Wisdom of God.
To the preacher He is the Word of God.
To the sculptor He is the Living Stone.
To the servant He is the Good Master.
To the statesman He is the Desire of all Nations.
To the student He is the Incarnate Truth.
To the theologian He is the Author and Finisher of Our Faith.
To the toiler He is the Giver of Rest.
To the sinner He is the Lamb of God that taketh away the sins of the world.
To the Christian He is the Son of the
Living God, the Savior, the Redeemer, and Lord. Review and Herald, May 5, 1932.

2. IMMANUEL – "GOD WITH US"

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In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth. John 1:1-3, 14.

John 1:1-18 and The Desire of Ages, 19-26

Turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give all things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. The Desire of Ages, 21:2.

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1. Why was Jesus called “Emmanuel”? Matthew 1:23; cf. Isaiah 7:14.

His name shall be called Emmanuel, God with us. Matthew 1:23, margin. [cf. means “Compare with.”]

“The light of the knowledge of the glory of God” is seen “in the face of Jesus Christ.” [2 Corinthians 4:6.] From the days of eternity the Lord Jesus Christ was one with the Father; He was “the image of God” [2 Corinthians 4:4], the image of His greatness and majesty, “the outshining of His glory” [Hebrews 1:3, New Testament in Basic English]. It was to manifest this glory that He came to our world. To this sin darkened earth He came to reveal the light of God’s love, to be “God with us.” Therefore it was prophesied of Him, “His name shall be called Emmanuel.” The Desire of Ages, 19:1.

2. To whom besides man was Jesus to reveal God? The Desire of Ages, 19:2a.

3. What is the meaning of the name that is applied to Jesus in John 1:1? John 14:9.

He was the Word of God, God’s thought made audible. In His prayer for His disciples He says, “I have declared unto them Thy name,” – “merciful and gracious, long-suffering, and abundant in goodness and truth,” “that the love wherewith Thou has loved Me may be in them, and I in them.” [John 17:26; Exodus 34:6.] But not alone for His earth born children was this revelation given. Our little world is the lesson book of the universe. God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look” [1 Peter 1:12], and it will be their study throughout endless ages. Both the redeemed and the sinless beings will find in the cross of Christ their science and their song. The Desire of Ages, 19:2.

4. How is the fact that Jesus lived before He was born in Bethlehem taught in other scriptures? John 17:5; Colossians 1:16, 17; Hebrews 1:2.

5. As a part of the great plan to save lost mankind, what did the Word become? John 1:14.

6. What does this mean? Matthew 1:23; Galatians 4:4; Philippians 2:7.

Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, “Lo, I come.” “Sacrifice and offering Thou would not, but a body has Thou prepared Me. Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God.” Hebrews 10: 5-7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, “A body has Thou prepared Me!” Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity, the invisible glory in the visible human form. The Desire of Ages, 23:1.

7. Define the word Incarnation. See dictionary.

8. When did man first learn of the plan of salvation? Genesis 3:15.

This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken. Adam and Eve stood as criminals before the righteous Judge, awaiting the sentence which transgression had incurred. But before they heard of the life of toil and sorrow which must be their portion, or of the decree that they must return to dust, they listened to words that could not fail to give them hope. Though they must suffer from the power of their mighty foe, they could look forward to final victory. Patriarchs and Prophets, 65:4.

9. To how many is Jesus a light? John 1: 9; Psalm 19:1-3.

The light of Christ, illuminating our understanding, and shining upon the face of nature, enables us still to read the lesson of God’s love in His created works.

The things of nature upon which we look today give us but a faint conception of Eden’s beauty and glory. Yet much that is beautiful remains. Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth and filled it with life and gladness. Even in their blighted state all things

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reveal the handiwork of the great Master Artist. Though sin has marred the form and beauty of the things of nature, though on them may be seen traces of the work of the prince of the power of the air, yet they still speak of God. In the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but from the beauty of natural things, and from their wonderful adaptation to our needs and our happiness, we may learn that God still loves us, that His mercy is yet manifested to the world. Testimonies for the Church, Volume 8, 256:2, 3.

Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men, and yet He was the blameless Son of God. He was a stranger and sojourner on the earth. Testimonies, Volume 8, 286:3.

What do these words mean?

Adversary
Immanuel
Jesus
Conception
Incarnation
Mystery

What do you think?

1. What does “Emmanuel” mean?
2. How could Jesus be the Word of John 1: 1? Revelation 19:13; Patriarchs and Prophets, 34:1; Testimonies to Ministers, 365: 1.
3. Where is the first promise of a Redeemer recorded in the Bible?
4. How do you know that Jesus existed before He was born in Bethlehem?
5. Through whom did God create all things we know in this world?

3. THE CHOSEN PEOPLE AND THEIR LAND

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If you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure unto Me above all people. Exodus 19:5.

God had chosen Israel. He had called them to preserve among men the knowledge of His law, and of the symbols and prophecies that pointed to the Savior. He desired them to be as wells of salvation to the world. What Abraham was in the land of his sojourn, what Joseph was in Egypt, and Daniel in the courts of Babylon, the Hebrew people were to be among the nations. They were to reveal God to men. The Desire of Ages, 27:2.

The Chosen People

1. Why did the Israelites fail to reveal God to the nations? The Desire of Ages, 28:1.
2. Why were the children of Israel carried into captivity and humiliated so many times? The Desire of Ages, 28:2, 3.
3. Of what prophecy was this a fulfillment? Deuteronomy 28:15, 25, 36, 37.
4. Having been cured of image worship, what mistake did the people continue to make? The

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Desire of Ages, 28:5 to 29: 1.

5. As the Jews lost sight of the meaning of the rites and ceremonies of the ritual service, how did they come to consider the sacrifices and ordinances? The Desire of Ages, 29:2.

6. As the Jews lost the spiritual life from their ceremonies, what did the priests and rabbis put in its place? The Desire of Ages, 29:2b.

7. What was the condition of the people when Christ was born?

At the time of the birth of Christ the nation was chafing under the rule of her foreign masters, and racked with internal strife. The Jews had been permitted to maintain the form of a separate government; but nothing could disguise the fact that they were under the Roman yoke, or reconcile them to the restriction of their power. The people were subjected to their merciless demands, and were also heavily taxed by the Romans. This state of affairs caused widespread discontent. Popular outbreaks were frequent. Greed and violence, distrust and spiritual apathy, were eating out the very heart of the nation. The Desire of Ages, 30:1.

Except for 126 years of independence under the priest family known as the Maccabees, foreign masters had ruled the Jews for more than 500 years. After the fall of Babylon, the Persians continued to rule them for more than 200 years, even though decrees were made for their return to Judea and to rebuild Jerusalem. Then followed, in turn, more than 150 years of domination by the Greeks, the Egyptians, and the Syrians. But in the time of the Maccabees a league was made with the Romans. Rome continually tightened her hold on the Jews. This, with the growing power of the Idumean family of Herod in Jewish politics, made the lot of Israel hard at the time Christ was born.

8. What did the people want their Messiah to be?

Hatred of the Romans, and national and spiritual pride, led the Jews still to adhere rigorously to their forms of worship. The priests tried to maintain a reputation for sanctity by scrupulous attention to the ceremonies of religion.

The people, in their darkness and oppression, and the rulers, thirsting for power, longed for the coming of One who would vanquish their enemies and restore the kingdom to Israel. They had studied the prophecies, but without spiritual insight. Thus they overlooked those scriptures that point to the humiliation of Christ's first advent, and misapplied those that speak of the glory of His Second Coming. Pride obscured their vision. They interpreted prophecy in accordance with their selfish desires. The Desire of Ages, 30:2.

Their Land

God placed His people in the "Fertile crescent" between the great nations of antiquity. By water and desert they were separated from these nations; and yet they were on the highway that all traveled.

With the passing of the centuries, civilization moved west to Greece and then on to Rome. But the Mediterranean Sea was still, in Christ's time, the highway of the Roman Empire. Although Palestine was a Roman outpost, the gospel could go from its shores to the then-known world on regular lanes of travel.

Palestine, as Jesus knew it, was a composite of many diverse peoples. Jewish centers were mostly in Judea and Galilee. Roman rule held all these people together, but the Jews lived to themselves with as little contact with their Gentile neighbors as possible. (Based on The Westminster Historical Atlas to the Bible.)

The country was only about 150 miles long, north and south; and 60 to 70 miles east and west. On a straight line, it was only 70 miles from Nazareth to Jerusalem.

You will see on the map of Palestine the divisions of the land in the time of Christ; also the river Jordan, the important lakes, and the principal towns and mountains. Study also the contour of the country on a relief map. Note the central plateau, the deep depression of the Jordan Valley and the Dead Sea, which sinks one thousand three hundred feet below sea level. Cross sections of elevations, east and west, north and south, which may be found in some Bible atlases, will help you to understand the nature of the country over which Jesus and His disciples traveled.

The central plateau is highest a little west of Jerusalem. On the east side of the city is the steep descent to the Jordan Valley. A few miles beyond the cliffs east of the Jordan lies the desert, stretching away for hundreds of miles to the east.

Galilee, where Jesus spent a large portion of His ministry, is less rugged than Samaria and Judea.

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It is smaller in size, but had a larger population. In the southern part is the fertile and historic Valley of Esdraelon, through which flows the Kishon. From the central part of this valley, on the north, rise the hills of Lower Galilee, among them the hill of Nazareth. Farther north we come to the mountain foothills of Upper Galilee, back of which stands the mountain range of Lebanon and Syria, including snow-capped, majestic Hermon. In eastern Galilee lies the beautiful Lake of Galilee, shaped like a harp, with steep cliffs on the east and the lovely plain of Gennesaret on the north and west, where were situated Capernaum, Bethsaida, and other flourishing towns.

There are many streams, though most of them are filled only in the rainy season. The Jordan, fed by the snows of Mount Hermon, is the principal river. First, it forms a marshy little lake, "the Waters of Merom," then the Lake of Galilee, the surface of which is six hundred feet below sea level. Then it widens rapidly down through the valley to the Dead Sea, which has no outlet. In a rich, populous country like this, there were roads in all directions. These roads, which had been traversed by the armies of the great empires of Assyria, Persia, and Babylon in the past, now traveled by Roman soldiers to and from their garrisons in Samaria, Jericho, and Jerusalem.

Jerusalem, the ancient capital of Judah and the center of Jewish worship, was a strongly walled city, and was visited by thousands of pilgrims every year. Capernaum had a custom house, and was a busy center of commerce. Jericho was an important gateway. And there were many other important towns.

It was not in some remote, unfrequented province that Jesus was born and reared, but in one of the most famous, prosperous, and most populous regions of the world, rich in natural products, and filled with crowded cities. Here He spent His boyhood, and among its multitudes He went about doing good, healing the sick, and proclaiming the good tidings of God's love. New Testament History, 7-9.

Because of the great differences in elevation of its various parts, Palestine has the climate and products of both warm and cold countries. The products of almost the whole earth are represented there. The chief products in ancient times were wine, oil, wheat, barley, balm, rye, grapes, pomegranates, figs, dates, oak, cedar, fir, pine, myrtle and olive woods, cattle, sheep, and goats. The Bible contains many allusions to the animals and the vegetation of Palestine; and because they are so varied, one who reads the Bible, no matter in what part of the world he may live, finds something mentioned with which he is familiar.

This is one of the things that make the Bible a universal book-a book for all the people of all the world. Old Testament History, 189:16, 17.

Can you tell-

1. What the "fertile crescent" was?
2. How a desert can be a protection?
3. Why it is said "civilization moved west"?
4. Why the Jews kept to themselves?
5. Why Palestine had so many kinds of products?
6. Why the Jordan Valley was tropical?

4. RIGHT ON TIME

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Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease. Daniel 9:25, 27.

Daniel 9:24-27; Galatians 4:4, 5; and The Desire of Ages, 31-38

DEVELOPMENT OF THE CHRISTIAN CHURCH

Like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. In heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem. *The Desire of Ages*, 32:1.

1. When did God send His Son to this earth? Galatians 4:4.

Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer. The nations were united under one government. One language was widely spoken, and was everywhere recognized as the language of literature. From all lands the Jews of the dispersion gathered to Jerusalem to the annual feasts. As these returned to the places of their sojourn, they could spread throughout the world the tidings of the Messiah's coming.

At this time the systems of paganism were losing their hold upon the people. Men were weary of pageant and fable. They longed for a religion that could satisfy the heart. While the light of truth seemed to have departed from among men, there were souls who were looking for light, and who were filled with perplexity and sorrow. They were thirsting for a knowledge of the living God, for some assurance of a life beyond the grave. *The Desire of Ages*, 32:2, 3.

2. Who, besides the Jews, were expecting the Messiah's coming? *The Desire of Ages*, 33:2.

3. What hindered the endeavors of wise men to study into the mystery of the Hebrew economy (religion)?

Philosophers endeavored to study into the mystery of the Hebrew economy. But the bigotry of the Jews hindered the spread of the light. Intent on maintaining the separation between themselves and other nations, they were unwilling to impart the knowledge they still possessed concerning the symbolic service. The true Interpreter must come. The One whom all these types prefigured must explain their significance. *The Desire of Ages*, 33:2.

4. In past ages, how had God spoken to the world? *The Desire of Ages*, 34:1.

5. Why was it necessary for Jesus to come in person to speak to man?

Christ must come to utter words should be clearly and definitely understood. He, the Author of truth, must separate truth from the chaff of man's utterance, which had made it of no effect. The principles of God's government and the plan of redemption must be clearly defined. The lessons of the Old Testament must be fully set before men. *The Desire of Ages*, 34:1.

6. What assurance about the Messiah had been given through Moses? Deuteronomy 18:15.

7. For what work would a certain One be anointed? Isaiah 61:1, 2.

8. What were the words of Jacob that filled some with hope? Genesis 49:10.

The waning power of Israel testified that the Messiah's coming was at hand. -*The Desire of Ages*, 34:1

9. Before the coming of the Redeemer what had been stamped upon the countenances of men?

The Son of God, looking upon the world, beheld suffering and misery. With pity He saw how men had become victims of satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost. The bodies of human beings, made for the dwelling place of God, had become the habitation of demons. The senses, the nerves, the passions, the organs of men, were worked by supernatural agencies in the indulgence of the vilest lust. The very stamp of demons was impressed upon the countenances of men. Human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a spectacle for Infinite Purity to behold! *The Desire of Ages*, 36:3.

10. At this time of crisis with what did the Son of God come?

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Instead of destroying the world ‘ God sent His Son to save it. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace. Through every age, through every hour, the love of God had been exercised toward the fallen race. Notwithstanding the perversity of men, the signals of mercy had been continually exhibited. And when the fullness of the time had come’ the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled. The Desire of Ages, 37:2.

11. In what words was the time of the first advent of Jesus spoken of in prophecy? Daniel 9:24-27.

The definite time of the appearance of the Messiah was pointed out by the great prophetic period in the prophecy of Daniel. The seventy weeks began in 457 BC and would be a literal period of 490 years because of the year-day principle in prophecy brought out in Ezekiel 4:6 and Numbers 14:34. Sixty-nine weeks were to reach to the Messiah. Christ was anointed in AD 27, at His baptism. Matthew 3:13-17; Acts 10: 38. In the midst of the last week, AD 31, He was crucified or “cut off.” This marked the time when the sacrifice and oblation was to cease. The remaining three and one-half years reached to AD 34, or to the stoning of Stephen, and the great persecution. Acts 7:59; 8:1. This marked the end of the seventy weeks allotted to the Jewish people. After this began a large movement to give the gospel to the Gentiles.

Do you know what these words mean?

Bigotry
Embassy
Oblation
Corruption
Hebrew economy
Supernatural
Defiance

What do you think?

1. Tell what each of the following dates represents:

457 BC.
AD 27
AD 31
AD 34

2. Why is this lesson called “Right on Time”?

3. Be able to draw the diagram of the seventy weeks of Daniel 9:24-27.

4. Where do we find Scriptural proof for the following? “When the fullness of the time was come.” A day for a year in prophecy. Jesus was represented by the lambs which were slain. The beginning of the prophecy of seventy weeks.

5. In this lesson we find that Jesus was right on time. Are you?

You will be interested in comments of Uriah Smith on Daniel 9:24-27 found in The Prophecies of Daniel and the Revelation, 201-223. If this edition is not available, see Daniel and the Revelation, 1912 edition, 220-237.

At a very early age, Jesus had begun to act for Himself in the formation of His character, and not even respect and love for His parents could turn Him from obedience to God’s word. “It is written” was His reason for every act that varied from the family customs. But the influence of the rabbis made His life a bitter one. Even in His youth He had to learn the hard lesson of silence and patient endurance. The Desire of Ages, 86: 1.

DEVELOPMENT OF THE CHRISTIAN CHURCH

UNIT TWO covers from the birth of Jesus until the appearance of John the Baptist: 4 BC to AD 27.

TOPICS FOR INVESTIGATION

1. History and geography of Palestine.

As the history of Palestine is studied, it should be kept in mind that the fortunes of that country from the captivity of the Jews until the final destruction of Jerusalem are briefly outlined as follows:

- a. Babylonian rule, 52 years (588-536 BC).
- b. Persian rule, 206 years (536-330 BC).
- c. Greek rule, 9 years (330-321 BC).
- d. Egyptian rule, 123 years (321-198 BC).
- e. Syrian rule, 32 years (198-166 BC).
- f. Maccabean independence, 126 years (166-40 BC).
- g. Roman rule, 110 years (40 BC - AD 70). *New Testament History*, 9.

2. The angel Gabriel. Daniel 8:16; 9-21; *The Desire of Ages*, 99:1; 234:2; 693:3; *Prophets and Kings*, 556:3, 4; 571:2.

3. Mary, the mother of Jesus. Bible encyclopedia. See also under this title in the Index to the Writings of Ellen G. White.

4. Myrrh and frankincense. Bible dictionary.

5. The education of Jesus. *The Ministry of Healing*, 400: 1-3; *Education*, 77:2; *Fundamentals of Christian Education*, 439:1 to 440:1; 442:1 to 443:2.

5. UNTO YOU A SAVIOR

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And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. Luke 2:10, 11.

Matthew 1:1-25; Luke 2:1-20; 3:23-35; *The Desire of Ages*, 43-49

The story of Bethlehem is an exhaustless theme. *The Desire of Ages*, 48:5.

Preparations for Jesus' Birth

Read carefully Matthew 1:18-25.

1. What does the name "Jesus" mean? Matthew 1:21.

2. In the following paragraph find three reasons why Jesus came in human form.

His glory was veiled, that the majesty of His outward form might not become an object of attraction. He shunned all outward display. Riches, worldly honour, and human greatness can never save a soul from death; Jesus purposed that no attraction of an earthly nature should call men to His side. Only the beauty of heavenly truth must draw those who would follow Him. The character of the Messiah has long been foretold in prophecy, and He desired men to accept Him upon the testimony of the word of God. *The Desire of Ages*, 43: 1.

3. In preparing for the birth of Christ, what part did the angels have?

DEVELOPMENT OF THE CHRISTIAN CHURCH

To the land where the glory of God had been revealed and the light of prophecy had shone, the angels came. They came unseen to Jerusalem, to the appointed expositors of the Sacred Oracles, and the ministers of God's house. Already to Zacharias the priest, as he ministered before the altar, the nearness of Christ's coming had been announced. Already the forerunner was born, his mission attested by miracle and prophecy. The tidings of his birth and the wonderful significance of his mission had been spread abroad. Yet Jerusalem was not prepared to welcome her Redeemer. Angels attend Joseph and Mary as they journey from their home in Nazareth to the city of David. The Desire of Ages, 43:2 to 44:2.

Jesus' Birth

Luke 2:1-20.

4. In what way did the emperor of Rome become an agent of God?
As in old time Cyrus was called to the throne of the world's empire that he might set free the captives of the Lord, so Caesar Augustus is made the agent for the fulfillment of God's purpose in bringing the mother of Jesus to Bethlehem. She is of the lineage of David, and the Son of David must be born in David's city. The Desire of Ages, 44:2.

5. What prophecy was thus fulfilled? Micah 5:2.

6. In what rude place in Bethlehem was the Redeemer of the world born? Luke 2:1
But in the city of their royal line, Joseph and Mary are unrecognized and not honored. Weary and homeless, they traverse the entire length of the narrow street, from the gate of the city to the eastern extremity of the town, vainly seeking a resting place for the night. There is no room for them at the crowded inn. In a rude building where the beasts are sheltered, they at last find refuge, and here the Redeemer of the world is born. The Desire of Ages, 44:2.

7. What group of people were the only ones at Bethlehem ready for the great news?
In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Savior, and prayed for the coming of the King to David's throne. The Desire of Ages, 47:3.

8. What special thing did the angels do on the night Jesus was born?
Above the hills of Bethlehem are gathered an innumerable throng of angels. They wait the signal to declare the glad news to the world. The Desire of Ages, 47: 1.

The heavenly messenger had quieted their fears. He had told them how to find Jesus. With tender regard for their human weakness, he had given them time to become accustomed to the divine radiance. Then the joy and glory could no longer be hidden. The whole plain was lighted up with the bright shining of the hosts of God. Earth was hushed, and heaven stooped to listen to the song,

Glory to God in the highest,
And on earth peace, good will toward men.
The Desire of Ages, 47:5.

As the angels disappeared, the light faded away, and the shadows of night once more fell on the hills of Bethlehem. But the brightest picture ever beheld by human eyes remained in the memory of the shepherds. The Desire of Ages, 48:2.

9. Where did the shepherds go and what did they do after their visit to the "rude building"? Luke 2:17, 18.

The Genealogies of Christ

Matthew 1:1-17; Luke 3:23-35.

10. Why did God give us these two apparently contradictory genealogies of Christ?

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In Matthew, Jacob is given as the father of Joseph; but in Luke, Heli is said to be his father. But in the Scriptures, a son-in-law is sometimes called a son. (1 Samuel 24:16.) Moreover, among the Jews it seems to have been customary to reckon descent entirely in the line of males. "Although the descent could not be reckoned by females, yet the name of a man who had only a daughter was not lost in Israel, as the husband assumed the wife's genealogy, and took his place in the role as the son of her father." (Kitto, Life of Our Lord, 78.)

The Talmud refers to Mary as the daughter of Heli. Nearly all commentators agree that Luke gives the regal line of Christ through Mary, who was descended from Nathan, the son of David, while Matthew gives the regal line through Joseph, who was descended from, Solomon, the son of David and heir to the throne.

These genealogies, from family registers, are of great importance, Matthew showing that Jesus was indeed the Son of David and Seed of Abraham, as foretold, and Luke tracing the ancestry through David and Abraham to Adam and Eve, to whom it was promised that "the Seed of the woman" [Genesis 3:15] should bruise the serpent's head, and bring an end to sin. New Testament History, 19, 20.

11. We should always remember:

Heaven and earth are no wider apart today than when shepherds listened to the angels' song. Humanity is still as much the object of heaven's solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and the fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command. The Desire of Ages, 48:4.

12. And we should never forget:

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss. The Desire of Ages, 49.1.

What do these words mean?

Ancestry
Forerunner
Genealogy
Innumerable

What do you think?

1. How many reasons can you think of why the angels should have been interested in the birth of Jesus?
2. Why is Bethlehem called "the city of David"?
3. What lesson do you get from the attitude of the shepherds both before and after the angels' announcement of the birth of Jesus?

While the shepherds were watching their flocks on the hills of Bethlehem, angels from heaven visited them. So today while the humble worker for God is following his employment, angels of God stand by his side, listening to his words, noting the manner in which his work is done, to see if larger responsibilities may be entrusted to his hands. The Ministry of Healing, 477:4.

6. "WE HAVE SEEN HIS STAR"

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Matthew 2:1-23; Luke 2:21-38; and The Desire of Ages, 50-67

As the Wise Men of old testified that they had seen His star, so, today, we may behold Him, the Morning Star, the Sun of Righteousness, and let Him shine in our hearts.

The Circumcision and Dedication

Luke 2:21-38; The Desire of Ages, 50-58.

1. What took place on the eighth day after the birth of Jesus? Luke 2:21.
2. When was Jesus taken to the temple for dedication? The Desire of Ages, 50:1.
3. Describe what took place in the temple when Jesus was brought in. Luke 2:22-38.
4. What did Simeon say Jesus was to be to the Gentiles? Luke 2:32.
5. As Mary pondered the words of Simeon, what prophecies were called to her mind? Isaiah 9:2-6; 11:1-5.
6. To whom did Anna speak concerning Jesus? Luke 2:38.

The Magi

Matthew 2:1-12; The Desire of Ages, 59-64.

7. For what reason had the Wise Men come to see Jesus?
8. Name the gifts they brought to Him.
9. How had they obtained the knowledge of His appearing?
The light of God is ever shining amid the darkness of paganism. As these Magi studied the starry heavens, and sought to fathom the mystery hidden in their bright paths, they beheld the glory of the Creator. Seeking clearer knowledge, they turned to the Hebrew Scriptures. In their own land were treasured prophetic writings that predicted the coming of a divine teacher. Balaam belonged to the magicians, though at one time a prophet of God; by the Holy Spirit he had foretold the prosperity of Israel and the appearing of the Messiah; and his prophecies had been handed down by tradition from century to century. But in the Old Testament the Savior's advent was more clearly revealed. The Magi learned with joy that His coming was near, and that the whole world was to be filled with a knowledge of the glory of the Lord.
The Wise Men had seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem. As the light faded, a luminous star appeared, and lingered in the sky. It was not a fixed star nor a planet, and the phenomenon excited the keenest interest. That star was a distant company of shining angels, but of this the Wise Men were ignorant. Yet they were impressed that the star was of special import to them. They consulted priests and philosophers, and searched the scrolls of the ancient records. The prophecy of Balaam had declared, "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel." Numbers 24:17. Could this strange star have been sent as a harbinger of the Promised One? The Magi had welcomed the light of heaven-sent truth; now it was shed upon them in brighter rays. Through dreams they were instructed to go in search of the newborn Prince. The Desire of Ages, 59: 3 to 60: 1.
10. How were the plans of Herod defeated? Matthew 2:3-12.

The Flight to Egypt

Matthew 2:13-23; The Desire of Ages, 64-67.

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11. What prophecies were fulfilled through Herod's effort to destroy Jesus? Matthew 2:17, 18; cf. Jeremiah 31:15; Hosea 11:1.

The Magi had been among the first to welcome the Redeemer. Their gift was the first that was laid at His feet. And through that gift, what privilege of ministry was theirs! The offering from the heart that loves, God delights to honor, giving it highest efficiency in service for Him. If we have given our hearts to Jesus, we also shall bring our gifts to Him. Our gold and silver, our most precious earthly possessions, our highest mental and spiritual endowments, will be freely devoted to Him who loved us, and gave Himself for us. The Desire of Ages, 65:1, 2.

12. When did Joseph and Mary return with Jesus? Matthew 2:19, 21.

13. What prophecy was fulfilled in the selection of a home? Matthew 2:22, 23; The Desire of Ages, 66:1

14. Consult a Bible atlas in the library and determine the approximate distance of Egypt from Bethlehem. About how much time would be required to make this journey in the days of Jesus, traveling as they did, on foot or on a donkey? How long would it take to make the same journey by automobile or by airplane?

Test your memory:

1. Although the Bible does not mention how many Wise Men there were, why do we think there were three?
2. What does the Bible say in regard to the type of building Jesus was in at the time of the visit of the Wise Men?
3. In reality, what was the "star" that guided the Wise Men to the place of Jesus' birth?
4. What Bible text proves that it was a part of God's plan for Jesus' parents to take Him to Egypt?

7. GROWING INTO MANHOOD

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www.WhiteEstate.org/books/da/da9.html

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

Luke 2:39-52 and The Desire of Ages, 68-72

Jesus is our example. There are many who dwell with interest upon the period of His public ministry, while they pass unnoticed the teaching of His early years. But it is in His home life that He is the pattern for all children and youth. He was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude. The Desire of Ages, 74:4.

Childhood

And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him. Luke 2:40.

1. His purpose in life.

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From His earliest years He was possessed of one purpose; He lived to bless others-The Desire of Ages, 70:2.

2. His education. The Desire of Ages, 70:1-3.

a. Who was His first human teacher?

b. What did He study?

c. What does this question mean: "How knows this Man letters, having never learned?" John 7:15.

d. What did He try to understand?

e. What language did Jesus speak?

The language which Jesus commonly spoke was Aramaic, but it is evident that He also knew Hebrew, probably Greek, and possibly Latin. New Testament History, 23.

3. He was tempted.

He was not exempt from temptation. The inhabitants of Nazareth were proverbial for their wickedness. The low estimate in which they were generally held is shown by Nathanael's question, "Can there any good thing come out of Nazareth?" John 1:46. Jesus was placed where His character would be tested. It was necessary for Him to be constantly on guard in order to preserve His purity. He was subject to all the conflicts which we have to meet, that He might be an example to us in childhood, youth, and manhood. No child of humanity will ever be called to live a holy life amid so fierce a conflict with temptation as was our Savior. The Desire of Ages, 71:1, 2.

4. He worked hard.

He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer He walked the streets of the little town, going to and returning from His humble work. He was perfect as a workman, as He was perfect in character-The Desire of Ages, 72:3,4.

a. Why was the experience of poverty and privation a safeguard for Him? The Desire of Ages, 72:1.

b. Why are many followers of Jesus weak and inefficient? The Desire of Ages, 73: 1.

5. He was happy and sympathetic.

a. How was His cheerfulness expressed? The Desire of Ages, 73:1

b. What influence did it have on others?

c. What groups especially "Were happier for His presence"? The Desire of Ages, 74:1.

6. He helped in the church, but shunned display.

And often in the synagogue on the Sabbath day He was called upon to read the lesson from the prophets, and the hearts of the hearers thrilled as a new light shone out from the familiar words of the sacred text.

Yet Jesus shunned display. During all the years of His stay in Nazareth, He made no exhibition of His miraculous power. He sought no high position and assumed no titles. His quiet and simple life, and even the silence of the Scriptures concerning His early years, teach an important lesson. The more quiet and simple the life of the child, the more free from artificial excitement, and the more in harmony with nature, the more favorable is it to physical and mental vigor and to spiritual strength. The Desire of Ages, 74:2, 3.

Adolescence

Read the story in Luke 2:41-50.

7. Jesus, too, was an adolescent.

Among the Jews the twelfth year was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the law, and also a son of God. He was given special opportunities for religious instruction, and was expected to participate in the sacred feasts and observances. It was in accordance with this custom that Jesus in His boyhood made the Passover visit to Jerusalem. Like all devout Israelites, Joseph and Mary went up every year to attend the Passover; and when Jesus had reached the required age, they took Him with them. The Desire of Ages, 75:1.

This first Passover visit was a great landmark in the life and education of Jesus. He had now

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passed out of childhood, wore different clothing, and had greater responsibilities. New Testament History, 23.

8. The thrill of going to the Passover.

The eighty-mile journey to Jerusalem was doubtless one of joy and great interest to Him. He would probably pass many memorial places of Hebrew history, such as Shunem, caves of Endor, ruins of Jezreel, the city of Samaria, and the mountains Ebal and Gerizim, where Joshua, Jesus' great namesake (Joshua in Greek is Jesus), had gathered the nation after the conquest. He might also pass and drink from Jacob's well. He would climb the rocky slope of Bethel, where Jacob slept and saw the mystic ladder, and would pass through Ramah, Samuel's home, and Gibeah, where Saul was born

But most important of all were the solemn services of the Passover and all the typical services in the temple. This and succeeding visits had a definite place in the education of Jesus and the preparation for His future work. New Testament History, 23.

9. What the Passover meant to this Boy.

For the first time the child Jesus looked upon the temple. He saw the white-robed priests performing their solemn ministry. He beheld the bleeding victim upon the altar of sacrifice. With the worshippers He bowed in prayer, while the cloud of incense ascended before God. He witnessed the impressive rites of the paschal service. Day by day He saw their meaning more clearly. Every act seemed to be bound up with His own life. New impulses were awakening within Him. Silent and absorbed, He seemed to be studying out a great problem. The mystery of His mission was opening to the Savior. The Desire of Ages, 78: 1.

10. He did what any serious minded student of His age would do. The Desire of Ages, 78:2-6.

- a. What did He seek?
- b. Where did He linger?
- c. What had His parents wished?
- d. Who had taught Him in the temple?
- e. What did He at once begin to do?
- f. How did He approach the teachers?
- g. How did He answer their questions?

11. The Boy discovers Himself.

In the school of the rabbis they found Jesus. Rejoiced as they were, they could not forget their grief and anxiety. When He was with them again, the mother said, in words that implied reproof, "Son, why has Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing!" [Luke 2:48.]

"How is it that you sought Me?" answered Jesus. "Know you not that I must be about My Father's business?" [Luke 2:49.] And as they seemed not to understand His words, He pointed upward. On His face was a light at which they wondered. Divinity was flashing through humanity. On finding Him in the temple, they had listened to what was passing between Him and the rabbis, and they were astonished at His questions and answers. His words started a train of thought that would never be forgotten. The Desire of Ages, 81: 2, 3.

In answer to His mother, Jesus showed for the first time that He understood His relation to God. The Desire of Ages, 81: 6.

Youth

Read Luke 2:51, 52.

12. Jesus recognized His duty to His earthly parents.

Jesus did not ignore His relation to His earthly parents. From Jerusalem He returned home with them, and aided them in their life of toil. He hid in His own heart the mystery of His mission, waiting submissively for the appointed time for Him to enter upon His work. For eighteen years after He had recognized that He was the Son of God, He acknowledged the tie that bound Him to the home at Nazareth, and performed the duties of a son, a brother, a friend, and a citizen-The Desire of Ages, 82: 1.

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13. His youth can be called “Days of Conflict.”

- a. Why was He in conflict with the rabbis? The Desire of Ages, 84:1.
- b. How were Joseph and Mary brought into the conflict? The Desire of Ages, 86: 0.
- c. What caused trouble with His brothers? The Desire of Ages, 87:2.
- d. What often troubled Mary, and what brought peace to her heart? The Desire of Ages, 90:2.

14. He steadfastly kept on.

Jesus was the healer of the body as well as of the soul. He was interested in every phase of suffering that came under His notice and to every sufferer He brought relief, His kind words having a soothing balm. None could say that He had worked a miracle; but virtue—the healing power of love—went out from Him to the sick and distressed. Thus in an unobtrusive way He worked for the people from His very childhood. And this was why, after His public ministry began, so many heard Him gladly.

Yet through childhood, youth, and manhood, Jesus walked alone. In His purity and His faithfulness, He trod the wine press alone, and of the people there was none with Him. He carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of His soul, and none could appreciate the weight that rested upon Him. Filled with intense purpose, He carried out the design of His life that He Himself should be the light of men. The Desire of Ages, 92:1, 2.

15. Our daily prayer should be, “Lord, help me to do my best. Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Savior.” The Ministry of Healing, 474:2.

Can you tell?

1. What do the following statements mean? Luke 2:40, 52.
 - a. “Waxed strong in spirit.”
 - b. “Filled with wisdom.”
 - c. “Increased in wisdom.”
 - d. “Increased in “stature.”
 - e. Increased “in favor with God and man.”
2. For what did Jesus live?
3. What is said about the “hardness” of Jesus’ temptations?
4. As Jesus read the Scriptures in the synagogue of Nazareth, what caused the hearts of the listeners to thrill, many times?
5. As Jesus watched the priests offer the sacrifices in the temple on that first Passover visit, what did He begin to understand about Himself and His work?

8. SUMMARY OF UNITS ONE AND TWO

Units One and Two, Jesus and the World to Which He Came, and Birth and Early Life of Jesus, endeavor to set before us the Man, Jesus; the world He had to face; the circumstances surrounding His birth; and the conditions under which He lived as a child.

Lesson 1. “Behold the Man,” a pen picture of the Man of men;

Lesson 2. Emmanuel – “God with Us,” the intimate relationship between heaven and earth in the person of the Son of God and the Son of man;

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Lesson 3. The Chosen People and Their Land, as they and it were when Jesus came as a babe in Bethlehem;

Lesson 4. Right on Time, the exact moment for the coming of the Messiah as foretold centuries before;

Lesson 5. “Unto You a Savior,” the story of the most significant birth ever to be on this earth;

Lesson 6. “We Have Seen His Star,” said the Wise Men from a distant land—all eyes were to be focused on this event; and

Lesson 7. Growing Into Manhood, the story of the life of the perfect Boy, example to all who will ever live.

Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love, this is the subject for the soul’s contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness. Steps to Christ, 75:1.

REVIEW QUESTIONS

1. What reaction did seeing Jesus have on one who was sad and despondent, and how did she feel in His presence?

2. Describe the childhood of Jesus: His home, His family life, His spiritual, mental, and physical developments.

3. What is said of the “atmosphere” that surrounded Jesus and its effect upon those who associated with Him?

4. Cite seven things His own contemporaries said about Him.

5. Cite seven names His enemies have given Him.

6. What is the meaning of each of the following words: Emmanuel, Jesus, Christ, Savior, and Redeemer?

7. Cite five texts which prove that Jesus lived before He was born in Bethlehem.

8. Where is the first promise of a Savior found in the Bible? Learn it by heart.

9. What were the following?

- a. 126 years of independence
- b. The Maccabees
- c. The Idumean family
- d. The “Fertile crescent”
- e. The highway of the Roman Empire
- f. The Jordan
- g. The Dead Sea
- h. Lower Galilee
- i. Upper Galilee
- j. Waters of Merom

10. Make a diagram of the seventy weeks of Daniel 9:25 and be able to explain it.

11. Explain “when the fullness of the time was come.” Galatians 4:4.

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12. Place the following events in their proper order:

- a. Wise Men worship Jesus
- b. Flight to Egypt
- c. Circumcision and naming of Jesus
- d. Visit of the shepherds
- e. The song of the angels
- f. The dedication
- g. The prophecy of Simeon
- h. Wise Men visit Herod
- i. Anna's witness for Jesus
- j. The slaughter of the babes

13.

- a. How old was Jesus when he attended His first Passover?
- b. Relate His experience with the doctors of the temple on this occasion.
- c. What words did He utter to His mother which show He had recognized His mission?

14. Write down five things you know as to Jesus' education.

Who said, to whom and under what circumstances?

1. "Rabbi, Thou art the Son of God; Thou art the King of Israel."
2. "Rabbi, we know that You are a teacher come from God."
3. "I find no fault in this Man."
4. "How knows this Man letters, having never learned?"
5. "Sir, I perceive that Thou art a prophet."
6. "I have sinned in that I have betrayed the innocent blood."
7. "We have found Him, of whom Moses in the law, and the prophets, did write."
8. "Never man spoke like this Man."
9. "Certainly this was a righteous Man."
10. "This is My beloved Son, in whom I am well pleased."
11. "My God, My God, why has Thou forsaken Me?"
12. "He that comes after me is preferred before me."
13. "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks."
14. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."
15. "Glory to God in the highest, and on earth peace, good will toward men."
16. "Lord, now let Thou Thy servant depart in peace."

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17. "This Child is set for the fall and rising again of many in Israel."

18. "Arise, and take the young Child and His mother, and flee into Egypt."

19. "Know you not that I must be about My Father's business?"

Are you sure of your memory verses?

Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners. Upon coming up out of the water, Jesus bowed in prayer on the riverbank. A new and important era was opening before Him. He was now, upon a wider stage, entering on the conflict of His life. The kingdom He had come to establish was the opposite of that which the Jews desired.. He had dwelt in eternal light, as one with God, but His life on earth must be spent in solitude. The Desire of Ages, 111:2, 3.

UNIT THREE covers from the appearance of John the Baptist until the beginning of Christ's work in Jerusalem: spring of AD 27 to Passover, April, AD 28.

TOPICS FOR INVESTIGATION

1. The Jordan River. Bible encyclopedia or Bible dictionary.
2. The history and methods of baptism. Bible encyclopedia.
3. The date of Jesus' baptism. Uriah Smith, The Prophecies Of Daniel and the Revelation, 1944 ed., 213.
4. Temptations of Jesus in the wilderness. The Desire of Ages, 114-131.
5. Satan. Early Writings, 145-147; 152:3; Patriarchs and Prophets, 33-43; The Great Controversy, 492-504.
6. Marriage customs in the Orient. Bible encyclopedia.
7. Wine, fermented and unfermented. See Index to the Writings of Ellen G. White.

9. THE VOICE IN THE WILDERNESS

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The voice of one crying in the wilderness, Prepare you the way of the Lord, make His paths straight.
Luke 3:4.

Matthew 3:1-12; Mark 1:1-7; Luke 1:5-25, 57-80; 3:1-18;
The Desire of Ages, 97-108

He looked upon the King in His beauty, and self was forgotten. He beheld the majesty of holiness, and felt himself to be inefficient and unworthy. He was ready to go forth as Heaven's messenger, not awed by the human, because he had looked upon the Divine. He could stand erect and fearless in the presence of earthly monarchs, because he had bowed low before the King of kings. The Desire of Ages, 103:3.

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Prophecies Concerning John the Baptist

1. What was prophesied of God's messenger, the voice in the wilderness? Isaiah 40:3; Malachi 3:1; 4:5, 6; Luke 1:13-17, 67-79.

As a prophet, John was "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." [Luke 1:17.] In preparing the way for Christ's first advent, he was a representative of those who are to prepare a people for our Lord's Second Coming. The world is given to self-indulgence. Errors and fables abound. Satan's snares for destroying souls are multiplied. All who would perfect holiness in the fear of God must learn the lessons of temperance and self-control. The appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practice the sacred truths of God's word. For this reason temperance finds its place in the work of preparation for Christ's Second Coming. *The Desire of Ages*, 101:2.

2. Relate the circumstances connected with the birth of John the Baptist. Luke 1:5-25, 57-80; *The Desire of Ages*, 97:1.

3. Explain the meaning of the hills and valleys spoken of by the prophet. Isaiah 40:3, 4.

Anciently, when a king journeyed through the less frequented parts of his dominion, a company of men was sent ahead of the royal chariot to level the steep places and to fill up the hollows, that the king might travel in safety and without hindrance. This custom is employed by the prophet to illustrate the work of the gospel. "Every valley shall be exalted, and every mountain and hill shall be made low!" [Isaiah 40:4.] When the Spirit of God, with its marvelous awakening power, touches the soul, it abases human pride. Worldly pleasure and position and power are seen to be worthless. "Imaginations, and every high thing that exalts itself against the knowledge of God are cast down; every thought is brought into captivity "to the obedience of Christ!" 2 Corinthians 10:5. Then humility and self-sacrificing love, so little valued among men, are exalted as alone of worth. This is the work of the gospel, of which John's message was a part. *The Desire of Ages*, 135:1.

John the Baptist and His Work

Matthew 3:1-6; Mark 1:1-6; Luke 1:80; 3:1-6; *The Desire of Ages*, 100-104.

4. What were the four principal subjects John the Baptist studied?

It was a lonely region where he found his home, in the midst of barren hills, wild ravines, and rocky caves. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of Providence. The words of the angel to Zacharias had been often repeated to John by his God-fearing parents. From childhood his mission had been kept before him, and he had accepted the holy trust. To him the solitude of the desert was a welcome escape from society in which suspicion, unbelief, and impurity had become well nigh all-pervading. He distrusted his own power to withstand temptation, and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness. *The Desire of Ages*, 101: 4.

From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the Divine Spirit he studied the characters of men, that he might understand how to reach their hearts with the message of heaven. *The Desire of Ages*, 102:2.

5. It was largely in his youth that John developed self-control.

In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board influences are exerted whose results are as enduring as eternity. More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life. Youth is the sowing time. It determines the character of the harvest, for this life and for the life to come. *The Desire of Ages*, 101:1.

It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated

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tendencies to evil, and to impress His own character upon His church. *The Desire of Ages*, 671:2.

6. What did John preach, and what were the results? Luke 3:3; John 1:29.

John proclaimed the coming of the Messiah, and called the people to repentance. As a symbol of cleansing from sin, he baptized them in the waters of the Jordan. Princes and rabbis, soldiers, publicans, and peasants came to hear the prophet. For a time the solemn warning from God alarmed them. Many were brought to repentance, and received baptism. Persons of all ranks submitted to the requirement of the Baptist, in order to participate in the kingdom he announced.

Many of the scribes and Pharisees came confessing their sins, and asking for baptism. They had exalted themselves as better than other men, and had led the people to entertain a high opinion of their piety; now the guilty secrets of their lives were unveiled. But John was impressed by the Holy Spirit that many of these men had no real conviction of sin. They were timeservers. As friends of the prophet, they hoped to find favor with the coming Prince. And by receiving baptism at the hands of this popular young teacher, they thought to strengthen their influence with the people. *The Desire of Ages*, 104:4 to 105:2.

The Teachings of John the Baptist

Matthew 3:7-12; Mark 1:7, 8; Luke 3:7-18; *The Desire of Ages*, 104-108.

He saw his people deceived, self-satisfied, and asleep in their sins. He longed to arouse them to a holier life. The message that God had given him to bear was designed to startle them from their lethargy, and cause them to tremble because of their great wickedness. Before the seed of the gospel could find lodgment, the soil of the heart must be broken up. Before they would seek healing from Jesus, they must be awakened to their danger from the wounds of sin.

God does not send messengers to flatter the sinner. He delivers no message of peace to lull the unsanctified into fatal security. He lays heavy burdens upon the conscience of the wrongdoer, and pierces the soul with arrows of conviction. The ministering angels present to him the fearful judgments of God to deepen the sense of need, and prompt the cry, "What must I do to be saved?" Then the hand that has humbled in the dust, lifts up the penitent. The voice that has rebuked sin, and put to shame pride and ambition, inquires with most tender sympathy, "What wilt thou that I shall do unto thee?" *The Desire of Ages*, 103:5 to 104:1.

7. The reason for John's baptism. Matthew 3: 11; Acts 19:4.

There are many who fall to understand the true nature of repentance. Multitudes sorrow that they have sinned, and even make an outward reformation, because they fear that their wrongdoing will bring suffering upon themselves. But this is not repentance in the Bible sense. They lament the suffering, rather than the sin. Such was the grief of Esau when he saw that the birthright was lost to him forever. *Steps to Christ*, 26:3.

But when the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy law, the foundation of His government in heaven and on earth. The "Light, which lights every man that comes into the world" [John 1:9], illumines the secret chambers of the soul, and the hidden things of darkness are made manifest. Conviction takes hold upon the mind and heart. The sinner has a sense of the righteousness of Jehovah, and feels the terror of appearing, in his own guilt and uncleanness, before the Searcher of hearts. He sees the love of God, the beauty of holiness, the joy of purity; he longs to be cleansed, and to be restored to communion with Heaven. *Steps to Christ*, 27:2.

8. What follows repentance? Isaiah 55:7; Matthew 3:8; Acts 2:38.

9. John said, "He that comes after me is mightier than I. He shall baptize you with the Holy Ghost, and with fire." Matthew 3:11. What does this mean? Joel 2:28. 1 Corinthians 3:16, 17; Hebrews 12:29; *The Desire of Ages*, 107:4.

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What do you think?

1. Can you name the subjects John studied in preparation for his work?
2. Do you know what he called the insincere Pharisees and Sadducees who came to him? What did he ask them?
3. What does “baptism” mean?
4. Do you think there is any particular virtue in baptism if the heart is not right?
5. At about what age do you think one should be baptized?

10. JESUS, THE MESSIAH

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And Jesus answering said unto him, Suffer it to be so now: for thus it becomes us to fulfill all righteousness. Matthew 3:15.

Matthew 3:13-17; 4:1-11; Mark 1:9-13; Luke 2:21 to 4:3; and The Desire of Ages, 109-131

Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Savior’s head descends a dove like form of purest light, fit emblem of Him, the meek and lowly One.

Of the vast throng at the Jordan, few except John discerned the heavenly vision. Yet the solemnity of the divine Presence rested upon the assembly. The people stood silently gazing upon Christ. His form was bathed in the light that ever surrounds the throne of God. His upturned face was glorified as they had never before seen the face of man. From the open heavens a voice was heard saying, “This is My beloved Son, in whom I am well pleased.” [Matthew 3:17.] The Desire of Ages, 112:1, 2.

A Wider Field of Service

1. Summarize Jesus’ life activities up to His baptism.

Jesus was now about thirty years of age. Luke 3:23. Ever since His visit to the Passover when He was twelve, He had kept out of the national limelight. Quietly He went about His work in Nazareth as a carpenter, sharing His part of the family’s obligation. To the folk of Nazareth He was the cheerful but serious son of Joseph. Even though He did not agree in many ways with the rabbis, they enjoyed having Him take part in the synagogue services. His visits were always welcome to the troubled home of a neighbor. But His influence was buried in the little village.

The time had come, according to the prophecy (Daniel 9:25), for the appearance of the Messiah, or Anointed One. Jesus, the private citizen of Nazareth, must be anointed by God and introduced to the nation by the God-appointed forerunner, John. John 1:6; Acts 4:27; 10:38; The Great Controversy, 347:1.

2. To start His ministry the Messiah must begin where Adam had left off.

With Christ, as with the holy pair in Eden, appetite was the ground of the first great temptation. Just where the ruin began, the work of our redemption must begin. As by the indulgence of appetite Adam fell, so by the denial of appetite Christ must overcome. The Desire of Ages, 117:3.

Having accomplished this, He could begin His public work as Christ, the Promised Messiah.

Jesus, Baptized by John, Anointed by God

Matthew 3:13-17; Mark 1:9-11; Luke 2:21-23.

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3. John's message reaches Jesus' heart.

Tidings of the wilderness prophet and his wonderful announcement spread throughout Galilee. The message reached the peasants in the remotest hill towns, and the fisher folk by the sea, and in these simple, earnest hearts found its truest response. In Nazareth it was told in the carpenter shop that had been Joseph's, and One recognized the call. His time had come. Turning from His daily toll, He bade farewell to His mother, and followed in the steps of His countrymen who were flocking to the Jordan. The Desire of Ages, 109: 1.

4. What did John and Jesus know about each other? Why had they never met before? What enabled John to recognize Jesus?

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

John was acquainted with the events that had marked the birth of Jesus. He had heard of the visit to Jerusalem in His boyhood, and of what had passed in the school of the rabbis. He knew of His sinless life, and believed Him to be the Messiah; but of this he had no positive assurance. The fact that Jesus had for so many years remained in obscurity, giving no special evidence of His mission, gave occasion for doubt as to whether He could be the Promised One. The Baptist, however, waited in faith, believing that in God's own time all would be made plain. It had been revealed to him that the Messiah would seek baptism at his hands, and that a sign of His divine character should then be given. Thus he would be enabled to present Him to the people. The Desire of Ages, 109: 2, 3.

5. John felt unworthy to baptize Jesus; but Jesus stated a great principle of conduct that you and I may well study and not only remember, but practice in our own lives and actions. Make an application of this principle to some incident in your life or the life of some acquaintance.

6. Why was Jesus baptized? The Desire of Ages, 111:2.

7. As He was about to enter upon a new era of His life, and while praying for power to break the fetters of Satan on the human family, what twofold manifestation took place? The Desire of Ages, 112:2, 3, 4.

This was the anointing of Jesus as the Christ, or Messiah. He was introduced by God's own voice and then again by John to the nation as the Messiah.

Jesus Tempted

Matthew 4:1-11; Mark 1:12, 13, Luke 4:1-13.

8. Why did Jesus go into the wilderness?

When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went to the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the bloodstained path He must travel. But Satan knew that the Savior had gone into the wilderness, and he thought this the best time to approach Him. The Desire of Ages, 114:2.

9. Why do you think Satan started with the temptation on appetite?

10. What statement did Jesus use to answer every one of Satan's temptations? The Desire of Ages, 120:1.

11. Upon what other two human frailties did Satan next try to ensnare Christ? The Desire of Ages, 125:1; 129:1

After the foe had departed, Jesus fell exhausted to the earth, with the pallor of death upon His face. The angels of heaven had watched the conflict, beholding their loved Commander as He passed through

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inexpressible suffering to make a way of escape for us. He had endured the test, greater than we shall ever be called to endure. The angels now ministered to the Son of God as He lay like one dying. He was strengthened with food, comforted with the message of His Father's love and the assurance that all heaven triumphed in His victory. Warming to life again, His great heart goes out in sympathy for man, and He goes forth to complete the work He has begun; to rest not until the foe is vanquished, and our fallen race redeemed. The Desire of Ages, 131:1.

12. What value did this experience have for Jesus in His life and work? Hebrews 2:18; 5:8, 9.

13. What value may this experience have for us?

Many look on this conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain of every human heart this controversy is repeated. Never does one leave the ranks of evil for the service of God without encountering the assaults of Satan. The enticements which Christ resisted were those that we find it so difficult to withstand. The Desire of Ages, 116:4.

Satan seeks to overthrow us through the same three avenues by which he approached Christ, gratification of the senses, love of praise, and desire for gain. As we meet and resist these temptations, our characters are strengthened. New Testament History, 33.

14. Study the following four texts in the light of the temptations of Jesus. See if and how they may be a help to you in your temptations. Matthew 6:13; James 1:24; 1 Corinthians 10:12, 13; 2 Corinthians 10:4, 5.

This last text has been a problem to some. Is it possible to keep certain thoughts from coming, or certain suggestions of Satan away? Note that the text does not say that with the mighty weapon we can keep Satan's suggestions away, but that we can bring them into captivity. This is made a little clearer in the following quotation.

There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence. Ellen G. White, in Review and Herald, March 27, 1888.

Key words in this lesson. What do they mean to you?

Appetite
Greed
Cheerful but serious
"Led by the Spirit." Luke 4: 1.
Messiah
"Suffer it to be so." Matthew 3:15.
Mighty weapons
Temptation
Presumption

11. "WE HAVE FOUND THE MESSIAH"

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Behold the Lamb of God, which takes away the sin of the world. John 1:29.

John 1:19-51 and The Desire of Ages, 132-143

It was long since Israel had had a prophet, long since such a reformation as was now in progress had been witnessed. The demand for confession of sin seemed new and startling. Many among the leaders would not go to hear John's appeals and denunciations, lest they should be led to disclose the secrets of their own lives. Yet his preaching was a direct announcement of the Messiah. It was well known that the seventy weeks of Daniel's prophecy, covering the Messiah's advent, were nearly ended, and all were eager

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to share in that era of national glory which was then expected. The Desire of Ages, 13 3:3.

The, Deputation From the Sanhedrin

John 1:19-28; The Desire of Ages, 132-136.

1. How did the people respond to John's preaching? Matthew 21:26; Mark 1:5.

The preaching of John had taken so deep a hold on the nation as to demand the attention of the religious authorities. The danger of insurrection caused every popular gathering to be looked upon with suspicion by the Romans, and whatever pointed toward an uprising of the people excited the fears of the Jewish rulers. John had not recognized the authority of the Sanhedrin by seeking their sanction for his work; and he had reproved rulers and people, Pharisees and Sadducees alike. Yet the people followed him eagerly. The interest in his work seemed to be continually increasing. Though he had not deferred to them, the Sanhedrin accounted that, as a public teacher, he was under their jurisdiction. The Desire of Ages, 132:2.

2. Who did the people think John was? John 1: 21; The Desire of Ages, 135:2, 3.

3. What amazing announcement did John make? John 1: 26, 27.

The Lamb of God

John 1:29-34; The Desire of Ages, 136-138.

4. John's declaration brought new light on Christ's mission. John 1:29; cf. verse 34 and Isaiah 53.

5. What sign was given to John that he might know who the Messiah was? John 1:32, 33.

The First Disciples

John 1:35-51; The Desire of Ages, 138-143.

6. What did John say the next day which caused two of his disciples to follow Jesus? John 1:35-37.

7. What answer did Jesus give when they asked Him where He lived? John 1:38, 39.

Jesus must have kept the place where He lived clean and orderly or He would not have been willing to ask someone to come and see where He lived. He is our example. Let us never be ashamed to ask others to come and see where we live.

8. Notice in the following reference three factors which helped to draw the first disciples to Jesus.

If John and Andrew had possessed the unbelieving spirit of the priests and rulers, they would not have been found as learners at the feet of Jesus. They would have come to Him as critics, to judge His words. Many thus close the door to the most precious opportunities. But not so did these first disciples. They had responded to the Holy Spirit's call in the preaching of John the Baptist. Now they recognized the voice of the heavenly Teacher. To them the words of Jesus were full of freshness and truth and beauty. A divine illumination was shed upon the teaching of the Old Testament Scriptures. The many-sided themes of truth stood out in new light. The Desire of Ages, 139:2.

John and Andrew were not satisfied with only a wayside visit with Jesus—they wanted to take all the time necessary to become acquainted with the, One spoken of by John as the "Lamb of God, which takes away the sin of the world." John 1:29. Let us resolve that we will not let the things of this world keep us so busy that we will not take time to become acquainted with Jesus in prayer, in the study of His word, and in service to our fellow men.

9. What is the name of the person who brought the third disciple, Simon Peter, to Jesus? John 1:40-42.

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The importance of winning a soul is here brought out. Although we do not read of any great sermons that the brother of Peter preached, Peter himself became a strong preacher through whom the Holy Spirit worked in bringing about the conversion of thousands of souls for the kingdom of God.

10. What did Philip do on the next day after he had responded to the call of Jesus? Notice the name of the home town of Philip, Andrew, and Peter. John 1:43-45.

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

Philip said to Nathanael, "Come and see." [John 1: 46.] He did not ask him to accept another's testimony, but to behold Christ for himself. Now that Jesus has ascended to heaven, His disciples are His representatives among men, and one of the most effective ways of winning souls to Him is in exemplifying His character in our daily life. Our influence upon others depends not so much upon what we say as upon what we are. Men may combat and defy our logic, they may resist our appeals; but a life of disinterested love is an argument they cannot gainsay. A consistent life, characterized by the meekness of Christ, is a power in the world. The Desire of Ages, 141:2, 5.

11. What noble characteristic did Jesus mention in regard to the life of Nathanael? John 1:47.

12. Notice the words of Jesus to Nathanael. John 1:51. What did He mean?

Here Christ virtually says, On the bank of the Jordan the heavens were opened, and the Spirit descended like a dove upon Me. That scene was but a token that I am the Son of God. If you believe on Me as such, your faith shall be quickened. You shall see that the heavens are opened, and are never to be closed. I have opened them to you. The angels of God are ascending, bearing the prayers of the needy and distressed to the Father above, and descending, bringing blessing and hope, courage, help, and life, to the children of men. The Desire of Ages, 142:4.

What do these words mean?

Characteristic
Denunciation
Deputation
Guile
Messiah
Jurisdiction
Sanhedrin

What do you think?

1. How did John the Baptist recognize Jesus as the Messiah?
2. At the baptism of Jesus the three persons of the Godhead manifested themselves at one and the same time. Please explain.
3. Who were the first two disciples whom Jesus called?
4. Name the first five disciples and the order in which they became followers of Jesus.

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5. What illustrations in personal work can you find in this lesson?

12. WATER TO WINE

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His mother said unto the servants, Whatsoever He said unto you, do it. John 2:5.

John 2:1-12 and The Desire of Ages, 144-153

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

Again He met His mother, from whom He had for some time been separated. Mary had heard of the manifestation at the Jordan, at His baptism. Tidings had reached her also of the mysterious departure of Jesus to the wilderness, and she was oppressed with troubled foreboding.

Death had separated her from Joseph, who had shared her knowledge of the mystery of the birth of Jesus. Now there was no one to whom she could confide her hopes and fears. The past two months had been very sorrowful. She had been parted from Jesus, in whose sympathy she found comfort.

At the marriage feast she meets Him, the same tender, dutiful son. Yet He is not the same. His countenance is changed. It bears the traces of His conflict in the wilderness, and a new expression of dignity and power gives evidence of His heavenly mission. With Him is a group of young men, whose eyes follow Him with reverence, and who call Him Master. These companions recount to Mary what they have seen and heard at the baptism and elsewhere. They conclude by declaring, "We have found Him, of whom Moses in the law, and the prophets, did write." John 1:45. The Desire of Ages, 144:2 to 145:2.

1. Tell the story of the wedding at Cana of Galilee: where it was celebrated, whose wedding it was, who came with Jesus, what special person Jesus met there, the miracle performed, and the results.

2. What particular custom of a wedding feast in the Orient is here mentioned? Tell why there was special excitement, and what nearly caused great embarrassment. The Desire of Ages, 145:4.

3. What did Jesus mean by saying, "Mine hour is not yet come"? John 2:4.

The words, "Mine hour is not yet come," point to the fact that every act of Christ's life on earth was in fulfillment of the plan that had existed from the days of eternity. Before He came to earth, the plan lay out before Him, perfect in all its details. But as He walked among men, He was guided, step by step, by the Father's will. He did not hesitate to act at the appointed time. With the same submission He waited until the time had come.

In saying to Mary that His hour had not yet come, Jesus was replying to her unspoken thought, to the expectation she cherished in common with her people. She hoped that He would reveal Himself as the Messiah, and take the throne of Israel. But the time had not come. Not as a King, but as "a Man of Sorrows, and acquainted with grief" [Isaiah 53:3], had Jesus accepted the lot of humanity. The Desire of Ages, 147:2, 3.

4. What was the symbolic meaning of this miracle?

The gift of Christ to the marriage feast was a symbol. The water represented baptism into His death; the wine, the shedding of His blood for the sins of the world. The water to fill the jars was brought by human hands, but the word of Christ alone could impart to it life-giving virtue. So with the rites which point to the Savior's death. It is only by the power of Christ, working through faith, that they have efficacy to nourish the soul. The Desire of Ages, 148:4.

5. What were the two real reasons why Jesus performed this miracle?

But though Mary had not a right conception of Christ's mission, she trusted Him implicitly. To this faith Jesus responded. It was to honor Mary's trust, and to strengthen the faith of His disciples, that the first miracle was performed. The disciples were to encounter many and great temptations to unbelief. The

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Desire of Ages, 147:4.

6. Find in The Desire of Ages, 149:3, 4, reasons why you know the wine Jesus made was non intoxicating.

7. What may be said of the social life of the Christian?

Jesus was social in His nature. He accepted the hospitality of all classes, visiting the homes of the rich and the poor, the learned and the ignorant, and seeking to elevate their thoughts from questions of commonplace life to those things that are spiritual and eternal. He gave no license to dissipation, and no shadow of worldly levity marred His conduct; yet He found pleasure in scenes of innocent happiness, and by His presence sanctioned the social gathering. A Jewish marriage was an impressive occasion, and its joy was not displeasing to the Son of man. By attending this feast, Jesus honored marriage as a divine institution. The Desire of Ages, 150:5.

The example of Christ in linking Himself with the interests of humanity should be followed by all who preach His word, and by all who have received the gospel of His grace. We are not to renounce social communion. We should not seclude ourselves from others. In order to reach all classes, we must meet them where they are. They will seldom seek us of their own accord. Not alone from the pulpit are the hearts of men touched by divine truth. There is another field of labor, humbler, it may be, but fully as promising. It is found in the home of the lowly, and in the mansion of the great; at the hospitable board, and in gatherings for innocent social enjoyment.

As disciples of Christ we shall not mingle with the world from a mere love of pleasure, to unite with them in folly. Such associations can result only in harm. We should never give sanction to sin by our words or our deeds, our silence or our presence. Through the social relations, Christianity comes in contact with the world. Everyone who has received the divine illumination is to brighten the pathway of those who know not the Light of life.

We should all become witnesses for Jesus. Social power, sanctified by the grace of Christ, must be improved in winning souls to the Savior.

We should never give to the world the false impression that Christians are a gloomy, unhappy people. The Desire of Ages, 152:23.

8. Where did Jesus, His mother, His brethren, and His disciples go next? John 2:12.

Can you tell?

1. Why Jesus performed this miracle?
2. How we may know this wine was non intoxicating?
3. Does God, through nature, change water to wine today? Think of the vineyard as this question is considered.
4. What God had said about intoxicating wine in the Old Testament?
5. How it came that Jesus was invited to this wedding?
6. What the water in this miracle represented? The Desire of Ages, 148:1
7. What the wine represented? The Desire of Ages, 148:4.

In Judea, Christ had received His first disciples. Here much of His early ministry had been spent. The flashing forth of His divinity in the cleansing of the temple, His miracles of healing, and the lessons of divine truth that fell from His lips, all proclaimed that which after the healing at Bethesda He had declared before the Sanhedrin, His Son ship to the Eternal.

The Sanhedrin had rejected Christ's message and was bent upon His death; therefore Jesus departed from Jerusalem, and turned to another class. The Desire of Ages, 231:2 to 232:1.

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UNIT FOUR covers from the beginning of Christ's work in Jerusalem until His final return to Galilee: Passover, AD 28 to winter of AD 28.

TOPICS FOR INVESTIGATION

1. The feasts of the Jews. Bible dictionary, article: "Festivals;" Index to the Writings of Ellen G. White, "Feast of tabernacles ... Feast of trumpets," "Feast of unleavened bread," "Feasts appointed for Israel."
2. The new birth. Index to the Writings of Ellen G. White.
3. The Samaritans. The Desire of Ages, 188:2, 3; 2 Kings 17; Ezra 4; Bible dictionary.
4. The Sanhedrin. Index to the Writings of Ellen G. White; Bible encyclopedia.
5. Pool of Bethesda. The Desire of Ages, 201, 202; Bible encyclopedia.
6. Harvest in Palestine. Bible dictionary, article: "Harvest."
7. Miracles. Index to the Writings of Ellen G. White, "Miracles" and "Miracles of Christ Jesus."

13. IN HIS TEMPLE

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For the zeal of Your house has eaten Me up; and the reproaches of them that reproached Thee are fallen upon Me. Psalm 69:9.

John 2:13-25 and The Desire of Ages, 154-166

"Know you not that you are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple you are." 1 Corinthians 3:16, 17. No man can of himself cast out the evil throng that have taken possession of the heart. Only Christ can cleanse the soul temple. But He will not force an entrance. He comes not into the heart as to the temple of old; but He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him." Revelation 3:20. He will come, not for one day merely; for He says, "I will dwell in them, and walk in them; and they shall be My people." 2 Corinthians 6:16. "He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7:19. His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and "an habitation of God through the Spirit." Ephesians 2:21, 22. The Desire of Ages, 161:2.

1. Jesus left Capernaum and went to Jerusalem. What feast of the Jews was being held at this time? John 2:13.

In this journey, Jesus joined one of the large companies that were making their way to the capital. He had not yet publicly announced His mission, and He mingled unnoticed with the throng. Upon these occasions, the coming of the Messiah, to which such prominence had been given by the ministry of John, was often the theme of conversation. The hope of national greatness was dwelt upon with kindling enthusiasm. Jesus knew that this hope was to be disappointed, for it was founded on a misinterpretation of the Scriptures. With deep earnestness He explained the prophecies, and tried to arouse the people to a closer study of God's word. The Desire of Ages, 154:2.

2. Consult the map of Palestine and the mileage chart and determine the approximate distance Jesus traveled on this trip.

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3. Describe the conditions that prevailed in the temple. The Desire of Ages, 155-157.

4. Contrast the manner in which Jesus announced His mission as the Messiah with the manner which Satan had desired Him to use. Matthew 4:5-7.

Satan, to manifest his power, carried Jesus to Jerusalem, and set Him upon a pinnacle of the temple, and there tempted Him to give evidence that He was the Son of God, by casting Himself down from that dizzy height. Early Writings, 156: 1.

5. Why did the priests and rulers flee from the temple?

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

Christ spoke with the authority of a king, and in His appearance, and in the tones of His voice, there was that which they had no power to resist. At the word of command they realized, as they had never realized before, their true position as hypocrites and robbers. When divinity flashed through humanity, not only did they see indignation on Christ's countenance; they realized the import of His words. They felt as if before the throne of the eternal Judge, with their sentence passed on them for time and for eternity. For a time they were convinced that Christ was a prophet; and many believed Him to be the Messiah. The Holy Spirit flashed into their minds the utterances of the prophets concerning Christ. Would they yield to this conviction? The Desire of Ages, 162:1, 3.

6. Describe the scene in the temple after Jesus had cleansed it. The Desire of Ages, 162:5 to 163:2.

7. What did the priests and rulers determine to do about Jesus after they had fled from Him? The Desire of Ages, 162:4; 164:1

8. How did Jesus answer their question, "What sign shows Thou unto us, seeing that Thou does these things?" John 2:18. Explain His answer, given in John 2:19.

His meaning was twofold. He referred not only to the destruction of the Jewish temple and worship, but to His own death, the destruction of the temple of His body. This the Jews were already plotting. As the priests and rulers returned to the temple, they had proposed to kill Jesus, and thus rid themselves of the troubler. Yet when He set before them their purpose, they did not understand Him. They took His words as applying only to the temple at Jerusalem, and with indignation exclaimed, "Forty and six years was this temple in building, and wilt Thou rear it up in three days?" [John 2:20.] Now they felt that Jesus had justified their unbelief, and they were confirmed in their rejection of Him. The Desire of Ages, 164:1

9. When would these words of Jesus be made plain? The Desire of Ages, 165:1.

10. What was the sign Jesus had already given them? The Desire of Ages, 164:2.

11. What spiritual lessons are drawn from the temple and the act of Christ in cleansing it?

From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin, from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. The Desire of Ages, 161:1.

What do you think?

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1. Upon whom besides our parents do we bring reproach when we whisper or otherwise distract those who meet in a place of worship?
2. Name four temples, or sanctuaries, God has had in this earth, including the human heart.
3. In how many ways can man defile his body temple, such as eating and drinking things he ought not?
4. Which is the most important temple God has on earth today?
5. If the temple of the body is properly kept, what will be our attitude toward other temples of God?

14. NICODEMUS'S VISIT BY NIGHT

www.WhiteEstate.org/books/da/da17.html

For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life. John 3:16.

John 3:1-21 and The Desire of Ages, 167-177

Nicodemus held a high position of trust in the Jewish nation. He was highly educated, and possessed talents of no ordinary character, and he was an honored member of the national council.

Christ's exercise of authority in the cleansing of the temple had roused the determined hatred of the priests and rulers. They were bent on putting an end to His work. But not all were agreed in this purpose. There were some that feared to oppose One who was so evidently moved upon by the Spirit of God. Nicodemus shared these feelings. In a council of the Sanhedrin, when the course to be pursued toward Jesus was considered, Nicodemus advised caution and moderation. He urged that if Jesus was really invested with authority from God, it would be perilous to reject His warnings. The priests dared not disregard this counsel, and for the time they took no open measures against the Savior. The Desire of Ages, 167:1, 2.

1. The interview. Read carefully John 3:1-21 so you can explain the truth, or truths, connected with each division of the following outline of Jesus' talk with Nicodemus:

- a. You must be born again.
- b. Likened to the wind.
- c. Son of man lifted up.
- d. God's Gift of love.
- e. Believing or not believing.
- f. Light and darkness.

He [Nicodemus] greatly desired an interview with Jesus, but shrank from seeking Him openly. It would be too humiliating for a ruler of the Jews. Learning by special inquiry the Savior's place of retirement in the Mount of Olives, he waited until the city was hushed in slumber, and then sought Him. The Desire of Ages, 168:2.

2. How did Nicodemus feel in the presence of Christ, and how did Jesus come directly to the point in His conversation with him? The Desire of Ages, 168:3, 4.

3. Jesus knew that Nicodemus's perplexity could not be from ignorance. John 3: 10. He surely had read Ezekiel 11:19-21 or 36:26, 27 or Isaiah 64:6 or Psalm 51: 10, and he should have known the meaning. But-

Nicodemus had come to the Lord thinking to enter into a discussion with Him, but Jesus laid bare the foundation principles of truth. He said to Nicodemus, It is not theoretical knowledge you need so much as spiritual regeneration. You need not to have your curiosity satisfied, but to have a new heart. You must

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receive a new life from above before you can appreciate heavenly things. Until this change takes place, making all things new, it will result in no saving good for you to discuss with Me My authority or My mission. The Desire of Ages, 171:1.

4. What influence did the preaching of John the Baptist have on Nicodemus? The Desire of Ages, 171:2.

5. What is the new birth? Study these texts:
2 Corinthians 5:17, New creature;
Ephesians 4:22-24, Put off old man, put on new;
Titus 3:5, 6, Regeneration.

Nicodemus knew that Christ here referred to water baptism and the renewing of the heart by the Spirit of God. He was convinced that he was in the presence of the One whom John the Baptist had foretold.

There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit. The Desire of Ages, 172:0,1.

6. Nicodemus was still perplexed.
How did Jesus speak of the wind as a symbol? The Desire of Ages, 172:1

7. By what illustration was Nicodemus's mind illuminated regarding Christ's mission? The Desire of Ages, 174:3, 4.

The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Savior. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself. Then the law of God is written in the mind and heart, and we can say with Christ, "I delight to do Thy will, O my God!" Psalm 40:8. The Desire of Ages, 176:0.

8. The Gift of love.

From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, "that whosoever believes in Him should not perish, but have everlasting life." John 3:16. The Desire of Ages, 22:2.

In taking our nature, the Savior has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. The Desire of Ages, 25:1

9. The power of the will.

What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.

Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians.

Through the right exercise of the will, an entire change may be made in your life. By yielding up

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your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith. Steps to Christ, 52:0, 1, 2.

10. What were the results of this visit at night? The Desire of Ages, 176:1 to 177:2.

What do you think?

1. Why was this interview held at night?
2. Why was Nicodemus perplexed at first?
3. What part of Jesus' talk brought light to Nicodemus's mind?
4. Did Nicodemus finally become a follower of Jesus?
5. What part did he have in Jesus' burial? John 19: 38-42.
6. Was he at Jesus' trial before Caiaphas and Annas? The Desire of Ages, 699:0.

15. "HE MUST INCREASE"

www.WhiteEstate.org/books/da/da16.html

He must increase, but I must decrease. John 3:30.

John 3:22 to 4:3 and The Desire of Ages, 178-182

For a time the Baptist's influence over the nation had been greater than that of its rulers, priests, or princes. If he had announced himself as the Messiah, and raised a revolt against Rome, priests and people would have flocked to his standard. Every consideration that appeals to the ambition of the world's conquerors Satan had stood ready to urge upon John the Baptist. But with the evidence before him of his power, he had steadfastly refused the splendid bribe. The attention which was fixed upon him he had directed to Another. The Desire of Ages, 178:1.

1. Jesus left Jerusalem. John 3: 22; 4:1, 2; The Desire of Ages, 178:2.
 - a. To what land did He go?
 - b. What did He do?
 - c. How did He set His seal of approval on John's work?

We do not know exactly how long a time was covered by this early ministry in Judea. Jesus seems, for the time being, to have entered into the preparatory work of John, and His disciples administered baptism to the repentant. New Testament History, 41.

2. Trouble starts. John 3:23-27; 4:1.
 - a. Where was John?
 - b. Where did the trouble really begin?

The location of Aenon is not definitely known, but is thought to have been near Shechem in Samaria. If so, John was near the territory of Herod Antipas, by whom he was imprisoned soon after this. New Testament History, 42.

The disciples of John looked with jealousy upon the growing popularity of Jesus. They stood ready to criticize His work, and it was not long before they found occasion. A question arose between them and the Jews as to whether baptism availed to cleanse the soul from sin; they maintained that the baptism of Jesus differed essentially from that of John. Soon they were in dispute with Christ's disciples in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all. The

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Desire of Ages, 178:2.

3. John's disciples came to him with their complaints. Who was really using them in this act? What could John have done, and with what results? The Desire of Ages, 179:1.

4. John rose to the height of greatness. Of what did John remind his complaining disciples? What figure did he use to illustrate his relation to Christ? John 3:28-29.

What a magnanimous answer to these petty jealousies! In sincere humility John considered himself the friend of the Bridegroom who, according to Jewish custom, had asked the hand of the bride and arranged the marriage. He had introduced the bride (the Jewish nation) to the Bridegroom (the Messiah), and the flocking of the people to Jesus was therefore just what John's work was to bring about—New Testament History, 42.

Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness. Now with joy he accepted silence and obscurity, that the eyes of all might be turned to the Light of life. The Desire of Ages, 179:4.

5. John could truthfully say,

“This my joy therefore is fulfilled. He must increase, but I must decrease.” John 3:29, 30.

So with the followers of Christ. We can receive of heaven's light only as we are willing to be emptied of self. We cannot discern the character of God, or accept Christ by faith, unless we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this the Holy Spirit is given without measure. In Christ “dwells all the fullness of the Godhead bodily, and in Him you are made full.” Colossians 2:9, 10, RV. The Desire of Ages, 181:1.

Those who are true to their calling as messengers for God will not seek honor for themselves. Love for self will be swallowed up in love for Christ. No rivalry will mar the precious cause of the gospel. They will recognize that it is their work to proclaim, as did John the Baptist, “Behold the Lamb of God, which takes away the sin of the world.” John 1:29. They will lift up Jesus, and with Him humanity will be lifted up. “Thus said the high and lofty One that inhabits eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isaiah 57:15. The Desire of Ages, 179:5.

6. What did John say about Christ's origin and authority? About our duty toward Christ? John 1:26-34; 3:31-36.

7. What effect did this tense situation, caused by Christ's growing popularity and John's waning popularity, have upon:

- a. John? The Desire of Ages, 181:2.
- b. The Jewish rulers? The Desire of Ages, 181:1
- c. Jesus? John 4:1-3.

8. Some practical lessons for us.

We also, while loyal to truth, should try to avoid all that may lead to discord and misapprehension. For whenever these arise, they result in the loss of souls. Whenever circumstances occur that threaten to cause division, we should follow the example of Jesus and of John the Baptist. The Desire of Ages, 181:4.

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

The work of God is not to bear the image and superscription of man. From time to time the Lord will bring in different agencies, through whom His purpose can best be accomplished. Happy are they who are willing for self to be humbled, saying with John the Baptist, “He must increase, but I must decrease.” [John 3:30.] The Desire of Ages, 182:1, 2.

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Food for thought:

1. What do you think made it possible for John to find genuine joy in the advance of Christ at the cost of his own popularity?
2. Could you take this same attitude toward a fellow student in a class or school organization?
3. Explain the statement: "John had risen to the height of self-abnegation."-The Desire of Ages, 179:4.
4. What do you think of Jesus' withdrawing from the territory when He knew of the difficulty between His disciples and those of John?
5. How long does God permit a man to remain at a post of duty? The Desire of Ages, 182:1.

16. AT JACOB'S WELL

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God is a Spirit: and they that worship Him must worship Him in spirit and in truth. John 4:24.

John 4:1-42 and The Desire of Ages, 183-195

The Samaritans believed that the Messiah was to come as the Redeemer, not only of the Jews, but of the world. The Holy Spirit through Moses had foretold Him as a prophet sent from God. Through Jacob it had been declared that unto Him should the gathering of the people be; and through Abraham, that in Him all the nations of the earth should be blessed. On these scriptures the people of Samaria based their faith in the Messiah. The fact that the Jews had misinterpreted the later prophets, attributing to the first advent the glory of Christ's Second Coming, had led the Samaritans to discard all the sacred writings except those given through Moses. But as the Savior swept away these false interpretations, many accepted the later prophecies and the words of Christ Himself in regard to the kingdom of God. The Desire of Ages, 193:1.

Conversation at the Well

John 4:1-26; The Desire of Ages, 183-190.

1. On His way from Judea to Galilee Jesus passed through the province of Samaria. How is the place where He stopped for rest at noon described? John 4:5, 6; The Desire of Ages, 183:1.
2. In speaking of the well of Jacob, Hanna, in his book, The Life of Christ, says, "It is the one and only limited and well-defined locality in Palestine that you can connect with the presence of the Redeemer." Page 143.
3. Give some of the historical background for Shechem. Patriarchs and Prophets, 127:2; 204:1 to 205:3; 210:4, 5; 499:4 to 500:1.
4. In what tactful manner did Jesus enter into conversation with the woman who came to draw water? John 4:7.

As she turned to go away, Jesus asked her for a drink. Such a favor no Oriental would withhold. In the East, water was called "the gift of God." To offer a drink to the thirsty traveler was held to be a duty so sacred that the Arabs of the desert would go out of their way in order to perform it. The hatred between Jews and Samaritans prevented the woman from offering a kindness to Jesus; but the Savior was seeking to find the key to this heart, and with the tact born of divine love, He asked, not offered, a favor. The offer of a kindness might have been rejected; but trust awakens trust. The King of heaven came to this outcast soul,

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asking a service at her hands. He who made the ocean, who controls the waters of the great deep, who opened the springs and channels of the earth, rested from His weariness at Jacob's well, and was dependent upon a stranger's kindness for even the gift of a drink of water. *The Desire of Ages*, 183:4.

5. As we study this experience of Jesus and the woman at the well, let us remember that there are many instances in the Bible which show that God brings blessings to those who are faithful in their daily toil.

When God wants a great servant, He calls a busy man.
Moses was busy with his flocks at Horeb.
Gideon was busy threshing wheat by the press.
Saul was busy searching for his father's lost beasts.
David was busy caring for his father's sheep.
Elisha was busy plowing with twelve yoke of oxen.
Amos was busy following the flock.
Nehemiah was busy bearing the king's wine cup.
Peter and Andrew were busy casting a net into the sea.
James and John were busy mending their nets.
Matthew was busy collecting customs.
Saul was busy persecuting the friends of Jesus.
William Carey was busy mending and making shoes.
Moody Monthly, March, 1931.

Let us also consider the possibility that the woman of Samaria might have missed the blessing of conversing with Jesus if she had been indifferent or careless in her daily duty and had allowed the heat of the noonday sun to keep her from the task that she saw needed attention.

6. What conversation took place following the request of Jesus for a drink?

7. Jesus revealed two things to the woman as necessary before she could receive His gift. What were they? John 4:16-19, 25, 26; *The Desire of Ages*, 187:5.

8. How did the woman change the subject of conversation?

9. What is meant by worshiping God in spirit and in truth? John 4:23; *Thoughts From the Mount of Blessing*, 73-118.

The spirit of hatred and revenge originated with Satan; and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit; and its fruit will be unto death. In the revengeful thought the evil deed lies enfolded, as the plant in the seed. "Whosoever hates his brother is a murderer; and you know that no murderer has eternal life abiding in him." 1 John 3:15. *Thoughts From the Mount of Blessing*, 89:1.

When the thought of evil is loved and cherished, however secretly, said Jesus, it shows that sin still reigns in the heart. The soul is still in the gall of bitterness and in the bond of iniquity. He who finds pleasure in dwelling upon scenes of impurity, who indulges the evil thought, the lustful look, may behold in the open sin, with its burden of shame and heartbreaking grief, the true nature of the evil which he has hidden in the chambers of the soul. The season of temptation, under which, it may be, one falls into grievous sin, does not create the evil that is revealed, but only develops or makes manifest that which was hidden and latent in the heart. As a man "thinks in his heart, so is he" (Proverbs 23:7); for out of the heart "are the issues of life" (Proverbs 4:23). *Thoughts From the Mount of Blessing*, 94:1.

10. Notice the things Jesus did in securing the following: attention, interest, desire, decision.

11. What did Jesus mean by the "gift of God" to which He referred? John 4:10; 3:16.

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The Samaritans and the Gospel

John 4:27-42; The Desire of Ages, 190-195.

12. What caused the disciples to marvel as Jesus talked with the woman? John 4:27.

13. After Jesus revealed Himself as the Messiah, what did the woman do? John 4:28-30.

As soon as she had found the Savior the Samaritan woman brought others to Him. She proved herself a more effective missionary than His own disciples. The disciples saw nothing in Samaria to indicate that it was an encouraging field. Their thoughts were fixed upon a great work to be done in the future. They did not see that right around them was a harvest to be gathered. But through the woman whom they despised, a whole city full were brought to hear the Savior. She carried the light at once to her country men. The Desire of Ages, 195:1.

14. What did Jesus say His meat (food) was? John 4:34.

15. What was said in regard to the harvest and sowing and reaping? John 4:35-38.

16. What were the results of Jesus' two-day stay in Sychar?

Reviewing the lesson:

1. Can you name at least four instances in which God brought special blessings to those who were faithful in daily toil?

2. Who were the people who lived in Samaria in Jesus' day? See Bible dictionary.

3. To what mountain did the woman refer when she talked with Jesus, and why was it held in reverence? Joshua 8:30-35.

4. How many things can you remember Jesus said He was, such as, 'I am the Bread of Life'? John 6:35.

5. "Gift of God." John 4:10.

It is through the gift of Christ that we receive every blessing. Through that Gift there comes to us day by day the unfailing flow of Jehovah's goodness. Every flower, with its delicate tints and sweet fragrance, is given for our enjoyment through that one Gift. The sun and moon were made by Him. There is not a star that beautifies the heavens which He did not make. There is not an article of food upon our tables that He has not provided for our sustenance. The superscription of Christ is upon it all. Everything is supplied to man through the one unspeakable Gift, the only begotten Son of God. He was nailed to the cross that all these bounties might flow to God's workmanship. Testimonies for the Church, Volume 8, 287:7.

17. TWO MIRACLES OF HEALING

www.WhiteEstate.org/books/da/da20.html

Search the Scriptures; for in them you think you have eternal life: and they are they which testify of Me.

John 5:39.

John 4:46 to 5:47 and The Desire of Ages, 196-213

The Galileans who returned from the Passover brought back the report of the wonderful works of Jesus. The judgment passed upon His acts by the dignitaries at Jerusalem opened His way in Galilee. Many

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of the people lamented the abuse of the temple and the greed and arrogance of the priests. They hoped that this Man who had put the rulers to flight, might be the looked-for Deliverer. Now tidings had come that seemed to confirm their brightest anticipations. It was reported that the Prophet had declared Himself to be the Messiah. *The Desire of Ages*, 196:1.

At this time Jesus made a short trip into Galilee. But because of the attitude of His former neighbors, He did not stop at Nazareth. He explained to His disciples that a prophet was not honored in his own country. John 4:44; *The Desire of Ages*, 196:2. He went on farther north to Cana where He had turned the water into wine. John 4:43-46.

Healing the Nobleman's Son

John 4:46-54.

1. For what purpose had a nobleman, who was an important officer, come from Capernaum? *The Desire of Ages*, 196:1

2. Why did Jesus answer this man in apparently so abrupt a manner? What was the result of the nobleman's faith in Jesus' word? *The Desire of Ages*, 197:1 to 198:5.

3. What was happening in Capernaum at that same hour? *The Desire of Ages*, 199:1.

4. Describe the father's trip and his arrival at home. *The Desire of Ages*, 199:2. What did the nobleman and his whole house do? John 4:53; *The Desire of Ages*, 200:1, 2.

5. How do we sometimes fit into this picture?

He who blessed the nobleman at Capernaum is just as desirous of blessing us. But like the afflicted father, we are often led to seek Jesus by the desire for some earthly good; and upon the granting of our request we rest our confidence in His love. The Savior longs to give us a greater blessing than we ask; (and He delays the answer to our request that He may show us the evil of our own hearts, and our deep need of His grace. He desires us to renounce the selfishness that leads us to seek Him. Confessing our helplessness and bitter need, we are to trust ourselves wholly to His love.

The nobleman wanted to see the fulfillment of his prayer before he should believe; but he had to accept the word of Jesus that his request was heard and the blessing granted. This lesson we also have to learn. Not because we see or feel that God hears us are we to believe. We are to trust in His promises. When we come to Him in faith, every petition enters the heart of God. When we have asked for His blessing, we should believe that we receive it, and thank Him that we have received it. Then we are to go about our duties, assured that the blessing will be realized when we need it most. When we have learned to do this, we shall know that our prayers are answered. *The Desire of Ages*, 200:3,4.

Healing the Man at Bethesda

John 5:1-13.

6. What particular case of "supreme wretchedness" did Jesus find at the pool of Bethesda? *The Desire of Ages*, 201:3 to 202:1.

It is believed that the pool of Bethesda has been located, near the present St. Stephen's Gate. It is cut in solid rock to a depth of thirty feet, and there are twenty-four steps cut into the rock. Thus it would be difficult for a lame man to get into the water unaided. (Andrews, *The Life of Our Lord*, 199-201). *New Testament History*, 47.

7. Describe the miracle. John 5:2-13; *The Desire of Ages*, 202:3 to 203:4.

- a. What did Christ ask the man not to do?
- b. How might he have lost the chance of being healed?
- c. Why did he not know who had healed him?
- d. Who questioned him?

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e. What had he forgotten?

8. What was the Jewish perverted concept of Sabbath observance? *The Desire of Ages*, 204:1.

9. Why did Jesus perform this miracle on the Sabbath? *The Desire of Ages*, 206:1, 2.

Jesus' Defense Before the Sanhedrin

John 5:14-47.

10. Why was Jesus brought before the Sanhedrin?

In the temple Jesus met the man who had been healed. He had come to bring a sin offering and also a thank offering for the great mercy he had received. Finding him among the worshipers, Jesus made Himself known, with the warning words, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." John 5:14.

The healed man was overjoyed at meeting his Deliverer. Ignorant of the enmity toward Jesus, he told the Pharisees who had questioned him, that this was He who had performed the cure.

Jesus was brought before the Sanhedrin to answer the charge of Sabbath breaking. *The Desire of Ages*, 204:2-4.

11. What was involved in the statement of Jesus that "My Father works hitherto, and I work"? John 5:17. What connection did it have with Sabbath keeping or Sabbath breaking? *The Desire of Ages*, 206:3 to 207:1

12. What two powers showed that Jesus was equal with the Father? John 5:26, 27.

13. What was said concerning the resurrection? John 5:28, 29.

14. What was a greater witness than that of John? John 5:30-37.

He rebuked them for the hardness of their hearts, and their ignorance of the Scriptures. He declared that they had rejected the word of God, inasmuch as they had rejected Him whom God had sent. "You search the Scriptures, because you think that in them you have eternal life; and these are they which bear witness of Me." John 5:39, RV.

In every page, whether history, or precept or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the gospel. *The Desire of Ages*, 211:4, 5.

15. Having rejected Jesus as the Son of God, what did they determine to do?

They had signally failed to subvert the authority of Jesus or to alienate the respect and attention of the people, many of whom were convicted by His words. The rulers themselves had felt deep condemnation as He had pressed their guilt home upon their consciences; yet this only made them the more bitter against Him. They were determined to take His life. They sent messengers all over the country to warn the people against Jesus as an imposter. Spies were sent to watch Him, and report what He said and did. The precious Savior was now most surely standing under the shadow of the cross. *The Desire of Ages*, 213:4.

This was equal to an official rejection of Jesus by the highest Jewish tribunal.

16. Why had they rejected Him?

The Jews had the Scriptures in their possession, and supposed that in their mere outward knowledge of the word they had eternal life. But Jesus said, "You have not His word abiding in you." [John 5:38.] Having rejected Christ in His word, they rejected Him in person. "You will not come to Me," He said, "that you might have life." [John 5:40.]

The Jewish leaders had studied the teachings of the prophets concerning the kingdom of the Messiah; but they had done this, not with a sincere desire to know the truth, but with the purpose of finding evidence to sustain their ambitious hopes. When Christ came in a manner contrary to their expectations, they would not receive Him; and in order to justify themselves, they tried to prove Him a deceiver. When once they had set their feet in this path, it was easy for Satan to strengthen their opposition to Christ. The

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very words that should have been received as evidence of His divinity were interpreted against Him. Thus they turned the truth of God into a lie, and the more directly the Savior spoke to them in His works of mercy, the more determined they were in resisting the light. The Desire of Ages, 212:1, 2.

Do you know?

1. How the lack of belief on the part of the Jewish leaders affected the attitude of the nobleman regarding Jesus?
2. Why Jesus healed the lame man on the Sabbath?
3. Why the Jewish leaders rejected Christ officially?
4. What is “lawful” to be done on the Sabbath day?
5. Why God made the Sabbath? Mark 2:27, 28.
6. Who is Lord of the Sabbath?
7. What day only could be the “Lord’s day” of Revelation 1:10?

18. SUMMARY OF UNITS THREE AND FOUR

Units Three and Four, Beginning of Christ’s Public Ministry, and Ministry in Judea, respectively, are composed of the following lessons:

Lesson 9. The Voice in the Wilderness, John the Baptist and his wonderful work as forerunner of Jesus;

Lesson 10. Jesus, the Messiah, He having become the Anointed of God by the descent of the Holy Spirit at His baptism;

Lesson 11. “We have Found the Messiah,” joyous words spoken by one who had longed to see the Messiah;

Lesson 12. Water to Wine, first recorded miracle of the recently Anointed One;

Lesson 13. In His Temple, at the time of the first cleansing of that sacred place;

Lesson 14. Nicodemus’s Visit by Night, an interview with a “master of Israel” who later became an out-and-out disciple;

Lesson 15. “He Must Increase,” notable words of John the Baptist when he saw that Jesus’ work was becoming more popular than his own;

Lesson 16. At Jacob’s Well, an informal talk with a woman who immediately went out and said, “Come, see a man, which told me all things that ever I did: is not this the Christ?” (John 4:29); and

Lesson 17. Two Miracles of Healing, one at a distance and the other in person at the pool of Bethesda.

This new Teacher from Galilee seemed to have taken the people by storm, and, though His work was just beginning, the rulers of the Jews were worried as to what the outcome might be: they had already

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become so angered that they wanted to kill Him. Never had any man combined such direct and tactful teaching with such convincing and wonderful miracle-working power. Quite significantly Unit Four closes with the words: "The precious Savior was now most surely standing under the shadow of the cross." The Desire of Ages, 213:4.

REVIEW QUESTIONS

1.
 - a. What had Jesus' forerunner been called by the prophet Isaiah? Isaiah 40:1
 - b. Who were his parents, and where was he born and reared?
 - c. As you think of John's work and teachings, what words, spoken by him, stand out as most characteristic of him and his outlook on life?

2.
 - a. Where had Jesus lived and worked until He was thirty years of age?
 - b. Why did John not want to baptize Him?
 - c. By what sign was the Messiah pointed out to John?

3.
 - a. Where did Jesus go immediately after His baptism?
 - b. Summarize the three temptations Jesus had to resist in the wilderness.
 - c. With what words did John the Baptist point Jesus out to the multitude and to his own disciples shortly after the temptation above mentioned?

4.
 - a. Name the first five disciples who came to Jesus.
 - b. What disciple called his brother, and what disciple called a friend?
 - c. What words of Nathanael indicate how Nazareth was considered at that time?

5.
 - a. Where was Jesus' first recorded miracle performed?
 - b. How does this first recorded miracle compare with what God is doing every year through what we consider the normal processes of nature?
 - c. In this miracle, what was represented by the wine? the water?

6.
 - a. About how far is it from Capernaum to Jerusalem?
 - b. As Jesus entered the temple and saw the animals for sale and the money-changers in their deceitful work, what did He do?
 - c. Why did not the rulers of the temple have Him taken prisoner?

7.
 - a. Who was Nicodemus, and in what connection is he mentioned the first time in the Bible?
 - b. In His conversation with Nicodemus, what did Jesus illustrate with the wind? with the serpent? When was His meaning about the serpent made clear to Nicodemus?
 - c. As a member of the Sanhedrin, what was he able to do for Jesus?

8.
 - a. What difference arose between John's disciples and those of Jesus?
 - b. Upon learning of this difference between His and John's disciples, what did Jesus do immediately?
 - c. What do the words "John had risen to the height of self-abnegation" (The Desire of Ages, 179:4) mean?

9.
 - a. Where was "Jacob's well" (John 4:6) located?

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- b. Whom did Jesus meet there and what were the results of the conversation?
- c. Why did Jesus say, "Say not you, There are yet four months, and then comes harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest"? John 4:35.

10.

- a. What is the first recorded miracle in which Jesus healed a person not present?
- b. Why did Jesus say to the nobleman, "Except you see signs and wonders, you will not believe"? John 4:48.
- c. When did the nobleman give thanks to God for the healing of his son?

11.

- a. Describe the man Jesus found at the pool of Bethesda, and tell of his healing.
- b. Because of this healing, which commandment was Jesus accused of breaking?
- c. What did He say to the man when He met him in the temple?

12. What change did becoming acquainted with Jesus make in the life and/or lifework of the following persons?

- a. Andrew
- b. James
- c. John
- d. Nicodemus
- e. Peter
- f. Woman of Samaria

Who said, to whom, and under what circumstances?

- 1. "I am not the Christ."
- 2. "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God."
- 3. "Behold the Lamb of God, which takes away the sin of the world."
- 4. "What seek you?"
- 5. "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth."
- 6. "Can there any good thing come out of Nazareth?"
- 7. "Behold an Israelite indeed, in whom is no guile!"
- 8. "Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man."
- 9. "Whatsoever He said unto you, do it."
- 10. "Make not My Father's house an house of merchandise."
- 11. "Destroy this temple, and in three days I will raise it up."
- 12. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."
- 13. "For God so loved the world, that He gave His only-begotten Son, that whosoever believes in Him should not perish, but have everlasting life."

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14. "A man can receive nothing, except it be given him from heaven."

15. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

16. "He must increase, but I must decrease."

17. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

18. "Search the Scriptures; for in them you think you have eternal life: and they are they which testify of Me."

Are you sure of your memory verses?

As Jesus traveled through Galilee, teaching and healing, multitudes flocked to Him from the cities and villages. Many came even from Judea and the adjoining provinces. Often He was obliged to hide Himself from the people. The enthusiasm ran so high that it was necessary to take precautions lest the Roman authorities should be aroused to fear an insurrection. Never before had there been such a period as this for the world. Heaven was brought down to men. Hungering and thirsting souls that had waited long for the redemption of Israel now feasted upon the grace of a merciful Savior. *The Desire of Ages*, 232:4.

UNIT FIVE covers from the final return to Galilee until the withdrawal northward: winter of AD 28 to Passover, April, AD 30.

TOPICS FOR INVESTIGATION

1. Galilee and its people. *The Desire of Ages*, 232:3; Bible dictionary or encyclopedia.
2. Jewish synagogue. Bible dictionary or encyclopedia.
3. Youth in war. In preparation for the lesson "The Eternal Nature and Spirituality of the Law," write now to the War Service Commission, General Conference of Seventh-day Adventists, Takoma Park, Washington DC, for the following pamphlets. *Why Seventh-day Adventists Are Noncombatants*, *Why Seventh-day Adventists Observe the Bible Sabbath*, and *Seventh-day Adventists and Civil Government*.
4. Capernaum. Bible dictionary or encyclopedia.
5. The Sea of Galilee. Bible dictionary or encyclopedia.
6. Fisherman in ancient times, or fishing in ancient times. Bible dictionary or encyclopedia.
7. Demons, demon possession, demon followers, demon worship. Index to the Writings of Ellen G. White; Bible dictionary or encyclopedia.
8. Leprosy. Bible dictionary or encyclopedia.
9. Oriental houses. Bible dictionary, article: "House."
10. Pharisee, Sadducee, publican, Bible dictionary or encyclopedia.

19. A PROPHET IN HIS OWN COUNTRY

The First Recorded Sermon of Jesus;

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Imprisonment and Death of John

www.WhiteEstate.org/books/da/da22.html

www.WhiteEstate.org/books/da/da23.html

www.WhiteEstate.org/books/da/da24.html

The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor. He has sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. Luke 4:18, 19.

Matthew 4:12; 11:1-11; 14:3-12; Mark 1:14,15; Luke 3:19, 20; 4:14-30; 7:19-28; and
The Desire of Ages, 214-225, 231-243

In the temptation in the wilderness, Satan had been defeated, and his rage was great. Now he determined to bring sorrow upon Christ by striking John. The One whom he could not entice to sin he would cause to suffer.

Jesus did not interpose to deliver His servant. He knew that John would bear the test. Gladly would the Savior have come to John, to brighten the dungeon gloom with His own presence. But He was not to place Himself in the hands of enemies and imperil His own mission. Gladly would He have delivered His faithful servant. But for the sake of thousands who in after years must pass from prison to death, John was to drink the cup of martyrdom. As the followers of Jesus should languish in lonely cells, or perish by the sword, the rack, or the fagot, apparently forsaken by God and man, what a stay to their hearts would be the thought that John the Baptist, to whose faithfulness Christ Himself had borne witness, had passed through a similar experience!

Satan was permitted to cut short the earthly life of God's messenger; but that life which "is hid with Christ in God" (Colossians 3:3), the destroyer could not reach. He exulted that he had brought sorrow upon Christ, but he had failed of conquering John. Death itself only placed him forever beyond the power of temptation. In this warfare, Satan was revealing his own character. Before the witnessing universe he made manifest his enmity toward God and man.

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Philippians 1:29. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor. The Desire of Ages, 224:1-3, 5.

The Imprisonment and Death of John

Matthew 11:1-11; 14:3-12; Mark 6:17-29; Luke 3:19, 20; 7:19-28; The Desire of Ages, 214-225.

1. Why was John placed in prison? Matthew 14:3, 4.
2. What question did John send two of his disciples to ask Jesus? Matthew 11: 2, 3.
3. Since John did not give up his faith in Christ, why did he send the messengers? The Desire of Ages, 216:3, 4.
4. How did Jesus answer the question John sent his disciples to ask? Matthew 11:4-6; The Desire of Ages, 216:7 to 217: 1.
5. What did Jesus say after John's messengers had gone? Matthew 11: 7-14.
6. Speaking of John the Baptist, what did Jesus mean by "There has not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matthew 11:11)? The Desire of Ages, 219:2 to 220:1

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7. What brought about the death of John? Matthew 14:3-12; *The Desire of Ages*, 221, 222.

8. When was John put to death?

John was imprisoned shortly before the beginning of Jesus' ministry in Galilee; the messengers were sent from John to Jesus after the raising of the widow's son at Nain, and John suffered a martyr's death at about the time the disciples returned from their preaching tour, a short time before the miracle in which the five thousand (Based on Stephen J. Hartdegen, *A Chronological Harmony of the Gospels*, pages x, xii, xiii.)

Ministry at Galilee and First Rejection at Nazareth

Matthew 4:12; Mark 1:14, 15; Luke 4:14-30; *The Desire of Ages*, 231-243.

9. When Jesus heard that John had been placed in prison, what did He do? Matthew 4:12.

10. What was the message that Jesus preached? Mark 1:14, 15.

11. What did Jesus mean by the statement, "The time is fulfilled"? *The Desire of Ages*, 233:1.

12. Contrast the messages of the first and second advents. *The Desire of Ages*, 234:4 to 235:1

13. What was the custom of Jesus in regard to the synagogue on the Sabbath day? Luke 4:16.

14. Jesus preached His first recorded sermon at Nazareth. What message is in the text He used? Luke 4:18, 19.

15. What explanation was made in regard to the text chosen? Luke 1:21.

Jesus stood before the people as a living expositor of the prophecies concerning Himself. Explaining the words He had read, He spoke of the Messiah as a reliever of the oppressed, a deliverer of captives, a healer of the afflicted, restoring sight to the blind, and revealing to the world the light of truth. His impressive manner and the wonderful import of His words thrilled the hearer with its power they had never felt before. The tide of divine influence broke every barrier down; like Moses, they beheld the Invisible. As their hearts were moved upon by the Holy Spirit, they responded with fervent amens and praises to the Lord. *The Desire of Ages*, 237:2.

16. How did Jesus reveal His divinity? Luke 4:23, 24.

But Jesus now gave them an evidence of His divinity by revealing their secret thoughts. *The Desire of Ages*, 238:1

17. What historical references did Jesus make to show the people that it was the custom of Israel to reject the blessings of God through His prophets? Luke 4:25-27.

18. What was the final reaction to this first recorded sermon of Jesus? Luke 4:28-30.

The words of Jesus to His hearers in the synagogue struck at the root of their self-righteousness, pressing home upon them the bitter truth that they had departed from God and forfeited their claim to be His people. Every word cut like a knife as their real condition was set before them. They now scorned the faith with which Jesus had at first inspired them. They would not admit that He who had sprung from poverty and lowliness was other than a common man. *The Desire of Ages*, 239:3.

When Jesus referred to the blessings given to the Gentiles, the fierce national pride of His hearers was aroused, and His words were drowned in a tumult of voices. These people had prided themselves on keeping the law; but now that their prejudices were offended they were ready to commit murder. The assembly broke up, and laying hands upon Jesus, they thrust Him from the synagogue, and out of the city. All seemed eager for His destruction. They hurried Him to the brow of a precipice, intending to cast Him down headlong. Shouts and maledictions filled the air. Some were casting stones at Him, when suddenly He disappeared from among them. The heavenly messengers who had been by His side in the synagogue

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were with Him in the midst of that maddened throng. They shut Him in from His enemies, and conducted Him to a place of safety. The Desire of Ages, 240: 1.

What do you think?

1. Why did Jesus leave Judea and begin working in Galilee?
2. Why was Jesus requested to read from the Scriptures?
3. From what Old Testament prophet did Jesus read that Sabbath in Nazareth? See marginal reference where He read.
4. Why did He not use all the text as found in the prophecy?
5. Why does a prophet not have honor in his own country?
6. Might John the Baptist have been one of those raised from the dead at Jesus' resurrection? Matthew 27:52, 53. See Early Writings, 184:1, and The Desire of Ages, 786:1.

20. THE CALL BY THE SEA

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And He said unto them, Follow Me, and I will make you fishers of men. Matthew 4:19.

Matthew 4:13-22; Mark 1:16-20; Luke 4:31; 5:1-11; The Desire of Ages, 244-252

The land of Zebulun and the land of Naphtali, Toward the sea, beyond Jordan, Galilee of the Gentiles, The people which sat in darkness. Saw a great light, And to them which sat in the region and shadow of death, To them did light spring up. Matthew 4:15, 16, The Modern Reader's Bible.

“Galilee of the Nations”

Isaiah 9:1.

This prophecy, uttered by Isaiah centuries before, was now about to be fulfilled. Isaiah 9:1, 2. After the wedding at Cana, Jesus and His family with His new friends made a short trip to Capernaum. After His rejection at Nazareth with an attempt on His life, Jesus moved to Capernaum and made it His headquarters. Matthew 4:13-17; Luke 4:31; The Desire of Ages, 252:1-3. It became known as “His own city.” Matthew 9:1. From here, He worked throughout all Galilee.

The Galilean period comprises a large part of His public ministry. Galilee was a political district, and its people were quite a distinctive type. The word Galilee means “circuit,” or “district,” and has the idea of mixture of several parts. This probably came from the fact that neither the tribes of Naphtali nor Asher drove the inhabitants out; but allowed them to continue in their cities. Even in Isaiah's time it was called “Galilee of the nations.” Isaiah 9:1.

The Assyrians took most of the people east, Israelites and heathen alike, and replaced them with various peoples. Thus the Israelite element was very small. In the time of the Maccabean independence, the inhabitants were forced to accept the Jewish religion. Mixed as they were, they became not only Jews in religion but also strongly patriotic.

This accounts for the fact that in Christ's time they had not only a distinction in their speech from the Judean Jews, but did not have as high a standard of Christian living. Therefore Judean Jews looked down on Galilean Jews. John 1:46, 7:52.

From this mixture a fine type of manhood developed among the peasant farmers. They were bold and enterprising. Their country was beautiful, well-watered, fertile, productive, and prosperous. It has been estimated that there were 3,000,000 Galileans. This gives us some idea of the people that flocked around Christ.

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Galilee was in easy touch with the outside world because its many roads were important lanes of traffic for both merchants and soldiers.

Herod the Great had cleared the country of outlaws, so that a long period of peace was enjoyed, lasting through the reign of his son Herod Antipas, until AD 40. Herod Antipas ruled Galilee and Perea, but built his capital in Galilee on the shore of the lake and called his city Tiberias.

There were a number of towns in Galilee; Capernaum seems to have been in the time of Christ one of the more important ones. It was on one of the principal highways and had a Roman garrison, a custom house, and a public synagogue. However, if ever a city felt the curse that had been pronounced upon it, Capernaum surely did. By the time of the destruction of Jerusalem, Josephus called Capernaum a village, and until recent times even its location was in doubt. It seems quite certain now that it was located on a point jutting into the lake on the north shore, a little west of the river entrance into the lake. This spot is said to command the most beautiful view of any place on the shoreline of this most beautiful lake, the scene of so many events in Christ's ministry. Capernaum was an ideal center for His work. (Based on The International Standard Bible Encyclopedia, article: "Galilee.")

The Call

Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11.

1. Give the setting for the call by the sea.

Day was breaking over the Sea of Galilee. The disciples, weary with a night of fruitless toil, were still in their fishing boats on the lake. Jesus had come to spend a quiet hour by the waterside. In the early morning He hoped for a little season of rest from the multitude that followed Him day after day. But soon the people began to gather about Him. Their numbers rapidly increased, so that He was pressed upon all sides. Meanwhile the disciples had come to land. In order to escape the pressure of the multitude, Jesus stepped into Peter's boat, and bade him pull out a little from the shore. Here Jesus could be better seen and heard by all, and from the boat He taught the multitude on the beach. The Desire of Ages, 244:1.

2. What miracle did Jesus perform just before calling these disciples? The Desire of Ages, 245:3 to 246:1.

3. What did Peter mean by saying, "Depart from me"? The Desire of Ages, 246:1

4. Which of the disciples were called at this time? .

5. What did this call mean for these men? The Desire of Ages, 246:5.

6. Why did Jesus call unlearned fishermen? The Desire of Ages, 250:1.

7. Here we find a living example of what the principles of true education will accomplish:

They were humble and unlearned men, those fishers of Galilee; but Christ, the Light of the world, was abundantly able to qualify them for the position for which He had chosen them. The Savior did not despise education; for when controlled by the love of God, and devoted to His service, intellectual culture is a blessing. But He passed by the wise men of His time, because they were so self-confident that they could not sympathize with suffering humanity, and become fellow laborers with the Man of Nazareth. In their bigotry they scorned to be taught by Christ. The Desire of Ages, 249:4.

It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received through the contact of mind with mind, and soul with soul. The Desire of Ages, 250:2.

Men of the highest education in the arts and sciences have learned precious lessons from Christians in humble life who were designated by the world as unlearned. But these obscure disciples had obtained an education in the highest of all schools. They had sat at the feet of Him who spoke as "never man spoke." [John 7:46.] The Desire of Ages, 251:2.

Tell what connection the following words have in this lesson:

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District
Bold and enterprising
“His own city.” Matthew 9:1.
Lanes of traffic
“Galilee of the nations.” Isaiah 9:1.
“Fishers of men.” Matthew 4:19.
Maccabean
Unlearned fishermen.

Name the disciples called by Jesus up to this present lesson.

21. MIRACLES AT CAPERNAUM

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And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes. Mark 1: 22.

Matthew 8:14-17; Mark 1:21-34; Luke 4:31-41; *The Desire of Ages*, 253-261

Notwithstanding the action of the Sanhedrin against Jesus, the people eagerly awaited the development of His mission. All heaven was astir with interest. Angels were preparing the way for His ministry, moving upon men’s hearts, and drawing them to the Savior.

In Capernaum the nobleman’s son whom Christ had healed was a witness to His power. And the court official and his household joyfully testified of their faith. When it was known that the Teacher Himself was among them, the whole city was aroused. Multitudes flocked to His presence. On the Sabbath the people crowded the synagogue until great numbers had to turn away, unable to find entrance. *The Desire of Ages*, 253:1, 2.

Sabbath Meeting in the Capernaum Synagogue

Mark 1:21-28; Luke 4:31-37; *The Desire of Ages*, 253-258.

1. Why were the people “astonished at His doctrine”? Mark 1: 22.

“He taught them as one that had authority.” Mark 1:22.

Jesus had nothing to do with the various subjects of dissension among the Jews. It was His work to present the truth. His words shed a flood of light upon the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation.

Jesus met the people on their own ground, as one who was acquainted with their perplexities. He made truth beautiful by presenting it in the most direct and simple way. His language was pure, refined, and clear as a running stream. His voice was as music to those who had listened to the monotonous tones of the rabbis. But while His teaching was simple, He spoke as one having authority. This characteristic set His teaching in contrast with that of all others. The rabbis spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite.

Yet He was earnest, rather than vehement. He spoke as one who had a definite purpose to fulfill. He was bringing to view the realities of the eternal world. In every theme God was revealed.

He had tact to meet the prejudiced minds, and surprise them with illustrations that won their attention. Through the imagination He reached the heart. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. *The Desire of Ages*, 253:4 to 254:2.

2. As Jesus was speaking, what diverted the attention of the people from His words?

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3. What was Satan's purpose in causing this madman to rush into the midst of the audience? *The Desire of Ages*, 255:2, 3.

4. What did Jesus do, what happened to the man, and what was the effect on the people?

5. Why were there so many possessed of demons in Christ's time? *The Desire of Ages*, 257:1.

6. When will there be a similar situation? *The Desire of Ages*, 257:2.

7. What means will be used to create such a situation?

History is repeating. With the open Bible before them, and professing to reverence its teachings, many of the religious leaders of our time are destroying faith in it as the word of God. They busy themselves with dissecting the word, and set their own opinions above its plainest statements. In their hands God's word loses its regenerating power. This is why infidelity runs riot, and iniquity is rife.

When Satan has undermined faith in the Bible, he directs men to other sources for light and power. Thus he insinuates himself. Those who turn from the plain teaching of Scripture and the convicting power of God's Holy Spirit are inviting the control of demons. Criticism and speculation concerning the Scriptures have opened the way for spiritualism and theosophy—those modernised forms of ancient paganism—to gain a foothold even in the professed churches of our Lord Jesus Christ.

Side by side with the preaching of the gospel, agencies are at work which are but the medium of lying spirits. Many a man tampers with these merely from curiosity, but seeing evidence of the working of a more than human power, he is lured on and on, until he is controlled by a will stronger than his own. He cannot escape from its mysterious power.

The defences of the soul are broken down. He has no barrier against sin. When once the restraints of God's word and His Spirit are rejected, no man knows to what depths of degradation he may sink. Secret sin or master passion may hold him a captive as helpless as was the demoniac of Capernaum. Yet his condition is not hopeless. *The Desire of Ages*, 258:1-4.

8. How can we avoid such a fate?

The means by which we can overcome the wicked one is that by which Christ overcame, the power of the word. God does not control our minds without our consent; but if we desire to know and to do His will, His promises are ours: "You shall know the truth, and the truth shall make you free." John 8:32. *The Desire of Ages*, 258:5.

9. What lesson in everyday living may we learn from this man's experience? *The Desire of Ages*, 256:3, 4.

In Peter's Home

Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41; *The Desire of Ages*, 259-261.

10. What miracle was performed in Peter's home? *The Desire of Ages*, 259: 1.

11. Why was Jesus able to rest until evening on that Sabbath day?

Tidings of the work of Christ spread rapidly throughout Capernaum. For fear of the rabbis, the people dared not come for healing upon the Sabbath; but no sooner had the sun disappeared below the horizon than there was a great commotion. *The Desire of Ages*, 259:2.

In the Old Testament, Leviticus 23:32, we are told that the Sabbath is "from even unto even." We have proof in the New Testament that the Sabbath begins and ends at sunset. The Jews would not come with their sick until after the Sabbath had ended. Matthew says, "When the even was come" (Matthew 8:16), while Luke makes this statement: "When the sun was setting" (Luke 4:40). Mark puts both thoughts together and says, "At even, when the sun did set." Mark 1:32.

12. Describe the scene at Peter's house as soon as the Sabbath was over.

From the homes, the shops, the market places, the inhabitants of the city pressed toward the humble dwelling that sheltered Jesus. The sick were brought upon couches, they came leaning upon staffs,

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or, supported by friends, they tottered feebly into the Savior's presence.

Hour after hour they came and went; for none could know whether tomorrow would find the Healer still among them. Never before had Capernaum witnessed a day like this. The air was filled with the voice of triumph and shouts of deliverance. The Savior was joyful in the joy He had awakened. As He witnessed the sufferings of those who had come to Him, His heart was stirred with sympathy, and He rejoiced in His power to restore them to health and happiness.

Not until the last sufferer had been relieved did Jesus cease His work. It was far into the night when the multitude departed, and silence settled down upon the home of Simon. The long, exciting day was past, and Jesus sought rest. But while the city was still wrapped in slumber, the Savior, "rising up a great while before day, went out, and departed into a solitary place, and there prayed." [Mark 1:35.] The Desire of Ages, 259:24.

13. Of what prophecy were scenes such as this a fulfillment? Isaiah 53:4.

What do these phrases mean to you in relation to the experiences related in this lesson?

"Astonished at His doctrine." Mark 1: 22.

"Taught them as one having authority." Matthew 7:29.

"His word was with power." Luke 4:32.

"Angels were preparing the way." The Desire of Ages, 253:1.

"Unclean spirit." Mark 1:23.

"Modernized forms of ancient paganism." The Desire of Ages, 258:2.

Do you know?

1. Why "never man spoke like this Man"? John 7:46.
2. Why Jesus spent so much time in prayer?
3. Why Jesus was not careful to keep the man-made rules governing Sabbath observance in His day?
4. Why the people waited until Sabbath had passed before bringing their sick to be healed?
5. Why the evil spirits cried out, declaring Jesus' divinity, and why Jesus did not want them to do so?

22. HEALING, TEACHING, AND PREACHING

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Come now, and let us reason together, said the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isaiah 1:18.

Matthew 4:23; 8:24; Mark 1:35 to 2:12; Luke 4:42-44; 5:12-26;
The Desire of Ages, 260-271

All day He toiled, teaching the ignorant, healing the sick, giving sight to the blind, feeding the multitude; and at the eventide or in the early morning, He went away to the sanctuary of the mountains for communion with His Father. Often He passed the entire night in prayer and meditation, returning at

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daybreak to His work among the people. *The Desire of Ages*, 259:5.

First Preaching Tour in Galilee; The Healing of the Leper

Matthew 4:23; 8:2-4; Mark 1:35-45; Luke 4:42-44; 5:12-16; *The Desire of Ages*, 260-266.

1. For what purpose did Jesus arise early the next morning after the busy evening at Capernaum? Mark 1:35.

2. Why did Jesus not continue His work at Capernaum at this time? Mark 1:36-38; Luke 4:43; *The Desire of Ages*, 260:2.

3. What were the three kinds of work Jesus did? Matthew 4:23; Acts 10: 38.

He healed the sick and preached the gospel. In His service, healing and teaching were linked closely together. Today they are not to be separated. *Testimonies for the Church*, Volume 9, 171:1.

4. Describe the disease of leprosy. See encyclopedia.

Of all diseases known in the East the leprosy was most dreaded. Its incurable and contagious character, and its horrible effect upon its victims, filled the bravest with fear. Among the Jews it was regarded as a judgment on account of sin, and hence was called "the stroke," "the finger of God." Deep rooted, ineradicable, deadly, it was looked upon as a symbol of sin. By the ritual law, the leper was pronounced unclean. Like one already dead, he was shut out from the habitations of men. Whatever he touched was unclean. The air was polluted by his breath. One who was suspected of having the disease must present himself to the priests, who were to examine and decide his case. If pronounced a leper, he was isolated from his family, cut off from the congregation of Israel, and was doomed to associate with those only who were similarly afflicted. The law was inflexible in its requirement. Even kings and rulers were not exempt. A monarch who was attacked by this terrible disease must yield up the scepter, and flee from society.

Away from his friends and his kindred, the leper must bear the curse of his malady. He was obliged to publish his own calamity, to rend his garments, and sound the alarm, warning all to flee from his contaminating presence. The cry, "Unclean! unclean!" coming in mournful tones from the lonely exile, was a signal heard with fear and abhorrence. *The Desire of Ages*, 262:1, 2.

Physical disease, however malignant and deep-seated, was healed by the power of Christ; but the disease of the soul took a firmer hold upon those who closed their eyes against the light. Leprosy and palsy were not so terrible as bigotry and unbelief. *The Desire of Ages*, 271:1.

5. How is the healing of the leper described? Mark 1:40-45.

The leper is guided to the Savior. Jesus is teaching beside the lake, and the people are gathered about Him. Standing afar off, the leper catches a few words from the Savior's lips. He sees Him laying His hands upon the sick. He sees the lame, the blind, the paralytic, and those dying of various maladies rise up in health, praising God for their deliverance. Faith strengthens in his heart. He draws nearer and yet nearer to the gathered throng. The restrictions laid upon him, the safety of the people, and the fear with which all men regard him are forgotten. He thinks only of the blessed hope of healing.

He is a loathsome spectacle. The disease has made frightful inroads, and his decaying body is horrible to look upon. At sight of him the people fall back in terror. They crowd upon one another in their eagerness to escape from contact with him. Some try to prevent him from approaching Jesus, but in vain. He neither sees nor hears them. Their expressions of loathing are lost upon him. He sees only the Son of God. He hears only the voice that speaks life to the dying. Pressing to Jesus, he casts himself at His feet with the cry, "Lord, if Thou wilt, Thou can make me clean." [Matthew 8:2.]

Jesus replied, "I will; be thou made clean" (Matthew 8:3, RV), and laid His hand upon him.

Immediately a change passed over the leper. His flesh became healthy, the nerves sensitive, the muscles firm. The rough, scaly surface peculiar to leprosy disappeared, and a soft glow, like that upon the skin of a healthy child, took its place. *The Desire of Ages*, 263:14.

6. Why did Jesus charge the leper to tell no man, and to present himself at once with an offering at the temple? *The Desire of Ages*, 264, 265.

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7. Of what is the cleansing of the leper an illustration? *The Desire of Ages*, 266: 1.

8. What prayer is always immediately answered?

In some instances of healing, Jesus did not at once grant the blessing sought. But in the case of leprosy, no sooner was the appeal made than it was granted. When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask, but not so when we ask for deliverance from sin. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life. *The Desire of Ages*, 266:2.

9. Are we ever to say that our sins are so terrible that we cannot come to God? *Isaiah* 1:18.

The Paralytic at Capernaum

Matthew 9:2-8; *Mark* 2:1-12; *Luke* 5:17-26; *The Desire of Ages*, 267-271.

10. Describe the background of the paralytic's condition. What else besides healing from his physical malady did he desire? *The Desire of Ages*, 267:24.

11. After having been let down through the roof into Jesus' presence, what welcome words did the paralytic hear? *Matthew* 9:2.

12.

a. Of what did the scribes and Pharisees in their thoughts accuse Jesus, and why? *Luke* 5:21.

b. How are we sometimes guilty of blasphemy today?

Cease to dwell upon the shortcomings of others. Keep the tongue sanctified unto God. Refrain from saying anything that might detract from the influence of another; for by indulging in these words of criticism, you blaspheme God's holy name as verily as you would were you to swear. I am instructed to present these things before you, that you may see how you dishonor the name of Christ Jesus

Silence is the greatest rebuke that you can possibly give a faultfinder, or one whose temper is irritated. Keep your eye fixed on Jesus. Keep your eye on the One who never finds fault with you, only to lay before you perils from which He would deliver you. *Ellen G. White, Manuscript* 95, 1906.

13. What did Jesus then say to them and to the paralytic? *Mark* 2:8-11.

14. Describe what took place after the man was healed. *Mark* 2:12.

In the home of the healed paralytic there was great rejoicing when he returned to his family, carrying with ease the couch upon which he had been slowly borne from their presence but a short time before. They gathered round with tears of joy, scarcely daring to believe their eyes. He stood before them in the full vigor of manhood. Those arms that they had seen lifeless were quick to obey his will. The flesh that had been shrunken and leaden hued was now fresh and ruddy. He walked with a firm, free step. Joy and hope were written in every lineament of his countenance; and an expression of purity and peace had taken the place of the marks of sin and suffering. Glad thanksgiving went up from that home, and God was glorified through His Son, who had restored hope to the hopeless, and strength to the stricken one. This man and his family were ready to lay down their lives for Jesus. No doubt dimmed their faith, no unbelief marred their fealty to Him who had brought light into their darkened home. *The Desire of Ages*, 271:2.

What do you think?

1. Of the difference in methods used by Jesus and the Pharisees in making themselves known to others?

2. How would it feel to be classified as a leper and treated as lepers were in Jesus' day?

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3. Why can sin be compared to leprosy?
4. Why is paralysis also compared to the bonds of sin?
5. Name some of the ways in which blasphemy is committed today. Patriarchs and Prophets, 306:5, 6; Mark 2:7.

23. A FRIEND OF SINNERS

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I am not come to call the righteous, but sinners to repentance. Matthew 9:13.

Matthew 9:9-17; Mark 2:13-22; Luke 5:27-39;
The Desire of Ages, 272-280

Of the Roman officials in Palestine, none were more hated than the publicans. The fact that the taxes were imposed by a foreign power was a continual irritation to the Jews, being a reminder that their independence had departed. And the tax gatherers were not merely the instruments of Roman oppression; they were extortioners on their own account, enriching themselves at the expense of the people. A Jew who accepted this office at the hands of the Romans was looked upon as betraying the honor of his nation. He was despised as an apostate, and was classed with the vilest of society.

To this class belonged Levi-Matthew, who, after the four disciples at Gennesaret, was the next to be called to Christ's service. The Pharisees had judged Matthew according to his employment, but Jesus saw in this man a heart open for the reception of truth. Matthew had listened to the Savior's teaching. As the convicting Spirit of God revealed his sinfulness, he longed to seek help from Christ; but he was accustomed to the exclusiveness of the rabbis, and had no thought that this Great Teacher would notice him. The Desire of Ages, 272:1, 2.

1. What government employee did Jesus call to join him?

Matthew, which means "gift of Jehovah" and is equivalent to Theodore, may be the name that Levi assumed or that was given him after he became a follower of Christ. New Testament History, 56.

This is probably why the accounts of Mark and Luke call him Levi, while in his own story he calls himself Matthew.

2. Even though astonished to hear the invitation of Jesus, how prompt was his acceptance?

Matthew "left all, rose up, and followed Him!" [Luke 5:28.] There was no hesitation, no questioning, no thought of the lucrative business to be exchanged for poverty and hardship. It was enough for him that he was to be with Jesus, that he might listen to His words, and unite with Him in His work.

To Matthew in his wealth, and to Andrew and Peter in their poverty, the same test was brought; the same consecration was made by each. The Desire of Ages, 273:2,4.

3. What lesson is there for us in this experience? The Desire of Ages, 273:5.

4. What did the Pharisees immediately try to do?

The calling of Matthew to be one of Christ's disciples excited great indignation. For a religious teacher to choose a publican as one of his immediate attendants was an offense against the religious, social, and national customs. By appealing to the prejudices of the people the Pharisees hoped to turn the current of popular feeling against Jesus. The Desire of Ages, 273:6.

5. What was in preparing a banquet for Jesus? And what was Jesus' motive in attending the banquet? The Desire of Ages, 273:7 to 274:2.

6. What was the result of this gathering on many who were there or saw it? On Matthew? On the Pharisees? The Desire of Ages, 274:3 to 275:1.

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7. How did Jesus answer the Pharisees' question that had been directed to His disciples? Matthew 9:12, 13.

8. The Pharisees were put to silence, but not for long. John's disciples were in such a frame of mind that they could easily be used against Christ.

These Pharisees had not accepted the mission of the Baptist. They had pointed in scorn to his abstemious life, his simple habits, his coarse garments, and had declared him a fanatic. Because he denounced their hypocrisy, they had resisted his words, and had tried to stir up the people against him. The Spirit of God had moved upon the hearts of these scorners, convicting them of sin; but they had rejected the counsel of God, and had declared that John was possessed of a devil.

Now when Jesus came mingling with the people, eating and drinking at their tables, they accused Him of being a glutton and a wine bibber. The very ones who made this charge were themselves guilty. As God is misrepresented, and clothed by Satan with his own attributes, so the Lord's messengers were falsified by these wicked men. *The Desire of Ages*, 275:5 to 276:1.

9. John's disciples were now in mourn and fasting because of the imprisonment of their leader.

But Jesus, instead of making any effort to free John, was attending banquets given in His honor, even by publicans. The disciples of John had not a clear understanding of Christ's work; they thought there might be some foundation for the charges of the Pharisees. They observed many of the rules prescribed by the rabbis, and even hoped to be justified by the works of the law. Fasting was practiced by the Jews as an act of merit, and the most rigid among them fasted two days in every week. The Pharisees and John's disciples were fasting when the latter came to Jesus with the inquiry, "Why do we and the Pharisees fast oft, but Thy disciples fast not?" [Matthew 9: 14] *The Desire of Ages*, 276:4.

10. Without trying to correct their false ideas about fasting, but to help them see His true mission, how did Jesus very tenderly answer them? Who is the bridegroom? What future event in Jesus' life was foretold? *The Desire of Ages*, 277:1

11. Jesus next gave the double parable of new cloth on an old garment, and new wine in old bottles. What did it mean? What was the old and what was the new? Why would they not mix or fit together? *The Desire of Ages*, 278:3, 4.

12. What message is given to the modern pharisees? What will the love of Christ do? *The Desire of Ages*, 280:3, 4.

What do you think?

1. Who was the most hated of all officials?
2. What did Matthew consider was good enough pay for himself?
3. Why did Matthew have a banquet for Jesus?
4. Why did Jesus go, knowing that many of the Jews would lose confidence in Him?
5. Who was the bridegroom in the parable?
6. What did the old cloth represent?
7. What message similar to that given to the Pharisees is given to this generation? *The Desire of Ages*, 280:3, 4.
8. Through what two groups in this lesson did the Pharisees try to hinder Christ's work?

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9. Are there any pharisees in the church today?

24. PROPER SABBATH KEEPING

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And He said unto them, The Sabbath was made for man, and not man for the Sabbath:
Therefore the Son of man is Lord also of the Sabbath. Mark 2:27, 28.

Matthew 12:1-14; Mark 2:23 to 3:6; Luke 6:1-11; and
The Desire of Ages, 281-289

The Sabbath was hallowed at the creation. As ordained for man, it had its origin when “the morning stars sang together, and all the sons of God shouted for joy.” Job 38:7. Peace brooded over the world; for earth was in harmony with heaven. “God saw everything that He had made, and, behold, it was very good” (Genesis 1:31); and He rested in the joy of His completed work.

Because He had rested upon the Sabbath, “God blessed the seventh day, and sanctified it” (Genesis 2:3), set it apart to a holy use. He gave it to Adam as a day of rest. It was a memorial of the work of creation, and thus a sign of God’s power and His love. The Scripture says, “He hath made His wonderful works to be remembered.” Psalm 111:4. “The things that are made,” declare “the invisible things of Him since the creation of the world,” “even His everlasting power and divinity.” Romans 1:20, RV.

All things were created by the Son of God. “In the beginning was the Word, and the Word was with God. All things were made by Him; and without Him was not anything made that was made.” John 1:1-3. And since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ.

The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice who talked with Adam in Eden in the cool of the day. And as we behold His power in nature we find comfort, for the word that created all things is that which speaks life to the soul. He “who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” 2 Corinthians 4:6. The Desire of Ages, 281:1-4.

Plucking Grain on the Sabbath

Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5; The Desire of Ages, 281-286.

As Jesus and His disciples passed through a grain field on the Sabbath day, the hungry men picked the heads of grain, rubbed them, and ate the kernels.

1. What did the Pharisees say when they saw the disciples plucking the corn? Matthew 12:2.
2. How did Jesus answer the charge that was made? Matthew 12:3-8.

The disciples, in doing the work of Christ, were engaged in God’s service, and that which was necessary for the accomplishment of this work it was right to do on the Sabbath day.

Christ would teach His disciples and His enemies that the service of God is first of all. The object of God’s work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work is in accord with the Sabbath law. Jesus then crowned His argument by declaring Himself the “Lord of the Sabbath.” [Mark 2:28], One above all question and above all law. This infinite Judge acquits the disciples of blame, appealing to the very statutes they are accused of violating.

Jesus did not let the matter pass with administering a rebuke to His enemies. He declared that in their blindness they had mistaken the object of the Sabbath. He said, “If you had known what this means, I will have mercy, and not sacrifice, you would not have condemned the guiltless.” Matthew 12:7. Their many heartless rites could not supply the lack of that truthful integrity and tender love which will ever

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characterize the true worshiper of God. *The Desire of Ages*, 285:2-4.

3. What counsel has come in regard to proper Sabbath observance in these days?

Before the setting of the sun, let the members of the family assemble to read God's word, to sing and pray.

Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath school. There is hurrying, jostling, and impatience. Thus unholy feelings come into the home. The Sabbath, thus desecrated, becomes a weariness, and its coming is dreaded rather than loved.

We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things.

While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day.

At family worship let the children take a part. Let all bring their Bibles, and read a verse or two. Then let some familiar hymn be sung, followed by prayer. *Testimonies for the Church*, Volume 6, 356:5 to 357:4.

In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation. Tell them that when the earth came from His hand, it was holy and beautiful. Every flower, every shrub, every tree, answered the purpose of its Creator. *Testimonies*, Volume 6, 358:2.

As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labor. *Testimonies*, Volume 6, 359:2.

4. Of what did Jesus say He is the Lord? Mark 2:28.

Since Jesus is the Lord of the Sabbath, it is true that the Lord's day is the Sabbath. This fact is also brought out in the fourth commandment in the statement, "But the seventh day is the Sabbath of the Lord thy God." Exodus 20: 10. It is not an exclusive Sabbath of Moses or of the Jews, but it is the Sabbath of the Lord thy God, therefore it is the Lord's day.

The Man With the Withered Hand

Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11; *The Desire of Ages*, 286-289.

5. When Jesus was asked, "Is it lawful to heal on the Sabbath days?" (Matthew 12: 10), what did He answer? Matthew 12:11, 12.

The spies dared not answer Christ in the presence of the multitude, for fear of involving themselves in difficulty. They knew that He had spoken the truth. Rather than violate their traditions they would leave a man to suffer, while they would relieve a brute because of the loss to the owner if it were neglected. Thus greater care was shown for a dumb animal than for man, who is made in the image of God. This illustrates the working of all false religions. They originate in man's desire to exalt himself above God, but they result in degrading man below the brute. Every religion that wars against the sovereignty of God defrauds man of the glory which was his at the creation, and which is to be restored to him in Christ. Every false religion teaches its adherents to be careless of human needs, sufferings, and rights. The gospel places a high value upon humanity as the purchase of the blood of Christ, and it teaches a tender regard for the wants and woes of man. The Lord says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isaiah 13:12.

When Jesus turned upon the Pharisees with the question whether it was lawful on the Sabbath day to do good or to do evil, to save life or to kill, He confronted them with their own wicked purposes. They were hunting His life with bitter hatred, while He was saving life and bringing happiness to multitudes. Was it better to slay upon the Sabbath, as they were planning to do, than to heal the afflicted, as He had done? Was it more righteous to have murder in the heart upon God's holy day than love to all men which finds expression in deeds of mercy?

In the healing of the withered hand, Jesus condemned the custom of the Jews, and left the fourth commandment standing as God had given it. "It is lawful to do well on the Sabbath days" [Matthew 12:12],

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He declared. By sweeping away the senseless restrictions of the Jews, Christ honored the Sabbath, while those who complained of Him were dishonoring God's holy day. The Desire of Ages, 286:4 to 287:2.

6. Describe the healing of the withered hand. Matthew 12:13.

7. With whom did the Pharisees take counsel against Jesus to destroy Him? Mark 3:6.

8. To whom will the Sabbath be a delight? Isaiah 58:13, 14.

To all who receive the Sabbath as a sign of Christ's creative and redeeming Power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Savior. And every object in nature repeats His invitation, "Come unto Me, all you that labor and are heavy-laden, and I will give you rest." Matthew 11:28. The Desire of Ages, 289:1.

What do you think?

1. Can you prove from the Scriptures that Jesus observed the Sabbath and that He did not come to do away with it? Matthew 5:17, 18.

2. Name five things you consider proper to do on the Sabbath.

3. When does the Sabbath begin and end?

4. What does God not want us to do on the Sabbath?

5. What day is the "Lord's day" spoken of by John in Revelation 1: 10?

25. HE ORDAINED TWELVE

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Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother. James the son of Zebedee, and John his brother. Philip, and Bartholomew. Thomas, and Matthew the publican. James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus. Simon the Canaanite, and Judas Iscariot, who also betrayed Him. Matthew 10:24.

Matthew 10:2-4; Mark 3:13-19; Luke 6:12-16; and
The Desire of Ages, 290-297

The Savior knew the character of the men whom He had chosen; all their weaknesses and errors were open before Him.

John and James, Andrew and Peter, with Philip, Nathanael, and Matthew, had been more closely connected with Him than the others, and had witnessed more of His miracles. Peter, James, and John stood in still nearer relationship to Him. They were almost constantly with Him, witnessing His miracles, and hearing His words. John pressed into still closer intimacy with Jesus, so that he is distinguished as the one whom Jesus loved. The Savior loved them all, but John's was the most receptive spirit. He was younger than the others, and with more of the child's confiding trust he opened his heart to Jesus. Thus he came more into sympathy with Christ, and through him the Savior's deepest spiritual teaching was communicated to His people. The Desire of Ages, 291:4 to 292:1.

1. The place.

It was beneath the sheltering trees of the mountainside, but a little distance from the Sea of Galilee, that the twelve were called to the apostolate, and the Sermon on the Mount was given. The Desire of Ages, 290:2.

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2. The first step.

The first step was now to be taken in the organization of the church that after Christ's departure was to be His representative on earth. No costly sanctuary was at their command, but the Savior led His disciples to the retreat He loved, and in their minds the sacred experiences of that day were forever linked with the beauty of mountain and vale and sea. *The Desire of Ages*, 291:2.

3. What preparation did Jesus make for this important step? Luke 6:12.

He knew the perils through which they must pass, the responsibility that would rest upon them; and His heart yearned over these chosen ones. Alone upon a mountain near the Sea of Galilee He spent the entire night in prayer for them, while they were sleeping at the foot of the mountain. With the first light of dawn He summoned them to meet Him; for He had something of importance to communicate to them. *The Desire of Ages*, 291:2.

4. Why did Jesus choose the outdoors for so much of His work? *The Desire of Ages*, 290:2 to 291:1.

5. How important was the work of the disciples to be?

Jesus had called His disciples that He might send them forth as His witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself. They were to be workers together with God for the saving of the world. As in the Old Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church—*The Desire of Ages*, 291:3.

6. What does the word "apostle" mean? See dictionary. What place do apostles hold in the gospel church? 1 Corinthians 12:28. In what two ways will they be honored in heaven? Luke 22:30; Revelation 21:14.

7. The ordination service.

When Jesus had ended His instruction to the disciples, He gathered the little band close about Him, and kneeling in the midst of them, and laying His hands upon their heads, He offered a prayer dedicating them to His sacred work. Thus the Lord's disciples were ordained to the gospel ministry. *The Desire of Ages*, 296:1

8. Thoughts on Judas worth remembering. *The Desire of Ages*, 293-295.

a. "While Jesus was preparing the disciples for their ordination, one [Judas] who had not been summoned urged his presence among them."

b. "He was of commanding appearance, a man of keen discernment and executive ability."

c. "He was not insensible to the beauty of the character of Christ."

d. "Judas had the same opportunities as had the other disciples."

e. "The practice of the truth, which Christ required, was at variance with the desires and purposes of Judas."

f. "He would not yield his ideas in order to receive wisdom from heaven."

g. "Tenderly the Savior dealt with him."

h. "Realized that his character had been portrayed, and his sin pointed out; but he would not confess and forsake his unrighteousness."

i. "He was self-sufficient."

j. "Judas chose to retain his defects."

k. "Evil desires, revengeful passions, dark and sullen thoughts, were cherished."

l. "He had some precious traits of character."

m. "He might have been among the chief of the apostles."

n. "He hardened his heart when his defects were pointed out."

o. "Unfitted himself for the work that God would have given him to do."

p. "Judas had no heart for the poor." *The Desire of Ages*, 559:2.

q. "He was a thief." John 12:6.

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9. Why does God depend on human beings to be responsible for His work? The Desire of Ages, 296:4.

We are to be laborers together with the heavenly angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to communicate with man. And when we give ourselves to Christ in wholehearted devotion, angels rejoice that they may speak through our voices to reveal God's love. The Desire of Ages, 297:3.

Learn the following about the chosen twelve:

NAME	DESIGNATION	CHARACTERISTICS
First Group		
1. Simon Peter	The man of rock	Generous, impulsive
2. Andrew	Peter's brother	Quiet, retiring, true hearted
3. James and	Sons of Zebedee, and	
4. John	sons of thunder	Ambitious, outspoken
Second Group		
5. Philip	The earnest inquirer	Slow of heart, inclined to doubt
6. Bartholomew, or Nathanael	The guileless Israelite	Childlike trust, intensely earnest
7. Thomas	The melancholy	True hearted, Yet timid and fearful
8. Matthew	Gift of Jehovah	Wealthy publican
Third Group		
9. James	The son of Alphaeus	(James the Less? Mark 15:40)
10. Judas of Thaddaeus	The three-named disciple	
11. Simon, the Canaanite	The zealot	Hated Rome.
12. Judas Iscariot	The traitor	

Adapted from New Testament History, 59, and The Desire of Ages, 292-296.

Do you know?

1. Where Jesus ordained the twelve?
2. How He spent the night just before the ordination of the twelve?
3. Why He preferred the outdoors?
4. Which one of the twelve had invited himself to be a disciple?
5. What two acts constitute an ordination service?
6. Why God needs humanity in the preaching of the gospel?

26. ON THE MOUNTAIN SIDE

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General Divisions of the Sermon on the Mount:

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1. Citizens of the kingdom. Matthew 5:1-16.
2. Eternal nature of the law. Matthew 5:17-20.
3. Spiritual nature of the law. Matthew 5:21-48.
4. Warning against display and hypocrisy. Matthew 6:1-18.
5. Serving and trusting God. Matthew 6:19-34.
6. Judgment of others. Matthew 7:1-6.
7. God's willingness to bless. Matthew 7:7-11.
8. The golden rule. Matthew 7:12.
9. The two ways. Matthew 7:13-27.

The Desire of Ages, 298, 299; Education, 262, 266; and
Thoughts From the Mount of Blessing, 9-15

Christ seldom gathered His disciples alone to receive His words. He did not choose for His audience those only who knew the way of life. It was His work to reach the multitudes who were in ignorance and error. He gave His lessons of truth where they could reach the darkened understanding.¹ He Himself was the Truth, standing with girded loins and hands ever outstretched to bless, and in words of warning, entreaty and encouragement, seeking to uplift all who would come unto Him. The Desire of Ages, 298:2.

1. To what place did Jesus first go with His disciples after their ordination? The Desire of Ages, 298:2a.

2. From what places did the people gather to see Jesus? By use of a Bible atlas determine the directions and approximate distance these places were from the Sea of Galilee.

Here in the early morning the people had begun to assemble. Besides the usual crowds from the Galilean towns, there were people from Judea, and even from Jerusalem itself; from Perea, from Decapolls, from Idumea, away to the south of Judea; and from Tyre and Sidon, the Phoenician cities on the shore of the Mediterranean. "When they had heard what great things He did" (Mark 3:8), they "came to hear Him, and to be healed of their diseases: there went virtue out of Him, and healed them all" (Luke 6:17-19). The Desire of Ages, 298:2.

3. Although "the disciples' place was always next to Jesus" (The Desire of Ages, 299:1), why did they especially press near their Master at this time? The Desire of Ages, 299:2a.

4. With what were the minds of the people filled as they awaited the words of Jesus?

As the people sat upon the green hillside, awaiting the words of the divine Teacher, their hearts were filled with thoughts of future glory. There were scribes and Pharisees who looked forward to the day when they should have dominion over the hated Romans, and possess the riches and splendor of the world's great empire. The poor peasants and fishermen hoped to hear the assurance that their wretched hovels, the scanty food, the life of toil, and fear of want were to be exchanged for mansions of plenty and days of ease. In place of the one coarse garment which was their covering by day, and their blanket at night, they hoped that Christ would give them the rich and costly robes of their conquerors. All hearts thrilled with the proud hope that Israel was soon to be honored before the nations as the chosen of the Lord, and Jerusalem exalted as the head of a universal kingdom. The Desire of Ages, 299:2.

5. Of what two things did Jesus seek to give the hearers a right conception?

Christ disappointed the hope of worldly greatness. In the Sermon on the Mount He sought to undo the work that had been wrought by false education, and to give His hearers a right conception of His kingdom and of His own character. Yet He did not make a direct attack on the errors of the people. He saw the misery of the world on account of sin, yet He did not present before them a vivid delineation of their wretchedness. He taught them of something infinitely better than they had known. Without combating their ideas of the kingdom of God, He told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature. The truths He taught are no less important to us than to the multitude that followed Him. We no less than they need to learn the foundation principles of the kingdom of God. The Desire of Ages, 299:1

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6. What did the Jewish people believe in regard to the Messiah and His work?

When the Savior began His ministry, the popular conception of the Messiah and His work was such as wholly unfitted the people to receive Him. The spirit of true devotion had been lost in tradition and ceremonialism, and the prophecies were interpreted at the dictate of proud, world-loving hearts. The Jews looked for the coming One, not as a Savior from sin, but as a great prince who should bring all nations under the supremacy of the Lion of the tribe of Judah. In vain had John the Baptist, with the heart-searching power of the ancient prophets, called them to repentance. In vain had he, beside the Jordan, pointed to Jesus as the Lamb of God, that takes away the sin of the world. God was seeking to direct their minds to Israel's prophecy of the suffering Savior; but they would not hear. Thoughts From the Mount of Blessing, 10:2.

7. What had perplexed the disciples? What did Jesus see as to their future?

Already they had been perplexed and troubled that He made no effort to strengthen His cause by securing the support of the priests and rabbis, that He did nothing to establish His authority as an earthly king. A great work was yet to be accomplished for these disciples before they would be prepared for the sacred trust that would be theirs when Jesus should ascend to heaven. Yet they had responded to the love of Christ, and though slow of heart to believe, Jesus saw in them those whom He could train and discipline for His great work. Thoughts From the Mount of Blessing, 12:1.

8. The fact that Jesus could see in these humble fishermen those whom He could train for His service should be an encouragement to each one that God can make of us, if we are faithful, workers for Him.

Today, in many a child whom the parents would pass by, God sees capabilities far above those revealed by others who are thought to possess great promise. Education, 266:1.

God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. From the humblest lot those whom He has seen faithful have in time past been called to witness for Him in the world's highest places. And many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. Education, 262:2.

9. Give the setting for the Sermon on the Mount.

Now all is in readiness, people are expectantly awaiting the first words of Jesus, the disciples have pressed near His side, and Jesus is ready to begin His sermon which through the ages has clearly set forth the noble principles of the kingdom of God.

27. THE BEATITUDES, A

www.WhiteEstate.org/books/da/da31.html

The Character of the Citizens of the Kingdom

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy. Matthew 5:3-7.

Matthew 5:3-7; Luke 6:20, 21; Thoughts From the Mount of Blessing, 17-41;
The Desire of Ages, 299:4 to 302:2

As something strange and new, these words fall upon the ears of the wondering multitude. Such teaching is contrary to all they have ever heard from priest or rabbi. They see in it nothing to flatter their pride or to feed their ambitious hopes. But there is about this new Teacher a power that holds them spellbound. The sweetness of divine love flows from His very presence, as the fragrance from a flower. His

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words fall like “rain upon the mown grass; as showers that water the earth.” Psalm 72:6. All feel instinctively that here is One who reads the secrets of the soul, yet who comes near to them with tender compassion. Their hearts open to Him, and, as they listen, the Holy Spirit unfolds to them something of the meaning of that lesson which humanity in all ages so needs to learn. Thoughts From the Mount of Blessing, 17: 1.

Christ’s first words to the people on the mount were words of blessing. The Desire of Ages, 299:4.

1. “Blessed are the poor in spirit: for theirs is the kingdom of heaven.” Matthew 5:1

a. Bible example. Luke 18:13.

In the days of Christ the religious leaders of the people felt that they were rich in spiritual treasure. The prayer of the Pharisee, “God, I thank Thee, that I am not as the rest of men” (Luke 18:11, RV), expressed the feeling of his class, and, to a great degree, of the whole nation. Thoughts From the Mount of Blessing, 18:1.

Happy are they, He said, who recognize their spiritual poverty, and feel their need of redemption. The gospel is to be preached to the poor. Not to the spiritually proud, those who claim to be rich and in need of nothing, is it revealed, but to those who are humble and contrite. One fountain only has been opened for sin, a fountain for the poor in spirit. The Desire of Ages, 299:4.

b. What does the proud heart strive to do? And what awaits the soul that feels his need? The Desire of Ages, 300:1.

In the throng that surrounded Jesus there were some who had a sense of their spiritual poverty. When in the miraculous draught of fishes the divine power of Christ was revealed, Peter fell at the Savior’s feet, exclaiming, “Depart from me; for I am a sinful man, O Lord” (Luke 5:8). So in the multitude gathered upon the mount there were souls who, in the presence of His purity, felt that they were “wretched, and miserable, and poor, and blind, and naked” (Revelation 3:17); and they longed for “the grace of God that brings salvation” (Titus 2:11). In these souls, Christ’s words of greeting awakened hope; they saw that their lives were under the benediction of God. Thoughts From the Mount of Blessing, 18:1.

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2. “Blessed are they that mourn: for they shall be comforted.” Matthew 5:4.

a. Bible example. 2 Samuel 15:30.

The mourning here brought to view is true heart sorrow for sin. And as one is drawn to behold Jesus uplifted on the cross, he discerns the sinfulness of humanity. He sees that it is sin which scourged and crucified the Lord of glory. He sees that, while he has been loved with unspeakable tenderness, his life has been a continual scene of ingratitude and rebellion. He has forsaken his best Friend, and abused heaven’s most precious gift. He is separated from God by a gulf of sin that is broad and black and deep, and he mourns in brokenness of heart. Thoughts From the Mount of Blessing, 22:1.

The Savior’s words have a message of comfort to those also who are suffering affliction or bereavement. When He permits trials and afflictions, it is “for our profit, that we might be partakers of His holiness.” Hebrews 12:10. If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him! Thoughts From the Mount of Blessing, 23:1.

b. What do trials as God’s work men accomplish? Thoughts From the Mount of Blessing, 23:2.

c. What encouragement is there in this for us? Thoughts From the Mount of Blessing, 23:2.

God would not have us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up, and behold His dear face of love. The blessed Savior stands by many whose eyes are so blinded by tears that they do not discern Him. He longs to clasp our hands, to have us look to Him in simple faith, permitting Him to guide us. Thoughts From the Mount of Blessing, 25:1

d. What is often the reason for our sorrow for sin? The Desire of Ages, 300:1

e. In the work of repentance, what does the Holy Spirit do? The Desire of Ages, 300:1

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3. "Blessed are the meek: for they shall inherit the earth." Matthew 5:5.

a. Bible examples-Numbers 12:3; Daniel 10:8; Matthew 11:29; Galatians 2:20.

Throughout the Beatitudes there is an advancing line of Christian experience. Those who have felt their need of Christ, those who have mourned because of sin, and have sat with Christ in the school of affliction, will learn meekness from the divine Teacher.

Through all the lowly experiences of life He consented to pass, walking among the children of men, not as a king, to demand homage, but as one whose mission it was to serve others.

Human nature is ever struggling for expression, ready for contest; but he who learns of Christ is emptied of self, of pride, of love of supremacy, and there is silence in the soul. Self is yielded to the disposal of the Holy Spirit. Then we are not anxious to have the highest place. We have no ambition to crowd and elbow ourselves into notice; but we feel that our highest place is at the feet of our Savior. Thoughts From the Mount of Blessing, 29:1 to 30:2.

Far better would it be for us to suffer under false accusation than to inflict upon ourselves the torture of retaliation upon our enemies. The spirit of hatred and revenge originated with Satan, and can bring only evil to him who cherishes it. Lowliness of heart, that meekness which is the fruit of abiding in Christ, is the true secret of blessing. "He will beautify the meek with salvation." Psalm 149:4. Thoughts From the Mount of Blessing, 32:1

b. How may we make our difficulties fewer? The Desire of Ages, 301:1

c. What is the highest evidence of nobility? The Desire of Ages, 301:1

4. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6.

a. Bible example. John 4:9-28.

Righteousness is holiness, likeness to God; and "God is love." 1 John 4:16. It is conformity to the law of God; for "All Your commandments are righteousness" (Psalm 119:172); and "love is the fulfilling of the law" (Romans 13:10). Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him. Thoughts From the Mount of Blessing, 34:1.

b. What is it that leads one to hunger and thirst for righteousness? The Desire of Ages, 302:1.

Not by painful struggles or wearisome toll, not by gift or sacrifice, is righteousness obtained; but it is freely given to every soul who hungers and thirsts to receive it. Thoughts From the Mount of Blessing, 34:2.

See also Isaiah 55:1; 54:17; Jeremiah 23:6.

As the body is continually receiving the nourishment that sustains life and vigor, so the soul must be constantly communing with Christ, submitting to Him, and depending wholly upon Him.

The more we know of God, the higher will be our ideal of character, and the more earnest our longing to reflect His likeness. A divine element combines with the human when the soul reaches out after God, and the longing heart can say. "My soul, wait thou only upon God; for my expectation is from Him." Psalm 62:5. Thoughts From the Mount of Blessing, 35:1, 3.

5. "Blessed are the merciful: for they shall obtain mercy." Matthew 5:7.

Bible example. Job 29:12-16.

The heart of man is by nature cold and dark and unloving; whenever one manifests a spirit of mercy and forgiveness, he does it not of himself, but through the influence of the divine Spirit moving upon his heart. "We love, because He first loved us." 1 John 4:19, RV.

The merciful are "partakers of the divine nature" [2 Peter 1:4], and in them the compassionate love of God finds expression. All whose hearts are in sympathy with the heart of Infinite Love will seek to reclaim, and not to condemn.

To the appeal of the erring, the tempted, the wretched victims of want and sin, the Christian does not ask, Are they worthy? But, How can I benefit them? In the most wretched, the most debased, he sees souls whom Christ died to save, and for whom God has given to His children the ministry of reconciliation.

The merciful are those who manifest compassion to the poor, the suffering, and the oppressed. Thoughts From the Mount of Blessing, 39:1 to 40:2.

He who has given his life to God in ministry to His children, is linked with Him who has all the

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resources of the universe at His command. His life is bound up by the golden chain of the immutable promises with the life of God. The Lord will not fail him in the hour of suffering and need And in the hour of final need the merciful shall find refuge in the mercy of the compassionate Savior, and shall be received into everlasting habitations. Thoughts From the Mount of Blessing, 41:2.

Personal Meditations

1. How do I feel about what He said?
2. Am I willing too
 - a. Recognize my need?
 - b. Be really hungry and thirsty to be like Him?
 - c. Reclaim instead of condemn those in error?
 - d. Keep my mind pure?
 - e. Accept persecution and slander as God's workmen on my life? Let Jesus' life shine through me?

28. THE BEATITUDES, B

www.WhiteEstate.org/books/da/da31.html

The Character of the Citizens of the Kingdom (Continued)

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Matthew 5:8-12.

Matthew 5:8-16; Luke 6:22, 23; Thoughts From the Mount of Blessing, 42-72;
The Desire of Ages, 302:3 to 307:1

1. "Blessed are the pure in heart: for they shall see God." Matthew 5:8.

a. Bible example Exodus 33:22, 23.

Into the city of God there will enter nothing that defiles. All who are to be dwellers there, will here have become pure in heart. In one who is learning of Jesus, there will be manifest a growing distaste for careless manners, unseemly language, and coarse thought. When Christ abides in the heart, there will be purity and refinement of thought and manner.

But the words of Jesus, "Blessed are the pure in heart," have a deeper meaning, not merely pure in the sense in which the world understands purity, free from that which is sensual, pure from lust, but true in the hidden purposes and motives of the soul, free from pride and self-seeking, humble, unselfish, childlike

When Christ shall come in His glory, the wicked cannot endure to behold Him. The light of His presence, which is life to those who love Him, is death to the ungodly. The expectation of His coming is to them a "fearful looking for of judgment and fiery indignation." Hebrews 10:27. When He shall appear, they will pray to be hidden from the face of Him who died to redeem them. Thoughts From the Mount of Blessing, 42:2 to 43:1.

b. What can the pure appreciate that others cannot? Thoughts From the Mount of Blessing, 44:1

But to hearts that have become purified through the indwelling of the Holy Spirit, all is challenged. These can know God. Moses was hid in the cleft of the rock when the glory of the Lord was revealed to him; and it is when we are hid in Christ that we behold the love of God. Thoughts From the Mount of Blessing, 44:1.

c. What effect do impure thoughts have on one? The Desire of Ages, 302:2.

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2. "Blessed are the peacemakers: for they shall be called the children of God." Matthew 5:9.

a. Bible examples-Judges 8:1-3; 1 Samuel 25:23-25.

Christ is "the Prince of Peace" (Isaiah 9:6), and it is His mission to restore to earth and heaven the peace that sin has broken. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1. Whoever consents to renounce sin, and opens his heart to the love of Christ, becomes a partaker of this heavenly peace.

There is no other ground of peace than this. The grace of Christ received into the heart, subdues enmity; it allays strife, and fills the soul with love. He who is at peace with God and his fellow men cannot be made miserable. Envy will not be in his heart; evil surmising will find no room there; hatred cannot exist. The heart that is in harmony with God is a partaker of the peace of heaven, and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife.

Christ's followers are sent to the world with the message of peace. Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin and yield his heart to God, is a peacemaker. Thoughts From the Mount of Blessing, 47:1-3.

b. Why do human plans for the purification and uplifting of individuals or society fail? The Desire of Ages, 305:1.

3. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Matthew 5:10.

Bible example-Saul's persecution of David. 1 Samuel 18.

Jesus does not present to His followers the hope of attaining earthly glory and riches, and of having a life free from trial, but He presents to them the privilege of walking with their Master in the paths of self-denial and reproach, because the world knows them not.

In an unpitying 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, 49:1, 2.

In all ages Satan has persecuted the people of God. He has tortured them and put them to death; but in dying they became conquerors

The church of God, hated and persecuted by the world, are educated and disciplined in the school of Christ. Being partakers of Christ's sufferings, they are destined to be partakers of His glory. In holy vision the prophet saw the triumph of the people of God. Thoughts From the Mount of Blessing, 50:3 to 51:1.

4. "Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake." Matthew 5:11.

a. Bible example. Acts 16:19-26.

Ever since his fall, Satan has worked by means of deception. As he has misrepresented God, so, through his agents, he misrepresents the children of God. The Savior says, "The reproaches of them that reproach Thee are fallen upon Me." Psalm 69:9. In like manner they fall upon His disciples.

There was never one who walked among men more cruelly slandered than the Son of man. He was derided and mocked because of His unswerving obedience to the principles of God's holy law. They hated Him without a cause. Yet He stood calmly before His enemies, declaring that reproach is a part of the Christian's legacy, counseling His followers how to meet the arrows of malice, bidding them not to faint under persecution. Thoughts From the Mount of Blessing, 53:1, 2.

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b. Why are Christ's followers accused as troublers of the people? The Desire of Ages, 306:1, 2.

While slander may blacken the reputation, it cannot stain the character. That is in God's keeping. So long as we do not consent to sin, there is no power, whether human or satanic, that can bring a stain upon the soul. A man whose heart is stayed upon God is just the same in the hour of his most afflicting trials and most discouraging surroundings as when he was in prosperity, when the light and favor of God seemed to be upon him. His words, his motives, his actions, may be misrepresented and falsified, but he does not mind it, because he has greater interests at stake

Christ is acquainted with all that is misunderstood and misrepresented by men. His children can afford to wait in calm patience and trust, no matter how much maligned and despised. For nothing is secret that shall not be made manifest, and those who honor God shall be honored by Him in the presence of men and angels. Thoughts From the Mount of Blessing, 53:3 to 54:1.

5. "You are the salt of the earth." Matthew 5:13.

a. Bible example - Abraham.

Salt is valued for its preservative properties; and when God calls His children salt, I-le would teach them that His purpose in making them the subjects of His grace is that they may become agents in saving others. The object of God in choosing a people before all the world was not only that He might adopt them as His sons and daughters, but that through them the world might receive the grace that brings salvation. Titus 2: 11. When the Lord chose Abraham, it was not simply to be the special friend of God, but to be a medium of the peculiar privileges the Lord desired to bestow upon the nations.

The savor of the salt represents the vital power of the Christian, the love of Jesus in the heart, the righteousness of Christ pervading the life. The love of Christ is diffusive and aggressive. If it is dwelling in us, it will flow out to others. Thoughts From the Mount of Blessing, 59:1 to 60:1.

b. What do the wicked unconsciously owe the righteous? The Desire of Ages, 306:4.

6. "You are the light of the world."

Bible examples-"From Daniel and his companions in Babylon, and from Mordecai in Persia, bright beams of light shone out amid the darkness of the kingly courts." Thoughts From the Mount of Blessing, 67: 1.

The people had come together while it was yet morning. The glorious sun, climbing higher and higher in the blue sky, was chasing away the shadows that lurked in the valleys and among the narrow defiles of the mountains. The glory of the eastern heavens had not yet faded out. The Savior looked out upon the company before Him, and then to the rising, sun, and said to His disciples, "You are the light of the world." [Matthew 5:14.] As the sun goes forth on its errand of love, dispelling the shades of night, and awakening the world to life, so the followers of Christ are to go forth on their mission, diffusing the light of heaven upon those who are in the darkness of error and sin.

In the brilliant light of the morning, the towns and villages upon the surrounding hills stood forth clearly, making an attractive feature of the scene. Pointing to them, Jesus said, "A city set on a hill cannot be hid." And He added, "Neither do men light a lamp, and put it under the bushel, but on the stand; and it shines unto all that are in the house." [Matthew 5:14,15, RV.] Most of those who listened to the words of Jesus were peasants and fishermen, whose lowly dwellings contained but one room, in which the single lamp, on its stand, shone to all in the house. Even so, said Jesus, "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16, RV] Thoughts From the Mount of Blessing, 63:1, 2.

Trials patiently borne, blessings gratefully received, temptations manfully resisted, meekness, kindness, mercy, and love habitually revealed, are the lights that shine forth in the character in contrast with the darkness of the selfish heart, into which the light of life has never shone. Thoughts From the Mount of Blessing, 70:4.

7. How did the people feel about what Jesus said?

The multitudes were amazed at this teaching, which was so at variance with the precepts and example of the Pharisees. The people had come to think that happiness consisted in the possession of the things of this world, and that fame and the honor of men were much to be coveted. The people were silenced, and a feeling of fear crept over them. They looked at one another doubtfully.

Who of them would be saved if this Man's teachings were true? Many were convicted that this

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remarkable Teacher was actuated by the Spirit of God, and that the sentiments He uttered were divine. The Desire of Ages, 305: 1.

The Junior Missionary Volunteer Pledge
By the grace of God I will be pure and kind and true.
I will keep the Junior Law. I will be a servant of God and a friend to man.

The Junior Missionary Volunteer Law is for me to

1. Keep the Morning Watch.
2. Do my honest part.
3. Care for my body.
4. Keep a level eye.
5. Be courteous and obedient.
6. Walk softly in the sanctuary.
7. Keep a song in my heart.
8. Go on God's errands.

29. THE ETERNAL NATURE AND SPIRITUALITY OF THE LAW

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Think not that I am come to destroy the law, or the prophets:
I am not come to destroy, but to fulfill. Matthew 5:17.

Matthew 5:17-26; The Desire of Ages, 307-310; and
Thoughts From the Mount of Blessing, 73-92.

God has given us His holy precepts, because He loves mankind. To shield us from the results of transgression, He reveals the principles of righteousness. The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. God desires us to be happy, and He gave us the precepts of the law that in obeying them we might have joy. When at Jesus' birth the angels sang

“Glory to God in the highest,
And on earth peace, good will toward men” (Luke 2:14),

they were declaring the principles of the law which He had come to magnify and make honorable. The Desire of Ages, 308:1.

The Eternal Nature of the Law

Matthew 5:17-20; The Desire of Ages, 307-310;
Thoughts From the Mount of Blessing, 73-86.

1. What did Jesus say about His own attitude toward the law? Matthew 5:17.

2. How enduring is the law? Matthew 5:18.

“Till heaven and earth pass,” said Jesus, “one jot or one tittle shall in nowise pass from the law, till all be fulfilled.” [Matthew 5:18.] The sun shining in the heavens, the solid earth upon which you dwell, are God's witnesses that His law is changeless and eternal. Though they may pass away, the divine precepts shall endure. “It is easier for heaven and earth to pass, than one tittle of the law to fail!” Luke 16:17. The system of types that pointed to Jesus as the Lamb of God was to be abolished at His death; but the precepts of the Ten Commandments are as immutable as the throne of God. The Desire of Ages, 308:1

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3. How can it be shown that when Jesus said He came “to fulfill” (the law and the prophets), He did not mean to destroy? Matthew 3:15.

“To fulfill all righteousness,” Jesus did not do away with righteousness when He was baptized, because He lived a righteous life after His baptism. 1 Peter 2:22.

4. Is it possible for sinful man in his own strength to keep the law? Romans 7:15, 18.

Because the law of the Lord is perfect, and therefore changeless, it is impossible for sinful men, in themselves, to meet the standard of its requirement. This was why Jesus came as our Redeemer. It was His mission, by making men partakers of the divine nature, to bring them into harmony with the principles of the law of heaven. When we forsake our sins, and receive Christ as our Savior, the law is exalted. The apostle Paul asks, “Do we then make void the law through faith? God forbid: yea, we establish the law.” Romans 3:31. Thoughts From the Mount of Blessing, 80:1.

Spiritual Nature of the Law in Regard to Anger

Matthew 5:21-26; The Desire of Ages, 3 10; Thoughts From the Mount of Blessing, 87-92.

5. What prophecy was given to show what Jesus would do to the law? Isaiah 42:21.

He was to show the spiritual nature of the law, to present its far-reaching principles, and to make plain its eternal obligation. Thoughts From the Mount of Blessing, 79: 1.

6. How did Jesus do this? Matthew 5:21-26.

The spirit of hatred and revenge originated with Satan; and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit; and its fruit will be unto death. In the revengeful thought the evil deed lies enfolded, as the plant in the seed. “Whosoever hates his brother is a murderer: and you know that no murderer has eternal life abiding in him.” 1 John 3:15. Thoughts From the Mount of Blessing, 89:1.

7. What should be the response of Christian youth when asked to take human life in time of war?

One of the first questions asked those who claim exemption from combat duty on religious grounds is, “If you believe it is wrong for you to take human life in war, how do you explain the wars of the Old Testament in which God commanded Israel to engage?”

a. In answer to this it is necessary to note the special form of government which was given to the people of Israel. When God led Israel out of Egypt, He organized them into a nation which was to be exclusively His kingdom. Its rulers were appointed by God, and its laws were handed down from heaven. This form of government is known as a “theocracy”—a nation in which God rules directly over its subjects. There was no other government on earth like it. There has been no other like it since -there is no government on earth like it now.

Since the overthrow of the theocracy and the establishment of Christ’s spiritual kingdom upon earth, God no longer directly administers the affairs of nations as He did Israel under the theocracy, and therefore no orders are received from Him to the end that certain peoples should be destroyed.

b. In the days of the theocracy Israel was first to inquire of God and await His command before going into battle. Today, however, God does not command the armies of earth. Consequently, the Christian could never be sure if he destroyed human life that he would be doing God’s will. Surely he could never do so with the assured conviction that he was carrying out a direct command of God. In the absence of such a direct command, Seventh-day Adventists conscientiously believe that they should not bear arms or go forth on missions of destruction, but rather believe that their mission is the same as that of their Master, as He stated it in these words: “The Son of man is not come to destroy men’s lives, but to save them.” Luke 9:56. And “as He is, so are we in this world!” 1 John 4:17.

Christ came into the world to save lives, not to destroy them. Luke 9:56. When Peter drew his sword to defend his Lord, “Jesus [said] unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword!” Matthew 26:52.

c. He summed up His teaching in two stupendous statements.

(1) The first of these is known as the golden rule: “All things whatsoever you would that men

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should do to you, do you even so to them.” Matthew 7:12.

(2) The second teaches supreme love to God and unfailing love to all men: “Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shall love thy neighbor as thyself.” Matthew 22:37-39.

This love is to be manifested by the follower of Christ even to his enemies. “You have heard that it hath been said, Thou shall love thy neighbor, and hate your enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That you may be the children of your Father which is in heaven: for He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust.” Matthew 5:43-45.

d. The pursuits of peace are to be the engagements of Christians. Evil is not to be met with evil, but to be overcome with good.

“Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lies in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, said the Lord. Therefore if your enemy hunger, feed him; if he thirst give him drink: for in so doing thou shall heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” Romans 12:17-21.

e. While Christ’s followers cannot in any sense share His atoning work with Him, nevertheless they are called to be “workers together with Him” (2 Corinthians 6: 1) in bringing the blessings of His gospel to lost men. This cannot be done by force. It must be done in the way His followers have been instructed, “approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonment, in tumults, in labors, in watching, in fasting; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned.” 2 Corinthians 6:4-6.

In this list there is nothing even to suggest the use of force. Jesus is set forth for “an example, that you should follow His steps: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judges righteously.” 1 Peter 2:21-23.

In addition to recognizing the authority of God, Christ directs His followers to recognize and respect the rights and place and power of the state. Every true child of the church, every loyal follower of Christ, will be a loyal servant of the state. The Christian thus owes a twofold allegiance, namely, to God and also to the state

In case of any conflict between the requirements of the two, the Christian must always “obey God rather than men.” Acts 5:29-Excerpts taken from the pamphlet Why Seventh-day Adventists Are Noncombatants, prepared by the General Conference Committee of Seventh-day Adventists. (For further information write to Seventh-day Adventist War Service Commission, Takoma Park, Washington, DC, for Why Seventh-day Adventists Observe the Bible Sabbath, and Seventh-day Adventists and Civil Government.)

Can you give a clear defense of the Position of the conscientious noncombatant?

1. What is the position of the Seventh-day Adventist Church regarding the bearing of arms?
2. What is the attitude of the same denomination regarding the taking of human life at any time?
3. What is the attitude of the same people regarding military service on Sabbath?
4. How, then, can a Seventh-day Adventist soldier be of use to his government in time of war?
5. List as many phases of military service as you can which would be legitimate to do.
6. Is there any service around a military unit a Seventh day Adventist soldier may perform on Sabbath?

30. THE LAW IN OUR RELATION TO ONE ANOTHER

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Be you therefore perfect, even as your Father which is in heaven is perfect. Matthew 5:48.

Matthew 5:27-48 and Thoughts From the Mount of Blessing, 93-118

Jesus takes up the commandments separately, and explains the depth and breadth of their requirement. Instead of removing one jot of their force, He shows how far-reaching their principles are, and exposes the fatal mistake of the Jews in their outward show of obedience. He declares that by the evil thought or the lustful look the law of God is transgressed. The Desire of Ages, 310:2.

1. How did Jesus explain the full meaning of the command, “Thou shall not commit adultery”? Matthew 5:27, 28.

The Jews prided themselves on their morality, and looked with horror upon the sensual practices of the heathen. The presence of the Roman officers whom the imperial rule had brought into Palestine was a continual offense to the people; for with these foreigners had come in a flood of heathen customs, lust, and dissipation. The people expected to hear from Jesus a stern denunciation of this class; but what was their astonishment as they listened to words that laid bare the evil of their own hearts! Thoughts From the Mount of Blessing, 93:1.

2. When do immoral suggestions become sin?

When the thought of evil is loved and cherished, however secretly, said Jesus, it shows that sin still reigns in the heart. He who finds pleasure in dwelling upon scenes of impurity, who indulges the evil thought, the lustful look, may behold in the open sin, with its burden of shame and heartbreaking grief, the true nature of the evil which he has hidden in the chambers of the soul. The season of temptation, under which, it may be, one falls into grievous sin, does not create the evil that is revealed, but only develops or makes manifest that which was hidden or latent in the heart. As a man “thinks in his heart, so is he” (Proverbs 23:7); for out of the heart “are the issues of life” (Proverbs 4:23). Thoughts From the Mount of Blessing, 94:1.

3. What did Jesus mean by plucking out an eye or cutting off a hand? Matthew 5:29, 30. Did He mean for us to understand this literally and mutilate our bodies, or is there a symbolic meaning?

To prevent disease from spreading to the body and destroying life, a man would submit to part even with his right hand. Much more should he be willing to surrender that which imperils the life of the soul—Thoughts From the Mount of Blessing, 95:1.

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.

Separated from God, existence may be ours for a little time, but we do not possess life. “She that lives in pleasure is dead while she lives!” 1 Timothy 5:6. Only through the surrender of our will to God is it possible for Him to impart life to us. Only by receiving His life through self surrender is it possible, said Jesus, for these hidden sins, which I have pointed out, to be overcome. Thoughts From the Mount of Blessing, 95:3 to 96:1.

The word “hell” here is the Greek word, Gehenna, or the Valley of Hinnom, near Jerusalem, once the place of the terrible worship of Moloch, afterwards the dumping ground for the filth of the city and for dead carcasses of animals. It became the symbol for destruction, and was used to represent the place of the punishment of the wicked. The fire is said to be unquenchable (Mark 9:43, 44), that is, it will complete its destruction. Compare Jeremiah 17:27 and 2 Chronicles 36:19-21. New Testament History, 66.

4. Jesus dealt with the problem of divorce twice. What did He say about it, the first time, in the Sermon on the Mount? Matthew 5:31, 32.

Among the Jews a man was permitted to put away his wife for the most trivial offenses, and the woman was then at liberty to marry again. This practice led to great wretchedness and sin. In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow. Thoughts From the Mount of Blessing, 99: 1.

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5. Later, during the Perea ministry, as the Pharisees endeavored to entrap Him on the same question, what did He say? Matthew 19: 3-12; Mark 10: 2-12; Luke 16:18.

There were two schools of thought on divorce among the rabbis: one strict, and the other extremely liberal. This made divorce a question much debated, so the Pharisees endeavored to bring Jesus in on the controversy, hoping to catch Him on some point. (Based on The International Standard Bible Encyclopedia, article: "Divorce.")

Jesus pointed His hearers back to the marriage institution as ordained at creation. "Because of the hardness of your hearts," He said, Moses "suffered you to put away your wives: but from the beginning it was not so." Matthew 19:8. Then, as the Creator joined the hands of the holy pair in wedlock, saying, A man shall "leave his father and his mother, and shall cleave unto his wife. And they shall be one" (Genesis 2:24), He enunciated the law of marriage for all the children of Adam to the close of time. Thoughts From the Mount of Blessing, 99:2.

6. What effect should the acceptance of the gospel have on the marriage relation?

Now, as in Christ's day, the condition of society presents a sad comment upon heaven's ideal of this sacred relation. Through the revelation of His grace, hearts that were once indifferent or estranged may be united in bonds that are firmer and more enduring than those of earth, the golden bonds of a love that will bear the test of trial. Thoughts From the Mount of Blessing, 101:2.

7. Is it ever proper to swear or take an oath? Matthew 5:33-37. Jesus commanded to "swear not at all," because everything we possess comes to us stamped with the cross. Hence there is nothing that we have a right to pledge, as if it were our own, for the fulfillment of our word.

Oath taking was common among them. Through Moses they had been forbidden to swear falsely; but they had many devices for freeing themselves from the obligation imposed by an oath. They did not fear to indulge in what was really profanity, nor did they shrink from perjury, so long as it was veiled by some technical evasion of the law.

Jesus condemned their practices, declaring that their custom in oath taking was a transgression of the commandment of God. Our Savior did not, however, forbid the use of the judicial oath, in which God is solemnly called to witness that what is said is truth, and nothing but the truth. Jesus Himself, at His trial before the Sanhedrin, did not refuse to testify under oath. Thoughts From the Mount of Blessing, 102:24.

8. Why turn the other cheek, give the cloak as well as the coat, and go the second mile? Matthew 5:38-42.

Occasions of irritation to the Jews were constantly arising from their contact with the Roman soldiery. Detachments of troops were stationed at different points throughout Judea and Galilee. Often, as some Roman official with his guard of soldiers hastened from point to point, he would seize upon the Jewish peasants who were laboring in the field, and compel them to carry burdens up the mountainside, or render any other service that might be needed. This was in accordance with the Roman law and custom, and resistance to such demands only called forth taunts and cruelty. While Jesus was teaching, the sight of a company of soldiers recalled to his hearers the bitter thought of Israel's humiliation. The people looked eagerly to Christ, hoping that He was the One who was to humble the pride of Rome. Thoughts From the Mount of Blessing, 107:1.

Jesus bade His disciples, instead of resisting the demands of those in authority, to do even more than was required of them. And, so far as possible, they should discharge every obligation, even if it were beyond what the law of the land required. Thoughts From the Mount of Blessing, 110:1

It is true that the rule, "Eye for eye, tooth for tooth" (Leviticus 24:20), was a provision in the laws given through Moses; but it was a civil statute. None were justified in avenging themselves; for they had the words of the Lord: "Say not thou, I will recompense evil." Proverbs 20:22. "Say not, I will do so to him as he has done to me." Proverbs 24:29. "Rejoice not when your enemy falls." Proverbs 24:17. "If he that hates thee be hungry, give him bread to eat; and if he be thirsty, give him water to drink." Proverbs 25:21, RV, margin. Thoughts From the Mount of Blessing, 109:2.

9. What did Jesus say about giving alms or helping to support a worthy cause? Matthew 5:42.

Christ does not teach us to give indiscriminately to all who ask for charity; but He says, "Thou shalt surely lend him sufficient for his need" (Deuteronomy 15:8); and this is to be a gift, rather than a loan; for we are to "lend, hoping for nothing again." Luke 6:35. Thoughts From the Mount of Blessing, 112:0.

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10. "Love your enemies." Matthew 5:44.

The Savior's lesson, "Resist not him that is evil" [Matthew 5:39, RV], was a hard saying for the revengeful Jews, and they murmured against it among themselves. Thoughts From the Mount of Blessing, 113:1.

11. What stronger declaration did Jesus make? Matthew 5:43-47.

He pointed His hearers to the Ruler of the universe, under the new name, "Our Father." [Matthew 6:9.] He would have them understand how tenderly the heart of God yearned over them. He teaches that God cares for every lost soul. Thoughts From the Mount of Blessing, 113:4.

While we were yet unloving and unlovely in character, "hateful, and hating one another" (Titus 3:3), our heavenly Father had mercy on us. His love received, will make us, in like manner, kind and tender, not merely toward those who please us, but to the most faulty and erring and sinful. Thoughts From the Mount of Blessing, 115:1.

12. What is the ultimate goal of the Christian's life? Matthew 5:48.

The word "therefore" implies a conclusion, an inference from what has gone before. Jesus has been describing to His hearers the unfailing mercy and love of God, and He bids them therefore to be perfect. Because your heavenly Father "is kind unto the unthankful and to the evil" (Luke 6:35), because He has stooped to lift you up, therefore, said Jesus, you may become like Him in character, and stand without fault in the presence of men and angels.

The conditions of eternal life, under grace, are just what they were in Eden, -perfect righteousness, harmony with God, perfect conformity to the principles of His law. The standard of character presented in the Old Testament is the same that is presented in the New Testament. This standard is not one to which we cannot attain. In every command or injunction that God gives, there is a promise, the most positive, underlying the command. God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a per. verse will, and thus frustrate His grace. Thoughts From the Mount of Blessing, 116:1, 2.

He tells us to be perfect as He is in the same manner. We are to be centers of light and blessing to our little circle, even as He is to the universe. We have nothing of ourselves, but the light of His love shines upon us, and we are to reflect its brightness. "In His borrowed goodness good," we may be perfect in our sphere, even as God is perfect in His. Thoughts From the Mount of Blessing, 117:2.

Can you tell?

1. When impure suggestions become sin?
2. What plucking out an eye means?
3. What "hell" in this lesson means?
4. When Jesus said a divorce was permissible?
5. What Jesus was condemning in oaths?
6. Why we should turn the other cheek?
7. How we can love our enemies?
8. How we may be perfect?

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31. THE TRUE MOTIVE OF SERVICE

www.WhiteEstate.org/books/da/da31.html

Seek you first the kingdom of God, and His righteousness; and all these things shall be added unto you.
Matthew 6:33.

Matthew 6:1-8, 16-34; Thoughts From the Mount of Blessing, 119-150;
The Desire of Ages, 312:1, 2

We are not to think of reward, but of service; yet kindness shown in this spirit will not fail of its recompense. No one can give place in his own heart and life for the stream of God's blessing to flow to others, without receiving in himself a rich reward. The hillsides and plains that furnish a channel for the mountain streams to reach the sea, suffer no loss thereby.

That which they give is repaid a hundred fold. For the stream that goes singing on its way, leaves behind its gift of verdure and fruitfulness. The grass on its banks is a fresher green, the trees have a richer verdure, the flowers are more abundant. When the earth lies bare and brown under the summer's parching heat, a line of verdure marks the river's course. And the plain that opened her bosom to bear the mountain's treasure to the sea, is clothed with freshness and beauty, a witness to the recompense that God's grace imparts to all who give themselves as a channel for its outflow to the world. Thoughts From the Mount of Blessing, 121:4 to 122:1.

A Warning Against Display and Hypocrisy

Matthew 6:1-4; Thoughts From the Mount of Blessing, 11-9-124; The Desire of Ages, 312:1, 2.

1. What warning is given in regard to alms? Matthew 6: 1.

Jesus had shown what righteousness consists, and had pointed to God as its source. Now He turned to practical duties. In almsgiving, in prayer, in fasting. He said, let nothing be done to attract attention or win praise to self. Give in sincerity, for the benefit of the suffering poor. The Desire of Ages, 312:1.

In these words Jesus did not teach that acts of kindness should always be kept secret. Paul the apostle, writing by the Holy Spirit, did not conceal the generous self-sacrifice of the Macedonian Christians, but told of the grace that Christ had wrought in them, and thus others were imbued with the same spirit. He also wrote to the church at Corinth and said, "Your zeal has stirred up very many." 2 Corinthians 9:2, RV. Thoughts From the Mount of Blessing, 120:4.

2. Does this include missionary reports?

One of the objects of having missionary reports is to serve as an encouragement to our fellow believers. Jesus has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:16.

The work of beneficence is twice blessed. While he that gives to the needy blesses others, he himself is blessed in a still greater degree. The grace of Christ in the soul is developing traits of character that are the opposite of selfishness, traits that will refine, ennoble, and enrich the life. Acts of kindness performed in secret will bind hearts together, and will draw them closer to the heart of Him from whom every generous impulse springs. The little attentions, the small acts of love and self-sacrifice, that flow out from the life as quietly as the fragrance from a flower, these constitute no small share of the blessings and happiness of life. And it will be found at last that the denial of self for the good and happiness of others, however humble and not commended here, is recognized in heaven as the token of our union with Him, the King of glory, who was rich, yet for our sake became poor. Thoughts From the Mount of Blessing, 123:1.

3. The hypocrites sounded a trumpet before them when they gave offerings. Although we may not use trumpets, how may we give offerings in a similar manner?

How to Pray

Matthew 6:5-8; Thoughts From the Mount of Blessing, 125-130.

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4. What class of people have we been warned not to imitate in our prayers? Matthew 6:5.

The Pharisees had stated hours for prayer. And when, as often came to pass, they were abroad at the appointed time, they would pause wherever they might be—Perhaps in the street or the market place, amid the hurrying throngs of men, and there in a loud voice rehearse their formal prayers. Such worship, offered merely for self glorification, called forth unsparing rebuke from Jesus. He did not, however, discountenance public prayer; for He Himself prayed with His disciples, and in the presence of the multitude. But He teaches that private prayer is not to be made public. In secret devotion our prayers are to reach the ears of none but the prayer hearing God. No curious ear is to receive the burden of such petitions. Thoughts From the Mount of Blessing, 125:1.

5. What are the results of secret prayer? Matthew 6:6.

Those who seek God in secret, telling the Lord their needs, and pleading for help, will not plead in vain. “Thy Father which sees in secret Himself shall reward thee openly.” [Matthew 6:4.] As we make Christ our daily companion, we shall feel that the powers of an unseen world are all around us; and by looking unto Jesus we shall become assimilated to His image. By beholding we become changed. The character is softened, refined, and ennobled for the heavenly kingdom. The sure result of our intercourse and fellowship with our Lord will be to increase piety, purity, and fervor. There will be a growing intelligence in prayer. We are receiving a divine education, and this is illustrated in a life of diligence and zeal.

The soul that turns to God for its help, its support, its power, by daily, earnest prayer, will have noble aspirations, clear perceptions of truth and duty, lofty purposes of action, and a continual hungering and thirsting after righteousness. By maintaining a connection with God, we shall be enabled to diffuse to others, through our association with them, the light, the peace, the serenity, that rule in our hearts. The strength acquired in prayer to God, united with persevering effort in training the mind in thoughtfulness and care-taking, prepares one for daily duties, and keeps the spirit in peace under all circumstances. Thoughts From the Mount of Blessing, 126:3 to 127:1.

6. Who are spoken of as using vain repetitions? Matthew 6:7.

The repetition of set, customary phrases, when the heart feels no need of God, is of the same character as the “vain repetitions” of the heathen. Thoughts From the Mount of Blessing, 129:1.

Fasting

Matthew 6:16-18; Thoughts From the Mount of Blessing, 131, 132.

7. What type of fasting are we warned against? Matthew 6:16.

The fasting which the word of God enjoins is something more than a form. It does not consist merely in refusing food, in wearing sackcloth, in sprinkling ashes upon the head. He who fasts in real sorrow for sin, will never court display—Thoughts From the Mount of Blessing, 131:1.

8. What are the benefits of fasting? Matthew 6:18.

The object of the fast which God calls upon us to keep, is not to afflict the body for the sin of the soul, but to aid us in perceiving the grievous character of sin, in humbling the heart before God, and receiving His pardoning grace. His command to Israel was, “Rend your heart, and not your garments, and turn unto the Lord your God.” Joel 2:13. Thoughts From the Mount of Blessing, 131:2.

There are some who would be benefited more by abstinence from food for a day or two every week than by any amount of treatment or medical advice. To fast one day a week would be of incalculable benefit to them. Testimonies for the Church, Volume 7, 134:2.

Treasures

Matthew 6:19-21; Thoughts From the Mount of Blessing, 133-135.

9. Why are we told not to lay up treasures on earth? Matthew 6:19.

Treasure laid up on earth will not endure; thieves break through and steal; moth and rust corrupt;

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fire and storm sweep away your possessions. And “where your treasure is, there will your heart be also.” [Matthew 6:21.] Treasure laid up on the earth will engross the mind, to the exclusion of heavenly things. Thoughts From the Mount of Blessing, 133: 1.

10. How may one lay up treasure in heaven?

Every word or deed that through the grace of Christ shall kindle in one soul an impulse that reaches heavenward, every effort that tends to the formation of a Christ like character, is laying up treasure in heaven. Thoughts From the Mount of Blessing, 134:2.

True Service

Matthew 6:22-24; Thoughts From the Mount of Blessing, 136-140.

11. Why is it impossible to serve two masters? Matthew 6:24.

12. What is the strongest bulwark of vice in the world?

The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which one sin is fostered, one vice indulged. Thoughts From the Mount of Blessing, 140:1.

Trusting God

Matthew 6:25-34; Thoughts From the Mount of Blessing, 141-150.

13. About what are we told not to be anxious? Matthew 6:25.

14. What illustrations are used to show God’s care for us? Matthew 6:26, 28, 30.

15. What are the results of seeking first the kingdom of God? Matthew 6:33.

1 Jesus does not release us from the necessity of effort, but He teaches that we are to make Him first and last and best in everything. 1 We are to engage in no business, follow no pursuit, seek no pleasure, that would hinder the outworking of His righteousness in our character and life. Whatever we do, is to be done heartily, as unto the Lord. Thoughts From the Mount of Blessing, 147:1

What do you think?

1. When an act of kindness is rendered in behalf of some needy family, who receives the greater blessing, the giver or the receiver?

2. What examples can you think of in the Bible of men who trusted in God in spite of adverse circumstances?

3. Of how many kinds of true prayer can you think, such as secret prayer, etc.?

4. What do you think constitutes fasting?

5. What is “mammon”? And why is it impossible to “serve God and mammon”? Matthew 6:24.

32. THE LORD’S PRAYER

A Remedy for Display in Prayer

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Our Father which art in heaven, Hallowed be Thy name.
Thy kingdom come. Thy will be done in earth, as it is in heaven.

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Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil: For Yours is the kingdom, and the power, and the glory, forever. Amen. Matthew 6:9-13.

Matthew 6:9-15; Luke 11:1-4; and Thoughts From the Mount of Blessing, 151-176

These two Bible references are not reports of the same incident, but are of two events that took place some months apart. Matthew recorded the first time Jesus gave this model prayer. It was a part of His Sermon on the Mount. Luke recorded the later occasion, when the disciples, returning to Jesus, found Him in earnest supplication to His Father.

Jesus gave them in essence, though not in exactly the same words, the same prayer He had given them in the Sermon on the Mount. Thus He emphasized the fundamental principles of all prayer. The spirit of prophecy declares:

“The Savior does not, however, restrict us to the use of these exact words. As one with humanity, He presents His own ideal of prayer-words so simple that they may be adopted by the little child, yet so comprehensive that their significance can never be fully grasped by the greatest minds. We are taught to come to God with our tribute of thanksgiving, to make known our wants, to confess our sins, and to claim His mercy in accordance with His promise.” Thoughts From the Mount of Blessing, 152:3.

The Name, Kingdom, and Will of God

1. “Our Father which art in heaven.”

Jesus teaches us to call His Father our Father. He is not ashamed to call us brethren. Hebrews 2:11. So ready, so eager is the Savior’s heart to welcome us as members of the family of God, that in the very first words we are to use in approaching God, He places the assurance of our divine relationship, “Our Father”, Thoughts From the Mount of Blessing, 154: 1.

In calling God our Father, we recognize all His children as our brethren. No one prays aright who seeks a blessing for himself alone.

But if you call God your Father, you acknowledge yourselves His children, to be guided by His wisdom, and to be obedient in all things. You will accept His plan for your life. You will rejoice to do any act, however humble, that will tend to His glory, or to the well-being of your kindred.

“Which art in heaven.” He to whom Christ bids us look as “our Father,” “is in the heavens.” Psalm 115:3. In His care we may safely rest, saying, “What time I am afraid, I will trust in Thee.” Psalm 56:3. Thoughts From the Mount of Blessing, 155:3 to 156:2.

2. “Hallowed be Thy name.”

To hallow the name of the Lord requires that the words in which we speak of the Supreme Being be uttered with reverence. We are never in any manner to treat lightly the titles or appellations of the Deity.

But to hallow the name of the Lord means much more than this. We may, like the Jews in Christ’s day, manifest the greatest outward reverence for God, and yet profane His name continually. [Read Exodus 34:5-7]. Of the church of Christ it is written, “This is the name wherewith she shall be called, The Lord our Righteousness.” Jeremiah 33:16. This name is put upon every follower of Christ. It is the heritage of the child of God. The family are called after the Father.

When you pray, “Hallowed be Thy name,” you ask that it may be hallowed in this world, hallowed in you. This petition calls upon you to possess His character. Thoughts From the Mount of Blessing, 157:1 to 158:1.

3. “Thy kingdom come.”

The interests of His kingdom are our interests, and we are to work for its up building.

The kingdom of God’s grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of His love. But the full establishment of the kingdom of His glory will not take place until the Second Coming of Christ to this world. Thoughts From the Mount of Blessing, 159:1, 3.

4. “Thy will be done in earth, as it is in heaven.”

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The will of God is expressed in the precepts of His holy law, and the principles of this law are the principles of heaven.

When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something not thought of. In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery.

The petition, "Thy will be done in earth, as it is in heaven," is a prayer that the reign of evil on this earth may be ended, that sin may be forever destroyed, and the kingdom of righteousness be established. Then in earth as in heaven will be fulfilled "all the good pleasure of His goodness." 2 Thessalonians 1:11. Thoughts From the Mount of Blessing, 161:1-3.

The Prayer Naturally Divides Here

The first half of the prayer Jesus has taught us, is in regard to the name and kingdom and will of God, that His name be honored, His kingdom established, His will performed. When you have thus made God's service your first interest, you may ask with confidence that your own needs may be supplied. Thoughts From the Mount of Blessing, 162: 1.

Personal Requests

5. "Give us this day our daily bread."

You are as a child who is not yet placed in control of his inheritance. God does not entrust to you your precious possession, lest Satan by his wily arts should beguile you, as he did the first pair in Eden. Christ holds it for you, safe beyond the spoiler's reach.

When we pray, "Give us this day our daily bread," we ask for others as well as ourselves. Thoughts From the Mount of Blessing, 162:2 to 163:1.

The prayer for daily bread includes not only food to sustain the body, but that spiritual bread which will nourish the soul unto life everlasting.

In teaching us to ask every day for what we need, both temporal and spiritual blessings, God has a purpose to accomplish for our good. He would have us realize our dependence upon His constant care; for He is seeking to draw us into communion with Himself. Thoughts From the Mount of Blessing, 164:2 to 165:1.

6. "And forgive us our debts, as we forgive our debtors."

Jesus teaches that we can receive forgiveness from God only as we forgive others. It is the love of God that draws us unto Him, and that love cannot touch our hearts without creating love for our brethren. Thoughts From the Mount of Blessing, 166:1.

7. "And lead us not into temptation, but deliver us from evil."

"Bring us not into temptation, but deliver us from the evil one." Matthew 6:13, RV.

He permits us to encounter obstacles, persecution, and hardships, not as a curse, but as the greatest blessing of our lives. Every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character building. The soul that through divine power resists temptation, reveals to the world and to the heavenly universe the efficiency of the grace of Christ.

But while we are not to be dismayed by trial, bitter though it be, we should pray that God will not permit us to be brought where we shall be drawn away by the desires of our own evil hearts. In offering the prayer that Christ has given, we surrender ourselves to the guidance of God, asking Him to lead us in safe paths. We cannot offer this prayer in sincerity, and yet decide to walk in any way of our own choosing.

It is not safe for us to linger to contemplate the advantages to be reaped through yielding to Satan's suggestions. Thoughts From the Mount of Blessing, 170:3 to 171:2.

Power and Authority of God

8. "For Yours is the kingdom, and the power, and the glory, forever."

The last like the first sentence of the Lord's Prayer, points to our Father as above all power and authority and every name that is named. The Savior beheld the years that stretched out before His disciples, not, as they had dreamed, lying in the sunshine of worldly prosperity and honor, but dark with the tempests

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of human hatred and satanic wrath. Amid national strife and ruin, the steps of the disciples would be beset with perils, and often their hearts would be oppressed by fear. They were to see Jerusalem a desolation, the temple swept away, its worship forever ended, and Israel scattered to all lands, like wrecks on a desert shore. Yet Christ's followers were not to fear that their hope was lost, or that God had forsaken the earth. The power and the glory belong unto Him whose great purposes would still move on not thwarted toward their consummation. Thoughts From the Mount of Blessing, 174:1.

9. Jesus felt it necessary to repeat and emphasize our greatest danger spot, the cardinal sin of selfishness.

After completing the Lord's Prayer, Jesus added: "If you forgive men their trespasses, your heavenly Father will also forgive you: but if you forgive not men their trespasses, neither will your Father forgive your trespasses." [Matthew 6:14, 15.] He who is unforgiving, cuts off the very channel through which alone he can receive mercy from God. We should not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us. Thoughts From the Mount of Blessing, 166:2.

Food for thought:

1. It is one thing to be able to repeat the Lord's Prayer, quite another thing to really know it by heart.
2. How careful should we be in the use of the Lord's name in prayer?
3. What did Jesus say we are to avoid in prayer?
4. What does "forgive us our debts, as we forgive our debtors" mean? Matthew 6:12.
5. We are to ask in Jesus' name; what does that mean?

33. NOT JUDGING BUT DOING

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Therefore all things whatsoever you would that men should do to you, do you even so to them: for this is the law and the prophets. Matthew 7:12.

Matthew 7:1-27 and Thoughts From the Mount of Blessing, 177-218

"Judge not, that you be not judged." [Matthew 7:1.] Do not think yourself better than other men, and set yourself up as their judge. Since you cannot discern motive, you are incapable of judging another. In criticizing him, you are passing sentence upon yourself; for you show that you are a participant with Satan, the accuser of the brethren. The Lord says, "Examine yourselves, whether you be in the faith; prove your own selves." 2 Corinthians 13:5. This is our work. "If we would judge ourselves, we should not be judged." 1 Corinthians 11:31. The Desire of Ages, 314:1.

Judging Others

Matthew 7:1-6; Thoughts From the Mount of Blessing, 177-186.

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1. Why are we not to judge others? Matthew 7:1, 2; Romans 2: 1.

2. To what has criticism of others been compared?

We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character? Education, 235:4.

3. How is the sin of faultfinding compared to the fault that is being criticized? Matthew 7:3-5.

His words describe one who is swift to discern a defect in others. When he thinks he has detected a flaw in the character or the life, he is exceedingly zealous in trying to point it out. But Jesus declares that the very trait of character developed in doing this non Christ like work, is, in comparison with the fault criticized, as a beam in proportion to a mote. It is one's own lack of the spirit of forbearance and love that leads him to make a world of an atom. Those who have never experienced the contrition of an entire surrender to Christ, do not in their life make manifest the softening influence of the Savior's love. They misrepresent the gentle, courteous spirit of the gospel, and wound precious souls, for whom Christ died. According to the figure that our Savior uses, he who indulges a censorious spirit is guilty of greater sin than is the one he accused; for he not only commits the same sin, but adds to it conceit and vileness. Thoughts From the Mount of Blessing, 180:2.

4. What did Jesus mean when He said, "Give not that which is holy unto the dogs" (Matthew 7:6)?

Jesus here refers to a class who have no desire to escape from the slavery of sin. Thoughts From the Mount of Blessing, 186:1.

God's Willingness to Bless

Matthew 7:7-11; Thoughts From the Mount of Blessing, 187-191.

5. How did Jesus emphasize God's willingness to bless? Matthew 7:7, 8.

The condition upon which you may come to God is not that you shall be holy, but that you desire Him to cleanse you from all sin, and purify you from all iniquity. The argument that we may plead now and ever is our great need, our utterly helpless state, that makes Him and His redeeming power a necessity. Thoughts From the Mount of Blessing, 187:2.

6. What illustration is used to show that God will give "good things to them that ask Him"? Matthew 7:9-11.

7. Comparing the statement made by Matthew with that made by Luke, what may these "good things" be? Luke 11: 11-13; cf. Galatians 5:22, 23.

The Golden Rule

Matthew 7:12; Thoughts From the Mount of Blessing, 192-197.

8. What are we to do for our fellow men? Matthew 7:12.

9. How are we repaid for kindness to others?

Whatever we give, we shall receive again. The earthly blessings which we impart to others, may be, and often are, repaid in kind. What we give does, in time of need, often come back to us in fourfold measure in the coin of the realm. But, besides this, all gifts are repaid, even in this life, in the fuller in flowing of His love, which is the sum of all heaven's glory and its treasure. And evil imparted, also returns again. Everyone who has been free to condemn or discourage, will in his own experience be brought over the ground where he has caused others to pass- he will feel what they have suffered because of his want of sympathy and tenderness. Thoughts From the Mount of Blessing, 194:1.

The Two Ways

Matthew 7:13-27; Thoughts From the Mount of Blessing, 198-218.

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10. What are we told in regard to the way that leads to life? Matthew 7:13, 14.

If you cling to any besetting sin, you will find the way too narrow for you to enter. Your own ways, your own will, your evil habits and practices, must be given up if you would keep the way of the Lord. He who would serve Christ cannot follow the world's opinions, or meet the world's standard. Heaven's path is too narrow for rank and riches to ride in state, too narrow for the play of self-centered ambition, too steep and rugged for lovers of ease to climb. Toil, patience, self-sacrifice, reproach, poverty, the contradiction of sinners against Himself, was the portion of Christ, and it must be our portion, if we ever enter the Paradise of God. Thoughts From the Mount of Blessing, 199:1.

11. Although the downward road appears bright, what are found as it is trod?

Yet do not therefore conclude that the upward path is the hard and the downward road the easy way. All along the road that leads to death there are pains and penalties, there are sorrows and disappointments, there are warnings not to go on. God's love has made it hard for the heedless and headstrong to destroy themselves. It is true that Satan's path is made to appear attractive, but it is all a deception; in the way of evil there are bitter remorse and bitter care. We may think it pleasant to follow pride and worldly ambition; but the end is pain and sorrow. Selfish plans may present flattering promises, and hold out the hope of enjoyment; but we shall find that our happiness is poisoned, and our life embittered by hopes that center in self. In the downward road the gateway may be bright with flowers, but thorns are in the path. The light of hope which shines from its entrance, fades into the darkness of despair; and the soul who follows that path descends into the shadows of unending night. Thoughts From the Mount of Blessing, 199:2.

12. Since false prophets will cause one to take the wrong road, we should be on special guard against them. How are we to determine if a prophet is false? Matthew 7:20; Isaiah 8:20; Jeremiah 28:9; 1 John 4:1, 2. Notice that the prophet must be examined on all of these points.

13. Who will enter into the kingdom of heaven? Matthew 7:21; John 3:16.

14. What illustration did Jesus give to show who were wise and who were foolish? Matthew 7:24-27.

What do you think?

1. Why do some children become infidels? Testimonies for the Church, Volume 4, 195.

2. How were the following people guilty of faultfinding?

a. Adam and Eve. Genesis 3; Patriarchs and Prophets, 57,58.

b. Aaron and Miriam. Numbers 12; Patriarchs and Prophets, 382-384.

c. Korah, Dathan, and Abiram. Numbers 16; Patriarchs and Prophets, 395-405.

d. Judas. John 12:4-6; The Desire of Ages, 557-568.

3. What experiences in the life of David showed that he did not have the spirit of censure and faultfinding? 1 Samuel 24:1-7; 26:7-9; Patriarchs and Prophets, 661, 668, 671.

34. SUMMARY OF THE FIRST HALF OF UNIT FIVE

Since Unit Five, Ministry in Galilee, is such a long unit, it is thought best to have two summaries. This first summary includes the lessons,

Lesson 19. A Prophet in His Own Country, Jesus not accepted by those who knew Him as a boy and youth among them, though they had not one thing to say against His early life;

Lesson 20. The Call by the Sea, the choosing of those who had been engaged in catching fish, to make them "fishers of men" (Matthew 4:19);

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Lesson 21. Miracles at Capernaum, the city Jesus chose from which to direct His activities in Galilee;

Lesson 22. Healing, Teaching, and Preaching, Jesus' threefold work;

Lesson 23. A Friend of Sinners, for Jesus came "to seek and to save that which was lost" (Luke 19:10), and associated with them;

Lesson 24. Proper Sabbath keeping, sweeping away the man-made, burdensome prohibitions and bringing true Sabbath observance to view;

Lesson 25. He Ordained Twelve, the beginning of the ministry in the Christian church;

Lesson 26. On the Mountainside, introductory lesson to the following seven on the Sermon on the Mount;

Lessons 27 and 28. The Beatitudes: The Character of the Citizens of the Kingdom, a verse by verse study of the Beatitudes;

Lesson 29. The Eternal Nature and Spirituality of the Law, showing God's law as the foundation of His government and therefore not possible to be changed;

Lesson 30. The Spirituality of the Law in Our Relation to One Another, an exemplification of the last six of the commandments;

Lesson 31. The True Motive of Service, that which is of real value in God's sight;

Lesson 32. The Lord's Prayer: A Remedy for Display in Prayer, that which constitutes real prayer as God sees it; and

Lesson 33. Not Judging but Doing, every man stands alone before the judgment bar of God, and shall be judged "according to his works." Matthew 16:27.

His work here [in Galilee] had continued some months before the Sermon on the Mount was given. The message He had proclaimed throughout the land, "The kingdom of heaven is at hand" (Matthew 4:17), had arrested the attention of all classes, and had still further fanned the flame of their ambitious hopes. The fame of the new Teacher had spread beyond the limits of Palestine, and, notwithstanding the attitude of the hierarchy, the feeling was widespread that this might be the hoped-for Deliverer. Great multitudes thronged the steps of Jesus, and the popular enthusiasm ran high. Thoughts From the Mount of Blessing, 11:2.

The Sermon on the Mount is Heaven's benediction to the world—a voice from the throne of God. It was given to mankind to be to them the law of duty and the light of heaven, their hope and consolation in despondency, their joy and comfort in all the vicissitudes and walks of life. Here the Prince of preachers, the Master Teacher, utters the words that the Father gave Him to speak. Thoughts From the Mount of Blessing, 5: 1.

REVIEW QUESTIONS

1.
 - a. Why was John the Baptist put into prison?
 - b. What occasioned his death?
 - c. What did his disciples do after he had died?
2.
 - a. What text did Jesus use in His first sermon at Nazareth, after having been anointed as the

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Messiah?

- b. How did the people receive the words spoken?
 - c. What did they try to do with Him?
- 3.
- a. Why is Galilee so called?
 - b. What city did Jesus choose in Galilee from which to direct His work?
 - c. Whom did He call by the seaside to become “fishers of men”? Matthew 4:19.
- 4.
- a. What is said about Jesus’ teaching and the people’s acceptance of it?
 - b. How did the Pharisees and the rulers of the people like His teaching?
 - c. Who said, “Never man spoke like this Man”? John 7:46.
- 5.
- a. What three methods of labor did Jesus employ?
 - b. Why do leprosy and paralysis represent sin?
 - c. How did Jesus prove that He had the power to forgive sins?
- 6.
- a. How did the Pharisees consider the publicans?
 - b. Which of Jesus’ disciples was a publican?
 - c. How did Jesus get into trouble with the Pharisees about Sabbath keeping?
- 7.
- a. Name the twelve who were ordained by Jesus just prior to the Sermon on the Mount.
 - b. Which of these twelve had Jesus not wanted to choose?
 - c. How had He tried to discourage this one from becoming a disciple? Why?
- 8.
- a. As Jesus preached the Sermon on the Mount, what did many of those who heard Him hope that He was to be?
 - b. How did He speak?
 - c. What is said as to the way in which the people received His teaching?
- 9.
- a. Name the ten characteristics of the citizens of the kingdom. Matthew 5:3-12.
 - b. What proof did Jesus give that He did not come to “destroy” the law but “to fulfill” it? Matthew 5:17.
 - c. What did He mean by “fulfill” the law?
- 10.
- a. Do the commandments cover only the actions of people?
 - b. Why was divorce permitted among the Jews?
 - c. What did Jesus say about the only legitimate reason for divorce?
- 11.
- a. What spirit should animate all almsgiving-all missionary work?
 - b. What three kinds of prayer are there?
 - c. Where should we lay up our treasures? Why?
- 12.
- a. How many times in His ministry did Jesus give His disciples the Lord’s Prayer?
 - b. What is “our daily bread”? Matthew 6: 11.
 - c. To what extent does God “forgive us our debts”? Matthew 6:12.

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13.

- a. If we judge others, of what are we guilty?
- b. To whom only belongs the work of judging?
- c. What is the golden rule?

14. Be able to locate on the map the following cities or provinces:

Capernaum
Nazareth
Decapolis
Perea
Galilee
Samaria
Idumea
Shechem
Jerusalem
Sidon
Judea
Tyre

15.

- a. Which showed his need of God in his prayer, the Pharisee or the publican?
- b. Choose from among the disciples those who you think had the best characters.
- c. As Jesus associated with and taught the disciples, with which one was He most careful?

16. Enumerate the miracles performed, as recorded in these lessons.

Who said, to whom, and under what circumstances?

1. "It is not lawful for thee to have her."
2. "Art Thou He that should come, or do we look for another?"
3. "What went you out into the wilderness to see?"
4. "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor."
5. "Repent: for the kingdom of heaven is at hand."
6. "Follow Me, and I will make you fishers of men."
7. "All men seek for Thee."
8. "See thou say nothing to any man."
9. "Son, be of good cheer; thy sins be forgiven thee."
10. "Can the children of the bride chamber mourn, as long as the bridegroom is with them?"
11. "Behold, why do they on the Sabbath day that which is not lawful?"
12. "The Son of man is Lord also of the Sabbath."
13. "It is lawful to do well on the Sabbath."

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Of the wine general divisions of the Sermon on the Mount as listed on page 112, under which do the following quotations come?

14. "Blessed are the meek: for they shall inherit the earth."
15. "Love your enemies, bless them that curse you."
16. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."
17. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."
18. "When you pray, use not vain repetitions."
19. "Judge not, that you be not judged."
20. "Enter you in at the strait gate: for wide is the gate, and broad is the way, that leads to destruction."
21. "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you."
22. "Therefore all things whatsoever you would that men should do to you, do you even so to them: for this is the law and the prophets."

Are you sure of your memory verses?

35. THE CENTURION, AND THE WIDOW'S SON

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Verily I say unto you, I have not found so great faith, no, not in Israel. Matthew 8: 10.

Matthew 8:5-13; Luke 7:1-17; and The Desire of Ages, 315-320

Christ had said to the nobleman whose son He healed, "Except you see signs and wonders, you will not believe." John 4:48. He was grieved that His own nation should require these outward signs of His Messiah ship. Again and again He had marveled at their unbelief. But He marveled at the faith of the centurion who came to Him. The centurion did not question the Savior's power. He did not even ask Him to come in person to perform the miracle. "Speak the word only," he said, "and my servant shall be healed." [Matthew 8:8] -The Desire of Ages, 315:1.

The Centurion

Matthew 8:5-13; Luke 7:1-10; The Desire of Ages, 315-317.

1. The office.

A centurion was the commanding officer of a hundred soldiers in a Roman legion. A legion had sixty centurions. A centurion's duties were those that usually devolve upon a company commander. Some times, however, they were on detached service from a legion for special political governing or administrative duties. (Based on The International Standard Bible Encyclopedia, article: "Centurion.")

2. Who was this man?

This centurion was stationed at Capernaum; he seems to have been there for some time and was probably under the direct command of Herod Antipas, king of Galilee and Perea.

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3. How was he different:

- a. In his treatment of his servants? The Desire of Ages, 315:2a.
- b. In his relation to the Jews? The Desire of Ages, 315:2b.
- c. In his attitude toward spiritual things? The Desire of Ages, 316: 1.
- d. In the way he received news about Jesus? The Desire of Ages, 317:1.

4 What three steps brought him and Jesus together? The Desire of Ages, 316:1, 2.

5. What were the results as concerned:

- a. The sick servant? The Desire of Ages, 316:1
- b. The centurion? The Desire of Ages, 317:2.
- c. Jesus? The Desire of Ages, 316:3; 317:1

A Son Raised to Life

Luke 7:11-17; The Desire of Ages, 318-320.

More than twenty miles from Capernaum, on a tableland overlooking the wide, beautiful plain of Esdraelon, lay the village of Nain, and thither Jesus next bent His steps. Many of His disciples and others were with Him, and all along the way the people came, longing for His words of love and pity, bringing their sick for His healing, and ever with the hope that He who wielded such wondrous power would make Himself known as the King of Israel. A multitude thronged His steps, and it was a glad, expectant company that followed Him up the rocky path toward the gate of the mountain village. The Desire of Ages, 318:1.

6. Describe the funeral procession and what took place. The Desire of Ages, 318:2-5.

This was the first of three such miracles of resurrection from the dead. The others are the daughter of Jairus who lived at Capernaum (Luke 8:41-56), and Lazarus of Bethany (John 11:1-46).

He who stood beside the sorrowing mother at the gate of Nain, watches with every mourning one beside the bier. He is touched with sympathy for our grief. His heart, that loved and pitied, is a heart of unchangeable tenderness. The Desire of Ages, 319:1.

7. In what way can Jesus' comfort mean more to us than the immediate help that was given to either the son or his mother. The Desire of Ages, 320:1.

8. What valuable spiritual lesson is there in this experience for us?

Satan cannot hold the dead in his grasp when the Son of God bids them live. He cannot hold in spiritual death one soul who in faith receives Christ's word of power. God is saying to all who are dead in sin, "Awake thou that sleeps, and arise from the dead." Ephesians 5:14. That word is eternal life. As the word of God which bade the first man live, still gives us life; as Christ's word, "Young man, I say unto thee, Arise" [Luke 7:14], gave life to the youth of Nain, so that word, "Arise from the dead," is life to the soul that receives it. God "has delivered us from the power of darkness, and has translated us into the kingdom of His dear Son." Colossians 1:13. It is all offered us in His word. If we receive the word, we have the deliverance.

And "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you." Romans 8:11. The Desire of Ages, 320:2, 3.

Can you fit the following key words into this lesson?

Arise
Bier
Capernaum
Centurion
Marveled
Elders

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Nain
Legion
Spiritual Death

What do you think?

1. What does the word “centurion” mean? Does it look anything like “century”?
2. How did the centurion’s work make it possible to understand that Jesus could “speak the word only” (Matthew 8: 8) and his servant would be healed?
3. If the raising of the widow’s son from the dead is one of three similar miracles, can you name the other two?
4. Was this only a coincidence that Jesus met the funeral procession as He did, or was it a part of a divine plan?
5. Does Jesus watch your life as carefully as He did the lives of people back in that time?

36. THE UNPARDONABLE SIN

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All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. Matthew 12:31.

Matthew 12:22-50; Mark 3:22-35; Luke 8:19-21; 11:14-36; and The Desire of Ages, 321-327

Christ told them plainly that in attributing the work of the Holy Spirit to Satan, they were cutting themselves off from the fountain of blessing. Those who had spoken against Jesus Himself, not discerning His divine character, might receive forgiveness; for through the Holy Spirit they might be brought to see their error and repent. Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul. The Desire of Ages, 321:3.

A Wonderful Miracle

Matthew 12:22-24; Luke 11:14, 15.

1. What was the nature of this miracle?
2. It was the second of its kind. Matthew 9:32-34.
3. What effect did it have on the people?
4. What was the reaction of the Pharisees?

It was just before this that Jesus had a second time performed the miracle of healing a man possessed, blind and dumb, and the Pharisees had reiterated the charge, “He castes out devils through the prince of the devils.” Matthew 9:34.

The Pharisees to whom Jesus spoke this warning did not themselves believe the charge they brought against Him. There was not one of those dignitaries but had felt drawn toward the Savior. They had heard the Spirit’s voice in their own hearts declaring Him to be the Anointed of Israel, and urging them to confess themselves His disciples. In the light of His presence they had realized their unholiness, and had longed for a righteousness which they could not create. But after their rejection of Him it would be too

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humiliating to receive Him as the Messiah. Having set their feet in the path of unbelief, they were too proud to confess their error. And in order to avoid acknowledging the truth, they tried with desperate violence to dispute the Savior's teaching, The evidence of His power and mercy exasperated them. The Desire of Ages, 321:3 to 322:1.

Jesus' Answer to the Pharisees

Matthew 12:25-30; Mark 3:22-27; Luke 11:16-23.

5. What did He say about a kingdom divided against itself?
6. Does Satan work against himself?
7. What did Jesus say about distinguishing between a work's being done by Beelzebub or by the Spirit of God?
8. What does a thief do before entering a house?
9. Can there be a neutral position in spiritual matters?

Sin

Matthew 12:31-37; Mark 3:28-30.

10. What sins are forgivable?
11. Which sin only is unforgivable?
12. Why is this one unforgivable? See introduction to lesson.
In rejecting Christ the Jewish people committed the unpardonable sin and by refusing the invitation of mercy, we may commit the same error. We offer insult to the Prince of life, and put Him to shame before the synagogue of Satan and before the heavenly universe when we refuse to listen to His delegated messengers, and instead listen to the agents of Satan, who would draw the soul away from Christ. So long as one does this, he can find no hope or pardon, and he will finally lose all desire to be reconciled to God. The Desire of Ages, 324:1
13. What is Christ's warning concerning our words? Matthew 12:35-37; The Desire of Ages, 323:1.
Closely connected with Christ's warning in regard to the sin against the Holy Spirit is a warning against idle and evil words. The words are an indication of that which is in the heart. The Desire of Ages, 323:1.
14. What can be said about their influence on: (See The Desire of Ages, 323: 1.)
 - a. Character?
 - b. The speaker?

Demand for a Sign

Matthew 12:38-42; Luke 11:29-36.

15. What was the only sign that would be given them?
16. Why was that generation condemned by others?

A Warning Parable

Matthew 12:43-45; Luke 11:24-26; The Desire of Ages, 323:2.

17. Why did Jesus give this parable?

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There were many in Christ's day, as there are today, over whom the control of Satan for the time seemed broken; through the grace of God they were set free from the evil spirits that had held dominion over the soul. They rejoiced in the love of God; but, like the stony ground hearers of the parable, they did not abide in His love. They did not surrender themselves to God daily, that Christ might dwell in the heart; and when the evil spirit returned, with "seven other spirits more wicked than himself" [Matthew 12:45], they were wholly dominated by the power of evil. The Desire of Ages, 323:3.

Jesus' True Kindred

Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21.

18. What was the purpose of the visit of His mother and brothers? The Desire of Ages, 321:1, 2.

19. What had caused Jesus pain and perplexity in His home?

His brothers often brought forward the philosophy of the Pharisees, which was threadbare and hoary with age, and presumed to think that they could teach Him who understood all truth, and comprehended all mysteries. They freely condemned that which they could not understand. Their reproaches probed Him to the quick, and His soul was wearied and distressed. They avowed faith in God, and thought they were vindicating God, when God was with them in the flesh, and they knew Him not.

These things made His path a thorny one to travel. So pained was Christ by the misapprehension in His own home that it was a relief to Him to go where it did not exist. There was one home that He loved to visit, the home of Lazarus, and Mary, and Martha; for in the atmosphere of faith and love His spirit had rest. Yet there were none on earth who could comprehend His divine mission, or know the burden which He bore in behalf of humanity. Often He could find relief only in being alone, and communing with His heavenly Father. The Desire of Ages, 326:3, 4.

20. According to Jesus' answer who are His real relatives?

While Jesus was still teaching the people, His disciples brought the message that His mother and His brothers were without, and desired to see Him. He knew what was in their hearts.

All who would receive Christ by faith were united to Him by a tie closer than that of human kinship. They would become one with Him, as He was one with the Father. As a believer and doer of His words, His mother was more nearly and saving related to Him than through her natural relationship. His brothers would receive no benefit from their connection with Him unless they accepted Him as their personal Savior. The Desire of Ages, 325:1, 2.

Those who are called to suffer for Christ's sake, who have to endure misapprehension and distrust, even in their own home, may find comfort in the thought that Jesus has endured the same. He is moved with compassion for them. He bids them find companionship in Him, and relief where He found it, in communion with the Father. The Desire of Ages, 327:1.

Do you remember why?

1. The Pharisees brought a charge against Jesus that they themselves did not even believe?
2. The unpardonable sin is rejecting God's Spirit?
3. The last state of the cleansed man was worse than the first?
4. Jesus' home was not pleasant?
5. Jesus said what He did about His real relatives?

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37. GALILEAN PARABLES A

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The Sower

In the morning sow thy seed, and in the evening withhold not your hand: for thou knows not whether shall prosper, either this or that, or whether they both shall be alike good. Ecclesiastes 11:6.

Matthew 13:1-15, 18-23, 34, 35; Mark 4:1-20, 33, 34; Luke 8:4-18;
Christ's Object Lessons, 17-27, 33-61

Jesus desired to awaken inquiry. He sought to arouse the careless, and impress truth upon the heart. Parable teaching was popular, and commanded the respect and attention, not only of the Jews, but of the people of other nations. No more effective method of instruction could He have employed. If His bearers had desired a knowledge of divine things, they might have understood His words; for He was always willing to explain them to the honest inquirer. Christ's Object Lessons, 20:3.

The Reason for Speaking in Parables

Matthew 13:1, 2, 10-15, 34, 35; Mark 4:10-13, 33, 34; Luke 8:9, 10;
Christ's Object Lessons, 17-27.

1. What had been prophesied of the method Jesus would use in teaching? Psalm 78:2; Matthew 13:34, 35.

2. Give at least four reasons why Jesus spoke in parables.

a. Parable teaching was popular, and commanded the respect and attention, not only of the Jews, but of the people of other nations. Christ's Object Lessons, 21:1.

b. Christ had truths to present which the people were unprepared to accept or even to understand. For this reason also He taught them in parables. By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts. Afterward, as they looked upon the objects that illustrated His lessons, they recalled the words of the divine Teacher. To minds that were open to the Holy Spirit, the significance of the Savior's teaching unfolded more and more. Christ's Object Lessons, 21: 1.

c. Jesus sought an avenue to every heart. By using a variety of illustrations, He not only presented truth in its different phases, but appealed to the different hearers—Christ's Object Lessons, 21:2.

d. Spies followed His steps day after day, to catch from His lips something that would cause His condemnation, and forever silence the One who seemed to draw the world after Him. The Savior understood the character of these men, and He presented truth in such a way that they could find nothing by which to bring His case before the Sanhedrin. In parables He rebuked the hypocrisy and wicked works of those who occupied high positions, and in figurative language clothed truth of so cutting a character that had it been spoken in direct denunciation, they would not have listened to His words, and would speedily have put an end to His ministry. Christ's Object Lessons, 22: 1.

The Sower

Matthew 13:1-9, 18-23, 37; Mark 4:1-9, 13-20; Luke 8:4-8, 11-18;
Christ's Object Lessons, 33-61.

3. Describe the conditions under which the parable of the sower was given.

By the sea of Galilee a company had gathered to see and hear Jesus—an eager, expectant throng. The sick were there, lying on their mats, waiting to present their cases before Him. It was Christ's God-given right to heal the woes of a sinful race, and He now rebuked disease, and diffused around Him life and health and peace.

As the crowd continued to increase, the people pressed close about Christ until there was no room to receive them. Then, speaking a word to the men in their fishing boats, He stepped into the boat that was waiting to take Him across the lake, and bidding His disciples push off a little from the land, He spoke to

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the multitude upon the shore.

Beside the sea lay the beautiful plain of Gennesaret, beyond rose the hills, and upon hillside and plain both sowers and reapers were busy, the one casting seed and the other harvesting the early grain. Christ's Object Lessons, 33:2 to 34:2.

4. In this parable, in what places did the seed fall? Matthew 13:4-8.

5. Who was represented by the sower? Matthew 13:37.

"The sower went forth to sow." [Matthew 13:3, RV] In the East the state of affairs was so unsettled, and there was so great danger from violence that the people dwelt chiefly in walled towns, and the husbandmen went forth daily to their labor outside the walls. So Christ, the heavenly Sower, went forth to sow. He left His home of security and peace, left the glory that He had with the Father before the world was, left His position upon the throne of the universe. He went forth, a suffering, tempted man; went forth in solitude, to sow in tears, to water with His blood, the seed of life for a world lost. Christ's Object Lessons, 36:1.

6. Who else must also go forth to sow?

Those who are called to unite with Christ must leave all, in order to follow Him. Old associations must be broken up, plans of life relinquished, earthly hopes surrendered. In toil and tears, in solitude, and through sacrifice, must the seed be sown. Christ's Object Lessons, 36:2.

7. What are represented by the other symbols used in the parable?

a. The seed. Luke 8: 11.

"The seed is the word of God." [Luke 8: 11.] But in too many schools of our day God's word is set aside. Other subjects occupy the mind. The study of infidel authors holds a large place in the educational system. Skeptical sentiments are interwoven in the matter placed in schoolbooks. Scientific research becomes misleading, because its discoveries are misinterpreted and perverted. The word of God is compared with the supposed teachings of science, and is made to appear uncertain and untrustworthy. Thus the seeds of doubt are planted in the minds of the youth, and in time of temptation they spring up. When faith in God's word is lost, the soul has no guide, no safeguard. The youth are drawn into paths which lead away from God and from everlasting life. Christ's Object Lessons, 41:1.

b. The wayside. Matthew 13:19; Mark 4:15; Luke 8:12.

The seed sown by the wayside represents the word of God as it falls upon the heart of an inattentive hearer. Like the hard-beaten path, trodden down by the feet of men and beasts, is the heart that becomes a highway for the world's traffic, its pleasures and sins.

Satan is ready to catch away the seeds of divine truth from the soul. Satan and his angels are in the assemblies where the gospel is preached. While angels of heaven endeavor to impress hearts with the word of God, the enemy is on the alert to make the word of no effect.

Satan has many helpers. Many who profess to be Christians are aiding the tempter to catch away the seeds of truth from other hearts. Many who listen to the preaching of the word of God make it the subject of criticism at home. They sit in judgment on the sermon as they would on the words of a lecturer or a political speaker. The message that should be regarded as the word of the Lord to them is dwelt upon with trifling or sarcastic comment. The minister's character, motives, and actions, and the conduct of fellow members of the church, are freely discussed. Severe judgment is pronounced, gossip or slander repeated, and this in the hearing of the unconverted. Often these things are spoken by parents in the hearing of their own children. Thus are destroyed respect for God's messengers and reverence for their message. And many are taught to regard lightly God's word itself.

Thus in the homes of professed Christians many youth are educated to be infidels. And the parents question why their children are so little interested in the gospel, and so ready to doubt the truth of the Bible. They wonder that it is so difficult to reach them with moral and religious influences. They do not see that their own example has hardened the hearts of their children. The good seed finds no place to take root, and Satan catches it away—Christ's Object Lessons, 44:2 to 46:1.

c. The stony ground. Matthew 13:20, 21; Mark 4:16, 17; Luke 8:13.

Many who make a profession of religion are stony-ground hearers. Like the rock underlying the

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layer of earth, the selfishness of the natural heart underlies the soil of their good desires and aspirations. The love of self is not subdued. They have not seen the exceeding sinfulness of sin, and the heart has not been humbled under a sense of its guilt. This class may be easily convinced, and appear to be bright converts, but they have only a superficial religion. Christ's Object Lessons, 46:3.

d. Among thorns. Matthew 13:22; Mark 4:18, 19; Luke 8:14.

If there is not a moral transformation in the human heart, if old habits and practices and the former life of sin are not left behind, if the attributes of Satan are not expelled from the soul, the wheat crop will be choked. The thorns will come to be the crop, and will kill out the wheat.

The thorns of sin will grow in any soil; they need no cultivation; but grace must be carefully cultivated. Christ specified the things that are dangerous to the soul. As recorded by Mark He mentions the cares of this world, the deceitfulness of riches, and the lusts of other things. Luke specifies the cares, riches, and pleasures of this life. These are what choke the word, the growing spiritual seed. The soul ceases to draw nourishment from Christ, and spirituality dies out of the heart. Christ's Object Lessons, 50:3 to 51:1.

e. The good ground. Matthew 13:23; Mark 4:20; Luke 8:15.

The "honest and good heart" [Luke 8:15] of which the parable speaks, is not a heart without sin; for the gospel is to be preached to the lost. Christ said, "I came not to call the righteous, but sinners to repentance." Mark 2:17. He has an honest heart who yields to the conviction of the Holy Spirit. He confesses his guilt, and feels his need of the mercy and love of God. He has a sincere desire to know the truth, that he may obey it. Christ's Object Lessons, 58:2.

8. After finishing the explanation of the parable, what instruction did Jesus give? Luke 8: 16-18.

What do you think?

1. Why was it necessary for Jesus to teach in parables?
2. How did Jesus choose His parables so the people would never forget them?
3. What do thirty fold, sixty fold, and hundred fold mean?
4. Of what kind of ground is the soil of your heart?
5. To whom did Jesus explain His parables?

38. GALILEAN PARABLES, B

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The Tares; The Net

He that goes forth and weeps, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psalm 126:6.

Matthew 13:24-30, 36-50, and Christ's Object Lessons, 70-75, 122, 123

Not judgment and condemnation of others, but humility and distrust of self, is the teaching of Christ's parable. Not all that is sown in the field is good grain. The fact that men are in the church does not prove them Christians. Christ's Object Lessons, 74:2.

The parable of the tares emphasizes the intermixture of the good with the bad and the parable of the dragnet the final separation. New Testament History, 78.

The Tares

Matthew 13:24-30, 36-43; Christ's Object Lessons, 70-75.

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Be able to tell the parable story.

The “bearded darnel” is the one most resembling wheat, and has been supposed to be degenerated wheat. On the near approach of harvest it is carefully weeded out from among the wheat by the women and children. The International Standard Bible Encyclopedia, article: “Tares.”

1. In this parable what is the meaning of:

a. The sower?

He who sowed the good seed is the Son of man. Matthew 13:37, Eastern Text, Lamsa.

b. The field?

“The field,” Christ said, “is the world.” [Matthew 13:38.] But we must understand this as signifying the church of Christ in the world. The parable is a description of that which pertains to the kingdom of God, His work for the salvation of men; and this work is accomplished through the church. True, the Holy Spirit has gone out into all the world; everywhere it is moving upon the hearts of men; but it is in the church that we are to grow and ripen for the garner of God. Christ’s Object Lessons, 70:2.

c. The good seed?

The good seed represents those who are born of the word of God, the truth. Christ’s Object Lessons, 70:1

d. The tares?

The tares represent a class who are the fruit or embodiment of error, of false principles. Christ’s Object Lessons, 71:1.

e. The enemy?

Neither God nor His angels ever sowed a seed that would produce a tare. The tares are always sown by Satan, the enemy of God and man.

In the East, men sometimes took revenge upon an enemy by strewing his newly sown fields with the seeds of some noxious weed that, while growing, closely resembled wheat. Springing up with the wheat, it injured the crop and brought trouble and loss to the owner of the field. So it is from enmity to Christ that Satan scatters his evil seed among the good grain of the kingdom. The fruit of his sowing he attributes to the Son of God. By bringing into the church those who bear Christ’s name while they deny His character, the wicked one causes that God shall be dishonored, the work of salvation misrepresented, and souls imperiled. Christ’s Object Lessons, 71:0, 1.

f. The harvest?

The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of harvest you shall “return, and discern between the righteous and the wicked, between him that serves God and him that serves Him not!” Malachi 3:18. Christ Himself will decide who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works. Profession is as nothing in the scale. It is character that decides destiny.

The Savior does not point forward to a time when all the tares become wheat. The wheat and tares grow together until the harvest, the end of the world. Then the tares are bound in bundles to be burned, and the wheat is gathered into the garner of God. “Then shall the righteous shine forth as the sun in the kingdom of their Father. [Matthew 13:43.] Christ’s Object Lessons, 74:3 to 75:1.

Sinners who make a pretension of piety mingle for a time with the true followers of Christ, and the semblance of Christianity is calculated to deceive many; but in the harvest of the world there will be no likeness between good and evil. Then those who have joined the church, but who have not joined Christ, will be manifest. Christ’s Object Lessons, 74:2.

g. The reapers? Matthew 13:41-42.

2. Why let them grow up together? Matthew 13:28-30.

Christ’s servants are grieved as they see true and false believers mingled in the church. They long

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to do something to cleanse the church. Like the servants of the householder, they are ready to uproot the tares. But Christ says to them, "Nay; lest while you gather up the tares, you root up also the wheat with them. Let both grow together until the harvest." [Matthew 13:29, 30].

He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Christ's Object Lessons, 71:2, 3.

3. Criticism is out of place.

The world has no right to doubt the truth of Christianity because there are unworthy members in the church, nor should Christians become disheartened because of these false brethren. How was it with the early church? Ananias and Sapphira joined themselves to the disciples. Simon Magus was baptized. Demas, who forsook Paul, had been counted a believer. Judas Iscariot was numbered with the apostles. The Redeemer does not want to lose one soul. His experience with Judas is recorded to show His long patience with perverse human nature; and He bids us bear with it as He has borne. He has said that false brethren will be found in the church till the close of time. Christ's Object Lessons, 72:1

4. The church must have discipline.

Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive. Christ's Object Lessons, 71:3.

5. A still wider lesson.

The teaching of this parable is illustrated in God's own dealing with men and angels. Satan is a deceiver. When he sinned in heaven, even the loyal angels did not fully discern his character. This was why God did not at once destroy Satan. Had He done so, the holy angels would not have perceived the justice and love of God. Christ's Object Lessons, 72:2.

The Net

Matthew 13:47-50; Christ's Object Lessons, 122, 123.

6. What is the story setting of this parable? Matthew 13:1, 2.

7. What is the meaning of:

a. Casting the net?

The casting of the net is the preaching of the gospel. This gathers both good and evil into the church. Christ's Object Lessons, 122:2.

b. Sorting the fish?

When the mission of the gospel is completed, the judgment will accomplish the work of separation. Christ's Object Lessons, 122:2.

8. Why did Christ lift the veil from the future?

Christ saw how the existence of false brethren in the church would cause the way of truth to be evil spoken of. The world would revile the gospel because of the inconsistent lives of false professors. Even Christians would be caused to stumble as they saw that many who bore Christ's name were not controlled by His Spirit. Because these sinners were in the church, men would be in danger of thinking that God excused their sins. Therefore Christ lifts the veil from the future, and bids all to behold that it is character, not position, which decides man's destiny. Christ's Object Lessons, 122:2.

9. Both of these parables disprove what two popular errors of today?

Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation.

Again, these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed. Christ's Object Lessons, 123:1, 2.

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10. However, unlike the tares and the fish, man is responsible for the choice of his own destiny.

God does not desire the destruction of any. "As I live, said the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn you, turn you from your evil ways; for why will you die?" Ezekiel 33:11. Throughout the period of probationary time His Spirit is entreating men to accept the gift of life.

It is only those who reject His pleading that will be left to perish. God has declared that sin must be destroyed as an evil ruinous to the universe. Those who cling to sin will perish in its destruction. Christ's Object Lessons, 123:1

What do you think?

1. In the light of these parables, what would you say to someone who said:
 - a. "If so-and-so is in the church and going to heaven, then I do not want to be a member"?
 - b. "God is too good to kill anybody. All are going to be saved"?
 - c. "During the millennium all the wicked will have another chance"?
2. How did men sow seed in Jesus' time?
3. Why did the farmers, as a rule, not live on their farms in Jesus' day?
4. Who only can read the hearts, and understand the motives underlying actions sometimes severely criticized?

39. GALILEAN PARABLES, C

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The Treasure; The Pearl

The kingdom of heaven is like unto treasure hid in a field; the which when a man has found, he hides, and for joy thereof goes and sells all that he has, and buys that field. Matthew 13:44.

The Treasure

Matthew 13:44; Christ's Object Lessons. 103-114.

In ancient times it was customary for men to hide their treasures in the earth. Thefts and robberies were frequent. And whenever there was a change in the ruling power, those who had large possessions were liable to be put under heavy tribute. Moreover the country was in constant danger of invasion by marauding armies. As a consequence, the rich endeavored to preserve their wealth by concealing it, and the earth was looked upon as a safe hiding place. But often the place of concealment was forgotten; death might claim the owner, imprisonment or exile might separate him from his treasure, and the wealth he had taken such pains to preserve was left for the fortunate finder. In Christ's day it was not uncommon to discover in neglected land old coins and ornaments of gold and silver. Christ's Object Lessons, 103:2.

1. The story.

A man plowing a rented field unearthed a buried and long-forgotten fortune. According to law, such treasure could be claimed only by the one who owned the land. The finder was not wealthy, so he had to sell everything, even his oxen, to obtain the title to that field. His family and friends thought he had lost his mind, but he knew what they did not. Having secured the title to the land, the fortune was his.

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2. The meaning of the parable.

a. The field-Holy Scriptures. Christ's Object Lessons, 104:2.

b. The treasure-The gospel. Christ's Object Lessons, 104:2.

c. How is it the treasure becomes hidden?

By those who are wise in their own estimation, who are puffed up by the teaching of vain philosophy, the beauty and power and mystery of the plan of redemption are not perceived.

They [the Jews] had the word of God in their hands; but the traditions which had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from them the truth as it is in Jesus. The spiritual import of the sacred writings was lost. The treasure house of all knowledge was open to them, but they knew it not.

And today men are eagerly seeking for earthly treasure. Their minds are filled with selfish, ambitious thoughts. For the sake of gaining worldly riches, honor, or power, they place the maxims, traditions, and requirements of men above the requirements of God. From them the treasures of His word are hidden. Christ's Object Lessons, 104:3 to 106:1.

3. What is the value of the treasure? Job 28:14-19.

This is the treasure that is found in the Scriptures. The Bible is God's great lesson book, His great educator. The foundation of all true science is contained in the Bible. Every branch of knowledge may be found by searching the word of God. And above all else it contains the science of all sciences, the science of salvation. The Bible is the mine of the unsearchable riches of Christ.

The true higher education is gained by studying and obeying the word of God. But when God's word is laid aside for books that do not lead to God and the kingdom of heaven, the education acquired is a perversion of the name. Christ's Object Lessons, 107:2, 3.

4. Does it pay to neglect the treasure?

A student may go through all the grades of the schools and colleges of today. He may devote all his powers to acquiring knowledge. But unless he has a knowledge of God, unless he obeys the laws that govern his being, he will destroy himself. By wrong habits he loses his power of self-appreciation. He loses self-control. He cannot reason correctly about matters that concern him most closely. He is reckless and irrational in his treatment of mind and body. By wrong habits he makes of himself a wreck. Happiness he cannot have; for his neglect to cultivate pure, healthful principles places him under the control of habits that ruin his peace. His years of taxing study are lost; for he has destroyed himself. He has misused his physical and mental powers, and the temple of the body is in ruins. He is ruined for this life and for the life to come. By acquiring earthly knowledge he thought to gain a treasure, but by laying his Bible aside he sacrificed a treasure worth everything else. Christ's Object Lessons, 108:2.

5. What will we have to do to search for the treasure?

Christ is the truth. His words are truth, and they have a deeper significance than appears on the surface. All the sayings of Christ have a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these sayings. They will discern the precious gems of truth, though these may be buried treasures. Christ's Object Lessons, 110:1.

The Scriptures need not be read by the dim light of tradition or human speculation. As well might we try to give light to the sun with a torch as to explain the Scriptures by human tradition or imagination. God's holy word needs not the torchlight glimmer of earth to make its glories distinguishable. It is light in itself-the glory of God revealed, and beside it every other light is dim.

But there must be earnest study and close investigation. Sharp, clear perceptions of truth will never be the reward of indolence. No earthly blessing can be obtained without earnest patient, persevering effort. If men attain success in business, they must have a will to do and a faith to look for results. And we cannot expect to gain spiritual knowledge without earnest toll. Those who desire to find the treasures of truth must dig for them as the miner digs for the treasure hidden in the earth. No halfhearted, indifferent work will avail. It is essential for old and young, not only to read God's word, but to study it with wholehearted earnestness, praying and searching for truth as for hidden treasure. Those who do this will be rewarded, for

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Christ will quicken the understanding. Christ's Object Lessons, 111:1, 2.

6. What will be the reward for searching?

In His prayer to the Father, Christ gave to the world a lesson which should be graven on mind and soul. "This is life eternal," He said, "that they might know Thee the only true God, and Jesus Christ, whom Thou has sent." John 17:3. This is true education. It imparts power. The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe.

This is the knowledge which is obtained by searching the word of God. And this treasure may be found by every soul who will give all to obtain it. Christ's Object Lessons, 114:2, 3.

The Pearl

Matthew 13:45, 46; Christ's Object Lessons, 115-121.

7. What is the pearl?

Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fullness of the Godhead. The glory of the attributes of God is expressed in His character. Every page of the Holy Scriptures shines with His light. The righteousness of Christ, as a pure, white pearl, has no defect, no stain. No work of man can improve the great and precious gift of God. It is without a flaw. All that can satisfy the needs and longings of the human soul, for this world and for the world to come, is found in Christ. Our Redeemer is the pearl so precious that in comparison all things else may be accounted loss. Christ's Object Lessons, 115:1.

8. Who is the merchantman?

Christ "came unto His own, and His own received Him not." John 1:11. Thee light of God shone into the darkness of the world, and "the darkness comprehended it not." John 1:5. But not all were found indifferent to the gift of heaven. The merchantman in the parable represents a class who were sincerely desiring truth. In different nations there were earnest and thoughtful men who had sought in literature and science and the religions of the heathen world for that which they could receive as the soul's treasure. Among the Jews there were those who were seeking for that which they had not. Dissatisfied with a formal religion, they longed for that which was spiritual and uplifting. Christ's chosen disciples belonged to the latter class, Cornelius and the Ethiopian eunuch to the former. They had been longing and praying for light from heaven; and when Christ was revealed to them, they received Him with gladness. Christ's Object Lessons, 116:1.

9. How can such a gift be bought?

The merchantman bought it at the price of all that he had. Many question the meaning of this, since Christ is represented in the Scriptures as a gift. He is a gift, but only to those who give themselves, soul, body, and spirit, to Him without reserve. We are to give ourselves to Christ, to live a life of willing obedience to all His requirements. All that we are, all the talents and capabilities we possess, are the Lord's, to be consecrated to His service. When we thus give ourselves wholly to Him, Christ, with all the treasures of heaven, gives Himself to us. We obtain the pearl of great price—Christ's Object Lessons, 116:2.

We cannot earn salvation, but we are to seek for it with as much interest and perseverance as though we would abandon everything in the world for it.

We are to seek for the pearl of great price, but not in worldly marts or in worldly ways. The price we are required to pay is not gold or silver, for this belongs to God. Abandon the idea that temporal or spiritual advantages will win for you salvation. God calls for your willing obedience. He asks you to give up your sins. Christ's Object Lessons, 117:2, 3.

10. What double significance does the pearl have?

Christ as the precious pearl, and our privilege of possessing this heavenly treasure, is the theme on which we most need to dwell. Christ's Object Lessons, 118:1

The parable of the merchantman seeking goodly pearls has a double significance: it applies not only to men as seeking the kingdom of heaven, but to Christ as seeking His lost inheritance. Christ, the

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heavenly merchantman seeking goodly pearls, saw in lost humanity the pearl of price. In man, defiled and ruined by sin, He saw the possibilities of redemption. God looked upon humanity, not as vile and worthless; He looked upon it in Christ, saw it as it might become through redeeming love. He collected all the riches of the universe, and laid them down in order to buy the pearl. And Jesus, having found it, resets it in His own diadem. Christ's Object Lessons, 118:2. See also Zechariah 9:16; Malachi 3:17.

What do you think?

1. In how many ways are these two parables alike?
2. How did people "bank" money in those days?
3. In what way may you find the treasure?
4. How did Christ come to seek pearls of great price?
5. How is true higher education obtained?

40. GALILEAN PARABLES, D

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The Mustard Seed; Leaven; The Growing Seed; The Faithful Scribe

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. 2 Peter 3: 18.

The Mustard Seed

Matthew 13:31, 32; Mark 4.30-32, Christ's Object Lessons, 76-79.

1. What prompted Jesus to give this parable?

In the multitude that listened to Christ's teaching there were many Pharisees. These noted contemptuously how few of His hearers acknowledged Him as the Messiah. And they questioned with themselves how this unpretending teacher could exalt Israel to universal dominion. Without riches, power, or honor, how was He to establish the new kingdom? Christ read their thoughts and answered them. Christ's Object Lessons, 76:1.

2. Why did He choose the mustard seed as an illustration?

In earthly governments there was nothing that could serve for a similitude. No civil society could afford Him a symbol. As Jesus spoke this parable, the mustard plant could be seen far and near, lifting itself above the grass and grain, and waving its branches lightly in the air. Birds flitted from twig to twig, and sang amid the leafy foliage. Yet the seed from which sprang this giant plant was among the least of all seeds. At first it sent up a tender shoot, but it was of strong vitality, and grew and flourished until it reached its present great size. Christ's Object Lessons, 76:2 to 77:2.

3. In what four ways did the mustard plant especially illustrate the truth Jesus wanted to teach?

It is the smallest of seeds, it grows, it becomes in the Orient the mightiest of herbs, and it becomes a protection to others.

4. Like the seed in its growth, upon what do the growth and work of the forces of good not depend?

The germ in the seed grows by the unfolding of the life principle which God has implanted. Its

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development depends upon no human power. Earthly governments prevail by physical force; they maintain their dominion by war; but the founder of the new kingdom is the Prince of Peace. The Holy Spirit represents worldly kingdoms under the symbol of fierce beasts of prey; but Christ is “the Lamb of God, which takes away the sin of the world.” John 1:29. In His plan of government there is no employment of brute force to compel the conscience. The Jews looked for the kingdom of God to be established in the same way as the kingdoms of the world. To promote righteousness they resorted to external measures. Christ’s Object Lessons, 77:1.

5. How has the kingdom of Christ grown?

So the kingdom of Christ in its beginning seemed humble and insignificant. Compared with earthly kingdoms it appeared to be the least of all. By the rulers of this world Christ’s claim to be a king was ridiculed. Yet in the mighty truths committed to His followers the kingdom of the gospel possessed a divine life. And how rapid was its growth, how widespread its influence! Christ’s Object Lessons, 77:2.

6. How is the work of grace performed in the human heart?

So the work of grace in the heart is small in its beginning. A word is spoken, a ray of light is shed into the soul, an influence is exerted that is the beginning of the new life; and who can measure its results? Christ’s Object Lessons, 78:1.

7. What success, or end, awaits both the seed, if planted, and the last message of warning and mercy?

And in this last generation the parable of the mustard seed is to reach a signal and triumphant fulfillment. The little seed will become a tree. The last message of warning and mercy is to go to “every nation, and kindred, and tongue” (Revelation 14:6) “to take out of them a people for His name.” Acts 15:14. And the earth shall be lightened with His glory—Christ’s Object Lessons, 79:3.

Leaven

Matthew 13:33; Christ’s Object Lessons, 95-102.

8. What caused Jesus to give this short parable?

There were the poor, the illiterate, the ragged beggar, the robber with the seal of guilt upon his face, the maimed, the dissipated, the merchant and the man of leisure, high and low, rich and poor, all crowding upon one another for a place to stand and hear the words of Christ. As these cultured men gazed upon the strange assembly, they asked themselves, is the kingdom of God composed of such material as this? Again the Savior replied by a parable. Christ’s Object Lessons, 95:1.

9. What does leaven symbolize in this parable?

In the Savior’s parable, leaven is used to represent the kingdom of heaven. It illustrates the quickening, assimilating power of the grace of God. Christ’s Object Lessons, 96:1.

10. How necessary is this transformation caused by the leaven?

But man cannot transform himself by the exercise of his will. He possesses no power by which this change can be effected. The leaven—something wholly from without—must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. Christ’s Object Lessons, 96:2.

11. What are the results of this leavening process?

The leaven of truth works a change in the whole man, making the course refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb. Jesus told the parable of the leaven, He endeavored to teach the people how God’s grace works in the heart. Through its life-giving power it brings all there is of mind and soul and strength into harmony with the divine life. Man with his human nature becomes a partaker of divinity. Christ is honored in excellence and perfection of character. As these changes are effected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude. Christ’s Object Lessons, 102:1

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The Growing Seed

Mark 4:26-29; Christ's Object Lessons, 80-89.

From the work of seed sowing and the growth of the plant from the seed, precious lessons may be taught in the family and the school. Christ's Object Lessons, 80:1.

12. What are some of these lessons?

a. God constantly works for our common needs.

There is an invisible power constantly at work as man's servant to feed and to clothe him. Many agencies our Lord employs to make the seed, apparently thrown away, a living plant. And He supplies in due proportion all that is required to perfect the harvest. Christ's Object Lessons, 81:2.

b. Only man resists God's laws

It is in obedience to the law of God that the spire of grain bursts through the ground, "first the blade, then the ear, after that the full corn in the ear." Mark 4:28. These the Lord develops in their proper season because they do not resist His working. And can it be that man, made in the image of God, endowed with reason and speech, shall alone be unappreciative of His gifts and disobedient to His will? Shall rational beings alone cause confusion in our world? Christ's Object Lessons, 81:2.

c. Anything we accomplish worth while is by His help.

Whenever man accomplishes anything, whether in spiritual or in temporal lines, he should bear in mind that he does it through co-operation with his Maker. Christ's Object Lessons, 82:2.

d. We should grow and develop naturally.

The work of parents and teachers is here suggested. They should aim so to cultivate the tendencies of the youth that at each stage of their life they may represent the natural beauty appropriate to that period, unfolding naturally, as do the plants in the garden. Christ's Object Lessons, 83:1.

e. We reap what we sow.

In the laws of God in nature, effect follows cause with unerring certainty. The reaping will testify as to what the sowing has been. The slothful worker is condemned by his work. The harvest bears witness against him. So in spiritual things: the faithfulness of every worker is measured by the results of his work. The character of his work, whether diligent or slothful, is revealed by the harvest. Christ's Object Lessons, 84:2.

f. We should be liberal.

The sower multiplies his seed by casting it away. So it is with those who are faithful in distributing God's gifts. By imparting they increase their blessings. God has promised them a sufficiency that they may continue to give. Christ's Object Lessons, 86:1.

g. We receive by giving.

All who would bring forth fruit as workers together with Christ must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. But the law of self-sacrifice is the law of self-preservation. The seed buried in the ground produces fruit, and in turn this is planted. Thus the harvest is multiplied. The husbandman preserves his grain by casting it away. So in human life, to give is to live. The life that will be preserved is the life that is freely given in service to God and man—Christ's Object Lessons, 86:1

The Faithful Scribe

Matthew 13:51, 52; Christ's Object Lessons, 124-134.

13. Under what circumstances did Jesus give this parable?

While Christ was teaching the people, He was also educating His disciples for their future work. In

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all His instruction there were lessons for them.

After giving the Parable of the net, He asked them, "Have you understood all these things?" They said unto Him, "Yes, Lord." [Matthew 13:51.] Then in another parable He set before them their responsibility in regard to the truths they had received. "Therefore," He said, "every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which brings forth out of his treasure things new and old." [Matthew 13:52.] Christ's Object Lessons, 124:1.

14. What will be the burning desire of one who knows of these precious things?

The householder has precious things both new and old. So Christ teaches that the truth committed to His disciples is to be communicated to the world. And as the knowledge of truth is imparted, it will increase.

All who receive the gospel message into the heart will long to proclaim it. The heaven-born love of Christ must find expression. It is unnatural for any to keep these things secret, and those who are filled with the love of Christ will not do so. In proportion as the Lord has made them the depositaries of sacred truth will be their desire that others shall receive the same blessing. Christ's Object Lessons, 124:2 to 125:1.

15. What is the storehouse from which we may draw?

The great storehouse of truth is the word of God—the written word, the book of nature, and the book of experience in God's dealing with human life. Here are the treasures from which Christ's workers are to draw. In the search after truth they are to depend upon God, not upon human intelligence, the great men whose wisdom is foolishness with God. Christ's Object Lessons, 125:2.

16. What is the relation of new truth to old?

In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets." Luke 24:27. Christ's Object Lessons, 127:4.

The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker. Christ's Object Lessons, 128:3.

17. What will be the result of earnest study in the things of God?

In those who possess it, the religion of Christ will reveal itself as a vitalizing, pervading principle, a living, working, spiritual energy. There will be manifest the freshness and power and joyousness of perpetual youth. The heart that receives the word of God is not as a pool that evaporates, not like a broken cistern that loses its treasure. It is like the mountain stream fed by unfailing springs, whose cool, sparkling waters leap from rock to rock, refreshing the weary, the thirsty, the heavy-laden. Christ's Object Lessons, 130:1.

18. What is our privilege?

Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God. Angels desire to look into the truths that are revealed to the people who with contrite hearts, are searching the word of God, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give. Christ's Object Lessons, 133:1.

19. What now demands our special study?

As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament Scriptures is full of truth that we need to understand. Christ's Object Lessons, 133:2.

Do you remember which of these four parables taught?

1. Great things often start small?

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2. We should grow and develop naturally in our spiritual nature as well as our physical?
3. When we know, we must tell someone else?
4. The assimilating power of grace?

41. PEACE, BE STILL

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Thou shall not be afraid for the terror by night; nor for the arrow that flies by day; Nor for the pestilence that walks in darkness; nor for the destruction that wastes at noonday. Psalm 91:5, 6.

Matthew 8:185 23-34; Mark 4:35 to 5:20; Luke 8:22-39;
The Desire of Ages, 333-341

How often the disciples' experience is ours! When the tempests of temptation gather, and the fierce lightning flash, and the waves sweep over us, we battle with the storm alone, forgetting that there is One who can help us. We trust to our own strength till our hope is lost, and we are ready to perish. Then we remember Jesus, and if we call upon Him to save us, we shall not cry in vain. Though He sorrowfully reproves our unbelief and self-confidence, He never fails to give us the help we need. Whether on the land or on the sea, if we have the Savior in our hearts, there is no need of fear. Living faith in the Redeemer will smooth the sea of life, and will deliver us from danger in the way that He knows to be best. The Desire of Ages, 336:3.

The Winds and Waves Obeyed Him

Matthew 8:18, 23-27; Mark 4:35-41; Luke 8:22-25; The Desire of Ages, 333-337.

1. How was the human nature of Jesus emphasized? Mark 4:38a; Hebrews 2:17.
2. Why did the disciples forget for a time that Jesus was with them? The Desire of Ages, 334:4a.
3. When the disciples finally thought of Jesus, where did they find Him and what did they say to Him? Mark 4:38; Matthew 8:25.

We are told by the Lord's messenger that never has a soul uttered the cry of Matthew 8:25 without being answered. The Desire of Ages, 335:2. Yes, Jesus is able "to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them." Hebrews 7:25.

4. Describe what took place after the disciples awoke Jesus. Mark 4:39.

Although we are told what Jesus said to the sea, we are not told what He said to the wind. In connection with this experience it should be remembered that Satan is spoken of as the "prince of the power of the air." Ephesians 2:2. Doubtlessly, at this time Satan was trying to destroy Jesus and to bring to a failure the plan of salvation.

Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to be come more and more frequent and disastrous. Destruction will be upon both man and beast. The Great Controversy, 589:3.

5. What was the result of this miracle upon those who saw it?

A hush fell upon the disciples. Even Peter did not attempt to express the awe that filled his heart. The boats that had set out to accompany Jesus had been in the same peril with that of the disciples. Terror and despair had seized their occupants; but the command of Jesus brought quiet to the scene of tumult. The

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fury of the storm had driven the boats into close proximity, and all on board beheld the miracle. In the calm that followed, fear was forgotten. The people whispered among themselves, "What manner of man is this, that even the wind and the sea obey Him?" Mark 4:41. The Desire of Ages, 335:4.

6. What does this experience teach in regard to peace and rest?

Every man's experience testifies to the truth of the words of Scripture "The wicked are like the troubled sea, when it cannot rest. There is no peace, said my God, to the wicked." Isaiah 57:20, 21. Sin has destroyed our peace. While self is not subdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us" [Matthew 8:25], will find deliverance. The Desire of Ages, 336:4.

Power Over Demons

Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39; The Desire of Ages, 337-341.

7. At what place did Jesus and His disciples disembark on the other side of the Sea of Galilee?

The city of Gadara is represented today by the ruins of Umm Keis about six miles S. E. of the Sea of Galilee. The jurisdiction of Gadara, as the chief city in these regions, extended over the subordinate town, Gerasa. The place might therefore be called with propriety, either "land of the Gerasenes," with reference to the local center, or "land of the Gadarenes," with reference to the superior city. The International Standard Bible Encyclopedia, article: "Gadara."

8. Describe the men that Jesus and His disciples saw as they landed on that side of the lake. Matthew 8:28; Mark 5:3-5; Luke 8:27.

Mark and Luke mention one man, doubtless because one of the two men was the more aggressive or in the more deplorable condition. From some hiding place among the tombs, two madmen rushed upon them as if to tear them in pieces. Hanging about these men were parts of chains which they had broken in escaping from confinement. Their flesh was torn and bleeding where they had cut themselves with sharp stones. Their eyes glared out from their long and matted hair, the very likeness of humanity seemed to have been blotted out by the demons that possessed them, and they looked more like wild beasts than like men. The Desire of Ages, 337:1.

9. What did the demons say to Jesus through the men they had possessed? Matthew 8:29, 31; cf. Revelation 12:12 and 2 Peter 2:4.

10. In answer to Jesus, what did the demons say in regard to their name? Mark 5:9. See dictionary for the meaning of the word.

11. What did the people of Gadara ask Jesus to do, and why? Mark 5:17; The Desire of Ages, 339:1.

12. As Jesus prepared to leave, what request was made of Him, and what was His response? Mark 5:18, 19; The Desire of Ages, 339:3, 4.

"PEACE, BE STILL"

Master, the tempest is raging! The billows are tossing high!
The sky is overshadowed with blackness; no shelter or help is nigh;
Care Thou not that we perish? How can You lie asleep,
When each moment so madly is threatening a grave in the angry deep?

Master, with anguish of spirit I bow in my grief today;
The depths of my sad heart are troubled; O, waken and save, I pray!
Torrents of sin and of anguish sweep over my sinking soul;

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And I perish! I perish! Dear Master; O hasten, and take control.

Master, the terror is over, the elements sweetly rest;
Earth's sun in the calm lake is mirrored, and heaven's within my breast;
Linger, O blessed Redeemer, leave me alone no more;
And with joy I shall make the blest harbor, and rest on the blissful shore.

“The winds and the waves shall obey My will, Peace, be still!
Whether the wrath of the storm-tossed sea, or demons, or men, or whatever it be,
No water can swallow the ship where lies the Master of ocean, and earth, and skies;
They all shall sweetly obey My will; Peace, be still! Peace, be still!
They all shall sweetly obey My will; Peace, peace, be still!”

Miss M. A. Baker.

42. FAITH CONQUERED DISEASE AND DEATH

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But without faith it is impossible to please Him: for he that comes to God must believe that He is, and that He rewards them that diligently seek Him. Hebrews 11:6.

Matthew 9:1, 18-38; Mark 5:21 to 6:6; Luke 8:40-56;
The Desire of Ages, 241:1-3; 342-348

From the simple Bible account of how Jesus healed the sick, we may learn something about how to believe in Him for the forgiveness of sins. Steps to Christ, 54:1.

Jesus says, “What things so ever you desire, when you pray, believe that you receive them, and you shall have them.” Mark 11:24. There is a condition to this promise, that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we have received them. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. Steps to Christ, 55:3.

Daughter of Jairus

Matthew 9:1, 18, 19, 23-26; Mark 5:21-24, 35-43; Luke 8:40-42, 49-56; The Desire of Ages, 342, 343.

1. Who met Jesus as He returned to Capernaum, and how did the people receive Him? Luke 8:40; The Desire of Ages, 342:1.

2. What man “came to Jesus in great distress”? What was the request he made? Luke 8:41, 42; The Desire of Ages, 342:2.

3. What surprised the disciples? The Desire of Ages, 342:1

4. As they were on the way to Jairus's house, what information did a messenger bring? Luke 8:49; The Desire of Ages, 342:5.

5. Describe the scene that Jesus beheld as He came to the home of Jairus. Matthew 9:23; Mark 5:38; The Desire of Ages, 343: 1.

6. What was the first thing Jesus did after He arrived at the home of Jairus? Luke 8:51-54a; The Desire of Ages, 343: 1b.

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7. Describe the raising of the maid to life. Luke 8:54b-56; The Desire of Ages, 343:2, 3.

The Touch of Faith

Matthew 9:20-22; Mark 5:25-34; Luke 8:43-48; The Desire of Ages, 343-348.

8. For how many years had the woman who sought Jesus been afflicted with her illness? Luke 8:43.

9. How was she healed? Luke 8:44.

10. After she was healed, what did she try to do? The Desire of Ages, 344:1a.

11. What did Jesus do to call attention to the healing of this woman, and why? Luke 8:45, 46.

After healing the woman, Jesus desired her to acknowledge the blessing she had received. The gifts which the gospel offers are not to be secured by stealth or enjoyed in secret. So the Lord calls upon us for confession of His goodness. "You are My witnesses, said the Lord, that I am God." Isaiah 43:12.

Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. The Desire of Ages, 347:2, 3.

12. How did the woman reveal what she had done, and how did Jesus comfort her? Luke 8:47, 48.

The Eyes of the Blind Opened and the Dumb Demoniac Healed

Matthew 9:27-34.

13. Relate the miracle of the healing of the blind men.

14. Of which statement in Jesus' sermon at Nazareth was this miracle a partial fulfillment? Luke 4:16-19.

15. What was the reaction of the people to the healing of the dumb demoniac? Matthew 9:32-34.

Third Preaching Tour in Galilee

Matthew 9:35-38; 13:54, 58; Mark 6:1-6; The Desire of Ages, 241:1-3.

The first preaching tour of Jesus in Galilee is referred to in Matthew 4:23; Mark 1:35-45; and Luke 4:42-44. It was during this journey that the leper was healed; and after Jesus returned to Capernaum, the paralytic was let down through the roof and found forgiveness of sins and healing in Jesus.

The second preaching tour is mentioned indirectly in Luke 7:11. The first part of Luke 7 refers to Jesus' being in Capernaum, and since verse 11 says "He went into a city called Nain," it is concluded that He was at that time on His second tour. It was at this time that the widow's son was raised at Nain. Some of the followers of Jesus who were with Him are named in Luke 8:1-3. During this tour Jesus related the parables of the sower, the tares, the net, the hidden treasure, the pearl of great price, and others. It was also at this time that His mother and brothers came to see Him.

Now on the third tour Jesus decided to visit Nazareth again and was rejected the second time. Matthew 13:53-57.

16. As He visited Nazareth this second time, what could none deny? The Desire of Ages, 241:1.

17. What was the result of Jesus' visit to Nazareth? Matthew 13:54-57.

18. As a result of the lack of faith by the people, what was Jesus not able to do? Matthew 13:58.

19. How great was Jesus' work on this tour? Matthew 9:35.

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20. How did Jesus feel toward or about the multitude? Matthew 9:36.

21. For what were the disciples to pray? Matthew 9:37, 38.

What do you think?

1. What did Jesus mean when He said: "Fear not: only believe"? Luke 8:50, RV.
2. What did Jesus mean when He said, "I perceive that virtue is gone out of Me"? Luke 8:46.
3. Why did Jesus take only Peter, James, and John, together with the father and mother, into the girl's room to witness her resurrection?
4. What was known as a "dumb demoniac"?
5. Who is "the Lord of the harvest"? Matthew 9:38.

43. EVANGELISM BY JESUS AND THE TWELVE

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Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven. Matthew 10:32, 33.

Matthew 10:1-42; Mark 6:7-13; Luke 9:1-6;
The Desire of Ages, 349-358

The apostles were members of the family of Jesus, and they had accompanied Him as He traveled on foot through Galilee. They had shared with Him the toils and hardships that overtook them. They had listened to His discourses, they had walked and talked with the Son of God, and from His daily instruction they had learned how to work for the elevation of humanity. As Jesus ministered to the vast multitudes that gathered about Him, His disciples were in attendance, eager to do His bidding and to lighten His labor. They assisted in arranging the people, bringing the afflicted ones to the Savior, and promoting the comfort of all. They watched for interested hearers, explained the Scriptures to them, and in various ways worked for their spiritual benefit. They taught what they had learned of Jesus, and were every day obtaining a rich experience. But they needed also an experience in laboring alone. They were still in need of much instruction, great patience and tenderness. Now, while He was personally with them, to point out their errors, and counsel and correct them, the Savior sent them forth as His representatives. The Desire of Ages, 349:1.

The Commission

Matthew 10:1-39; Mark 6:7; Luke 9:1-5.

1. Who were sent out?

Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. The Desire of Ages, 150:1.

2. What were they to preach, and what were they to avoid? Matthew 10:7; The Desire of Ages, 350:2.

3. What were they to do besides preaching? Matthew 10:1, 8.

During His ministry Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy but to save.

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The followers of Christ are to labor as He did. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and inspire hope in the hopeless. The Desire of Ages, 350: 3, 4.

4. Why were they to go to the Jews only? The Desire of Ages, 351:1.

5. What far-reaching purpose did Jesus have in sending the disciples out at this time?

All over the field of Christ's labor there were souls awakened to their need, and hungering and thirsting for the truth. The time had come to send the tidings of His love to these longing hearts. To all these the disciples were to go as His representatives. The believers would thus be led to look upon them as divinely appointed teachers, and when the Savior should be taken from them they would not be left without instructors. The Desire of Ages, 351:2.

6. How simple were their preparations for this short tour, and their methods of work? Matthew 10:9-15; The Desire of Ages, 351:1

The purpose of this instruction was to secure simplicity and freedom in their work. The customs of the country, even as they are today, made it unnecessary to provide traveling expenses.

The dress of the time was simple, consisting of a pair of sandals, a turban for the head, a tunic (or coat), something like a long skirt, around which the girdle was placed, and a cloak (not much more than a large square piece of cloth). Two tunics were considered a sign of comparative wealth. Luke 3:11. Jesus evidently wore but one. New Testament History, 84.

7. Before the disciples started on this missionary journey, why were they given additional counsel?

Now the Savior's eye penetrates the future; He beholds the broader fields in which, after His death, the disciples are to be witnesses for Him. His prophetic glance takes in the experience of His servants through all the ages till He shall come the second time. He shows His followers the conflicts they must meet; He reveals the character and plan of the battle. He lays open before them the perils they must encounter, the self-denial that will be required. He desires them to count the cost, that they may not be taken unawares by the enemy. They are to contend with supernatural forces, but they are assured of supernatural help. All the beings of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God. The Desire of Ages, 352:2.

8. How did He by word and act teach them to avoid as much trouble as possible? Matthew 10:16,17.

The servants of Christ are not to act out the dictates of the natural heart. The Desire of Ages, 353:2.

Christ Himself did not suppress one word of truth, but He spoke it always in love. He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. The Desire of Ages, 353:1.

9. When trouble cannot be avoided, what good will God bring from it? Matthew 10:18; The Desire of Ages, 354:1

10. What are we to do when in trouble? Matthew 10:19, 20; The Desire of Ages, 354:1

11. What is the best preparation for a future day when Biblical knowledge will be needed?

The servants of Christ were to prepare no set speech to present when brought to trial. Their preparation was to be made day by day in treasuring up the precious truths of God's word, and through prayer strengthening their faith. When they were brought into trial, the Holy Spirit would bring to their remembrance the very truths that would be needed.

A daily, earnest striving to know God, and Jesus Christ whom He has sent, would bring power and

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efficiency to the soul. The knowledge obtained by diligent searching of the Scriptures would be flashed into the memory at the right time. But if any had neglected to acquaint themselves with the words of Christ, if they had never tested the power of His grace in trial, they could not expect that the Holy Spirit would bring His words to their remembrance. They were to serve God daily with undivided affection, and then trust Him. The Desire of Ages, 355:1, 2.

12. As men and women accept the gospel, how bitter did Jesus say the conflict would become? Matthew 10: 21-25; The Desire of Ages, 355:3, 4.

13. What encouragement was given to sustain His followers? Matthew 10: 26-31.

Through channels which we cannot discern He is in active communication with every part of His dominion. But it is in this speck of a world, in the souls that He gave His only-begotten Son to save, that His interest and the interest of all heaven is centered. God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, "Here am I." The Desire of Ages, 356:1

14. What three points did Jesus make to emphasize the truth that His true followers cannot compromise principle? Matthew 10:37-39.

15. What does it mean to confess His name, and how may we deny it? The Desire of Ages, 357:2.

The Reward

Matthew 10:40-42.

16. How exalted is the calling to be a worker for Christ?

The mission of Christ's servants is a high honor, and a sacred trust. "He that receives you," He says, "receives Me, and he that receives Me receives Him that sent Me!" [Matthew 10:40.] No act of kindness shown to them in His name will fall to be recognized and rewarded. The Desire of Ages, 357:4.

The Preaching Tour

Matthew 11:1; Mark 6:12, 13; Luke 4:18, 19; 9:6.

17. Why were the twelve disciples sent out? Luke 4:18, 19; The Desire of Ages, 358: 1.

18. What is the simple record of this trip? Mark 6:12, 13-, Luke 9:6.

19. What did Jesus do while the disciples went out? Matthew 11:1.

While the disciples had been absent on their missionary tour, Jesus had visited other towns and villages, preaching the gospel of the kingdom. It was about this time that He received tidings of the Baptist's death. The Desire of Ages, 360:4.

What do you think?

1. What were some things the disciples were not to do on this preaching tour?
2. From the instruction that Jesus gave in this lesson, what are the most important things to do to prepare oneself to be a worker for God?
3. Name the ways you can think of in which you can testify for Jesus.
4. Give two reasons why Jesus did not want the disciples to take many things with them on +their preaching tour.
5. Why should we study our Bibles every day?

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44. AT THE HEIGHT OF POPULARITY

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Feeding the Five Thousand

If you be willing and obedient, you shall eat the good of the land: But if you refuse and rebel, you shall be devoured with the sword: for the mouth of the Lord has spoken it.

Isaiah 1:19, 20.

Matthew 14:13-36; Mark 6:30-56; Luke 9:10-17;
John 6:1-2 1; and The Desire of Ages, 359-382

Through natural agencies the same work is accomplished that was wrought in the feeding of the multitude. Men prepare the soil and sow the seed, but it is the life from God that causes the seed to germinate. It is God's rain and air and sunshine that cause it to put forth, "first the blade, then the ear, after that the full corn in the ear." Mark 4:28. It is God who is every day feeding millions from earth's harvest fields. Men are called upon to co-operate with God in the care of the grain and the preparation of the loaf, and because of this they lose sight of the divine agency. They do not give God the glory due unto His holy name. The working of His power is ascribed to natural causes or to human instrumentality. Man is glorified in place of God, and His gracious gifts are perverted to selfish uses, and made a curse instead of a blessing. The Desire of Ages, 367:3.

Feeding the Five Thousand

Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-13;
The Desire of Ages, 359-371.

1. What did the disciples tell Jesus upon their return from their preaching tour? Mark 6:30.
2. What did Jesus tell them to do? Mark 6:31.
As the disciples had seen the success of their labors, they were in danger of taking credit to themselves, in danger of cherishing spiritual pride, and thus falling under Satan's temptations. A great work was before them, and first of all they must learn that their strength was not in self, but in God. Like Moses in the wilderness of Sinai, like David among the hills of Judea, or Elijah by the brook Cherith, the disciples needed to come apart from the scenes of their busy activity, to commune with Christ, with nature, and with their own hearts. The Desire of Ages, 360:1
3. Who else retired at this time with Jesus and His disciples? The Desire of Ages, 361:1.
4. Know the following four reasons why Jesus said, "Come you yourselves apart into a desert place, and rest awhile." Mark 6:31.
 - a. They had been putting their whole souls into labor for the people, and this was exhausting their physical and mental strength. It was their duty to rest. The Desire of Ages, 360:2.
 - b. The disciples needed to come apart from the scenes of their busy activity, to commune with Christ, with nature, and with their own hearts-The Desire of Ages, 360:1
 - c. It was evident that Christ's public labors in Galilee could not be long continued. The scenes of His suffering were drawing near, and He longed to be apart for a season from the confusion of the multitude. The Desire of Ages, 361:1.
 - d. They [the disciples of John] too needed a season of quiet for communion with the Savior. The Desire of Ages, 361: 1.
5. What are the dangers of being "always under the strain of work and excitement"? The Desire of Ages, 362:1, 2.
6. Describe the feeding of the five thousand, noticing the following points:
 - a. Whose faith Jesus tested by asking where they should buy bread. John 6:5, 6.

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- b. The disciples apparently had little money on hand. To purchase 200 pennyworth of bread would require the wages from 200 days of work. "Denarius" would be the more correct term here. John 6:7.
- c. Which disciple it was who told of the lad with the loaves and fishes. John 6:8, 9.
- d. The number of persons in each of the groups into which they had been arranged. Luke 9:14.
- e. How much food was gathered up after the people had eaten. Luke 9:17.

7. Know the following lessons taught in the feeding of the five thousand, with practical applications for us today in each lesson:

a. The simple food passed round by the hands of the disciples contained a whole treasure of lessons. Christ could have spread before the people a rich repast, but food prepared merely for the gratification of appetite would have conveyed no lesson for their good. Christ taught them in this lesson that the natural provisions of God for man had been perverted. *The Desire of Ages*, 366:1.

It is not the will of God that we murmur and complain about the food that is set before us. "Rejoice evermore." "In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thessalonians 5:16, 18.

b. The simple fare was an assurance not only of His power, but of His tender care for them in the common needs of life. *The Desire of Ages*, 367:2.

God knows all about us and has an interest in all our problems. "The very hairs of your head are all numbered." Matthew 10:30.

c. In feeding the five thousand, Jesus lifts the veil from the world of nature, and reveals the power that is constantly exercised for our good. In the production of earth's harvests God is working a miracle every day. *The Desire of Ages*, 367:1

The love and power of God are revealed in His created works. "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O you of little faith?" Matthew 6:30.

d. "Gather up the fragments that remain, that nothing be lost." [John 6:12.1 These words meant more than putting the bread into the baskets, The lesson was twofold. Nothing is to be wasted. When the baskets of fragments were collected, the people thought of their friends at home. Those who were at the feast were to give to others the bread that comes down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God. Nothing was to be lost. Not one word that concerned their eternal salvation was to fall useless to the ground. *The Desire of Ages*, 368:1.

e. The miracle of the loaves teaches a lesson of dependence upon God. The providence of God had placed Jesus where He was; and He depended on His heavenly Father for the means to relieve the necessity. We are not to plunge into difficulties, neglecting the means God has provided, and misusing the faculties He has given us. If we plan according to our own ideas, the Lord will leave us to our own mistakes. But when, after following His directions, we are brought into strait places, He will deliver us. *The Desire of Ages*, 368:2 to 369:1.

f. After the wants of the people had been supplied, the fragments were gathered up, and Christ and His disciples ate together of the precious, Heaven supplied food. *The Desire of Ages*, 370:1. Let others be first. "And whosoever will be chief among you, let him be your servant." Matthew 20:27.

g. The disciples were the channel of communication between Christ and the people. This should be a great encouragement to His disciples today-*The Desire of Ages*, 370:1.

h. The work of building up the kingdom of Christ will go forward, though to all appearance it moves slowly and impossibilities seem to testify against advance. The work is of God, and He will furnish means, and will send helpers, true, earnest disciples, whose hands also will be filled with food for the starving multitude. *The Desire of Ages*, 370:2.

i. It is a great mistake to trust in human wisdom or numbers in the work of God. Successful work for Christ depends not so much on numbers or talent as upon pureness of purpose, the true simplicity of earnest, dependent faith/ Personal responsibilities must be borne, personal duties must be taken up, personal efforts must be made for those who do not know Christ. In the place of shifting your responsibility upon someone whom you think more richly endowed than you are, work according to your ability. *The Desire of Ages*, 370:1

j. When the disciples heard the Savior's direction, "Give you them to eat" [Luke 9:13], all the difficulties arose in their minds. They questioned, Shall we go away into the villages to buy food? So now, when the people are destitute of the bread of life, the Lord's children question, Shall we send for someone from afar, to come and feed them? But what said Christ? "Make the men sit down" [John 6:10], and He fed

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them there. So when you are surrounded by souls in need, know that Christ is there. Commune with Him. Bring your barley loaves to Jesus. The Desire of Ages, 370:4.

k. Give, and it shall be given unto you.” Luke 6:38.

The Attempt to Make Jesus King

Matthew 14:22, 23; Mark 6:45-46. John 6:14, 15; The Desire of Ages, 377, 378.

8. Because of the miracle that had been performed, what did the people decide to do with Jesus? John 6:14, 15; The Desire of Ages, 378:1.

9. How did Jesus meet this crisis? Matthew 14:22, 23; The Desire of Ages, 378:2 to 379:1.

Jesus Walked on the Water

Matthew 14:24-36; Mark 6:47-56; John 6:16-21; The Desire of Ages, 380-382.

10. Relate the experience of Jesus and the disciples on the lake.

11. What lesson is to be gained from this experience of Peter? The Desire of Ages, 382:1.

12. Where did the boat land, and what did the people do?

What do you think?

1. If there were five thousand men, not counting women and children, counting an average of three persons in each family, how many persons may have eaten of the five barley loaves and two small fishes?

2. What lessons may we gain from the fact that they picked up the fragments?

3. Why would it have been wrong for Jesus to permit them to crown Him king?

4. Why did God allow the storm to come on the lake that night while Jesus was not with the disciples?

5. What lesson may we learn from the fact that, just as they despaired of ever reaching the shore, Jesus appeared, walking on the water?

45. “THE BREAD OF LIFE”

www.WhiteEstate.org/books/da/da41.html

The Crisis in Galilee

And Jesus said unto them, I am the Bread of Life: he that comes to Me shall never hunger; and he that believes on Me shall never thirst. John 6:35.

John 6:22-71 and The Desire of Ages, 383-394

When Christ forbade the people to declare Him king, He knew that a turning point in His history was reached. Multitudes who desired to exalt Him to the throne today would turn from Him tomorrow. The disappointment of their selfish ambition would turn their love to hatred, and their praise to curses. Yet knowing this, He took no measures to avert the crisis. Of those now connected with Him there were many who had been attracted by the hope of a worldly kingdom. These must be undeceived. The deep spiritual teaching in the miracle of the loaves had not been comprehended. This was to be made plain. And this new revelation would bring with it a closer test. The Desire of Ages, 383:1.

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1. Persisting in their enthusiasm the following day, where did the people find Jesus? John 6:24; The Desire of Ages, 384:1.

2. What had the disciples told the multitude? Why did Jesus give the people such an abrupt answer to their question? The Desire of Ages, 384:2, 3.

3. By what question did they show that they did not understand Jesus' words recorded in John 6:27? John 6:28.

They had been performing many and burdensome works in order to recommend themselves to God; and they were ready to hear of any new observance by which they could secure greater merit. Their question meant, What shall we do that we may deserve heaven? What is the price we are required to pay in order to obtain the life to come? The Desire of Ages, 385:1.

4. When Jesus told them they would have to accept Him, for He was "the price of heaven" (The Desire of Ages, 385:2), what question did a rabbi "half mockingly" ask? John 6:30; The Desire of Ages, 385:4.

5. Still thinking in terms of temporal food, they asked Him for the heavenly bread. By what figure, familiar to the Jews, did He answer them? John 6:35-40; The Desire of Ages, 386:1, 2.

6. How did the Jews resist conviction?

Unbelief will ever find excuse for doubt, and will reason away the most positive proof. Again Christ appealed to those stubborn hearts. "Him that comes to Me I will in no wise cast out." [John 6:37]

But the leaders of the people were offended. They tried to arouse prejudice by referring scornfully to the lowly origin of Jesus. They contemptuously alluded to His life as a Galilean laborer, and to His family as being poor and lowly. The claims of this uneducated carpenter, they said, were unworthy of their attention. And on account of His mysterious birth they insinuated that He was of doubtful parentage, thus representing the human circumstances of His birth as a blot upon His history.

Jesus did not attempt to explain the mystery of His birth. He made no answer to the questionings in regard to His having come down from heaven, as He had made none to the questions concerning His crossing the sea. The Desire of Ages, 386:3 to 387:2.

7. How did He further explain the relationship between His Father, Himself, and us? John 6:40-51.

8. The rabbis rejected Jesus.

It was nearing the Passover time, but the Jews had long since lost the meaning of the Passover lamb, so could not discern "the Lord's body." 1 Corinthians 11:29. The rabbis really denounced Him in question form, "How can this man give us His flesh to eat?" John 6:52. See The Desire of Ages, 388:3 to 389:1.

9. How did Jesus carry on to greater depth "His symbolic representation" (The Desire of Ages, 389:2)? John 6:53-58.

To eat the flesh and drink the blood of Christ is to receive Him as a personal Savior, 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. What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it, unless it becomes a part of our being. So Christ is of no value to us if we do not know Him as a personal Savior. A theoretical knowledge will do us no good. We must feed upon Him, receive Him into the heart, so that His life becomes our life. His love, His grace, must be assimilated. The Desire of Ages, 389:1

10. What excuse did the Jews use for not accepting His words about eating His flesh and drinking His blood? The Desire of Ages, 390:1.

11. What did many do, and why? John 6:64-66.

The test was too great. The enthusiasm of those who had sought to take Him by force and make Him king grew cold. This discourse in the synagogue, they declared, had opened their eyes. Now they were

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undeceived. In their minds His words were a direct confession that He was not the Messiah, and that no earthly rewards were to be realized from connection with Him. They had welcomed His miracle-working power; they were eager to be freed from disease and suffering; but they would not come into sympathy with His self-sacrificing life. They cared not for the mysterious spiritual kingdom of which He spoke. The insincere, the selfish, who had sought Him, no longer desired Him. If He would not devote His power and influence to obtaining their freedom from the Romans, they would have nothing to do with Him. The Desire of Ages, 391:1

12. To what lengths did the reaction of some who had even claimed to be His followers lead them? The Desire of Ages, 392:3 to 393: 1.

With a yearning heart, Jesus saw those who had been His disciples departing from Him, the Life and the Light of men. The consciousness that His compassion was unappreciated, His love unrequited, His mercy slighted, His salvation rejected, filled Him with sorrow that was inexpressible. It was such developments as these that made Him a man of sorrows, and acquainted with grief.

Without attempting to hinder those who were leaving Him, Jesus turned to the twelve and said, "Will you also go away?" John 6:67. The Desire of Ages, 393:2, 3.

13. What inspired Peter's wonderful answer? John 6:68, 69; The Desire of Ages, 393:4-6.

Many of the words and acts of Jesus appear mysterious to finite minds, but every word and act had its definite purpose in the work for our redemption; each was calculated to produce its own result. The Desire of Ages, 393:7.

What do you think?

1. Why did not Jesus permit Himself to be crowned king?
2. What emblems did Jesus choose to represent His broken body and His spilled blood? Mark 14:22-25; The Desire of Ages, 149:2, 3.
3. Why did the Jews so persistently refuse to understand Jesus' explanation of the Bread of Life?
4. Do you feel as did Peter when he answered, "To whom shall we go? Thou has the words of eternal life"? John 6:68.
5. What is said of the importance of every word and act of Jesus in the work of redemption?

46. "THE TRADITION OF THE ELDERS"

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But in vain they do worship Me, teaching for doctrines the commandments of men. Matthew 15:9.

Matthew 15:1-20; Mark 7:1-23; The Desire of Ages, 395-398

The scribes and Pharisees, expecting to see Jesus at the Passover, had laid a trap for Him. But Jesus, knowing their purpose, has absented Himself from this gathering. "Then came together unto Him the Pharisees, and certain of the scribes." [Mark 7:1.] As He did not go to them, they came to Him. For a time it had seemed that the people of Galilee would receive Jesus as the Messiah, and that the power of the hierarchy in that region would be broken. The mission of the twelve, indicating the extension of Christ's work, and bringing the disciples more directly into conflict with the rabbis, had excited anew the jealousy of the leaders at Jerusalem. The spies they sent to Capernaum in the early part of His ministry, who had tried to fix on Him the charge of Sabbath breaking, had been put to confusion; but the rabbis were bent on carrying out their purpose. Now another deputation was sent to watch His movements, and find some accusation against Him. The Desire of Ages, 395:1.

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1. What was the ground for the accusation made against Jesus by the scribes and Pharisees? The Desire of Ages, 395:2.

2. There were three classes of tradition:

a. "Some oral laws of Moses (as they supposed) given by the great lawgiver in addition to the written laws;

b. "Decisions of various judges which became precedents in judicial matters;

c. "Interpretations of great teachers (rabbis) which came to be prized with the same reverence as were the Old Testament Scriptures."-The International Standard Bible Encyclopedia, article: "Tradition."

3. What specific question of tradition did they use? Matthew 15:2.

4. How was it regarded, and what is said of the rites concerning it?

Among the observances most strenuously enforced was that of ceremonial purification. A neglect of the forms to be observed before eating was accounted a heinous sin, to be punished both in this world and in the next; and it was regarded as a virtue to destroy the transgressor.

The rules in regard to purification were numberless. The period of a lifetime was scarcely sufficient for one to learn them all. The life of those who tried to observe the rabbinical requirements was one long struggle against ceremonial defilement, an endless round of washings and purification. While the people were occupied with trifling distinctions, and observances which God had not required, their attention was turned away from the great principles of His law. The Desire of Ages, 395:3 to 396:1.

Washing the hands before eating was, in all cases, a vital requirement of Pharisaic duty. A rabbi would rather have suffered death than eat before he had done so. Cunningham Geikie, Life and Words of Christ, 486: 1.

5. Upon whom and in the presence of whom was the attack made? Matthew 15:2, 10; The Desire of Ages, 396:2.

6. What lessons can we learn about disputes on minor questions? The Desire of Ages, 396:1

7. Making no attempt to defend His disciples, what undeniable charge did Jesus immediately make against the scribes and Pharisees? Matthew 15:3-6; The Desire of Ages, 396:4. In Mark's account (Mark 7:11) the word Corban is used.

It is the most general term for a sacrifice of any kind. In the course of time it became associated with an objectionable practice. Anything dedicated to the temple by pronouncing the votive word "Corban" forthwith belonged to the temple, but only ideally; actually it might remain in the possession of him who made the vow. So a son might be justified in not supporting his old parents simply because he designated his property or a part of it as a gift to the temple, that is, as "Corban." There was no necessity of fulfilling his vow, yet he was actually prohibited from ever using his property for the support of his parents. This shows clearly why Christ singled out this queer regulation in order to demonstrate the sophistry of tradition and to bring out the fact of its possible and actual hostility to the Scripture and its spirit. The International Standard Bible Encyclopedia, article: "Corban."

8. In this argument Jesus did not free or even lessen man's financial responsibility to God, but from what did He try to free him?

Never, by word or deed, did Jesus lessen man's obligation to present gifts and offerings to God. It was Christ who gave all the directions of the law in regard to tithes and offerings. When on earth He commended the poor woman who gave her all to the temple treasury. But the apparent zeal for God on the part of the priests and rabbis was a pretense to cover their desire for self aggrandizement. The people were deceived by them. They were bearing heavy burdens which God had not imposed. Even the disciples of Christ were not wholly free from the yoke that had been bound upon them by inherited prejudice and rabbinical authority. Now, by revealing the true spirit of the rabbis, Jesus sought to free from the bondage of tradition all who were really desirous of serving God. The Desire of Ages, 397:1.

9. Calling these leaders hypocrites, what language of Isaiah did Jesus apply to them? Matthew 15:7-9.

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10. Where were the men really setting themselves, and why could they do nothing but leave in a rage?

He declared that by placing their requirements above the divine precepts the rabbis were setting themselves above God. The deputies from Jerusalem were filled with rage. They could not accuse Christ as a violator of the law given from Sinai, for He spoke as its defender against their traditions. The great precepts of the law, which He had presented, appeared in striking contrast to the petty rules that men had devised. *The Desire of Ages*, 397:2, 3.

11. What great principle of spiritual defilement did Jesus now explain to the multitude? Matthew 15:10, 11.

To the multitude, and afterward more fully to His disciples, Jesus explained that defilement comes not from without, but from within. Purity and impurity pertain to the soul. It is the evil deed, the evil word, the evil thought, the transgression of the law of God, not the neglect of external, man-made ceremonies, that defile a man. *The Desire of Ages*, 397:2, 3.

12. Even the disciples were in fear of the enraged leaders and hoped that Jesus might conciliate them somewhat. *The Desire of Ages*, 398:1, 2.

After Jesus said “every plant, which My heavenly Father has not planted, shall be rooted up,” Peter insisted on a further explanation of this difficult subject. Matthew 15:13, 15, 16; *The Desire of Ages*, 398:2. Jesus covered the whole subject of spiritual defilement versus ceremonial defilement again and more fully. Matthew 15:17-20.

13. Today the remnant church must go over the same battleground.

The substitution of the precepts of men for the commandments of God has not ceased. Even among Christians are found institutions and usage that have no better foundation than the traditions of the fathers. Such institutions, resting upon mere human authority, have supplanted those of divine appointment. Men cling to their traditions, and revere their customs, and cherish hatred against those who seek to show them their error. In this day, when we are bidden to call attention to the commandments of God and the faith of Jesus, we see the same enmity as was manifested in the days of Christ. Of the remnant people of God it is written, “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ!” Revelation 12:17. *The Desire of Ages*, 398:3.

What do you think?

1. Why does Satan want us to spend our time arguing minor points?
2. Why is it wrong to put our faith in tradition?
3. What did Jesus mean when He said that defilement comes not from without, but from within?
4. As people follow traditions today, what do they do with the commandments of God---especially the fourth?

47. SUMMARY OF THE SECOND HALF OF UNIT FIVE

Unit Five, Ministry in Galilee, being such a long unit, was divided into two parts for the purpose of making a more comprehensible summary. This second half contains the following lessons:

Lesson 35. The Centurion, and the Widow’s Son, the Roman officer of whom Jesus said He had “not found so great faith, no, not in Israel” (Matthew 8:10); and to the widow’s son He said, “Young man, arise” (Luke 7:14);

Lesson 36. The Unpardonable Sin, that sin which is unpardonable because the Spirit has been

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quenched and there is no more a desire for pardon;

Lessons 37 to 40. Galilean Parables: The Sower; The Tares; The Net; The Treasure; The Pearl; The Mustard Seed; Leaven; The Growing Seed; and The Faithful Scribe; with which Jesus taught lessons about the kingdom of God to be established in the hearts of men;

Lesson 41. "Peace, Be Still," Jesus' calming the angry waves by the power of God.

Lesson 42. Faith Conquered Disease and Death, stories of healing, because "virtue-the healing power of love" (The Desire of Ages, 92:1) flowed from Him;

Lesson 43. Evangelism by Jesus and the Twelve, the disciples sent out to work without Jesus' being with them, as a preparation for their later years of labor;

Lesson 44. At the Height of Popularity, when Jesus would have been crowned king had He not prevented it;

Lesson 45. "The Bread of Life," at the time of the crisis in Galilee, when many turned back and followed Him no more; and

Lesson 46. "The Tradition of the Elders," when the Pharisees, in the presence of the disciples and of the multitude, attacked Him for not requiring His disciples to wash their hands according to the man-made rules which they themselves followed.

REVIEW QUESTIONS

1. On a separate sheet of paper, match the statements in the first column with those most closely related in the second column:

- a.
- | | |
|-----------|--|
| Centurion | A city where two companies met |
| Nain | One who was sick |
| Synagogue | First to contact Jesus for the centurion |
| Capernaum | Built by the centurion |
| Legion | Contained a dead man |
| Bier | Home of the centurion |
| Elders | A military officer |
| Servant | Six thousand soldiers |
| | One highly respected |
- b.
- | | |
|-------------------------------|--------------------------|
| Sower | Judgment |
| Enemy | Satan |
| Harvest | End of the world |
| Reapers | Class desiring the truth |
| Casting the net | Son of man |
| Field where treasure is found | Holy Scriptures |
| Sorting the fish | Angels |
| Merchantman | Preaching the gospel |
| Treasure | Christ |
| Pearl | The gospel |

2. What is the unpardonable sin? King Saul is one of the best examples; think (1) how he stilled God's voice through the prophets, by refusing to listen; (2) how he refused to listen to the Holy Spirit speaking to him; and (3) how he killed the priest who bore the Urim and Thummin.

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3.
 - a. Who is represented by the sower, and what is the seed in the parable of the sower?
 - b. Who is the Treasure and the Pearl of great price?
 - c. What is represented by each of the following: the mustard seed, the leaven, the casting of the net?
4.
 - a. Why did Jesus lie sleeping in the boat when it seemed that the wind and the waves would give both it and the people aboard a grave in the angry deep?
 - b. As He rebuked the wind, what happened?
 - c. What did He say to the disciples which showed that they should not have been afraid?
5.
 - a. Whose daughter did Jesus raise from the dead?
 - b. What woman touched His garments and was thus healed?
 - c. What was this “virtue” that Jesus said He had felt go out from Him?
6.
 - a. What instructions did Jesus give the twelve disciples as they went on their first missionary tour alone?
 - b. As Jesus instructed His disciples for their missionary venture, what illustrations did He use to prove that the heavenly Father would care for them?
 - c. What did the disciples do on this tour?
7.
 - a. What would the people have done with Jesus at the time of the feeding of the five thousand if He had not prevented it?
 - b. After Jesus had sent the disciples away, where did He go?
 - c. How did Jesus come to His disciples that night?
8.
 - a. When Jesus told the people they sought Him not because of the miracles, but because they had eaten and were filled, what did He say He Himself was?
 - b. Who did He say had given their fathers manna from heaven?
 - c. In what sense is it true that “the cross of Calvary is stamped on every loaf” of bread, and “reflected in every water spring”? The Desire of Ages, 660:1
9.
 - a. About what did the Pharisees criticize the disciples?
 - b. What did Jesus say the Pharisees did with their traditions?
 - c. What was known as “Corban”?

Who said, to whom, and under what circumstances?

1. “Speak the word only, and my servant shall be healed.”
2. “There shall be weeping and gnashing of teeth.” (First time spoken. Consult a concordance to notice other times it was said.)
3. “Young man, I say unto thee, Arise.”
4. “Art Thou He that should come? or look we for another?”
5. “Every kingdom divided against itself is brought to desolation; and every city or house divided

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against itself shall not stand.”

6. “He that is not with Me is against Me.”

7. “Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

8. “So shall the Son of man be three days and three nights in the heart of the earth.”

9. “The last state of that man is worse than the first.”

10. “The harvest is the end of the world.”

11. “Why are you fearful, O you of little faith?”

12. “What have we to do with Thee, Jesus, Thou Son of God?”

13. “Come and lay Thy hand upon her, and she shall live.”

1-4. “Thou Son of David, have mercy on us.”

15. “Is not this the carpenter’s son?”

16. “As you go, preach, saying, The kingdom of heaven is at hand.”

17. “Send the multitude away, that they may go into the villages, and buy themselves victuals.”

18. “Be of good cheer; it is I; be not afraid.”

19. “O thou of little faith, wherefore did you doubt?”

20. “The Bread of God is He which comes down from heaven, and gives life unto the world.”

21. “In vain they do worship Me, teaching for doctrines the commandments of men.”

This act [healing of the Syrophenician woman’s daughter] opened the minds of the disciples more fully to the labor that lay before them among the Gentiles. They saw a wide field of usefulness outside of Judea. They saw souls bearing sorrows unknown to those more highly favored. Among those whom they had been taught to despise were souls longing for help from the mighty Healer, hungering for the light of truth, which had been so abundantly given to the Jews. *The Desire of Ages*, 402:4.

UNIT SIX covers from the withdrawal northward until the final arrival in Jerusalem at the time of the crucifixion: Passover, AD 30 to Sunday before Passover, AD 31.

TOPICS FOR INVESTIGATION

1. Jewish attitude toward Gentiles. *The Desire of Ages*, 400, 401; Bible dictionary or encyclopedia.

2. Jesus’ brothers. Bible dictionary or encyclopedia, article: “Brethren of the Lord.”

3. Jesus the Light of the world. John 1: 4, 5, 9; Luke 2:32; 2 Peter 1: 19; *Education*, 13, 14, 29, 73; Index to the Writings of Ellen G. White, “Light.”

4. Pool of Siloam. Bible dictionary or encyclopedia.

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5. Excommunication. The Desire of Ages, 474:2-4; Bible dictionary or encyclopedia.
6. The eastern shepherd. Bible dictionary or encyclopedia.
7. The Jewish calendar. Bible dictionary or encyclopedia.
8. History and geography of Perea. Bible dictionary or encyclopedia.
9. Punishment of the wicked. Bible study to be given by one student to another before the class. Consult Bible Readings for the Home.
10. Promises of the Second Coming of Christ. Bible reading as above.
11. The investigative judgment. Index to the Writings of Ellen G. White.
12. Jericho. Bible dictionary or encyclopedia.
13. Tradition. Bible dictionary or encyclopedia.
14. Gadara. The International Standard Bible Encyclopedia.
15. Bethsaida. Bible dictionary or encyclopedia.

48. BARRIERS BROKEN DOWN

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Retirement to the North With a Brief Visit to Galilee

And has made of one blood all nations of men for to dwell on all the face of the earth, and has determined the times before appointed, and the bounds of their habitation. That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us. Acts 17:26, 27.

Matthew 15:21 to 16:13; Mark 7:24 to 8:26; The Desire of Ages, 399-409

After the encounter with the Pharisees, Jesus withdrew from Capernaum, and crossing Galilee, repaired to the hill country on the borders of Phoenicia. Looking westward, He could see, spread out upon the plain below, the ancient cities of Tyre and Sidon, with their heathen temples, their magnificent palaces and marts of trade, and the harbors filled with shipping. Beyond was the blue expanse of the Mediterranean, over which the messengers of the gospel were to bear its glad tidings to the centers of the world's great empire. But the time was not yet. The work before Him now was to prepare His disciples for their mission. In coming to this region He hoped to find the retirement He had failed to secure at Bethsaida. Yet this was not His only purpose in taking this journey. The Desire of Ages, 399:1.

1. What was the national and family background of the woman who came to Jesus? How had she learned about Him? The Desire of Ages, 399:2.
2. Relate the conversation between her and Jesus, with the disciples interfering. Matthew 15:22-28.
3. Explain the seemingly cold attitude of Jesus toward her. The Desire of Ages, 400:2.
4. What was the other purpose Jesus had in coming to this border country of Phoenicia? The Desire of Ages, 400:1; 402:1, 4.

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5. What still wider purpose did Jesus have in this Phoenician visit? The Desire of Ages, 403:1, 3.

6. To what other place did Jesus and the disciples now go?

From Sidon there was a road directly east to Damascus, crossing the Lebanon and Anti-Lebanon Mountains. It crossed the Leontes River over a natural bridge. This is probably the road Jesus took. Though there was a road southeast to Caesarea Philippi. He probably went into the region of Damascus, south to Canatha, and westward to the Sea of Galilee. Decapolis is a region in which was located ten Greek cities established in the days of Alexander's conquest; nine of these cities were east of the Jordan. New Testament History, 92.

It was in the region of Decapolis that the demoniacs of Gergesa had been healed. Here the people, alarmed at the destruction of the swine, had constrained Jesus to depart from among them. But they had listened to the messengers He left behind, and a desire was aroused to see Him. The Desire of Ages, 404:2.

7. What miracle did He perform soon after arriving? Mark 7:32-37.

8. Who followed Jesus up a mountain? What miracles were performed? And how long did the mountain meeting last? Matthew 15:29-32.

9. When Jesus asked His disciples about feeding the multitude, what prompted them to doubt, in spite of the feeding of the five thousand at Bethsaida? The Desire of Ages., 405: 0.

10. Describe this second miracle of feeding a multitude. Matthew 15:32-39.

11. How was Jesus met when He returned to Galilee?

Then taking a boat with His disciples, He crossed the lake to Magdala, at the southern end of the plain of Gennesaret. In the border of Tyre and Sidon His spirit had been refreshed by the confiding trust of the Syrophoenician woman. The heathen people of Decapolis had received Him with gladness. Now as He landed once more in Galilee, where His power had been most strikingly manifested, where most of His works of mercy had been performed, and His teaching given, He was met with contemptuous unbelief. The Desire of Ages, 405:1.

12. Who united in demanding a sign of Jesus? Matthew 16:1; The Desire of Ages, 406:1.

13. How did Jesus sternly answer them? Matthew 16:24.

14. What was the significance of the sign of the prophet Jonah to them? The Desire of Ages, 406:1

15. Where did Jesus immediately go with His disciples? Mark 8:13; Matthew 16:4, 5.

16. What misunderstanding developed? Matthew 16:15-12.

17. Describe the miracle performed at Bethsaida just before journeying north. Mark 8: 22-26.

What do you think?

1. What were the three reasons why Jesus went to Phoenicia?

2. Why did Jesus infer that this woman in need was a "dog"?

3. Why did the disciples express a doubt at the feeding of the four thousand?

4. Considering that there were as many children and women as there were men, about how many people were fed at this time?

5. Why did Jesus refuse to give the Pharisees and Sadducees a sign?

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49. “THOU ART THE CHRIST”

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Simon Peter answered and said, Thou art the Christ, the Son of the living God. Matthew 16:16.

Matthew 16:13-28; Mark 8:27 to 9:1; Luke 9:18-27; and The Desire of Ages, 410-418

The work of Christ on earth was hastening to a close. Before Him, in vivid outline, lay the scenes whither His feet were tending. Even before He took humanity upon Him, He saw the whole length of the path He must travel in order to save that which was lost. Every pang that rent His heart, every insult that was heaped upon His head, every privation that He was called to endure, was open to His view before He laid aside His crown and royal robe, and stepped down from the throne, to clothe His divinity with humanity. The path from the manger to Calvary was all before His eyes. He knew the anguish that would come upon Him. He knew it all, and yet He said, “Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God: yes, Thy law is within My heart.” Psalm 40:7,8. The Desire of Ages, 410:1.

The Keys of the Kingdom

Matthew 16:13-20; Mark 8:27-30; Luke 9:18-21; The Desire of Ages, 410-415.

1. Locate Caesarea Philippi on a map of Palestine. How far is this place from Jerusalem?
2. As Jesus and His disciples entered the region of Caesarea Philippi, what question did He ask? Matthew 16:13.
3. What answer did they give, and what did their answer reveal in regard to Israel? Matthew 16:14.
Sadly the disciples were forced to acknowledge that Israel had failed to recognize their Messiah. Some indeed, when they saw His miracles, had declared Him to be the Son of David. The multitudes that had been fed at Bethsaida had desired to proclaim Him king of Israel. Many were ready to accept Him as a prophet; but they did not believe Him to be the Messiah. The Desire of Ages, 411:1

4. What did Peter say when Jesus asked, “Whom say you that I am?” Matthew 16:15, 16.
The truth which Peter had confessed is the foundation of the believer’s faith. It is that which Christ Himself has declared to be eternal life. But the possession of this knowledge was no ground for self-glorification. Through no wisdom or goodness of his own had it been revealed to Peter. Never can humanity, of itself, attain to a knowledge of the divine. “It is as high as heaven; what can thou do? Deeper than hell; what can you know?” Job 11:8. Only the spirit of adoption can reveal to us the deep things of God, which “eye has not seen, nor ear heard, neither have entered into the heart of man.” “God has revealed them unto us by His Spirit: for the Spirit searches all things, yea, the deep things of God.” 1 Corinthians 2: 9, 10. “The secret of the Lord is with them that fear Him” (Psalm 25:14); and the fact that Peter discerned the glory of Christ was an evidence that he had been “taught of God.” (John 6:45). Ah, indeed, “blessed art thou, Simon Bar-jona: for flesh and blood has not revealed it unto thee.” [Matthew 16:17.] The Desire of Ages, 412:1

5. What response did Jesus make to this statement? Matthew 16:17-19; cf. 1 Corinthians 3: 11.
The word Peter signifies a stone, a rolling stone. Peter was not the rock upon which the church was founded. The gates of hell did prevail against him when he denied his Lord with cursing and swearing. The church was built upon One against whom the gates of hell could not prevail.

Centuries before the Savior’s advent Moses had pointed to the Rock of Israel’s salvation. The psalmist had sung of “the Rock of my strength.” Deuteronomy 32:4; Psalm 62:7. Isaiah had written, “Thus said the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation.” Isaiah 28:16. Peter himself, writing by inspiration, applies this prophecy to Jesus. He says, “If you have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of

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men, but with God elect, precious, you also, as living stones, are built up a spiritual house.” 1 Peter 2:15, RV.

“Other foundation can no man lay than that is laid, which is Jesus Christ.” 1 Corinthians 3:11. “Upon this rock,” said Jesus, “I will build My church.” [Matthew 16:18.] In the presence of God, and all the heavenly beings, in the presence of the unseen army of hell, Christ founded His church upon the living Rock. That Rock is Himself, His own body, for us broken and bruised. Against the church built upon this foundation, the gates of hell shall not prevail. The Desire of Ages, 413:1-2.

6. What are the keys of the kingdom of heaven? Luke 11:52.

“The keys of the kingdom of heaven” [Matthew 16:19] are the words of Christ. The Desire of Ages, 413:6.

7. In this experience, to whom was Jesus giving authority? Matthew 16:19; cf. Matthew 18:18.

The Savior did not commit the work of the gospel to Peter individually. At a later time, repeating the words that were spoken to Peter, He applied them directly to the church. The Desire of Ages, 414: 1.

8. Describe more fully the power given to the church in Matthew 16:19 and 18:18.

This statement holds its force in all ages. On the church has been conferred the power to act in Christ’s stead. It is God’s instrumentality for the preservation of order and discipline among His people. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their non Christ like conduct would bring dishonor on the truth. Whatever the church does that is in accordance with the directions given in God’s word will be ratified in heaven. Testimonies for the Church, Volume 7, 263:1

I have been shown that no man’s judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered. Testimonies, Volume 3, 492:2.

Sufferings of Jesus Foretold

Matthew 16:21-23; Mark 8:31-33; Luke 9:22; The Desire of Ages, 415, 416.

9. At this time, of what did Jesus begin to tell His disciples? Matthew 16:21.

10. What did Peter say which showed that he was not reconciled to Jesus’ statement? Matthew 16:22.

11. What rebuke did Jesus give? Matthew 16:23.

The words of Christ were spoken, not to Peter, but to the one who was trying to separate him from his Redeemer. “Get thee behind Me, Satan.” [Matthew 16:23.] No longer interpose between Me and My erring servant. Let Me come face to face with Peter, that I may reveal to him the mystery of My love. The Desire of Ages, 416:1.

12. What previous intimations of the death of Jesus had been given? John 2:19; 3:14, 15; 6:51; Mark 2:20.

Bearing the Cross

Matthew 16:24-28; Mark 8:34 to 9:1; Luke 9:23-27; The Desire of Ages, 416-418.

13. What must one do in order to follow Jesus? Matthew 16:24, 25.

14. How will every man be rewarded when the “Son of man shall come in the glory of His Father”? Matthew 16:27.

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15. In regard to gaining the world, what question was asked? Matthew 16:26.

What do you think?

1. Why did Jesus withdraw with His disciples beyond the limits of Galilee?
2. Why would God's blessing not rest upon a man if he should withdraw from attending church on Sabbath and have his own time of worship by himself in his home? Hebrews 10: 25.
3. Who do you say Jesus is?
4. What church is it that says the church is built on Peter?
5. Do you suppose Peter ever thought the church was to be built on himself? 1 Peter 2:1-8.

50. THE SECOND COMING OF CHRIST IN MINIATURE

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While He yet spoke, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear you Him. Matthew 17:5.

Matthew 17:1-21; Mark 9:1-29; Luke 9:28-43;
The Desire of Ages, 419-431

Evening is drawing on as Jesus calls to His side three of His disciples, Peter, James, and John, and leads them across the fields, and far up a rugged path, to a lonely mountainside. The Savior and His disciples have spent the day in traveling and teaching, and the mountain climb adds to their weariness. Christ has lifted burdens from mind and body of many sufferers; He has sent the thrill of life through their enfeebled frames; but He also is compassed with humanity, and with His disciples He is wearied with the ascent

The disciples follow where Christ leads the way; yet they wonder why their Master should lead them up this toilsome ascent when they are weary, and when He too is in need of rest. Presently Christ tells them that they are now to go no farther. Stepping a little aside from them, the Man of Sorrows pours out His supplications with strong crying and tears. The Desire of Ages, 419:1-4.

On the Mountain Top

Matthew 17:1-8; Mark 9:1-8; Luke 9:28-36.

1. What were the two burdens of His prayer at this time on the mountain? The Desire of Ages, 420:0.
2. Describe the wonderful answer to His prayer.
 - a. Who appeared? The Desire of Ages, 421:2.
 - b. Why did they appear? The Desire of Ages, 422:2; Early Writings, 162:1.
 - c. Whom did each one represent? The Desire of Ages, 422:1.
 - d. What did they talk about? Luke 9:31.
3. Reactions of the three disciples.
 - a. What did Peter excitedly suggest? Luke 9:33.
 - b. What great blessing had the disciples missed, and why? The Desire of Ages, 425:1.
 - c. Yet what blessing did they receive? The Desire of Ages, 425:2; Early Writings, 162:1.
4. What divine manifestation followed? Luke 9:34, 35.
5. What was the effect on the disciples?

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As they beheld the cloud of glory, brighter than that which went before the tribes of Israel in the wilderness; as they heard the voice of God speak in awful majesty that caused the mountain to tremble, the disciples fell smitten to the earth. They remained prostrate, their faces hidden, till Jesus came near, and touched them, dispelling their fears with His well-known voice, "Arise, and be not afraid." [Matthew 17:7.] Venturing to lift up their eyes, they saw that the heavenly glory had passed away, the forms of Moses and Elijah had disappeared. They were upon the mount, alone with Jesus. The Desire of Ages, 425:3.

Leaving the Mountain

Matthew 17:9-13; Mark 9:9-13; Luke 9:36.

6. Describe the descent from the mountain and the disciples' feelings.

The entire night had been passed in the mountain; and as the sun arose, Jesus and His disciples descended to the plain. Absorbed in thought, the disciples were awed and silent. Even Peter had not a word to say. Gladly would they have lingered in that holy place which had been touched with the light of heaven, and where the Son of God had manifested His glory. But there was work to be done for the people, who were already searching far and near for Jesus. The Desire of Ages, 426:1.

7. Why did Jesus ask them to keep the night's events secret from the multitude; even from the other men? The Desire of Ages, 426:2.

8. In answering the question about Elijah, who did He say fulfilled the promise? Matthew 17:10-13.

At the Foot of the Mountain

Matthew 17:14-21; Mark 9:14-29; Luke 9:37-43.

9. When Jesus and the three reached the plain, what did the people do?

10. In what embarrassing position were the nine disciples? The Desire of Ages, 427:1, 2.

11. What part did the scribes play in this scene? The Desire of Ages, 427:2-5.

12. When the father of the afflicted boy saw Jesus, what did he do? How did Jesus test the father's faith? Mark 9: 17-24; The Desire of Ages, 427:5 to 428:6.

13. Describe the miracle. Mark 9:25-27; The Desire of Ages, 428:7.

14. When alone with Jesus, what did the nine disciples want to know? Matthew 17:19.

15. What was Jesus' answer? Matthew 17:20, 21.

16. What had destroyed their faith?

The words of Christ pointing to His death had brought sadness and doubt. And the selection of the three disciples to accompany Jesus to the mountain had excited the jealousy of the nine. Instead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling on their discouragement and personal grievances. In this state of darkness they had undertaken the conflict with Satan. The Desire of Ages, 431:1.

If you have faith like this, you will lay hold upon God's word, and upon all the helpful agencies He has appointed. Thus your faith will strengthen, and will bring to your aid the power of heaven. The obstacles that are piled by Satan across your path, though apparently as insurmountable as the eternal hills, shall disappear before the demand of faith. The Desire of Ages, 431:3.

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What do you think?

1. On what occasion before did the voice of God speak saying: "This is My beloved Son, in whom I am well pleased"? Matthew 3:17.
2. Why did the three disciples lose much of the blessing they might have had on the mountain?
3. Why did Jesus want the disciples not to tell what had happened on the mountain?
4. If John the Baptist represented Elijah in the first advent of Jesus, what people represent him in the second advent?
5. Why did not the nine disciples have enough faith?

51. "WHO IS THE GREATEST?"

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Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Matthew 18:4.

Matthew 17:22 to 18:35; Mark 9:30-50; Luke 9:46-50;
The Desire of Ages, 432-442; and Christ's Object Lessons, 243-251

On the journey through Galilee, Christ had again tried to prepare the minds of His disciples for the scenes before Him. He told them that He was to go up to Jerusalem to be put to death and to rise again. And He added the strange and solemn announcement that He was to be betrayed into the hands of His enemies. The disciples did not even now comprehend His words. Although the shadow of a great sorrow fell upon them, a spirit of rivalry found a place in their hearts. They disputed among themselves which should be accounted greatest in the kingdom. This strife they thought to conceal from Jesus, and they did not, as usual press close to His side, but loitered behind, so that He was in advance of them as they entered Capernaum. Jesus read their thoughts, and He longed to counsel and instruct them. But for this He awaited a quiet hour, when their hearts should be open to receive His words. The Desire of Ages, 432:2.

The Incident of the Tax Collector

Matthew 17:24-27.

1. What was this tax? The Desire of Ages, 433: 0.
2. How was this a trap for Jesus, even though Peter did not recognize it?
In the days of Christ the priests and Levites were still regarded as especially devoted to the temple, and were not required to make the annual contribution for its support. Prophets were also exempted from this payment. In requiring the tribute from Jesus, the rabbis were setting aside His claim as a prophet or teacher, and were dealing with Him as with any commonplace person. A refusal on His part to pay the tribute would be represented as disloyalty to the temple; while, on the other hand, the payment of it would be taken as justifying their rejection of Him as a prophet. The Desire of Ages, 433:2.
3. When Peter came into the house where Jesus was, what question was asked to show Peter his mistake? Matthew 17:25-27.
4. What miracle was performed, and why did Jesus have it done?
If Jesus had paid the tribute with. out a protest, He would virtually have acknowledged the justice of the claim, and would thus have denied His divinity. But while He saw good to meet the demand, He

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denied the claim upon which it was based. In providing for the payment of the tribute He gave evidence of His divine character. It was made manifest that He was one with God, and therefore was not under tribute as a mere subject of the kingdom. The Desire of Ages, 434:1.

The Greatest

Matthew 18:1-5; Mark 9:33-37; Luke 9:46-48.

5. While Peter was out, what did Jesus privately ask the other disciples? Mark 9:33.

6. What had led them into this dispute?

But although He had spoken so plainly of what awaited Him, His mention of the fact that He was soon to go to Jerusalem again kindled their hope that the kingdom was about to be set up. This had led to questioning as to who should fill the highest offices. On Peter's return from the sea, the disciples told him of the Savior's question, and at last one ventured to ask Jesus, "Who is the greatest in the kingdom of heaven?" [Matthew 18:1] The Desire of Ages, 435:1.

7. What did Jesus use as His object lesson? Matthew 18:24.

8. Name the characteristics of true greatness. The Desire of Ages, 437:1-3.

9. What is it necessary for God to do with people sometimes? The Desire of Ages, 436:4.

For or Against Christ

Matthew 18:6-10; Mark 9:38-50; Luke 9:49, 50.

10. The disciples were now brought to a feeling of self-distrust. Concerning what did John ask Jesus? How did Jesus reply? Mark 9:38-40.

The fact that one does not in all things conform to our personal ideas or opinions will not justify us in forbidding him to labor for God. Harshness or coldness shown by a disciple toward one whom Christ was drawing-such an act as that of John in forbidding one to work miracles in Christ's name-might result in turning the feet into the path of the enemy, and causing the loss of a soul. The Desire of Ages, 438:1,2.

11. How serious is the act of hindering someone from following, Jesus or causing someone to sin? Matthew 18: 6, 7, 10, 11.

12. What two strong illustrations about sin did Jesus here repeat from His Sermon on the Mount? Matthew 18:8, 9; Mark 9:43-50.

13. Do you remember how to explain them? The Desire of Ages, 439:1, 2.

Redeeming the Lost

Matthew 18: 11-20.

14. By what beautiful parable did Jesus show God's love for a weak sinner? Matthew 18:12-14.

15. In the spirit of meekness, what steps should be taken to redeem one who is at fault? Matthew 18: 15-20. How is one who has resisted all sincere efforts to be regarded? The Desire of Ages, 441:2.

16. Here is a word of caution to us:

But it is to the wrongdoer himself that we are to present the wrong. We are not to make it a matter of comment and criticism among ourselves; nor even after it is told to the church are we at liberty to repeat it to others. A knowledge of the faults of Christians will be only a cause of stumbling to the

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unbelieving world; and by dwelling upon these things, we ourselves can receive only harm; for it is by beholding that we become changed. While we seek to correct the errors of a brother, the Spirit of Christ will lead us to shield him, as far as possible, from the criticism of even his own brethren, and how much more from the censure of the unbelieving world. The Desire of Ages, 441:4.

The Measure of Forgiveness

Matthew 18:21-35; Christ's Object Lessons, 243-251.

17. What was Peter's question and Jesus' answer about forgiveness?

The rabbis limited the exercise of forgiveness to three offenses. Peter, carrying out, as he supposed, the teaching of Christ, thought to extend it to seven, the number signifying perfection. But Christ taught that we are never to become weary of forgiving. Not "Until seven times," He said, "but, Until seventy times seven!" [Matthew 18: 22.] Christ's Object Lessons, 243:1.

18. To enlarge on the important subject of forgiveness, what parable did Jesus give?

The pardon granted by this king represents a divine forgiveness of all sin. Christ is represented by the king, who, moved with compassion, forgave the debt of his servant. Man was under the condemnation of the broken law. He could not save himself, and for this reason Christ came to this world, clothed His divinity with humanity, and gave His life, the just for the unjust.

He who had so recently been forgiven was not tenderhearted and pitiful. The mercy shown him he did not exercise in dealing with his fellow servant. How many are today manifesting the same spirit. When the debtor pleaded with his lord for mercy, he had no true sense of the greatness of his debt, He did not realize his helplessness. He hoped to deliver himself. Christ's Object Lessons, 244:3 to 245:3.

He who refuses to forgive is thereby casting away his own hope of pardon. Christ's Object Lessons, 247:1.

What do you think?

1. Why did Peter answer the tax collector so positively?
2. Why did Jesus use a little child as an illustration?
3. Why did John ask about what he and James had done?
4. Why did Jesus use a sheep to illustrate His care for the lost?
5. Why was the big debtor so severe with the small debtor?

52. AT THE FEAST OF TABERNACLES

www.WhiteEstate.org/books/da/da49.html

If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself. John 7:17.

John 7:1 to 8:11 and The Desire of Ages, 447-462

This feast was not only the harvest thanksgiving, but the memorial of God's protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green hues. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people. The Desire of Ages, 448:2.

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Secret Journey to Jerusalem

John 7:1-13; The Desire of Ages, 447-451.

1. What had Jesus done as a result of the efforts of the Jews to kill Him? John 7:1; The Desire of Ages, 450: 1.
2. Why did Jesus' brothers urge Him to go to Jerusalem? John 7:3, 4; The Desire of Ages, 450:2 to 451:1.
3. What reply did Jesus give? John 7:6-8.
4. In what manner did Jesus go to the feast after His brothers had gone? John 7:10.
5. How were the Jews speaking of Jesus at this time? John 7:11-13.

Teaching Amidst Opposition at Jerusalem

John 7:14 to 8:1; The Desire of Ages, 452-460.

6. What question was asked concerning Jesus as a teacher, and how did He answer it? John 7:15, 16; The Desire of Ages, 453:1.

7. How is one's ability to know the truth determined? John 7:17, RV.

Christ has said, "if any man wills to do His will, He shall know of the teaching." John 7:17, RV. Instead of questioning and caviling concerning that which you do not understand, give heed to the light that already shines upon you, and you will receive greater light. By the grace of Christ, perform every duty that has been made plain to your understanding, and you will be enabled to understand and perform those of which you are now in doubt. Steps to Christ, 116:2.

There must be a willingness on our part to know what is the truth before God can reveal His will to us. We must desire the truth in order to obtain it.

8. What must one do in order to become a true teacher? John 7: 18.
9. How did Jesus defend His manner of observing the Sabbath? John 7:19-24.
10. What reason did the people give for not believing that Jesus was the Messiah, and how did He answer them? John 7:25-29; The Desire of Ages, 457:2, 3.
11. What were the results of these teachings of Jesus? John 7:30-32.
12. When Jesus said He would go away, what did the Jews say? John 7:33-36.
13. On the last day of the feast, what invitation did Jesus give? John 7:37-39; cf. Isaiah 55:1; John 4:14.
The condition of the people made this appeal very forcible. They had been engaged in a continued scene of pomp and festivity, their eyes had been dazzled with light and color, and their ears regaled with the richest music. But there had been nothing in all this round of ceremonies to meet the wants of the spirit, nothing to satisfy the thirst of the soul for that which perishes not. Jesus invited them to come and drink of the fountain of life, of that which would be in them a well of water, springing up unto everlasting life. The Desire of Ages, 453:4.
14. What opinions about Jesus did the people have? John 7:40-43.
15. When the officers were asked why they had not brought Jesus, what answer did they give?

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John 7:45, 46.

16. What did the Pharisees then say? John 7:47-49.

17. What did Nicodemus say in defense of Jesus? John 7:50, 51.

18. How was he answered? John 7:52.

The Woman Taken in Adultery

John 8:2-11; The Desire of Ages, 460-462.

19. In attempting to bring condemnation on Jesus, what did the Jews do? John 8:3-5; The Desire of Ages, 460:4.

20. How did Jesus answer their questioning? What was the result? John 8:15-9.

21. With what merciful words did Jesus uplift this fallen soul? John 8: 10, 11.

What do you think?

1. Why did Jesus wish to go secretly to the feast?

2. Why did His brothers want Him to go to this feast?

3. What attitude must there be on our part before God can reveal His will to us?

4. What makes you think that Nicodemus was a disciple of Christ, even though he did not come out and make an open confession?

5. What effect did Jesus' words have on the poor, sinful woman?

6. Who was this woman? The Desire of Ages, 566-568.

7. What demonstration of her appreciation did she make just previous to Jesus' crucifixion and burial? John 12:1-3.

53. THE LIGHT OF LIFE

www.WhiteEstate.org/books/da/da51.html

You shall know the truth, and the truth shall make you free. John 8:32.

John 8:12 to 9:41 and The Desire of Ages, 463-475

The world has had its great teachers, men of giant intellect and wonderful research, men whose utterances have stimulated thought, and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race. But there is One who stands higher than they. "As many as received Him, to them gave He power to become the sons of God." "No man has seen God at any time; the only-begotten Son, which is in the bosom of the Father, He has declared Him." John 1:12, 18. We can trace the line of the world's great teachers as far back as human records extend; but the Light was before them. As the moon and the stars of the solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gem of thought, every flash of the intellect, is from the Light of the world. In these days we hear much about

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“higher education.” The true “higher education” is that imparted by Him “in whom are hid all the treasures of wisdom and knowledge.” Colossians 2:3. The Desire of Ages, 464:4.

Jesus, the Light of the World

John 8:12-30; The Desire of Ages, 463-465.

1. What is meant by Jesus being the Light of the world? John 8: 12; The Desire of Ages, 464:4.
2. In the discussion between the Pharisees and Jesus, how did the Master substantiate His testimony of Himself? John 8:13-18. 0
3. What danger did Jesus point out? John 8: 23, 24.
4. When did Jesus say they would understand who He was? John 8:25, 28.
5. What is said about the effects of this teaching? John 8:30.

Freedom

John 8:31-59; The Desire of Ages, 446-470.

6. How only is true freedom to be had? John 8: 32.

Every soul that refuses to give himself to God is under the control of another power. He is not his own. He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness. Christ came to break the shackles of sin-slavery from the soul. “If the Son therefore shall make you free, you 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.

In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan’s control. But when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God.

The only condition upon which the freedom of man is possible is that of becoming one with Christ. “The truth shall make you free” [John 8:32]; 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, 466:3-5.

Since Jesus is the source of all true knowledge (Colossians 2:3), both spiritual and temporal, it will be seen that the truth spoken of in John 8:32 is also a knowledge of those physical laws which will make us free from illness, disease, and premature death, if we obey them.

The acquisition of truth will also bring that mental development which will make us free from fear and discontentment. Jesus said, “I am come that they might have life, and that they might have it more abundantly.” John 10:10. Consider the possibilities for happiness and enjoyment to be had in this abundant life that Jesus has promised through a knowledge of truth. The musician as he develops his ability to play the instrument, the preacher as he becomes more eloquent in speech, and the doctor as he increases his capacity to bring relief from sickness to his fellow men testify to the fact “You shall know the truth, and the truth shall make you free.” John 8:32.

Let us, therefore, seek the four freedoms: freedom from sin, freedom from sickness, freedom from fear, and freedom from discontentment.

7. What did Jesus say the Jews must do in order to demonstrate that they were children of

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Abraham? John 8: 39, 40.

8. How did Jesus describe their true father? John 8:44.

9. What had Abraham rejoiced to see? John 8:56.

10. In order to teach the Jews that He existed before His birth into this world, what did Jesus say? John 8:58.

11. As in the case of the Abraham's descendants, what is the true principle of the apostolic succession?

So the apostolic succession rests not upon the transmission of ecclesiastical authority, but upon spiritual relationship. A life actuated by the apostles' spirit, the belief and teaching of the truth they taught, this is the true evidence of apostolic succession. This is what constitutes men the successors of the first teachers of the gospel. *The Desire of Ages*, 467:1.

Healing of the Man Born Blind

John 9; *The Desire of Ages*, 470-475.

12. Relate the story of the healing of the blind man. John 9.

13. What perverted idea did the Jews have regarding the relationship between sin and suffering? John 9:2.

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*, 471:1.

14. Describe the healing of the blind man. John 9: 6, 7.

The pool of Siloam exists still, and is fed intermittently through a tunnel 1,760 feet long from the so-called Virgin's Fountain. In 1880 an inscription was found inside the tunnel, describing its construction. This is the earliest known Hebrew inscription of any length. *New Testament History*, 108.

15. What three questions were asked by his neighbors? What two statements were made by them? John 9:8-12.

16. Describe in detail the difficulty the man had after he was healed. John 9:13-34.

17. What did Jesus do when He heard that "they had cast him out"? John 9:35-41.

Where are the following thoughts found?

1. "I am the Light of the world."

2. "The Father has not left Me alone."

3. "The truth shall make you free."

4. "The devil ... is a liar, and the father of it."

5. "I am come that they might have life, and that they might have it more abundantly."

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6. "He is a prophet."

7. "If this Man were not of God, He could do nothing."

54. THE GOOD SHEPHERD

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The Lord is my Shepherd; I shall not want.
He makes me to lie down in green pastures: He leads me beside the still waters.
He restores my soul: He leads me in the paths of righteousness for His name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me;
Thy rod and Thy staff they comfort me.
Thou prepared a table before me in the presence of mine enemies: Thou anointed my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever. Psalm 23.

John 10 and The Desire of Ages, 476-484

Millions of human beings are bound down under false religions, in the bondage of slavish fear, of stolid indifference, toiling like beasts of burden, bereft of hope or joy or aspiration here, and with only a dull fear of the hereafter. It is the gospel of the grace of God alone that can uplift the soul. The contemplation of the love of God manifested in His Son will stir the heart and arouse the powers of the soul as nothing else can. Christ came that He might re-create the image of God in man; and whoever turns men away from Christ is turning them away from the source of true development; he is defrauding them of the hope and purpose and glory of life. He is a thief and a robber. The Desire of Ages, 478:2.

1. After the man who had been healed was cast out of the synagogue, what beautiful illustration did Jesus give to show His relationship to His people? John 10:1-18.

2. In this parable, what two titles does Jesus say apply to Himself? John 10:7, 11.

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 takes 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 Desire of Ages, 477:1

3. How carefully does a true shepherd watch over his flock?

As the shepherd leads his flock over the rocky hills, through forest and wild ravines, to grassy nooks by the riverside; as he watches them on the mountains through the lonely night, shielding from robbers, caring tenderly for the sickly and feeble, his life comes to be one with theirs. A strong and tender attachment unites him to the objects of his care. However large the flock, the shepherd knows every sheep. Every one has its name, and responds to the name at the shepherd's call. The Desire of Ages, 479:1.

4. How well does Jesus know the sheep of His flock?

As an earthly shepherd knows his sheep, so does the divine Shepherd know His flock that are scattered throughout the world. 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. The Desire of Ages, 479:2, 3.

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5. Why is Jesus able to be a “never-failing Helper” (The Desire of Ages, 483:1) for us in time of need? As a result, what are we to do? Hebrews 4:15, 16.

6. What increased the love of God for His Son Jesus? John 10:17.

Jesus said, “Therefore does 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; for by My Sacrifice, God can be just, and yet the Justifier of him who believes in Jesus. Steps to Christ, 15:2.

7. Who are represented by the thieves and robbers of this chapter? The Desire of Ages, 478:1, 2.

8. For what purpose, other than man’s salvation, did Jesus come to this world? John 10:10.

God desired that the earth should be filled with joy and peace. He created man for happiness, and He longs to fill human hearts with the peace of heaven. Christ’s Object Lessons, 290:2.

The enemy of good blinded the minds of men, so that they looked upon God with fear; they thought of Him as severe and unforgiving. Satan led men to conceive of God as a being whose chief attribute is stern justice, one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men. Steps to Christ, 11:1.

9. What is meant by “other sheep not of this fold” (John 10: 16)?

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, RV. The Desire of Ages, 483:4.

10. Relate the conversation which took place between Jesus and the Jews about His Messiah ship. John 10:22-30.

11. For what reason did the Jews seek to stone Jesus? John 10:31-42.

What do you think?

1. Where else in the Bible is Jesus called a Shepherd?
2. What is God’s “fold”?
3. Who may some of the sheep be who are not in God’s fold now?
4. What did the people say about the truthfulness of all that John had said about Jesus?
5. Why did the rulers of the Jews want to kill Jesus?

55. THE SEVENTY SENT OUT

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Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. Luke 10:20.

Matthew 11:20-30; 19:1, 2; Mark 10:1; Luke 9:51-56; 10:1-24;

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The Desire of Ages, 485-496

As the close of His ministry drew near, there was a change in Christ's manner of labor. Heretofore He had sought to shun excitement and publicity. He had refused the homage of the people and had passed quickly from place to place when the popular enthusiasm in His favor seemed kindling beyond control. Again and again He had commanded that none should declare Him to be the Christ

But He now set out to return, traveling in the most public manner, by a circuitous route, and preceded by such an announcement of His coming as He had never made before. He was going forward to the scene of His great sacrifice, and to this the attention of the people must be directed. The Desire of Ages, 48 5:1, 2.

The Last Journey From Galilee

Matthew 19:1, 2; Mark 10:1; Luke 9:51-56.

1. When starting south from Galilee, why was it necessary or Jesus to manifest such determination as expressed by the words "He steadfastly set His face to go to Jerusalem" (Luke 9:51), because of-

- a. His disciples? The Desire of Ages, 485:4 to 486:1.
- b. Himself? The Desire of Ages, 486:1.

2. The experience in Samaria en route south.

- a. Why was He not welcomed by the Samaritans?
- b. What lesson did James and John have to learn?

They were surprised to see that Jesus was pained by their words, and still more surprised as His rebuke fell upon their ears. It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, that seek to compel the conscience. Every human being, in body, soul, and spirit, is the property of God. Christ died to redeem all. Nothing can be more offensive to God than for men, through religious bigotry, to bring suffering upon those who are the purchase of the Savior's blood. The Desire of Ages, 487:2 to 488:1.

3. Leaving Samaria, where did Jesus go with His disciples? Mark 10:1.

A considerable part of the closing months of Christ's ministry was spent in Perea, the province on "the farther side of Jordan" [Mark 10:11] from Judea. Here the multitude thronged His steps, as in His early ministry in Galilee, and much of His former teaching was repeated. The Desire of Ages, 488:3.

Another Missionary Campaign

Matthew 11:20-30; Luke 10:1-24.

4. Who were the "other seventy" that Jesus sent out on a missionary trip?

As He had sent out the twelve, so He "appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come." Luke 10:1, RV. These disciples had been for some time with Him, in training for their work. When the twelve were sent out on their first separate mission, other disciples accompanied Jesus in His journey through Galilee. Thus they had the privilege of intimate association with Him, and direct personal instruction. Now this larger number also were to go forth on a separate mission. The Desire of Ages, 488:4.

5. What instructions were given to the group about this trip?

6. Though similar in many respects to the instructions given the twelve earlier for their missionary tour in Galilee, there was one outstanding difference. What was it?

The directions to the seventy were similar to those that had been given to the twelve; but the command to the twelve not to enter into any city of the Gentiles or of the Samaritans, was not given to the seventy. Though Christ had just been repulsed by the Samaritans, His love toward them was unchanged. When the seventy went forth in His name, they visited, first of all, the cities of Samaria. The Desire of

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Ages, 488:5.

7. What were the final results of the many contacts Jesus had had directly and indirectly with the Samaritans? The Desire of Ages, 488:6.

8. What were the seventy to do if not welcomed in any home or city?

9. In thinking of some places where they would not be welcomed, what cities in His own ministry came to Jesus' mind, and what did He say about them?

10. Who had influenced the people in these cities to finally turn against Jesus? The Desire of Ages, 489:1

11. The seventy returned from a successful trip happy and enthusiastic. They had been victorious over Satan. This brought to the mind of Jesus what three defeats of Satan? The Desire of Ages, 490:2, 3.

12. How are we to look upon Satan?

Henceforward Christ's followers were to look upon Satan as a conquered foe. Upon the cross, Jesus was to gain the victory for them; that victory He desired them to accept as their own. The Desire of Ages, 490:4.

There are Christians who think and speak altogether too much about the power of Satan. They think of their adversary, they pray about him, they talk about him, and he looms up greater and greater in their imagination. It is true that Satan is a powerful being; but, thank God, we have a mighty Savior, who cast out the evil one from heaven. Satan is pleased when we magnify his power. Why not talk of Jesus? Why not magnify His power and His love? The Desire of Ages, 493:1.

13. More than even outstanding victories over Satan, what should cause us to rejoice? Luke 10:19, 20.

14. "Knowing that they had caught the inspiration of the hour," (The Desire of Ages, 494:2) Jesus offered a prayer of thanksgiving to His Father for these loyal, faithful followers. Luke 10:21, 22. Why were they to appreciate their opportunities? Luke 10:23, 24.

The science of salvation cannot be explained; but it can be known by experience. Only he who sees his own sinfulness can discern the preciousness of the Savior. The Desire of Ages, 495:1.

What do you think?

1. Why did the disciples not want to leave Galilee?
2. Why did James and John want to destroy the Samaritans?
3. Why was Jesus thankful for the seventy?
4. Why were the seventy permitted to go into the cities of the Gentiles and the Samaritans?
5. With the advantages and opportunities we enjoy, why should we appreciate living in this generation?

56. THE GOOD SAMARITAN, AND THE JESUS' HOME

www.WhiteEstate.org/books/da/da54.html

And he answering said, Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with

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all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10:27.

Luke 10:25-42 and The Desire of Ages, 497-505, 524, 525

In the story of the good Samaritan, Christ illustrates the nature of true religion. He shows that it consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness. The Desire of Ages, 497:1.

A Lawyer Questioned Jesus

Luke 10:25-29; The Desire of Ages, 497,498.

1. A lawyer interviewed Jesus. Luke 10:25-28; The Desire of Ages, 497:2 to 498:1. Note the following points in their interview:

- a. Who had sent the lawyer, and for what purpose?
- b. Jesus did not argue, but had the lawyer answer his own question.
- c. How did Jesus show His support of the law?
- d. What sort of man was the lawyer?
- e. Was he entirely satisfied with himself and the teaching of the rabbis?

2. The lawyer discovered himself. Luke 10: 28, 29; The Desire of Ages, 498:2, 3.

- a. What did he discover himself to be?
- b. What little thing left in his heart caused all this?
- c. Instead of being willing to clean up his own heart, how did he try to evade the issue and maintain his reputation before the people?
- d. Why did he suppose the question he asked Jesus was a good one?

A Man Fell Among the Thieves Luke 10:30-37; The Desire of Ages, 499-505.

3. Jesus answered with the story of a recent happening.

Again Jesus refused to be drawn into controversy. He did not denounce the bigotry of those who were watching to condemn Him. But by a simple story He held up before His hearers such a picture of the out flowing of heaven born love as touched all hearts, and drew from the lawyer a confession of the truth.

This was no imaginary scene, but an actual occurrence, which was known to be exactly as represented. The priest and the Levite who had passed by on the other side were in the company that listened to Christ's words. The Desire of Ages, 498:4 to 499:1.

4. What are the details of this story of an actual happening?

a. The place of the robbery.

In journeying from Jerusalem to Jericho, the traveler had to pass through a portion of the wilderness of Judea. The road led down a wild, rocky ravine, which was infested by robbers, and was often the scene of violence. It was here that the traveler was attacked, stripped of all that was valuable, wounded and bruised, and left half dead by the wayside. The Desire of Ages, 499:2.

b. The priest and the Levite.

As he lay thus, the priest came that way; but he merely glanced toward the wounded man. Then the Levite appeared. Curious to know what had happened, he stopped and looked at the sufferer. He was convicted of what he ought to do; but it was not an agreeable duty. He wished that he had not come that way, so that he need not have seen the wounded man. He persuaded himself that the case was no concern of his.

Both these men were in sacred office, and professed to expound the Scriptures. They were of the class specially chosen to be representatives of God to the people. They were to "have compassion on the ignorant, and on them that are out of the way" (Hebrews 5:2), that they might lead men to understand God's great love toward humanity.

God in His providence had brought the priest and the Levite along the road where the wounded sufferer lay, that they might see his need of mercy and help. The Desire of Ages, 499:2 to 500:1.

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c. In the law there were many specific instructions and examples on this subject. Leviticus 19:34; Deuteronomy 10:17-19; Genesis 19:2; Job 31:32.

The merciful provisions of the law extended even to the lower animals, which cannot express in words their want and suffering.

With all these lessons the priest and the Levite were familiar, but they had not brought them into practical life. Trained in the school of national bigotry, they had become selfish, narrow, and exclusive. When they looked upon the wounded man, they could not tell whether he was of their nation or not. They thought he might be of the Samaritans, and they turned away. The Desire of Ages, 500:1, 2.

5. Jesus applied the story.

The story ended, Jesus fixed His eyes upon the lawyer, in a glance that seemed to read his soul. The Desire of Ages, 503:3.

a. What question did Jesus ask?

The lawyer would not, even now, take the name Samaritan upon his lips. The Desire of Ages, 503:3.

b. How did the lawyer answer?

Thus the question, "Who is my neighbor?" [Luke 10: 29] is forever answered. Christ has shown that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is everyone who is the property of God. The Desire of Ages, 503:2.

6. What two lessons are there in this story which are of special value to us? The Desire of Ages, 503:6; 504:2.

The Home Jesus Liked to Visit

Luke 10:38-42; The Desire of Ages, 524, 525.

7. A home where Jesus was welcome. Luke 10:38-42.

What was the relation of the young man in this home to Jesus?

Among the most steadfast of Christ's disciples was Lazarus of Bethany. From their first meeting his faith in Christ had been strong; his love for Him was deep, and he was greatly beloved by the Savior. The Desire of Ages, 524: 1.

8. Why did Jesus like the home of Lazarus, Martha, and Mary?

At the home of Lazarus, Jesus had often found rest. The Savior had no home of His own; He was dependent on the hospitality of His friends and disciples, and often, when weary, thirsting for human fellowship, He had been glad to escape to this peaceful household, away from the suspicion and jealousy of the angry Pharisees. Here He found a sincere welcome, and pure, holy friendship. Here He could speak with simplicity and perfect freedom, knowing that His words would be understood and treasured. The Desire of Ages, 524:2.

9. As the crowds followed Jesus through the fields, along the roads, and into the synagogues, Jesus often had to speak in parables, because the people were slow to understand and the rabbis were on the alert to trap Him. But in the home at Bethany Christ found rest from the weary conflict of public life. Here He opened to an appreciative audience the volume of Providence. In these private interviews He unfolded to His hearers that which He did not attempt to tell to the mixed multitude. He needed not to speak to His friends in parables. As Christ gave His wonderful lessons, Mary sat at His feet, a reverent and devoted listener. The Desire of Ages, 525:1.

10. What had Martha asked Jesus to do on the occasion of His first visit to that home?

11. How did Jesus tactfully set her thinking straight?

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12. What was that “one thing” (Luke 10:42) which Martha needed?

The “one thing” that Martha needed was a calm, devotional spirit, a deeper anxiety for knowledge concerning the future, immortal life, and the graces necessary for spiritual advancement. She needed less anxiety for the things which pass away, and more for those things which endure forever. The Desire of Ages, 525:2.

There is a wide field for the Marthas, with their zeal in active religious work. But let them first sit with Mary at the feet of Jesus. The Desire of Ages, 525:2.

What do you think?

1. Had you gone on that road to Jericho that day, would you have wished you had not seen the injured man? Or would you have argued yourself into thinking that someone else less hurried, not on such an important errand, or better prepared to care for him, would come along?

2. Can you think of an actual situation in your experience or that of someone else, in which the same attitudes were demonstrated by different people? It might be the arrival of a new student in school, an embarrassed visitor, or a perplexed stranger in church. Were you then priest, Levite, or Samaritan?

3. Do you know some place where, in a special sense, the very peace of God seems to be?

4. Do you suppose Mary really would have let her Guest go unfed and uncared for?

5. Do you know any “Marthas”?

57. HOW TO PRAY

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Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. For everyone that asks receives; and he that seeks finds; and to him that knocks it shall be opened.
Luke 11:9, 10.

Luke 11:1-13; 1:1-14; and Steps to Christ, 97-109

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
Alfred Lord Tennyson.

Request of the Disciples

Luke 11:1-4

1. While in Perea, what did the disciples ask Jesus to do? Luke 11:1.

2. How does the prayer given in Luke 11:24 compare with the one given in Matthew 6:9-13?

3. How does God speak to man?

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Through nature and revelation, through His providence, and by the influence of His Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to Him. In order to have spiritual life and energy, we must have actual intercourse with our heavenly Father. Our minds may be drawn out toward Him; we may meditate upon His works, His mercies, His blessings; but this is not, in the fullest sense, communing with Him. In order to commune with God, we must have something to say to Him concerning our actual life. Steps to Christ, 97:1.

4. What is prayer said to be? Memorize the following quotations:
Prayer is the opening of the heart to God as to a friend. Steps to Christ, 97:2.
Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence. Steps to Christ, 99:1.
5. What are some conditions of answered prayers? Mark 11:25; Luke 22:42; John 14:14; James 1:6; 1 John 3:22.
6. In whose name should we pray? John 15:16; 16:26, 27.
7. In addition to mentioning the name of Jesus in our prayers, what else does it mean to pray in His name?
It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works. Steps to Christ, 105:1.
8. What prayers will not be heard? Psalm 66:18; Isaiah 59:1, 2; James 4:1
9. How, when, and where to pray:
 - a. "Instant in prayer." Romans 12:12.
 - b. "Continue in prayer, and watch in the same with thanksgiving." Colossians 4:2; cf. 1 Thessalonians 5:17.
 - c. "Necessity for diligence in prayer." Steps to Christ, 102:2.
 - d. "Pray in the family circle." Steps to Christ, 102:2.
 - e. "Not neglect secret prayer." Steps to Christ, 102:2.
 - f. "To praise God more 'for His goodness, and for His wonderful works to the children of men.'" Psalm 107:8. Steps to Christ, 107:2.
 - g. To lift "up our heart, in the spirit of earnest prayer." Steps to Christ, 103:2.
- (1) "In the crowds of the street." Steps to Christ, 103:2.
- (2) "In the midst of a business engagement." Steps to Christ, 103:2.
- (3) "Should have the door of the heart open continually." Steps to Christ, 103:2.
- (4) We can pray "although there may be a tainted, corrupted atmosphere around us." Steps to Christ, 104:1.

Importunate Prayer

Luke 11:5-13; 18:1-8.

10. Define the word "importunate." See dictionary.
11. What parable did Jesus give to illustrate the certainty of answer to importunate prayer? Luke 11:5-8.
12. What practical application has been made of this parable?
I have heard many excuse themselves from inviting to their homes and hearts the saints of God. "Why, I have nothing prepared, I have nothing cooked; they must go to some other place." And at that place there may be some other excuse invented for not receiving those who need hospitality, and the feelings of the visitors are deeply grieved. If you have no bread, sister, imitate the case brought to view in the Bible. Go to Your neighbor and say, "Friend, lend me three loaves; for a friend of mine in his journey is

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come to me, and I have nothing to set before him.” [Luke 11:5, 6.] Testimonies For the Church, Volume 2, 28:2.

13. What is said in regard to God’s willingness to answer prayer? Luke 11:9, 10.

14. For what gift should we confidently pray? Luke 11:13.

15. Relate the parable of the importunate widow and state what lesson there is in it for us. Luke 18:1-8.

The Two Worshipers

Luke 18:9-14.

16. To whom was the parable of the Pharisee and the publican spoken?

17. With what statement did Jesus close this parable?

Truly great men are invariably modest. Humility is a grace which sits naturally upon them as a garment. Testimonies, Volume 4, 338:2.

What do you think?

1. According to Tennyson, how may men become like sheep or goats?

2. Name at least four ways in which God speaks to us.

3. If there is a visiting stranger or worker at church on Sabbath, should he be invited to lunch if nothing special has been prepared for that particular day?

4. How does our heavenly Father compare with the best father on earth?

5. Who prayed better, the Pharisee or the publican?

6. What is said about putting the face in the hands and praying an almost inaudible prayer? Testimonies, Volume 6, 381, 382.

7. Should public prayer be long? Testimonies, Volume 2, 1:17, 578, 582, 672.

58. SPIRIT OF THE PHARISEES

Luke 11:37 to 12:12

The Pharisees sought distinction by their scrupulous ceremonialism, and the ostentation of the worship and charities. They proved their zeal for religion by making it the theme of discussion. Disputes between opposing sects were loud and long, and it was not unusual to hear on the streets the voice of angry controversy from learned doctors of the law. The Desire of Ages, 261.

1. What invitation did Jesus accept at this time?

We might think it strange that Jesus would accept an invitation at this time to a circle of His deadly enemies. But the issues were drawn, and He may have seen that such striking conflicts would open the eyes of the people. New Testament History, 113.

2. Who were present at this occasion? Luke 11:37, 44, 45.

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3. Who were these Pharisees, scribes, and lawyers, and what was their position in Jewish life? Also, who were the rabbis and who were the Sadducees?

The word Pharisee meant “separatist.” He was one who was very careful to keep himself free from any ceremonial contamination. He had a close parallel in the Puritan in England and the Presbyterian in Scotland during the seventeenth century. The Pharisee party was primarily religious, but became energetically political. They had a very close organization, and members called each other “neighbor.”

At first they had strongly supported Judas Maccabeus in his struggle for Jewish independence; but later deserted his successors in a controversy over the high priesthood and negotiated politically with Rome. The Pharisees violently opposed the inroads on Judaism of Greek culture, known as Hellenism.

The high priest group and the wealthy group became Hellenists, under the name of Sadducees. Though they were smaller in number, they were stronger politically than the Pharisees. On the other hand, the Pharisees were more in favor with the people. While the Sadducees were the radicals, the Pharisees were the conservatists.

The Herodians composed a political party who supported the political fortunes of the family of Herod. During the early part of Christ’s ministry the Sadducees had little interest in the conflict between the Pharisees and Christ. But when it appeared to them that Christ was a king and might usurp their ruling power, they savagely joined their long-standing enemies against Christ.

Until Ezra’s time the priests were the students and teachers of the law. But after his time they became more and more involved in politics and had less time for studying or teaching the law. So, a class of scholars, not necessarily even priests, developed who were the professional students, the interpreters and the teachers of the law. In this connection law meant the Ten Commandments, the ceremonial law, and even the statutes and regulations of Moses; in fact, every regulation that had to do with a theocracy.

This professional group were sometimes called “scribes,” sometimes “lawyers,” and sometimes “doctors of the law.” The term “rabbi” was a respectful title given to them and meant “master” or “lord.” They demanded from their students honor above parents; from all, the first place; and they dressed equal to the nobility. Their work was at least fourfold; namely: (1) To study and interpret the law. In this respect they were scholars or doctors. (2) To instruct the Hebrew youth. Here they were Teachers or instructors. (3) To decide questions of the law and its application to cases. In this they were lawyers. (4) Sometimes they were the judges; more often the judge was not educated in the law, but ‘a good man. He would employ a lawyer to counsel and advise him in matters of the law.

The scribe probably would belong to the Pharisee party. At any rate, the scribe commanded high respect, and even reverence, among the Jewish people. (Digest of articles: Pharisees, Sadducees, Scribes, and Lawyers. The International Standard Bible Encyclopedia.)

4. In what language did Jesus condemn their insistence on ceremonial washing? Luke 11:39, 40; cf. Mark 7:3, 4.

5. What should govern our giving of donations or alms? Luke 11:41.

6. While very careful on some things, what did they neglect? How might this apply to us? Luke 11: 42.

With some you are selfish and stingy; for others whom you wish to think highly of you, you would sacrifice anything, even the very things your own family need. You are liberal in these cases that you may have the praise and esteem of men. You do not object to being put to the greatest inconvenience to advantage others, if in so doing you can exalt yourself. In these things you tithe mint and rue, while you neglect the weightier matters, justice and the love of God. Testimonies for the Church, Volume 2, 85:1.

7. Where especially did they wish to be recognized? Luke 11:43.

8. What is a first-class hypocrite like? Luke 11:44.

9. When a certain lawyer objected to Jesus’ statement, what did Jesus say about the work of the lawyers? Luke 11:45, 46.

10. Then how did He expose their pious theories before the public? Luke 11: 47-51.

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The Pharisees built the tombs of the prophets, and adorned their sepulchers, and said one to another, If we had lived in the days of our fathers we would not have united with them in shedding the blood of God's servants. At the same time they were planning to take the life of His Son. This should be a lesson to us. It should open our eyes to the power of Satan to deceive the mind that turns from the light of truth. The Desire of Ages, 618:2.

11. What responsibility have those who know God's truth? Luke 11:52.

We profess to have more truth than other denominations; yet if this does not lead to greater consecration, to purer, holier lives, of what benefit is it to us? It would be better for us never to have seen the light of truth than to profess to accept it and not be sanctified through it. Testimonies, Volume 5, 620:1.

12. In the meantime, a large crowd had been gathering, doubtless out of curiosity. Turning to His disciples, of what did He warn them? Luke 12:1.

The hypocrisy of the Pharisees was the product of self-seeking. The glorification of themselves was the object of their lives. It was this that led them to pervert and misapply the Scriptures, and blinded them to the purpose of Christ's mission. This subtle evil even the disciples of Christ were in danger of cherishing. Those who classed themselves with the followers of Jesus, but who had not left all in order to become His disciples, were influenced in a great degree by the reasoning of the Pharisees. They were often vacillating between faith and unbelief, and they did not discern the treasures of wisdom hidden in Christ. Even the disciples, though outwardly they had left all for Jesus' sake, had not in heart ceased to seek great things for themselves. It was this spirit that prompted the strife as to who should be greatest. It was this that came between them and Christ, making them so little in sympathy with His mission of self-sacrifice, so slow to comprehend the mystery of redemption. As leaven, if left to complete its work, will cause corruption and decay, so does the self-seeking spirit, cherished, work the defilement and ruin of the soul. The Desire of Ages, 409:1.

13. What is said about God's care for the Christian? Luke 12:3-7.

14. Confessing and denying Christ, the unforgivable sin, and the help of the Holy Spirit when we are on trial (Luke 12:8-12), are topics that were considered in the Sermon on the Mount. Refer to them by way of review.

Among the followers of our Lord today, as of old, how widespread is this subtle, deceptive sin! How often our service to Christ, our communion with one another, is marred by the secret desire to exalt self! How ready the thought of self applause, and the longing for human approval! It is the love of self, the desire for an easier way than God has appointed that leads to the substitution of human theories and traditions for the divine precepts. The Desire of Ages, 409:2.

What do you think?

1. Why did Jesus eat with "publicans and sinners"? Matthew 9:11.
2. Name the kinds of "big" men among the Jews in Jesus' day.
3. If there are hypocrites in the church today, that very fact proves that what other class is to be found there, too?
4. Was Jesus too severe in His denunciation of the men who were not living up to their profession?
5. What is the unpardonable sin?

59. PARABLES IN PEREA, A

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DEVELOPMENT OF THE CHRISTIAN CHURCH

The Foolish Rich Man; Making First Things First

Take heed, and beware of covetousness: for a man's life consists not in the abundance of the things which he possesses. Luke 12:15.

Luke 12:13-59 and Christ's Object Lessons, 252-259

You may plan for merely selfish good, you may gather together treasure, you may build mansions great and high, as did the builders of ancient Babylon; but you cannot build wall so high or gate so strong as to shut out the messengers of doom. Belshazzar the king "feasted in his palace," and "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." [Daniel 5:4.] But the hand of One invisible wrote upon his walls the words of doom, and the tread of hostile armies was heard at his palace gates. "In that night was Belshazzar the king of the Chaldeans slain" (Daniel 5:30), and an alien monarch sat upon the throne.

To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Christ to give, to sacrifice self for the good of others. Christ's Object Lessons, 259:1.

The Foolish Rich Man

Luke 12:13-21; Christ's Object Lessons, 252-259.

1. Relate the circumstance which caused Jesus to give a warning against covetousness. Luke 12:13, 14.

2. Why should a man beware of covetousness? Luke 12:15.

Christ saw that in the prosecution of business the love of riches would be the greatest cause of rooting true godliness out of the heart. He saw that the love of money would freeze deep and hard into men's souls, stopping the flow of generous impulses, and closing their senses to the wants of the suffering and the afflicted. Covetousness is one of the most common and popular sins of the last days, and has a paralyzing influence upon the soul. Testimonies for the Church, Volume 3, 547:2.

3. Relate the parable of the foolish rich man. Luke 12:16-21.

4. What better use could the rich man have made of his riches?

The situation of the poor, the orphan, the widow, the suffering, the afflicted, was brought to this rich man's attention; there were many places in which to bestow his goods. He could easily have relieved himself of a portion of his abundance, and many homes would have been freed from want, many who were hungry would have been fed, many naked clothed, many hearts made glad, many prayers for bread and clothing answered, and a melody of praise would have ascended to heaven. Christ's Object Lessons, 256:2.

5. What are some of the examples given in the Bible of individuals who were covetous?

We have before us the fearful doom of Achan, of Judas, of Ananias and Sapphira. Back of all these we have that of Lucifer, that "son of the morning" [Isaiah 14:12], who, coveting a higher state, forfeited forever the brightness and bliss of heaven. And yet, notwithstanding all these warnings, covetousness abounds. Patriarchs and Prophets, 496:4.

Making First Things First

Luke 12:22-34.

6. What three illustrations were given to teach trust in God? Luke 12:22-28.

The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child cannot, by any anxiety or power of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth. The plant, the child, grows by receiving from its surroundings that which ministers to its life, air, sunshine, and food. What

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these gifts of nature are to animal and plant, such is Christ to those who trust in Him. He is their “everlasting light” (Isaiah 60:19), “a sun and shield” (Psalm 84: 11). He shall be as “the dew unto Israel!” Hosea 14:5. “He shall come down like rain upon the mown grass!” Psalm 72:6. He is the living water, “the bread of God which comes down from heaven, and gives life unto the world.” John 6:33. Steps to Christ, 72:1.

7. For what should we seek? Luke 12:29-32.

8. How should material possessions be used? Luke 12:33, 34.

Readiness for the Lord’s Return

Luke 12:35-59.

9. How is the preparation of the servants for the coming of the Lord described? Luke 12:35-40.

10. What parable was given to illustrate the need of being ready for the Lord’s return? Luke 12:41-48.

11. Will all the wicked receive the same amount of punishment? Luke 12:48; cf. Revelation 22:12.

Those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression, “the wages of sin.” [Romans 6:23.] They suffer punishment varying in duration and intensity, “according to their works” [Revelation 20:13], but finally ending in the second death. The Great Controversy, 544:2.

12. What did Jesus say He would send upon the earth? Luke 12:49; cf. Malachi 4:1, 2; 2 Peter 3:10.

13. As a result of the preaching of the gospel, what did Jesus say would take place in some instances? Luke 12:51-53.

14. How did Jesus reprove the people? Luke 12:54-56.

15. What illustration did Jesus give to show the need of being ready for the judgment? Luke 12:57-59.

What do you think?

1. If there are needy people in our neighborhood and we do not know it, are we responsible for their welfare?

2. Why did Jesus call the rich man of the parable a “fool”?

3. How does God prove He will provide for us? Matthew 6:26-30.

4. For what are we to seek first? Matthew 6:33, 34.

5. Have Jesus’ words, referred to in question 12, come true?

60. PARABLES IN PEREA, B

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DEVELOPMENT OF THE CHRISTIAN CHURCH

The Barren Fig Tree; Mustard Seed; Leaven

Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear. Isaiah 59:1, 2.

Luke 13 and Christ's Object Lessons, 212-218

Christ had been warning the people of the coming of the kingdom of God, and He had sharply rebuked their ignorance and indifference.

But men were as ready then as men are now to conclude that they themselves are the favorites of heaven, and that the message of reproof is meant for another. The hearers told Jesus of an event which had just caused great excitement. Some of the measures of Pontius Pilate, the governor of Judea, had given offense to the people. There had been a popular tumult in Jerusalem, and Pilate had attempted to quell this by violence. On one occasion his soldiers had even invaded the precincts of the temple, and had cut down some Galilean pilgrims in the very act of slaying their sacrifices. The Jews regarded calamity as a judgment on account of the sufferer's sin, and those who told of this act of violence did so with secret satisfaction. In their view their own good fortune proved them to be much better, and therefore more favored by God, than were these Galileans. They expected to hear from Jesus words of condemnation for these men, who, they doubted not, richly deserved their punishment. Christ's Object Lessons, 212:2, 3.

God's Mercy and justice: The Barren Fig Tree

Luke 13:1-9; Christ's object Lessons, 212-218.

1. When questioned in regard to the death of the Galileans, what principle did Jesus deny? Luke 13:1-5.

As Jesus talked with the disciples and the multitude, He looked forward with prophetic glance, and saw Jerusalem besieged with armies. He heard the tramp of the aliens marching against the chosen city, and saw the thousands upon thousands perishing in the siege. Many of the Jews were, like those Galileans, slain in the temple courts, in the very act of offering sacrifice. The calamities that had fallen upon individuals were warnings from God to a nation equally guilty. "Except you repent," said Jesus, "you shall all likewise perish." [Luke 13:53 For a little time the day of probation lingered for them. There was still time for them to know the things that belonged to their peace. Christ's Object Lessons, 213:1

2. Relate the parable that Jesus gave to show the long-suffering and justice of God. Luke 13:6-9.

Christ's hearers could not misunderstand the application of His words. David had sung of Israel as the vine brought out of Egypt. Isaiah had written, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." Isaiah 5:7. The generation to whom the Savior had come were represented by the fig tree in the Lord's vineyard within the circle of His special care and blessing. Christ's Object Lessons, 214:2.

3. To whom, besides the Jews, does the warning contained in the parable of the fig tree apply?

The warning sounds down along the line to us in this generation. Are you, O careless heart, a fruitless tree in the Lord's vineyard? Shall the words of gloom ere long be spoken of you? How long have you received His gifts? How long has He watched and waited for a return of love? Planted in His vineyard, under the watchful care of the gardener, what privileges are yours! Christ's Object Lessons, 216:3.

A Woman Healed on the Sabbath

Luke 13:10-21.

4. Describe the healing of the woman in a synagogue of Perea. Luke 13:10-13.

5. Who objected to the healing, and how did Jesus answer the objection? Luke 13:14-16.

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6. What was the result on His adversaries, and on the people? Luke 13:17.

7. How did the attitude of the Jews toward the law affect their observance of it, and what did they believe about salvation?

The Jews had so perverted the law that they made it a yoke of bondage. Their meaningless requirements had become a byword among other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions. It was not to them a delight, the holy of the Lord, and honorable. The scribes and Pharisees had made its observance an intolerable burden. A Jew was not allowed to kindle a fire nor even to light a candle on the Sabbath. As a consequence the people were dependent upon the Gentiles for many services which their rules forbade them to do for themselves. They did not reflect that if these acts were sinful, those who employed others to perform them were as guilty as if they had done the work themselves. They thought that salvation was restricted to the Jews, and that the condition of all others, being already hopeless, could be made no worse. But God has given no commandments which cannot be obeyed by all. His laws sanction no unreasonable or selfish restriction. *The Desire of Ages*, 204:1.

8. What was one of the purposes of Jesus in becoming a member of the human family?

Jesus had come to magnify the law, and make it honorable. Isaiah 42:21. He was not to lessen its dignity, but to exalt it. The scripture says, "He shall not fall nor be discouraged, till He has set judgment in the earth." Isaiah 42:4.

He had come to free the Sabbath from those burdensome requirements that had made it a curse instead of a blessing. *The Desire of Ages*, 206:1.

9. What parables given before were repeated at this time? Luke 13:18-21.

Exhortation to Strive for Salvation

Luke 13:22-30.

10. What did Jesus say 'when asked if there would be few saved? Luke 13:22-24.

11. What is the meaning of "strive" in Luke 13:24?

The Christian life is a battle and a march. But the victory to be gained is not won by human power. The field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love. The old nature, born of blood and of the will of the flesh, cannot inherit the kingdom of God. The hereditary tendencies, the former habits, must be given up. *Thoughts From the Mount of Blessing*, 203:2.

12. What did Jesus show to be insufficient to secure the blessing of heaven? Luke 13:25-27.

13. When did Jesus say there would be weeping and gnashing of teeth? Luke 13:28.

14. What is the meaning of Luke 13:30? Cf. Matthew 23:12.

Reply to Pharisees Regarding Herod's Threat

Luke 13:31-35.

15. Of what was Jesus warned by the Pharisees? Luke 13:31.

16. What was Jesus' answer? Luke 13:32-35.

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What do you think?

1. Is it all right to reprove people in public for their sins? See 1 Timothy 5:20 and Testimonies for the Church, Volume 2, 14:3 to 16:1.
2. Have you seen a person, whom you knew to be very good, suffering as though he were a greater sinner than the rest of your acquaintances?
3. Of what was Jesus accused when He healed on the Sabbath day?
4. What had the law become in Jesus' time?
5. Can you, by "being good," earn an entrance into heaven?

61. PARABLES IN PEREA, C

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The Great Supper; Counting the Cost

So likewise, whosoever he be of you that forsakes not all that he has, he cannot be My disciple. Luke 14:33.

Luke 14 and Christ's Object Lessons. 219-237

The Savior was a guest at the feast of a Pharisee. He accepted invitations from the rich as well as the poor, and according to His custom He linked the scene before Him with His lessons of truth. Among the Jews the sacred feast was connected with all their seasons of national and religious rejoicing. It was to them a type of the blessings of eternal life. The great feast at which they were to sit down with Abraham, Isaac, and Jacob, while the Gentiles stood without, and looked on with longing eyes, was a theme on which they delighted to dwell. Christ's Object Lessons, 219:1.

1. By what miracle, and followed by what illustration, did Jesus try to show them in a kind way their wrong attitude in regard to His healing on the Sabbath? Luke 14:2-6.
2. What selfish interest was next exposed by a parable, and what good advice on courtesy was given? Luke 14:7-11.

The guests were assigned places in harmony with their social standing. The most honored were given places in the house on a raised platform, while others were seated in the house or court-New Testament History, 117.

3. What had the Jews been instructed to do about inviting people to their sacred feasts? Deuteronomy 14:29. Jesus' next words were in harmony with this law that Moses had given, and demonstrate the best way to show the real spirit of generosity. Luke 14:12-14.

In choosing the guests for his feast, the Pharisee had consulted his own selfish interest. Christ's Object Lessons, 220: 1.

4. With what sanctimonious statement did one of the guests try to divert the conversation? Luke 14:15.

Christ read the heart of the pretender, and fastening His eyes upon him He opened before the company the character and value of their present privileges. He showed them that they had a part to act at that very time, in order to share in the blessedness of the future. Christ's Object Lessons, 221:2.

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5. This meaningless piety prompted Jesus to give the parable of the great supper. Luke 14:16-24. Give the details of the story.

None of the excuses were founded on a real necessity. The man who “must needs go and see” [Luke 14:18] his piece of ground, had already purchased it. His haste to go and see it was due to the fact that his interest was absorbed in his purchase. The oxen, too, had been bought. The proving of them was only to satisfy the interest of the buyer. The third excuse had no more semblance of reason. The fact that the intended guest had married a wife need not have prevented his presence at the feast. His wife also would have been made welcome. But he had his own plans for enjoyment, and these seemed to him more desirable than the feast he had promised to attend. He had learned to find pleasure in other society than that of the host. He did not ask to be excused, made not even a pretense of courtesy in his refusal. The “I cannot” [Luke 14:20] was only a veil for the truth – “I do not care to come.” Christ’s Object Lessons, 222:1.

6. What were the lessons Jesus intended to teach by this parable?

By the parable Christ showed that they were themselves at that very time rejecting the invitation of mercy, the call to God’s kingdom. He showed that the invitation which they had slighted was to be sent to those whom they despised, those from whom they had drawn away their garments as if they were lepers to be shunned. Christ’s Object Lessons, 219:1.

7. What lessons should we find in this parable?

a. When they refused the call, it was sent to the poor, the maimed, the halt, and the blind. Publicans and sinners received the invitation. When the gospel call is sent to the Gentiles, there is the same plan of working. The message is first to be given in “the highways” [Matthew 22:9], to men who have an active part in the world’s work, to the teachers and leaders of the people. Christ’s Object Lessons, 229:4.

b. There is a work to be done for the wealthy. They need to be awakened to their responsibility as those entrusted with the gifts of heaven. Christ’s Object Lessons, 230:2.

c. Those who stand high in the world for their education, wealth, or calling, are seldom addressed personally in regard to the interests of the soul. Christ’s Object Lessons, 230:1

d. None should be neglected because of their apparent devotion to worldly things. Many in high social positions are heart sore, and sick of vanity. They are longing for a peace which they have not. Christ’s Object Lessons, 231:1.

e. Those who go into the byways and hedges will find others of a widely different character, who need their ministry. Many of them are in very humble circumstances, and because of this they are unnoticed by the world. Christ’s Object Lessons, 234:2.

f. There are many of whom ministers and churches know nothing. But in lowly, miserable places they are the Lord’s witnesses. They may have had little light and few opportunities for Christian training, but in the midst of nakedness, hunger, and cold they are seeking to minister to others. Let the stewards of the manifold grace of God seek out these souls, visit their homes, and through the power of the Holy Spirit minister to their needs. Christ’s Object Lessons, 234:2.

g. The command given in the parable, to “compel them to come in” [Luke 14:23], has often been misinterpreted. It has been regarded as teaching that we should force men to receive the gospel. But it denotes rather the urgency of the invitation, and the effectiveness of the inducements presented. The gospel never employs force in bringing men to Christ. Christ’s Object Lessons, 235:1.

8. The usual crowd that had gathered, no doubt, out of curiosity around the Pharisee’s house, where this Sabbath day’s feast had been held, evidently started to follow Jesus as He left. What two things did Jesus state as tests of true discipleship? Luke 14:25-27, 33.

9. What does “hate” mean here? Matthew 10:37.

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10. What part are you to have in bearing the cross?

Christ died on the cross to save the world from perishing in sin. He asks your co-operation in this work. You are to be His helping hand. With earnest, unwearied effort you are to seek to save the lost. Remember that it was your sins that made the cross necessary. When you accepted Christ as your Savior, you pledged yourself to unite with Him in bearing the cross. For life and for death you are bound up with Him, a part of the great plan of redemption. Testimonies for the Church, Volume 7, 9: 1.

11. What two common-sense parables were given to enforce the thought that we should think things through thoroughly and candidly before making a definite decision? Luke 14:28-32.

12. Salt is again used by Christ. Refer to the Sermon on the Mount if you do not remember the meaning. Luke 14:34, 35.

What do you think?

1. What purpose do you think Jesus had in healing the man with dropsy?
2. What would any of the Jews who accused Jesus of breaking the Sabbath have done if one of his animals had fallen into a pit on the Sabbath?
3. What was the one real reason that all of the invited guests had for declining the invitation?
4. Who are represented by those in "the highways," and those in the byways?
5. When one goes to a feast, where should he sit?
6. How can one carry a cross at the present time?
7. How many are invited to the great supper now in preparation?
8. What special means is God using today to call those who may be said to be in the byways of life?

62. PARABLES IN PEREA, D

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The Lost Sheep; The Lost Coin; The Lost Son

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:9.

Luke 15 and Christ's Object Lessons, 185-211

If you are in communion with Christ, you will place His estimate upon every human being. You will feel for others the same deep love that Christ has felt for you. Then you will be able to win, not drive, to attract, not repulse, those for whom He died. None would ever have been brought back to God if Christ had not made a personal effort for them; and it is by this personal work that we can rescue souls. Christ's Object Lessons, 197: 1.

Parables of the Lost Sheep and the Lost Coin

Luke 15:1-10; Christ's object Lessons, 185-197.

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1. Of what did the scribes and Pharisees accuse Jesus?

By this accusation they insinuated that Christ liked to associate with the sinful and vile, and was insensible to their wickedness. They regarded themselves as educated, refined, and pre-eminently religious; but Christ's example laid bare their selfishness. Christ's Object Lessons, 185:2.

2. How did Jesus explain God's love for the lost? Luke 15:3-10.

3. Of what significance is it that there was only one lost sheep in the parable?

In the parable the shepherd goes out to search for one sheep-the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one. Christ's Object Lessons, 187:2.

By the lost sheep Christ represents not only the individual sinner but the one world that has apostatized and has been ruined by sin. This world is but an atom in the vast dominions over which God presides, yet this little fallen world-the one lost sheep-is more precious in His sight than are the ninety and nine that went not astray from the fold. Christ, the loved Commander In the heavenly courts, stooped from His high estate, laid aside the glory that He had with the Father, in order to save the one lost world. For this He left the sinless worlds on high, the ninety and nine that loved Him, and came to this earth, to be "wounded for our transgressions" and "bruised for our iniquities." Isaiah 53:5. God gave Himself in His Son that He might have the joy of receiving back the sheep that was lost. Christ's Object Lessons, 190:3.

4. To what trial will one be subject who has wandered far in sin and seeks to return to God?

When one who has wandered far in sin seeks to return to God, he will encounter criticism and distrust. There are those who will doubt whether his repentance is genuine, or will whisper, "He has no stability; I do not believe that he will hold out." These persons are doing not the work of God but the work of Satan, who is the accuser of the brethren. Through their criticisms the wicked one hopes to discourage that soul, and to drive him still farther from hope and from God. Let the repenting sinner contemplate the rejoicing in heaven over the return of one that was lost. Let him rest in the love of God and in no case be disheartened by the scorn and suspicion of the Pharisees. Christ's Object Lessons, 190:2.

5. What does John say in regard to God's love? 1 John 3:1.

6. How are the parables of the lost sheep and the lost coin different?

The lost sheep knows that it is lost. It has left the shepherd and the flock, and it cannot recover itself. It represents those who realize that they are separated from God and who are in a cloud of perplexity, in humiliation, and sorely tempted. The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned. In this parable Christ teaches that even those who are indifferent to the claims of God are the objects of His pitying love. They are to be sought for that they may be brought back to God.

The sheep wandered away from the fold; it was lost in the wilderness or upon the mountains. The piece of silver was lost in the house. It was close at hand, yet it could be recovered only by diligent search. This parable has a lesson to families. In the household there is often great carelessness concerning the souls of its members. Among their number may be one who is estranged from God; but how little anxiety is felt lest in the family relationship there be lost one of God's entrusted gifts. Christ's Object Lessons, 193:3 to 194:2.

Parable of the Lost Son

Luke 15:11-32; Christ's Object Lessons, 198-211.

7. Relate the parable of the prodigal son. Luke 15:11-32.

8. Who are represented by the father, the son, and the older brother?

In the parable of the prodigal son is presented the Lord's dealing with those who have once known the Father's love, but who have allowed the tempter to lead them captive at his will. Christ's Object Lessons, 198:2.

By the elder son were represented the unrepenting Jews of Christ's day, and also the Pharisees in

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every age, who look with contempt upon those whom they regard as publicans and sinners. Because they themselves have not gone to great excesses in vice, they are filled with self-righteousness. Christ's Object Lessons, 209:1

9. What suggestion of the enemy should we especially guard against?

Do not listen to the enemy's suggestion to stay away from Christ until you have made yourself better, until you are good enough to come to God. If you wait until then, you will never come. When Satan points to your filthy garments, repeat the promise of Jesus, "Him that comes to Me I will in no wise cast out." John 6:37. Tell the enemy that the blood of Jesus Christ cleanses from all sin. Christ's Object Lessons, 205:2.

10. What caused the son to decide to return home? Romans 2:4; Jeremiah 31:1

The prodigal son in his wretchedness "came to himself." The deceptive power that Satan had exercised over him was broken. He saw that his suffering was the result of his own folly, and he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father." [Luke 15:17, 18.] Miserable as he was, the prodigal found hope in the conviction of his father's love. It was that love which was drawing him toward home. So it is the assurance of God's love that constrains the sinner to return to God. Christ's Object Lessons, 202:1.

11. Contrast the attitude of the son toward the father before and after his experience as a prodigal.

In his restless youth the prodigal looked upon his father as stern and severe. How different his conception of him now! So those who are deceived by Satan look upon God as hard and exacting. They regard Him as watching to denounce and condemn, as unwilling to receive the sinner so long as there is a legal excuse for not helping him. His law they regard as a restriction upon men's happiness, a burdensome yoke from which they are glad to escape. But he whose eyes have been opened by the love of Christ will behold God as full of compassion. He does not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son—Christ's Object Lessons, 204:2.

What do you think?

1. Where should our work for others begin?
2. Compare and contrast the lost sheep, the lost coin, and the prodigal son.
3. For how few lost souls would Jesus have come to die?
4. Who had changed, the son or the father, during the son's absence?

63. PARABLES IN PEREA, E

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The Unfaithful Steward; The Rich Man and Lazarus

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. Luke 16:10.

Luke 16 and Christ's Object Lessons, 260-271; 366-375

The parable was, however, spoken directly to the disciples. To them first the leaven of truth was imparted, and through them it was to reach others. Much of Christ's teaching the disciples did not at first understand, and often His lessons seemed to be almost forgotten. But under the influence of the Holy Spirit these truths were afterward revived with distinctness, and through the disciples they were brought vividly

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before the new converts who were added to the church.

And the Savior was speaking also to the Pharisees. He did not relinquish the hope that they would perceive the force of His words. Many had been deeply convicted, and as they should hear the truth under the dictation of the Holy Spirit, not a few would become believers in Christ. Christ's Object Lessons, 368:2 to 369:1.

1. What are the details of the story of the unfaithful steward? Luke 16:1-8.

2. Some points to remember:

a. This unfaithful servant made others sharers with him in his dishonesty. He defrauded his master to advantage them, and by accepting this advantage they placed themselves under obligation to receive him as a friend into their homes. Christ's Object Lessons, 367:2.

b. The worldly man praised the sharpness of the man who had defrauded him. But the rich man's commendation was not the commendation of God. Christ's Object Lessons, 367:3.

c. Christ did not commend the unjust steward, but He made use of a well-known occurrence to illustrate the lesson He desired to teach. "Make to yourselves friends by means of the mammon of unrighteousness," He said, "that, when it shall fail, they may receive you into the eternal tabernacles." Luke 16:9, RV. Christ's Object Lessons, 367:4.

3. How did the parable apply to the Pharisees?

So with Israel. God had chosen the seed of Abraham. With a high arm He had delivered them from bondage in Egypt. He had made them the depositaries of sacred truth for the blessing of the world. He had entrusted to them the living oracles that they might communicate the light to others. But His stewards had used these gifts to enrich and exalt themselves.

The Pharisees, filled with self-importance and self righteousness, were misapplying the goods lent them by God to use for His glory. So with the Pharisees. The stewardship was soon to be taken from them, and they were called upon to provide for the future. Only by seeking the good of others could they benefit themselves. Only by imparting God's gifts in the present life could they provide for eternity-Christ's Object Lessons, 369:3 to 370:0.

4. How does the parable apply to us?

Worldly-wise men display more wisdom and earnestness in serving themselves than do the professed children of God in their service to Him. So it was in Christ's day. So it is now. Look at the life of many who claim to be Christians. The Lord has endowed them with capabilities, and power, and influence; He has entrusted them with money, that they may be co-workers with Him in the great redemption. All His gifts are to be used in blessing humanity, in relieving the suffering and the needy

Alas, how many are appropriating to themselves the gifts of God! Everyone will be required to render up his entrusted gifts. In the day of final judgment men's hoarded wealth will be worthless to them. Those who spend their lives in laying up worldly treasure show less wisdom, less thought and care for their eternal well-being, than did the unjust steward for his earthly support. Less wise than the children of this world in their generation are these professed children of the light. Christ's Object Lessons, 370:1 to 372:2.

Then let your property go beforehand to heaven. Lay up your treasures beside the throne of God. Make sure your title to the infinite riches of Christ. Christ's Object Lessons, 375:1.

The lesson of this parable is for all. Everyone will be held responsible for the grace given him through Christ. Christ's Object Lessons, 373:3.

5. What does faithfulness in small things indicate? Luke 16: 10-12.

6. Why can we not serve God and mammon at the same time? Luke 16:13.

7. How did Jesus contrast the opinions of the deriding Pharisees with those of God? Luke 16:14-17.

8. What story did Jesus tell about a rich man and a beggar named Lazarus? Luke 16:19-31.

9. What was the intent of this parable?

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Christ shows that in this life men decide their eternal destiny. During probationary time the grace of God is offered to every soul. But if men waste their opportunities in self-pleasing, they cut themselves off from everlasting life. No after probation will be granted them. By their own choice they have fixed an impassable gulf between them and their God.

This parable draws a contrast between the rich who have not made God their dependence, and the poor who have made God their dependence. Christ shows that the time is coming when the position of the two classes will be reversed. Those who are poor in this world's goods, yet who trust in God and are patient in suffering, will one day be exalted above those who now hold the highest positions the world can give but who have not surrendered their life to God. Christ's Object Lessons, 260:1, 2.

10. Did Christ in this parable teach the conscious state of the dead?

In this parable Christ was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words. The Savior knew of their ideas, and He framed His parable so as to inculcate important truths through these preconceived opinions. He held up before His hearers a mirror wherein they might see themselves in their true relation to God. He used the prevailing opinion to convey the idea He wished to make prominent to all—that no man is valued for his possessions. Christ's Object Lessons, 263:2.

11. Note the following points: (Christ's Object Lessons, 261-269)

a. The rich man-

- (1) "Claimed to be a son of Abraham"—church member.
- (2) "Did not treat the beggar with violence."
- (3) "Was selfishly indifferent."
- (4) "God had made the rich man a steward of His means, and it was his duty to attend to just such cases as that of the beggar."
- (5) "So engrossed was he in the society of his friends that he lost all sense of his responsibility to cooperate with God in His ministry of mercy."
- (6) "Relied on his relationship to Abraham for salvation."

b. Lazarus, the beggar-

- (1) "Represents the suffering poor who believe in Christ."
- (2) "The poor man had suffered day by day, but he had patiently and quietly endured."

c. Conclusions

- (1) "This life is the only time given to man in which to prepare for eternity."
- (2) "Those who heed Moses and the prophets will require no greater light than God has given."
- (3) "The Lord had made the Jews the depositaries of sacred truth. He had appointed them stewards of His grace."
- (4) "The Jews claimed to have descended from Abraham; but by failing to do the works of Abraham, they proved that they were not his true children."
- (5) "They failed to use their gifts as God's stewards. Eternity was not brought into their reckoning, and the result of their unfaithfulness was ruin to the whole nation."

12. Some points for our serious consideration: (Christ's Object Lessons 269-271)

a. "The closing scenes of this earth's history are portrayed in the closing of the rich man's history."

b. "The great gulf fixed between him and Abraham was the gulf of disobedience."

c. "There are many today who are following the same course. Though church members, they are unconverted."

d. "The soul that longs after the excitement of worldly pleasure, the mind that is full of love for display, cannot serve God."

e. "He chooses the atmosphere of sin."

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f. "Today there is a class in our world who are self-righteous. They are not gluttons, they are not drunkards, they are not infidels; but they desire to live for themselves." "By their own neglect they have formed a chasm which nothing can bridge. Between them and the righteous there is a great gulf fixed."

What do you think?

1. Did Jesus commend the unjust steward for his dishonest acts?
2. How may we make dishonest use of time, privileges, money, or other God-given advantages, just as the unjust steward did?
3. In the parable of the rich man and Lazarus, why did Jesus talk as though men were conscious after death, and as though there were an ever-burning hell? Christ's Object Lessons, 263:2.
4. Will men have a second chance of forgiveness and eternal life after death?
5. Was the Lazarus here spoken of the brother of Martha and Mary?

64. THE KINGDOM OF GOD WITHIN YOU

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As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the Flood came, and destroyed them all. Luke 17:26,27.

Luke 17 and The Desire of Ages, 506-510

Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13. Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and practicing of the word of God. The Desire of Ages, 509:4.

Forgiveness and Faith

Luke 17:1-10.

1. What should be our attitude toward those who have wronged us? Luke 17:14; cf. Luke 23:34.
2. When the disciples asked Jesus to increase their faith, what did He say? Luke 17:5, 6.
3. How did Jesus illustrate the way in which we should regard our service for Him? Luke 17:7-10.

The Ten Lepers

Luke 17:11-19.

4. On His way to Jerusalem, through what provinces did Jesus pass? Luke 17:11.
5. As Jesus and the disciples entered a certain village, what appeal was made to Jesus? Luke 17:12, 13.

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6. How was the request answered? Luke 17:14.

7. Which one showed gratitude for what had been done? Luke 17 c. 15, 16.

The Lord works continually to benefit mankind. He is ever imparting His bounties. He raises up the sick from beds of languishing, He delivers men from peril which they do not see, He commissions heavenly angels to save them from calamity, to guard them from “the pestilence that walks in darkness” and “the destruction that wastes at noonday” (Psalm 91:6). But their hearts are unimpressed. He has given all the riches of heaven to redeem them, and yet they are unmindful of His great love. By their ingratitude they close their hearts against the grace of God. Like the heath in the desert they know not when good comes, and their souls inhabit the parched places of the wilderness. The Desire of Ages, 348:1.

8. How should we respond to God’s gifts?

It is for our own benefit to keep every gift of God fresh in our memory. Thus faith is strengthened to claim to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him. Let us then remember the loving-kindness of the Lord, and the multitude of His tender mercies. The Desire of Ages, 348:2.

The Coming of the Kingdom

Luke 17:20-37; The Desire of Ages, 506-510.

9. What did Jesus tell the Pharisees in regard to the coming of the kingdom of God? Luke 17:20, 21.

10. What did He tell the disciples about the future? Luke 17:22, 23 How dimly had they comprehended the prophetic scriptures! How slow they had been in taking in the great truths which testified of Christ! Looking upon Him in His humiliation, as He walked a man among men, they had not understood the mystery of His incarnation, the dual character of His nature. Their eyes were held, so that they did not fully recognize divinity in humanity. But after they were illuminated by the Holy Spirit, how they longed to see Him again, and to place themselves at His feet! How they wished that they might come to Him, and have Him explain the scriptures which they could not comprehend! How attentively would they listen to His words! What had Christ meant when He said, “I have yet many things to say unto you, but you cannot bear them now”? John 16:12. How eager they were to know it all!

They grieved that their faith had been so feeble, that their ideas had been so wide of the mark, that they had so failed of comprehending the reality. The Desire of Ages, 507: 1.

11. What did Jesus say about the manner of His coming? Luke 17:24; cf. Matthew 24:27.

12. To what days are the days before the coming of Jesus compared? Luke 17:26-30.

The people of this generation are marrying and giving in marriage with the same reckless disregard of God’s requirements as was manifested in the days of Noah. There is in the Christian world an astonishing, alarming indifference to the teaching of God’s word in regard to the marriage of Christians with unbelievers. Many who profess to love and fear God choose to follow the bent of their own minds rather than take counsel of Infinite Wisdom. In a matter which vitally concerns the happiness and well-being of both parties, for this world and the next, reason, judgment, and the fear of God are set aside, and blind impulse, stubborn determination, is allowed to control. Men and women who are otherwise sensible and conscientious close their ears to counsel. They are deaf to the appeals and entreaties of friends and kindred and of the servants of God. The expression of a caution or warning is regarded as impertinent meddling, and the friend who is faithful enough to utter a remonstrance is treated as an enemy. All this is as Satan would have it. He weaves his spell about the soul, and it becomes bewitched, infatuated. Reason lets fall the reins of self-control upon the neck of lust, unsanctified passion bears sway, until, too late, the victim awakens to a life of misery and bondage. This is not a picture drawn by the imagination, but a recital of facts. God’s sanction is not given to unions which He has expressly forbidden. For years I have been

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receiving letters from different persons who have formed unhappy marriages, and the revolting histories opened before me are enough to make the heart ache. It is no easy thing to decide what advice can be given to these unfortunate ones, or how their hard lot can be lightened; but their sad experience should be a warning to others. Testimonies for the Church, Volume 5, 365:3.

13. How did Jesus speak of the separation of friends and close associates to take place at His Second Coming? Luke 17:34-36.

14. What errors, similar to the Jews' false ideas of the kingdom, are now taught? The Desire of Ages, 509:2.

What do you think?

1. According to what measure will God forgive our sins?
2. Regardless of how we have served God, what kind of servants are we, after all?
3. How did Jesus feel about the nine lepers who returned not to give Him thanks?
4. How visible is Jesus' Second Coming to be?
5. In what ways are the days in which we are now living similar to those of Noah and Lot?

65. BLESSING THE CHILDREN

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But Jesus called them unto Him, and said, Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God. Luke 18:16.

Blessing the Children

Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17; The Desire of Ages, 511-517.

Among the Jews it was customary for children to be brought to some rabbi, that he might lay his hands upon them in blessing; but the Savior's disciples thought His work too important to be interrupted in this way. When the mothers came to Him with their little ones, the disciples looked on them with disfavor. They thought these children too young to be benefited by a visit to Jesus, and concluded that He would be displeased at their presence. But it was the disciples with whom He was displeased. The Savior understood the care and burden of the mothers who were seeking to train their children according to the word of God. He had heard their prayers. He Himself had drawn them into His presence. The Desire of Ages, 511:2.

1. What comforting lessons are there in this experience for mothers of today? The Desire of Ages, 512:3 to 517:1.

2. Also, what admonitions are here for other grownups? The Desire of Ages, 517:2-6.

The Rich Young Ruler

Matthew 19:16-30; Mark 10:17-31; Luke 18:18-30;
The Desire of Ages, 518-523; Christ's Object Lessons, 390-396.

The young man who asked this question was a ruler. He had great possessions, and occupied a position of responsibility. He saw the love that Christ manifested toward the children brought to Him; he saw how tenderly He received them, and took them up in His arms, and his heart kindled with love for the

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Savior. He felt a desire to be His disciple. He was so deeply moved that as Christ was going on His way, he ran after Him, and kneeling at His feet, asked with sincerity and earnestness the question so important to his soul and to the soul of every human being, "Good Master, what shall I do that I may inherit eternal life?" [Mark 10:17.] The Desire of Ages, 518:2.

3. By what question did Jesus try to make the rich young ruler realize he was talking to the Son of God, and not to a rabbi? Also, how did Jesus test his sincerity? Matthew 19:17.

4. What were the conflicting feelings in the man's own heart? The Desire of Ages, 518:4.

5. What did Jesus set down in unmistakable language as the only condition for possessing life?

6. What did Jesus see as He "looked into the face of the young man, as if reading his life and searching his character" (The Desire of Ages, 519:1)?

He loved him, and He hungered to give him that peace and grace and joy which would materially change his character. Christ was drawn to this young man. He knew him to be sincere in his assertion, "All these things have I kept from my youth." [Matthew 19:20]

Jesus saw in this ruler just the help He needed if the young man would become a fellow laborer with Him in the work of salvation. The Desire of Ages, 519:1-3.

7. What was the test Jesus gave him? Matthew 19:21.

Christ gave this man a test. He called upon him to choose between the heavenly treasure and worldly greatness. The heavenly treasure was assured him if he would follow Christ. But self must yield; his will must be given into Christ's control. The Desire of Ages, 519:5.

8. What things made him fail the test?

The ruler was quick to discern all that Christ's words involved, and he became sad. If he had realized the value of the offered gift, quickly would he have enrolled himself as one of Christ's followers. He was a member of the honored council of the Jews, and Satan was tempting him with flattering prospects of the future. He wanted the heavenly treasure, but he wanted also the temporal advantages his riches would bring him. He was sorry that such conditions existed; he desired eternal life, but he was not willing to make the sacrifice. The cost of eternal life seemed too great, and he went away sorrowful; "for he had great possessions!" [Matthew 19:22.]

His claim that he had kept the law of God was a deception. He showed that riches were his idol. The Desire of Ages, 520:3, 4.

9. Why did the young man not follow Jesus?

The young man desired no further enlightenment. He had cherished an idol in the soul; the world was his god. He professed to have kept the commandments, but he was destitute of the principle which is the very spirit and life of them all. Christ's Object Lessons, 392:1.

10. Had the rich young ruler permitted, what would Jesus have done for him? The Desire of Ages, 519:1

11. What was Jesus' disappointed comment? Matthew 19:23, 24.

He wanted eternal life, but would not receive into the soul that unselfish love which alone is life, and with a sorrowful heart he turned away from Christ. Christ's Object Lessons, 393:2.

12. Why were the disciples astonished?

They had been taught to look upon the rich as the favorites of heaven; worldly power and riches they themselves hoped to receive in the Messiah's kingdom; if the rich were to fail of entering the kingdom, what hope could there be for the rest of men? Christ's Object Lessons, 394:1.

13. What question did Peter ask, and what promises were made in answer? Matthew 19:27-30.

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Rewards for Service

Matthew 20:1-16; Christ's Object Lessons, 396.

But Peter's question, "What shall we have therefore?" [Matthew 19:27] had revealed a spirit that uncorrected would unfit the disciples to be messengers for Christ; for it was the spirit of a hireling. While they had been attracted by the love of Jesus, the disciples were not wholly free from pharisaism.

Lest the disciples should lose sight of the principles of the gospel, Christ related to them a parable illustrating the manner in which God deals with His servants, and the spirit in which He desires them to labor for Him. Christ's Object Lessons, 396:1, 2.

14. What is the story of the parable? Matthew 20:1-16.

15. What application is made of the parable?

The householder's dealing with the workers in his vineyard represents God's dealing with the human family. It is contrary to the customs that prevail among men. In worldly business, compensation is given according to the work accomplished. The laborer expects to be paid only that which he earns. But in the parable, Christ was illustrating the principles of His kingdom—a kingdom not of this world. He is not controlled by any human standard. Christ's Object Lessons, 396:5.

What do you think?

1. How would you like to have been one of the children upon whose head Jesus' hand rested?
2. What two things kept the ruler from deciding rightly?
3. How much did the householder pay each worker?
4. How does Heaven evaluate our labor?

66. THE RESURRECTION OF LAZARUS

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For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Ecclesiastes 9:5.

John 11:1-46 and The Desire of Ages, 524-536

In all that He did, Christ was cooperating with His Father. Ever He had been careful to make it evident that He did not work independently; it was by faith and prayer that He wrought His miracles. Christ desired all to know His relationship with His Father. "Father," He said, "I thank You that Thou has heard Me. And I knew that Thou hears Me always: but because of the people which stand by I said it, that they may believe that Thou has sent Me." [John 11:41, 42.] Here the disciples and the people were to be given the most convincing evidence in regard to the relationship existing between Christ and God. They were to be shown that Christ's claim was not a deception. The Desire of Ages, 536:1.

1. While Jesus was in Perea, in what words was He informed of the illness of Lazarus? John 11:3.

They saw the violence of the disease that had seized their brother, but they knew that Christ had shown Himself able to heal all manner of diseases. They believed that He would sympathize with them in their distress; therefore they made no urgent demand for His immediate presence. They thought that He would immediately respond to their message, and be with them as soon as He could reach Bethany. The Desire of Ages, 526:1.

2. What did the Savior say and do when He heard of the illness of Lazarus? John 11:4-6.

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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 Savior 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, 526:3.

3. Of what did the disciples remind Jesus when He spoke of going into Judea again? John 11:7, 8.

4. What reply did Jesus give, and what did He mean? John 11: 9, 10; cf. John 7:30.

I am under the guidance of My Father; as long as I do His will, My life is safe. My twelve hours of day are not yet ended. I have entered upon the last remnant of My day; but while any of this remains, I am safe.

"If any man walk in the day," He continued, "he stumbles not, because he sees the light of this world." [John 11: 9.] He who does the will of God, who walks in the path that God has marked out, cannot stumble and fall. The light of God's guiding Spirit gives him a clear perception of his duty, and leads him aright till the close of his work. The Desire of Ages, 527:1.

5. How did Jesus speak of the death of Lazarus, and how did the disciples misunderstand Him? John 11: 11-14; The Desire of Ages, 527:2-4.

6. What did Jesus find when He arrived at Bethany? John 11:17, 19.

7. When Jesus arrived, how did Martha show faith in Him? John 11:21-27.

8. What did Jesus say would be the result of believing in Him? John 11:25, 26.

In Christ is life, original, unborrowed, underived. "He that has the Son has life." 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life. "He that believes in Me," said Jesus, "though he were dead, yet shall he live: and whosoever lives and believes in Me shall never die. Believes 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 Desire of Ages, 530:1

9. When Jesus saw Mary and the others weeping, what did He do? John 11: 33.

He read the hearts of all assembled. He saw that with many, what passed as a demonstration of grief was only pretense. He knew that some in the company, now manifesting hypocritical sorrow, would ere long be planning the death, not only of the mighty miracle worker, but of the one to be raised from the dead. Christ could have stripped from them their robe of pretended sorrow. But He restrained His righteous indignation. The words He could in all truth have spoken, He did not speak, because of the loved one kneeling at His feet in sorrow, who truly believed in Him. The Desire of Ages, 533:2.

10. When the company came to the tomb, what did Jesus do? John 11:35.

Though He was the Son of God, yet He had taken human nature upon Him, and He was moved by human sorrow. His tender, pitying heart is ever awakened to sympathy by suffering. He weeps with those that weep, and rejoices with those that rejoice. The Desire of Ages, 533:3.

11. What did Jesus command to be done, and what protest was made? John 11:39.

Christ could have commanded the stone to remove, and it would have obeyed His voice. He could have bidden the angels who were close by His side to do this. At His bidding, invisible hands would have removed the stone. But it was to be taken away by human hands. Thus Christ would show that humanity is to co-operate with divinity. What human power can do divine power is not summoned to do. God does not dispense with man's aid. He strengthens him, co-operating with him as he uses the powers and capabilities given him. The Desire of Ages, 535:3.

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12. After the stone was removed, what did Jesus say? John 11:40-44.

13. How did this miracle affect the people? John 11:45, 46; 12:911.

“If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” [Luke 16:31.] These words were proved true in the history of the Jewish nation. Christ’s last and crowning miracle was the raising of Lazarus of Bethany, after he had been dead four days. The Jews were given this wonderful evidence of the Savior’s divinity, but they rejected it. Lazarus rose from the dead and bore his testimony before them, but they hardened their hearts against all evidence, and even sought to take his life. Christ’s Object Lessons, 265:1.

What do you think?

1. What had caused Mary and Martha profound disappointment as Lazarus sank in death? The Desire of Ages, 526:1.

2. What did Jesus mean by saying, “Our friend Lazarus sleeps”? John 11:11.

3. How does the resurrection of Lazarus demonstrate the truth found in Ecclesiastes 9:5? See The Desire of Ages, 557:4.

4. Why did the rulers of the Jews desire to kill Jesus after the resurrection of Lazarus?

5. What is the shortest verse in all the Bible?

67. IN THE SHADOW OF THE CROSS

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And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. Matthew 20:27, 28.

Matthew 20:17-28; Mark 10:32-45; Luke 18:31-34;
John 11:47-54; and The Desire of Ages, 537-551

Bethany was so near Jerusalem that the news of the raising of Lazarus was soon carried to the city. Through spies who had witnessed the miracle the Jewish rulers were speedily in possession of the facts. A meeting of the Sanhedrin was at once called to decide as to what should be done. Christ had now fully made manifest His control of death and the grave. That mighty miracle was the crowning evidence offered by God to men that He had sent His Son into the world for their salvation. It was a demonstration of divine power sufficient to convince every mind that was under the control of reason and enlightened conscience. Many who witnessed the resurrection of Lazarus were led to believe on Jesus. But the hatred of the priests against Him was intensified. They had rejected all lesser evidence of His divinity, and they were only enraged at this new miracle. The Desire of Ages, 537:1.

1. Why were the Sadducees at last aroused to action? The Desire of Ages, 537:2.

2. The Pharisees had hated Jesus from the beginning of His ministry because He had exposed their hypocrisy before the people. The Sadducees were now ready to join them; and they also tried to stir up the Herodian party to action. In desperation, because of Jesus’ continued popularity with the people, what edict had the Jews passed?

In desperation the Jews had finally passed an edict that any man who professed faith in Jesus should be cast out of the synagogue. The Desire of Ages, 538:2.

3. What members were not invited to this important council of the Sanhedrin; and why were they

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not invited? The Desire of Ages, 539:0.

4. In spite of their precaution, what difficulties were they having in the decision? The Desire of Ages, 539:1, 2.

5. Who found a satisfactory solution to their perplexed minds, and what was it? John 11:49, 50; The Desire of Ages, 539:3; 541:1.

6. While speaking a profound truth, did he really intend to be uttering a prophecy about Jesus' dying for all? John 11: 51, 52; The Desire of Ages, 540:1, 2.

7. In after years, how did John write of this statement by Caiaphas, and of what Caiaphas really did at that time? John 11: 51, 52.

8. What definite plans were settled on, but with what caution? Where did Jesus find a temporary asylum? John 11:53, 54; The Desire of Ages, 541:2.

9. As it came time for the Passover, Jesus started once more for Jerusalem. What did He explain privately to His disciples more definitely than ever before? Matthew 20:17-19.

10. What was the mental and spiritual state of the disciples at this time? What questions had been going through their minds? The Desire of Ages, 547:1, 3.

11. What had been the attitude and relation of James, John, and their mother to Jesus? What request did they feel entitled to make? The Desire of Ages, 548:1-5.

12. Were their intentions bad in this request? How did Jesus handle the delicate situation? Matthew 20:22, 23; The Desire of Ages, 548:6.

In the kingdom of God, position is not gained through favoritism. It is not earned, nor is it received through an arbitrary bestowal. It is the result of character. The crown and the throne are the tokens of a condition attained; they are the tokens of self-conquest through our Lord Jesus Christ. The Desire of Ages, 549:1.

13. How was Jesus' promise fulfilled in the life of each of these two disciples? Acts 12:2; Revelation 1: 9.

14. What was the natural reaction of the other disciples? Matthew 20:24.

The highest place in the kingdom was just what every one of them was seeking for himself, and they were angry that the two disciples had gained a seeming advantage over them. Again the strife as to which should be greatest seemed about to be renewed. The Desire of Ages, 549:4 to 550:1.

15. How did Jesus forestall the renewal of strife among them? Matthew 20:25-28.

The principles and the very words of the Savior's teaching, in their divine beauty, dwelt in the memory of the beloved disciple. To his latest days the burden of John's testimony to the churches was, "This is the message that you heard from the beginning, that we should love one another." 1 John 3:11. The Desire of Ages, 551:1.

What do you think?

1. Why did the Sadducees finally become alarmed about Jesus?
2. Why had the Pharisees hated Him all the time?
3. Why did Caiaphas say what he did about one man's dying for the people? John 11:47-52.

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4. Why did Jesus retire to Ephraim?
5. Why did James, John, and their mother ask for what they did?

68. IN THE VICINITY OF JERICHO

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

Matthew 20:29-34; Mark 10:46-52; Luke 18:35 to 19:28; and The Desire of Ages, 552-556

On the way to Jerusalem "Jesus entered and passed through Jericho." [Luke 19:1.] A few miles from the Jordan, on the western edge of the valley that here spread out into a plain, the city lay in the midst of tropic verdure and luxuriance of beauty. With its palm trees and rich gardens watered by living springs, it gleamed like an emerald in the setting of limestone hills and desolate ravines that interposed between Jerusalem and the city of the plain.

Many caravans on their way to the feast passed through Jericho. Their arrival was always a festive season, but now a deeper interest stirred the people. It was known that the Galilean Rabbi who had so lately brought Lazarus to life was in the throng; and though whispers were rife as to the plotting of the priests, the multitudes were eager to do Him homage. The Desire of Ages, 552:1, 2.

Healing of the Two Blind Men

Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43.

1. Who accompanied Jesus on this visit to Jericho? Matthew 20:29.
2. What conversation took place between Jesus and the blind men? Matthew 20:30-32.
3. How did the blind men and the people react to this miracle? Luke 18:43.

I saw that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character. Testimonies for the Church, Volume 3, 511:2.

Visit With Zacchaeus

Luke 19:1-10; The Desire of Ages, 552-556.

4. What line of work did Zacchaeus follow? Luke 19:2.

The wealthy customs officer was not altogether the hardened man of the world that he seemed. Beneath the appearance of worldliness and pride was a heart susceptible to divine influences. The Desire of Ages, 553:1.

5. What knowledge did Zacchaeus have of Jesus?

Zacchaeus had heard of Jesus. The report of One who had borne Himself with kindness and courtesy toward the proscribed classes had spread far and wide. In this chief of the publicans was awakened a longing for a better life. Only a few miles from Jericho, John the Baptist had preached at the Jordan, and Zacchaeus had heard of the call to repentance. The instruction to the publicans, "Exact no more than that which is appointed you" (Luke 3:13), though outwardly disregarded, had impressed his mind. He knew the Scriptures, and was convicted that his practice was wrong. Now, hearing the words reported to have come from the Great Teacher, he felt that he was a sinner in the sight of God. Yet what he had heard of Jesus kindled hope in his heart. Repentance, reformation of life, was possible, even to him; was not one of the

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new Teacher's most trusted disciples a publican? Zacchaeus began at once to follow the conviction that had taken hold upon him, and to make restitution to those whom he had wronged. The Desire of Ages, 553:0.

6. Why did Zacchaeus desire to see Jesus? The Desire of Ages, 553:1.

7. In order to see Jesus, what did Zacchaeus have to do? Luke 19:3, 4.

8. How did Jesus show an interest in Zacchaeus? Luke 19:5.

9. What criticism was made against the Savior because He went to Zacchaeus's home? Luke 19:7.

10. In making public his confession and repentance, what did Zacchaeus say? Luke 19: 8.

No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven. The Desire of Ages, 555:6.

11. Compare Zacchaeus with the rich young ruler.

When the rich young ruler had turned away from Jesus, the disciples had marveled at their Master's saying, "How hard is it for them that trust in riches to enter into the kingdom of God!" Mark 10:24. They had exclaimed one to another, "Who then can be saved?" Mark 10:26. Now they had a demonstration of the truth of Christ's words, "The things which are impossible with men are possible with God." Luke 18:27. They saw how, through the grace of God, a rich man could enter into the kingdom. The Desire of Ages, 555:1

12. What statement did Jesus make after the confession of Zacchaeus? Luke 19:9, 10.

Not only was Zacchaeus himself blessed, but all his household with him. Christ went to his home to give him lessons of truth, and to instruct his household in the things of the kingdom. They had been shut out from the synagogues by the contempt of rabbis and worshippers; but now, the most favored household in all Jericho, they gathered in their own home about the divine Teacher, and heard for themselves the words of life. It is when Christ is received as a personal Savior that salvation comes to the soul. Zacchaeus had received Jesus, not merely as a passing guest in his home, but as One to abide in the soul temple-The Desire of Ages, 556:3, 4.

13. When others have been wronged, how is true repentance shown? The Desire of Ages, 556:2.

Parable of the Pounds

Luke 19:11-28.

14. Relate the parable of the pounds. Why did Jesus give this parable at this time? Luke 19:11-28.

15. What does this parable teach concerning our duty while awaiting the Lord's return?

What do you think?

1. As you meet people in need, what opportunity is presented to you?

2. After we have confessed wrongs to our fellow men, why do we have to confess and ask forgiveness of God? Steps to Christ, 42:1

3. What kind of wrongs are there that should be confessed? Steps to Christ, 43:1.

4. Who is represented by the "nobleman" who "went into a far country"? Luke 19:12.

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5. Name some talents you may have which God wants you to develop.

69. WHO LOVED MOST?

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The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. The Desire of Ages, 568:5.

Matthew 26:1-16; Mark 14:1-11; Luke 7:36-50; 22:1-6;
John 11:55 to 12:11; and The Desire of Ages, 557-568

Simon of Bethany was accounted a disciple of Jesus. He was one of the few Pharisees who had openly joined Christ's followers. He acknowledged Jesus as a teacher, and hoped that He might be the Messiah, but he had not accepted Him as a Savior. His character was not transformed; his principles were unchanged.

Simon had been healed of the leprosy, and it was this that had drawn him to Jesus. He desired to show his gratitude, and at Christ's last visit to Bethany he made a feast for the Savior and His disciples. This feast brought together many of the Jews. There was at this time much excitement at Jerusalem. Christ and His mission were attracting greater attention than ever before. Those who had come to the feast closely watched His movements, and some of them with unfriendly eyes. The Desire of Ages, 557:1, 2.

1. When had Jesus arrived at Bethany, and in whose home was He staying? John 12: 1; The Desire Of Ages, 557:3.

2. As this last Passover approached, why did the common people want Jesus, and why did the leaders seek Him? Matthew 26:3-5; Mark 14:1, 2; John 11:55-57; 12:10, 11; The Desire of Ages, 557:4 to 558:1

3. What was happening at Bethany? Matthew 26:6; Luke 7:36; John 12:2.

While this plotting was going on at Jerusalem, Jesus and His friends were invited to Simon's feast. At the table the Savior sat with Simon, whom He had cured of a loathsome disease, on one side, and Lazarus, whom He had raised from the dead, on the other. Martha served at the table, but Mary was earnestly listening to every word from the lips of Jesus. The Desire of Ages, 558:4.

4. Why had Mary bought the costly ointment? What prompted her to use it now? John 12:3; The Desire of Ages, 559:1.

She had sought to avoid observation, and her movements might have passed unnoticed, but the ointment filled the room with its fragrance, and published her act to all present. The Desire of Ages, 559:1.

5. Who started the faultfinding among the disciples and others, and for what motive? Matthew 26:8; Mark 14:4, 5; John 12:4-6; The Desire of Ages, 559:2, 3.

6. As Mary was about to slip away for fear of what her sister would say, and of what Jesus might think, in what wonderful way did Jesus stop the criticism? Matthew 26:10-13.

7. There are three lessons to learn from Mary's experience:

a. Do our deeds of love while people are alive. The Desire of Ages, 560:2, 3.

b. Obey the prompting of the Holy Spirit without questioning. The Desire of Ages, 560:4.

c. The fragrance symbolized the influence of Christ's life in all the earth. The Desire of Ages, 563:1.

8. What did Judas do as a result of this anointing and the rebuke he felt Jesus had given him? Mark

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14:10, 11; The Desire of Ages, 563:1

9. How did Simon the host react to Mary's deed? Luke 7:39.

Simon the host had been influenced by the criticism of Judas upon Mary's gift, and he was surprised at the conduct of Jesus. His Pharisaic pride was offended. He knew that many of his guests were looking upon Christ with distrust and displeasure. The Desire of Ages, 566:1.

10. How did Simon know Mary was a sinner? The Desire of Ages, 566:5.

11. Describe the conversation between Jesus and Simon. Luke 7:40-47.

12. What was the happy result of this conversation on Simon? The Desire of Ages, 567:1, 5.

13. Turning to Mary, what precious promises did Jesus give her? Mark 14:9; Luke 7:48-50.

14. What had Jesus done for Mary, and what was she yet to do for Him?

It was He who had lifted her from despair and ruin. Seven times she had heard His rebuke of the demons that controlled her heart and mind. She had heard His strong cries to the Father in her behalf. When to human eyes her case appeared hopeless, Christ saw in Mary capabilities for good. He saw the better traits of her character. The plan of redemption has invested humanity with great possibilities, and in Mary these possibilities were to be realized. It was Mary who sat at His feet and learned of Him. It was Mary who poured upon His head the precious anointing oil, and bathed His feet with her tears. Mary stood beside the cross, and followed Him to the sepulcher. Mary was first at the tomb after His resurrection. It was Mary who first proclaimed a risen Savior. The Desire of Ages, 568:1,2.

Lest we forget:

1. Those who reject Christ find themselves in great perplexity.
2. Like Simon, we usually are exposed when we pretend to be what we are not.
3. As Jesus did for both Mary and Simon, He always saves us from ridicule of others, if we let Him.
4. If, like Judas, we do not open our hearts to Jesus' love, no amount of good can help us.
5. When someone starts to criticize, it is altogether too easy to add to what has been said.

70. SUMMARY OF UNIT SIX

Unit Six, Ministry of Christ, Chiefly Outside Galilee, covers a very special period of Jesus' ministry when it seemed that for a time He had forgotten "the lost sheep of the house of Israel" (Matthew 10: 6) and had gone to the Gentiles. Evidently He was endeavoring to break down the "wall of partition" (Ephesians 2:14) which was very strongly built in the minds of the disciples—they were to learn that even the "dogs" (Matthew 15:26) had a right to some of the "crumbs" (Matthew 15:27) that fell from the Master's table. The unit contains the following lessons:

Lesson 48. Barriers Broken Down, the trip Jesus and His disciples took into the northern country where the daughter of the Syrophenician woman was healed and the four thousand were fed;

Lesson 49. "Thou Art the Christ," Peter's confession for himself and the rest of the disciples in response to Jesus' question, "But whom say you that I am?" Matthew 16:15;

Lesson 50. The Second Coming of Christ in Miniature, Jesus transfigured on the mount as He

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talked with Moses and Elijah about the sufferings He was so soon to undergo;

Lesson 51. "Who Is the Greatest?" Jesus' endeavor to teach the disciples that greatness in the kingdom of heaven is not weighed in the scales we know on this earth: the greatest in the kingdom of heaven is he who serves most;

Lesson 52. At the Feast of Tabernacles, the feast which Jesus' brothers thought He was not going to attend, but at which He said, "If any man thirst, let him come unto Me, and drink. He that believes on Me, as the scripture has said, out of his belly shall flow rivers of living water." John 7:37, 38;

Lesson 53. The Light of Life, such Jesus declared Himself to be: the light of those who profess His name, and even of those who do not profess His name;

Lesson 54. The Good Shepherd, the only true shepherd, whose sheep know His voice and follow Him;

Lesson 55. The Seventy Sent Out, Jesus' endeavor to prepare men to represent Him and to carry on His work after He would be taken from among them;

Lesson 56. The Good Samaritan, and the Home Jesus Liked to Visit, one of the best short stories ever told, in which Jesus clearly pointed out who our neighbor is; and the home of Lazarus, Martha, and Mary, where Jesus spent some of His happiest hours;

Lesson 57. How to Pray, Jesus' response to the second request of the disciples to be taught how to pray—a prayer essentially the same as the one in the Sermon on the Mount;

Lesson 58. Spirit of the Pharisees, a presentation of this important body of the Jews, and their attitude toward some of the most essential things of Christian life;

Lessons 59 to 63. Parables in Perea: The Foolish Rich Man; Making First Things First; Readiness for the Lord's Return; The Barren Fig Tree; Mustard Seed; Leaven; The Great Supper; Counting the Cost; The Lost Sheep; The Lost Coin; The Lost Son. The Unfaithful Steward; and The Rich Man and Lazarus, object lessons in which Jesus tried to link the things of heaven with the things of earth in such a way His lessons would never be forgotten;

Lesson 64. The Kingdom of God Within You, the only power that can uplift humanity is the kingdom of Christ established in the human heart;

Lesson 65. Blessing the Children; The Rich Young Ruler; Rewards for Service, a lesson composed of three parts that bring to view certain qualities of the Son of God which endear Him to the human family;

Lesson 66. The Resurrection of Lazarus, Jesus' crowning miracle, but which brought Him nearer to the cross because the rulers of the Jews could not gainsay His divinity;

Lesson 67. In the Shadow of the Cross, telling how the Pharisees united with the Sadducees in their endeavor to entrap and take Jesus—the only thing which saved Him at this time was the fear the rulers had of the common people;

Lesson 68. In the Vicinity of Jericho, fertile with pen pictures: blind Bartimaeus and his poor companion who would not be still until Jesus had healed them, and Zacchaeus, the tax collector, so short he had to climb a tree in order to be sure of seeing Jesus; and

Lesson 69. Who Loved Most? The story of Mary's anointing Jesus in the house of Simon, with the criticism which such an act would naturally evoke—Jesus told them of two debtors who were pardoned, and then asked them who they thought loved most.

DEVELOPMENT OF THE CHRISTIAN CHURCH

REVIEW QUESTIONS

1.
 - a. Give three reasons why Jesus went with His disciples to Phoenicia.
 - b. Why did the people of Decapolis so gladly receive Jesus?
 - c. Who united against Jesus at this time?

2.
 - a. What great confession did Peter make in regard to who Jesus was?
 - b. Give texts to prove that the Rock spoken of in Matthew 16:18 is Jesus.
 - c. What are “the keys of the kingdom of heaven” (Matthew 16:19) ? The Desire of Ages, 413:6.

3.
 - a. Why did Jesus take only Peter, James, and John up into the mount of transfiguration with Him?
 - b. Why did these three disciples fail to receive all the blessing they might have had?
 - c. Why did Moses and Elijah, instead of the angels, visit Jesus on the mount of transfiguration?

4.
 - a. Why did the nine disciples who had remained at the foot of the mountain lack the faith necessary to heal the boy brought to them?
 - b. Describe the healing of the boy.
 - c. Why did the disciples lag behind Jesus on the way through Galilee, from the mount of transfiguration?

5.
 - a. When the tax collector asked Peter if his Master did not pay tribute, what trap was he trying to set for Jesus and His disciples regarding the status of Jesus?
 - b. How did the tribute money found in the mouth of the fish get Peter out of the serious difficulty into which he had fallen?
 - c. How serious is the sin of causing others to sin?

6.
 - a. What did Jesus mean by cutting off a hand or plucking out an eye?
 - b. Describe the procedure to follow in reclaiming one who has fallen into sin.
 - c. What change did Jesus make in His method of labor as He left Galilee for the last time?

7.
 - a. Why did Jesus have to exercise determination as He left Galilee to go to Jerusalem?
 - b. Why was Jesus not welcomed by the Samaritans as He passed through their territory on His way to Jerusalem?
 - c. Why did not Jesus permit James and John to do what they wished to do on this trip through Samaria?

8.
 - a. State the difference between the work of the seventy and that of the twelve in their preaching tours.
 - b. After the seventy had returned, what did Jesus say should be the motive of true joy?
 - c. In the light of Jesus’ statement about Satan, how are we to regard the enemy of our souls?

9.
 - a. What did the lawyer who asked Jesus what he should do to inherit eternal life discover about himself and his keeping of the commandments?
 - b. Why should the priest and the Levite who saw the wounded man lying by the road have known their duty?
 - c. Who is my neighbor?

DEVELOPMENT OF THE CHRISTIAN CHURCH

10.
 - a. What was the “one thing” (Luke 10:42) Martha, Mary’s sister, needed most?
 - b. What did the Jews do to the man born blind, because he confessed that Jesus had healed him?
 - c. In the parable of the Good Shepherd, what two symbols represent Jesus?

11.
 - a. What two parables did Jesus give to teach the necessity of importunate prayer?
 - b. To whom was the parable of the prayers of the Pharisee and the publican spoken?
 - c. To what did Simon secretly object when he saw Mary anointing Jesus?

12.
 - a. State some of the differences in belief of the Pharisees and the Sadducees.
 - b. What was the fourfold work of a scribe?
 - c. What request led to Jesus’ warning against covetousness?

13.
 - a. For what purpose did Jesus refer to ravens, lilies, and grass of the field?
 - b. Why did people think the Galileans “whose blood Pilate had mingled with their sacrifices” (Luke 13: 1) had been destroyed? And the eighteen “upon whom the tower in Siloam, fell” (Luke 13:4) had been killed?
 - c. When the ruler of the synagogue in Perea objected to the healing of the woman on the Sabbath, what did Jesus say?

14.
 - a. Where and when was a man healed of dropsy?
 - b. What prompted Jesus to give the parable of the great supper?
 - c. What lesson was there in the parable of the great supper for the Jews? for us?

15.
 - a. What two things does the one lost sheep represent?
 - b. Explain the difference between the lessons of the lost coin, the lost sheep, and the prodigal son.
 - c. In the parable of the prodigal son, who was represented by the father? by the son? by the older brother?

16.
 - a. For whose benefit was the parable of the unfaithful steward given?
 - b. In what way are the “children of this world” sometimes wiser than the “children of light” (Luke 16:8)? Christ’s Object Lessons, 372:2.
 - c. Why is it impossible to serve both God and mammon?

17.
 - a. What is the most important lesson to be learned from the parable of the rich man and the beggar Lazarus?
 - b. From among the ten lepers who had been cleansed, of what nationality was the one who returned to thank Jesus for his cleansing?
 - c. What conflicting feelings were in the heart of the rich young ruler as he talked with Jesus about eternal life?

18.
 - a. Why were the disciples amazed at what Jesus said about those that trust in riches?
 - b. Why did Jesus give the parable of the workers in the vineyard, who, regardless of the time they worked, received the same pay?
 - c. How many days had Lazarus been in the tomb when Jesus came to call him back to life?

19.
 - a. What lesson is there in the fact that Jesus asked the people to roll away the stone at the tomb of

DEVELOPMENT OF THE CHRISTIAN CHURCH

Lazarus?

b. As a result of the resurrection of Lazarus, what did the rulers of the Jews definitely decide to do with both him and Jesus?

c. What two members of the Sanhedrin were not called to the special meeting held when the decision mentioned above was made?

20.

a. What member of the Sanhedrin brought unity in the troubled session about Jesus and Lazarus?

b. Why may James and John have felt entitled to the places requested for them by their mother?

c. How did each of them drink of “the cup” of which Jesus said they would drink?

21.

a. What will be the basis of position in heaven?

b. How did Zacchaeus say he would make restitution to those he had wronged?

c. Name three specific types of confession.

22.

a. From what motive did Simon make a feast for Jesus?

b. What prompted Judas to criticize Mary at this feast?

c. What parable won the heart of Simon?

Who said, to whom and under what circumstances?

1. “I am not sent but unto the lost sheep of the house of Israel.”

2. “The dogs eat of the crumbs which fall from their masters’ table.”

3. “Be it far from Thee, Lord: this shall not be unto Thee.”

4. “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”

5. “He shall reward every man according to his works.”

6. “Lord, it is good for us to be here.”

7. “This is My beloved Son, in whom I am well pleased; hear you Him.”

8. “Does not your Master pay tribute?”

9. “Who is the greatest in the kingdom of heaven?”

10. “In heaven their angels do always behold the face of My Father which is in heaven.”

11. “In the mouth of two or three witnesses every word may be established.”

12. “Whatsoever you shall bind on earth shall be bound in heaven.”

13. “Where two or three are gathered together in My name, there am I in the midst of them.”

14. “Pay me that thou owes.”

15. “There is no man that does anything in secret.”

16. “My time is not yet come.”

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17. "He is a good man."
18. "If any man will do Ills will, he shall know of the doctrine."
19. "Judge not according to the appearance."
20. "Yet a little while am I with you."
21. "If any man thirst, let him come unto Me, and drink."
22. "Never man spoke like this Man."
23. "If you had known Me, you should have known My Father also."
24. "The Father has not left Me alone; for I do always those things that please Him."
25. "You shall know the truth, and the truth shall make you free."
26. "The Son of man has not where to lay His head."
27. "The Son of man is not come to destroy men's lives, but to save them."
28. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."
29. "The harvest truly is great, but the laborers are few: pray you therefore the Lora of the harvest, that He would send forth laborers, into His harvest."
30. "It shall be more tolerable for Tyre and Sidon at the judgment, than for you."
31. "I beheld Satan as lightning fall from heaven."
32. "Master, what shall I do to inherit eternal life?"
33. "Take care of him, I will repay thee."
34. "Go, and do thou likewise."
35. "Bid her therefore that she help me."
36. "The night comes, when no man can work."
37. "I am the door."
38. "I am come that they might have life, and that they might have it more abundantly."
39. "Teach us to pray."
40. "Ask, and it shall be given you."
41. "Avenge me of mine adversary."
42. "God be merciful to me a sinner."
43. "A man's life consists not in the abundance of the things which he possesses."
44. "This night thy soul shall be required of thee."

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45. "Where your treasure is, there will your heart be also."
46. "The Son of man comes at an hour when you think not."
47. "Cut it down; why cumber it the ground?"
48. "Compel them to come in, that my house may be filled."
49. "I have sinned against heaven, and in thy sight."
50. "I am tormented in this flame."
51. "Remember Lot's wife."
52. "If a man walk in the night, he stumbles."
53. "Let us also go, that we may die with Him."
54. "I am the resurrection, and the life."
55. "We are able."
56. "This day is salvation come to this house."
57. "For the Son of man is come to seek and to save that which was lost."
58. "To what purpose is this waste?"
59. "Thy faith has saved thee; go in peace."

Are you sure of your memory verses?

The Passion Week

The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met anti type in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Savior was to officiate as priest and advocate in the heaven of heavens. *The Desire of Ages*, 757:1.

UNIT SEVEN covers from the final arrival in Jerusalem until the resurrection: Sunday before Passover to Sunday after Passover, AD 31.

TOPICS FOR INVESTIGATION

1. The final triumph of Christ. *The Great Controversy*, 662-678.
2. The fig tree. *Bible encyclopedia*; *The Desire of Ages*, 581-584.
3. Significance of the rejection of the Jewish nation. *The Desire of Ages*, 584-588; *The Acts of the Apostles*, 377:2 to 382: 1.
4. Temple as rebuilt and embellished by Herod. *Bible encyclopedia*.

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5. Description of the destruction of Jerusalem. The Great Controversy, 17-38.
6. The wedding garment. Christ's Object Lessons, 307-319.
7. Talents. Christ's Object Lessons, 325-365.
8. Courtesy and love. Index to the Writings of Ellen G. White.
9. Holy Spirit. Index to the Writings of Ellen G. White, articles: "Holy Spirit, conditions of receiving," and "Holy Spirit, manifested by."
10. Bread, as symbol. The Desire of Ages, 386-391.
11. Wine, as symbol. The Desire of Ages, 148:4 to 149:3.
12. The high priesthood in the time of Christ. Bible encyclopedia.
13. Pilate. Bible dictionary or encyclopedia.
14. Trial of Jesus. Bible dictionary or encyclopedia; The Desire of Ages, 698-740.
15. The cross as an instrument of punishment. Bible encyclopedia.
16. Place of the crucifixion in the great controversy. The Desire of Ages, 758-764.
17. Joseph of Arimathea. Bible dictionary; Early Writings, 180:1; The Desire of Ages, 773:1 to 774:1; The Acts of the Apostles, 104.

Passion Week Calendar

Sunday.	Triumphal entry
Monday.	Cursing of the fig tree Second cleansing of the temple Praise of children and healing of the sick
Tuesday.	Teaching in the temple Conflict with the leaders-they asked Him three questions Gentiles seek Jesus The great prophecy Parable of the ten virgins
Wednesday.	In retirement
Thursday.	The Passover and the Lord's Supper Instruction to disciples en route to garden Gethsemane Arrest
Friday.	Trials Annas Caiaphas Night session of the Sanhedrin

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	Session of the Sanhedrin by day
	Pilate
	Herod
	Pilate
	Crucifixion
	Burial
Sabbath.	In Joseph's new tomb
Sunday.	Resurrection
	Appearances to
	Mary Magdalene
	The other women
	Peter
	Two on road to Emmaus
	To the disciples, in absence of Thomas

71. "THY KING COMES"

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(SUNDAY)

And when He was come near, He beheld the city, and wept over it, Saying, If thou had known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from your eyes. Luke 19:41, 42.

Matthew 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19;
The Desire of Ages, 569-579

Reports have reached the rulers in Jerusalem that Jesus is approaching the city with a great concourse of people. But they have no welcome for the Son of God. In fear they go out to meet Him, hoping to disperse the throng. As the procession is about to descend the Mount of Olives, it is intercepted by the rulers. They inquire the cause of the tumultuous rejoicing. As they question, "Who is this?" [Matthew 21:10] the disciples, filled with the spirit of inspiration, answer this question. In eloquent strains they repeat the prophecies concerning Christ:

- a. Adam will tell you, It is the seed of the woman that shall bruise the serpent's head.
 - b. Ask Abraham, he will tell you, It is "Melchizedek King of Salem" (Genesis 14:18), King of Peace.
 - c. Jacob will tell you, He is Shiloh of the tribe of Judah.
 - d. Isaiah will tell you, "Emmanuel" (Isaiah 7:14), "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).
 - e. Jeremiah will tell you, The Branch of David, "the Lord our Righteousness." Jeremiah 23:6.
 - f. Daniel will tell you, He is the Messiah.
 - g. Hosea will tell you, He is "the Lord God of hosts; the Lord is His memorial." Hosea 12:5.
 - h. John the Baptist will tell you, He is "the Lamb of God, which takes away the sin of the world." John 1:29.
 - i. The great Jehovah has proclaimed from His throne, "This is My beloved Son." Matthew 3:17.
 - j. We, His disciples, declare, This is Jesus, the Messiah, the Prince of life, the Redeemer of the world.
 - k. And the prince of the powers of darkness acknowledges Him, saying, "I know Thee who Thou art, the Holy One of God." Mark 1:24, The Desire of Ages, 578, 579.
1. Of what prophecy was the triumphal entry a fulfillment? Zechariah 9: 9.

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He who has so long refused royal honors now comes to Jerusalem as the promised heir to David's throne. The Desire of Ages, 569:2.

2. On what day did the procession take place, and from where did it start? Luke 19:29; The Desire of Ages, 569:1

3. Who made up the line of those who took part in this triumphal entry? Luke 19:37, 39; John 12:12, 13.

Multitudes who had flocked to see Him at Bethany now accompanied Him, eager to witness His reception. Many people were on their way to the city to keep the Passover, and these joined the multitude attending Jesus. The Desire of Ages, 569:1

As they proceeded, the multitude was continually increased by those who had heard of the coming of Jesus and hastened to join the procession.

And now the procession is joined by crowds from Jerusalem. From the multitudes gathered to attend the Passover, thousands go forth to welcome Jesus. The Desire of Ages, 570:2 to 571:1.

4. What event in the preparation for the procession proved the divinity of Jesus? Luke 19:29-34; The Desire of Ages, 569:3, 4.

5. Describe the procession.

a. Jewish custom for royal entry. The Desire of Ages, 570:1.

b. Motive for enthusiasm of disciples and the crowd. The Desire of Ages, 570: 1.

c. Means by which enthusiasm was shown. The Desire of Ages, 570:1.

d. Approximate time of day. The Desire of Ages, 571:1; 575:2.

e. Attempted interruptions. The Desire of Ages, 570:2 to 571: 1; 572:1

f. The impressive pause. Luke 19:41-44; The Desire of Ages, 575:1 to 578:1;

The Great Controversy, 18, 19.

The tears of Jesus were not in anticipation of His own suffering. The Desire of Ages, 576:1.

The glorious destiny that might have blessed Jerusalem had she accepted her Redeemer rose before the Son of God.

He saw that she might through Him have been healed of her grievous malady, liberated from bondage, and established as the mighty metropolis of the earth. From her walls the dove of peace would have gone forth to all nations. She would have been the world's diadem of glory. The Desire of Ages, 577:1.

g. The procession ended by Jesus' going into the temple. Mark 11:11; The Desire of Ages, 580:3 to 581:2.

6. Besides fulfilling prophecy (Isaiah 62:11; Zechariah 9:9; Matthew 21A, 5), what two purposes did Jesus have in permitting, and even encouraging, the people's acclaiming Him on the triumphal entry? The Desire of Ages, 571:2, 3.

Can you recall why?

1. Jesus sent for an animal to ride on, when He usually walked?

2. The people became enthusiastic so quickly?

3. Jesus permitted this demonstration?

4. Jesus wept as He saw the inspiring panorama of Jerusalem?

5. The Roman officers did not arrest Jesus?

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72. SECOND CLEANSING OF THE TEMPLE

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(MONDAY)

And said unto them, It is written, My house shall be called the house of prayer; but you have made it a den of thieves. Matthew 21:13.

Matthew 21:12-22; Mark 11:12-19; Luke 19:45-48; 21:37, 38;
The Desire of Ages, 580-600

The entire night Jesus spent in prayer, and in the morning He came again to the temple. On the way He passed a fig orchard. He was hungry, “and seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet.” [Mark 11:13.]

It was not the season for ripe figs, except in certain localities; and on the highlands about Jerusalem it might truly be said, “The time of figs was not yet.” But in the orchard to which Jesus came, one tree appeared to be in advance of all the others. It was already covered with leaves. It is the nature of the fig tree that before the leaves open, the growing fruit appears. Therefore this tree in full leaf have promise of well-developed fruit. But its appearance was deceptive. Upon searching its branches, from the lowest bough to the topmost twig, Jesus found “nothing but leaves.” It was a mass of pretentious foliage nothing more. The Desire of Ages: 581:3, 4.

1. Seeing this fig tree with foliage but without figs, what strange thing did Jesus do? Mark 11:14; The Desire of Ages, 582:1.

2. What was the meaning of this “acted parable” (The Desire of Ages, 582:4)? The Desire of Ages, 584:1, 2.

3. How were the Gentiles represented? The Desire of Ages, 583: 1.

4. What connection did this parable have with the one of a fig tree which Jesus had given in Perea (Luke 13:6-9)? The Desire of Ages, 584:2.

5. What did Jesus find as He arrived at the temple Monday morning.

At the beginning of His ministry, Christ had driven from the temple those who defiled it by their unholy traffic; and His stern and godlike demeanor had struck terror to the hearts of the scheming traders. At the close of His mission He came again to the temple, and found it still desecrated as before. The condition of things was even worse than before. The outer court of the temple was like a vast cattle yard. With the cries of the animals and the sharp chinking of coin was mingled the sound of angry altercation between traffickers, and among them were heard the voices of men in sacred office. The dignitaries of the temple were themselves engaged in buying and selling and the exchange of money. So completely were they controlled by their greed of gain that in the sight of God they were no better than thieves. The Desire of Ages, 589:1.

6. As Jesus beheld the scene in the temple, what took place? Matthew 21:12, 13.

Again the piercing look of Jesus swept over the desecrated court of the temple. All eyes were turned toward Him. Priest and ruler, Pharisee and Gentile, looked with astonishment and awe upon Him who stood before them with the majesty of heaven’s King. Divinity flashed through humanity, investing Christ with a dignity and glory He had never manifested before. Those standing nearest Him drew as far away as the crowd would permit. Except for a few of His disciples, the Savior stood alone. Every sound was hushed. The deep silence seemed unbearable. Christ spoke with a power that swayed the people like a

DEVELOPMENT OF THE CHRISTIAN CHURCH

mighty tempest. The Desire of Ages, 590:4.

7. Compare the second cleansing of the temple with that at the beginning of His ministry. Matthew 21:12, 13; John 2:13-17; The Desire of Ages, 591:1.

8. Describe what the priests and rulers saw, and how they felt, as they finally ventured back into the temple. Matthew 21:14-16; The Desire of Ages, 592:2, 3.

This is the only record of the sick having been brought to Jesus in the temple. New Testament History, 135.

9. What is said of Jesus' attitude in the temple, and of how the Pharisees and rulers felt?

The Pharisees were utterly perplexed and disconcerted. One whom they could not intimidate was in command. Jesus had taken His position as guardian of the temple. Never before had He assumed such kingly authority. Never before had His words and works possessed so great power. He had done marvelous works throughout Jerusalem, but never before in a manner so solemn and impressive. In presence of the people who had witnessed His wonderful works, the priests and rulers dared not show Him open hostility. Though enraged and confounded by His answer, they were unable to accomplish anything further that day. The Desire of Ages, 593:1.

What do you think?

1. Why should Jesus' cursing of a tree be a strange act?
2. Why did the priests and rulers flee at Jesus' command?
3. When and why did children cry out in honor of Jesus?
4. Why did Jesus say what He did about the temple?
5. Why did Jesus do as He did after cleansing the temple?

73. PARABLES OF THE PASSION WEEK

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The Two Sons; The Householder; The Marriage of the King's Son

(TUESDAY)

Whosoever shall fall on this Stone shall be broken: but on whomsoever It shall fall, It will grind him to powder. Matthew 21:44.

Matthew 21:23 to 22:14; Mark 11:27 to 12:12; Luke 20:1-19;
The Desire of Ages, 593-600; and Christ's Object Lessons, 307-319

To those who believe, Christ is the sure foundation. These are they who fall upon the Rock and are broken. Submission to Christ and faith in Him are here represented. To fall upon the Rock and be broken is to give up our self righteousness and to go to Christ with the humility of a child, repenting of our transgressions, and believing in His forgiving love. And so also it is by faith and obedience that we build on Christ as our foundation. The Desire of Ages, 599:3.

And on "whomsoever it shall fall, it will grind him to powder." [Matthew 21:44.] Judgment shall fall upon the rejecters of God's grace. Christ, their rock of offense, will then appear to them as an avenging

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mountain. The glory of His countenance, which to the righteous is life, will be to the wicked a consuming fire. Because of love rejected, grace despised, the sinner will be destroyed. The Desire of Ages, 600:2.

Challenge of Christ's Authority

Matthew 21:23-27; Mark 11:27-33; Luke 20:1-8; The Desire of Ages, 593-595.

1. As Jesus was teaching in the temple on Tuesday, who came to question Him? What questions were asked? Matthew 21:23.
2. What question did Jesus ask them about the baptism of John? Matthew 21:24, 25.
3. Why did they say they could not tell from whence the baptism of John was? Matthew 21:25, 26.

Two Parables of Warning

Matthew 21:28-46; Mark 12:1-12; Luke 20:9-19; The Desire of Ages, 595-600.

4. Relate the parable with which Jesus illustrated the disobedience of the Jewish people. Matthew 21:28-31.

5. Who were represented by the two sons? Matthew 21:31, 32.

The publicans had been grossly immoral. When told to go and work in the Lord's vineyard, they had given a contemptuous refusal. But when John came, preaching repentance and baptism, the publicans received his message and were baptized.

The second son represented the leading men of the Jewish nation. Like the second son, who, when called, said, "I go, sir" [Matthew 21:30], but went not, the priests and rulers professed obedience, but acted disobedience. The Desire of Ages, 595:3, 4.

6. In the parable of the householder what is represented by the householder? The vineyard? The hedge? The tower? The husbandmen? The fruits? The servants? And the son?

In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. The tower was a symbol of the temple. As the husbandmen had killed the servants whom the master sent to them for fruit, so the Jews had put to death the prophets whom God sent to call them to repentance. In the beloved son whom the lord of the vineyard finally sent to his disobedient servants, and whom they seized and slew, the priests and rulers saw a distinct picture of Jesus and His impending fate. Already they were planning to slay Him whom the Father had sent to them as a last appeal. The Desire of Ages, 596:3.

7. What application of the parable did Jesus make? Matthew 21:42-44.

8. How did the chief priests and Pharisees feel when they perceived He spoke of them? Matthew 21:45, 46.

Parable of the Marriage of the King's Son

Matthew 22:1-14; Christ's Object Lessons, 307-319.

9. Relate the parable of the marriage of the king's son. Matthew 22:1-14.

10. What is represented by the marriage in this parable?

By the marriage is represented the union of humanity with divinity. Christ's Object Lessons, 307:1.

11. Who participated in giving the first invitation to the feast?

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The call to the feast had been given by Christ's disciples. Our Lord had sent out the twelve and afterward the seventy, proclaiming that the kingdom of God was at hand, and calling upon men to repent and believe the gospel. But the call was not heeded. Christ's Object Lessons, 308:2.

12. When was the second invitation to the feast given?

This was the message borne to the Jewish nation after the crucifixion of Christ. Christ's Object Lessons, 308:2.

13. What does the third call to the feast represent?

The third call to the feast represents the giving of the gospel to the Gentiles. Christ's Object Lessons, 309:1.

14. What is represented by the wedding garment?

By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess—Christ's Object Lessons, 310:1

Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. "I counsel thee," He says, "to buy of Me white raiment that thou may be clothed, and that the shame of thy nakedness do not appear." Revelation 3:18.

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousness are as filthy rags." Isaiah 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." 1 John 3:5. Sin is defined to be "the transgression of the law." 1 John 3:4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." John 15:10. By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Christ's Object Lessons, 311:3, 4.

15. What is represented by the inspection of the guests by the king?

By the king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous.

This decision must be made prior to the Second Coming of Christ in the clouds of heaven; for when He comes, His reward is with Him, "to give every man according as his work shall be." Revelation 22:12. Before His coming, then, the character of every man's work will have been determined, and to every one of Christ's followers the reward will have been apportioned according to his deeds. Christ's Object Lessons, 310:1.

16. Who is represented by the man without a wedding garment?

The man who came to the feast without a wedding garment represents the condition of many in our world today. They profess to be Christians, and lay claim to the blessings and privileges of the gospel; yet they feel no need of a transformation of character. They have never felt true repentance for sin. They do not realize their need of Christ or exercise faith in Him. They have not overcome their hereditary or cultivated tendencies to wrongdoing. Yet they think that they are good enough in themselves, and they rest upon their own merits instead of trusting in Christ. Hearers of the word, they come to the banquet, but they have not put on the robe of Christ's righteousness. Christ's Object Lessons, 315:2.

What do you think?

1. What did the people consider John the Baptist to have been?

DEVELOPMENT OF THE CHRISTIAN CHURCH

2. What is represented by each of the three calls, or invitations, to the marriage of the king's son?
3. What is represented in the parable by the wedding garment?
4. What part of the feast represents the investigative judgment?
5. Why was the man without a wedding garment speechless when questioned by the king?

74. CONTROVERSY

www.WhiteEstate.org/books/da/da66.html

(TUESDAY)

Then said He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. Matthew 22:21.

Matthew 22:15-46; Mark 12:13-37; Luke 20:20-44;
The Desire of Ages, 601-609

The priests and rulers had listened in silence to Christ's pointed rebukes. They could not refute His charges. But they were only the more determined to entrap Him, and with this object they sent to Him spies, "which should feign themselves just men, that they might take hold of His word, that so they might deliver Him unto the power and authority of the governor." [Luke 20:20.] They did not send the old Pharisees whom Jesus had often met, but young men, who were ardent and zealous, and whom, they thought, Christ did not know. These were accompanied by certain of the Herodians, who were to hear Christ's words, that they might testify against Him at His trial. The Pharisees and Herodians had been bitter enemies, but they were now one in enmity to Christ. The Desire of Ages, 601:1.

1. With what question did the spies come to Jesus in apparent sincerity? Matthew 22:16, 17.

Those who put the question to Jesus thought that they had sufficiently disguised their purpose; but Jesus read their hearts as an open book, and sounded their hypocrisy. The Desire of Ages, 602:2.

2. By what question did Jesus give a sign of His divinity, showing them He read their thoughts, and thus throwing them into confusion? Matthew 22:18-20.

3. What great principle of separation of church and state was stated by Christ as an answer? Matthew 22:21.

4. How had the spies expected Jesus to answer, and what was their plan? The Desire of Ages, 602:1

5. Why was Christ's answer no evasion, but a candid answer, containing a fundamental principle of conduct? What was the result? The Desire of Ages, 602:4-6.

In many minds a vexed question had been settled. Ever after they held to the right principle. And although many went away dissatisfied, they saw that the principle underlying the question had been clearly set forth, and they marveled at Christ's farseeing discernment. The Desire of Ages, 603:9.

6. Who next approached Jesus with a supposedly difficult problem? Matthew 22:23.

No sooner were the Pharisees silenced than the Sadducees came forward with their artful questions. The two parties stood in bitter opposition to each other. The Desire of Ages, 603:1.

7. Contrast the attitudes, beliefs, position, and power of the Pharisees and the Sadducees. The Desire of Ages, 603:1 to 604:1

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8. What was the subject with which the Sadducees chose to attack Jesus? Matthew 22:23-28.
Should He agree with them, He would give still further offense to the Pharisees. Should He differ with them, they designed to hold His teaching up to ridicule. The Desire of Ages, 605:2.

9. What was His answer that lifted the veil from the future life? Matthew 22:29-32.

10. What was their error in belief?

If there were a resurrection they concluded that earthly relationships would be resumed, husband and wife would be reunited, marriages consummated, and all things go on the same as before death, the frailties and passions of this life being perpetuated in the life beyond.

Their ignorance of the Scriptures and the power of God He declared to be the cause of their confusion of faith and darkness of mind. They were seeking to bring the mysteries of God within the compass of their finite reasoning.

Thousands become infidels because their finite minds cannot comprehend the mysteries of God. They cannot explain the wonderful exhibition of divine power in His providence, therefore they reject the evidences of such power, attributing them to natural agencies which they can comprehend still less.

Christ declared to His hearers that if there were no resurrection of the dead, the Scriptures which they professed to believe would be of no avail.

By the words of Christ the Sadducees were put to silence. They could not answer Him. Not a word had been spoken of which the least advantage could be taken for His condemnation. His adversaries had gained nothing but the contempt of the people. The Desire of Ages, 605:3 to 606:2.

11. At the instigation of the Pharisees, with what question did a young scribe, or lawyer, come to Jesus, and why had this question been chosen? Matthew 22:35, 36; The Desire of Ages, 606:4.

12. To this direct question, what was Jesus' direct and surprising answer? Matthew 22:37-40.

Thus Christ taught His hearers that the law of God is not so many separate precepts, some of which are of great importance, while others are of small importance, and may with impunity be ignored. Our Lord presents the first four and the last six commandments as a divine whole, and teaches that love to God will be shown by obedience to all His commandments. The Desire of Ages, 607:1

13. What was the result of this encounter? Mark 12:32-34.

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

The readiness of this man to acknowledge the correctness of Christ's reasoning, and his decided and prompt response before the people, manifested a spirit entirely different from that of the priests and rulers. The heart of Jesus went out in pity to the honest scribe who had dared to face the frowns of the priests and the threats of the rulers to speak the convictions of his heart.

The scribe was near to the kingdom of God, in that he recognized deeds of righteousness as more acceptable to God than burnt offerings and sacrifices. But he needed to recognize the divine character of Christ, and through faith in Him receive power to do the works of righteousness. The Desire of Ages, 607:4 to 608:2.

Do you remember who asked which question?

Jesus

Question of the resurrection

Sadducees

Question of tribute

Young scribe or lawyer

Question of the Commandments

Young Pharisee and Herodians

Question of the Son of David

DEVELOPMENT OF THE CHRISTIAN CHURCH

What do you think?

1. Why did the Pharisees send their disciples with the Herodians to ask Jesus if it were lawful to give tribute to Caesar?
2. Why did the Sadducees ask Him about marriage after the resurrection?
3. What was the purpose of the question about which commandment is greatest?
4. According to Jesus' answer, what are the two great commandments?
5. What question did Jesus ask them about David?

75. WOES ON THE PHARISEES

www.WhiteEstate.org/books/da/da67.html

The Widow's Mites

(TUESDAY)

O Jerusalem, Jerusalem, thou that kills the prophets, and stones them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and you would not! Matthew 23:37.

Matthew 23:1-39; Mark 12:38-44; Luke 20:45 to 21:4; and The Desire of Ages, 610-620

It was the last day of Christ's teaching in the temple. Of the vast throngs that were gathered at Jerusalem, the attention of all had been attracted to Him; the people had crowded the temple courts, watching the contest that had been in progress, and they eagerly caught every word that fell from His lips. Never before had such a scene been witnessed. There stood the young Galilean, bearing no earthly honor or royal badge. Surrounding Him were priests in their rich apparel, rulers with robes and badges significant of their exalted station, and scribes with scrolls in their hands, to which they made frequent reference. Jesus stood calmly before them, with the dignity of a king. As one invested with the authority of heaven, He looked unflinchingly upon His adversaries, who had rejected and despised His teachings, and who thirsted for His life. They had assailed Him in great numbers, but their schemes to ensnare and condemn Him had been in vain. Challenge after challenge He had met, presenting the pure, bright truth in contrast to the darkness and errors of the priests and Pharisees. He had set before these leaders their real condition, and the retribution sure to follow persistence in their evil deeds. The warning had been faithfully given. Yet another work remained for Christ to do. Another purpose was still to be accomplished. The Desire of Ages, 610: 1.

The Scribes and Pharisees

Matthew 23:1-39; Mark 12:38-40; Luke 20:45-47;
The Desire of Ages, 610:1 to 614:3; 616:2 to 620:4.

1. What purpose did Jesus still have to accomplish? The Desire of Ages, 611:2.
2. What did sitting in "Moses' seat mean to the Pharisees? And what did Jesus tell the people to do, and what not to do? Matthew 23:2, 3.
The scribes and Pharisees claimed to be invested with divine authority similar to that of Moses. As such they claimed from the people the utmost deference and obedience. The Desire of Ages, 612:1.
3. What had the scribes and Pharisees bound on the people's backs? Did they observe their own commandments? Matthew 23:4.

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Certain portions of the law they so explained as to impose upon the people observances which they themselves secretly ignored, and from which, when it served their purpose, they actually claimed exemption-The Desire of Ages 612:2.

4. What was the chief aim in life of the scribes and Pharisees? Matthew 23:5, 6.

To make a show of their piety was their constant aim. Nothing was held too sacred to serve this end-The Desire of Ages, 612:3.

5. How did they utterly misconstrue a command of Moses? The Desire of Ages, 612:1

6. What did Jesus say about titles, positions, and true greatness? Matthew 23:7-12.

If Christ were on earth today, surrounded by those who bear the title of "Reverend" or "Right Reverend," would He not repeat His saying, "Neither be you called masters: for One is your Master, even Christ"? Matthew 23:10.

Again and again Christ had taught that true greatness is measured by moral worth. In the estimation of heaven, greatness of character consists in living for the welfare of our fellow men. The Desire of Ages, 613:3, 4.

7. Jesus next pronounced a series of eight woes upon the scribes and Pharisees before the whole multitude. Be able to complete the thought of each woe from the key suggestion in the following outline:

a. "Shut up the kingdom." Matthew 23:13.

By perverting the Scriptures, the priests and lawyers blinded the minds of those who would otherwise have received a knowledge of Christ's kingdom. The Desire of Ages, 614:1.

b. "Devour widows' houses." Matthew 23:14.

They gained the confidence of pious widows, and then represented it as a duty for them to devote their property to religious purposes. Having secured control of their money, the wily schemers used it for their own benefit. To cover their dishonesty, they offered long prayers in public, and made a great show of piety. The Desire of Ages, 614:2.

c. Make proselytes, then spoil them. What does proselyte mean? Matthew 23:15.

d. Swearing or oath taking. Matthew 23:16-22.

They presumed to make nice distinctions as to the comparative guilt of various sins, passing over some lightly, and treating others of perhaps less consequence as unpardonable. For a money consideration they excused persons from their vows. And for large sums of money they sometimes passed over aggravated crimes. At the same time these priests and rulers would in other cases pronounce severe judgment for trivial offenses. The Desire of Ages, 616:2.

e. Overlooking important things. Matthew 23:23, 24.

Christ recognized the payment of tithes as a duty; but He showed that this could not excuse the neglect of other duties. The Pharisees were very exact in tithing garden herbs, such as mint, anise, and rue; this cost them little, and it gave them a reputation for exactness and sanctity. At the same time their useless restrictions oppressed the people and destroyed respect for the sacred system of God's own appointing. They occupied men's minds with trifling distinctions, and turned their attention from essential truths.

Among other things the people were required to strain all the water used, lest it should contain the smallest insect, which might be classed with the unclean animals. Jesus, contrasting these trivial exaction with the magnitude of their actual sins, said to the Pharisees, "You blind guides, which strain at a gnat, and swallow a camel." [Matthew 23:24.] The Desire of Ages, 617:1, 2.

f. Cup and platter. Matthew 23:25, 26.

g. Whited sepulchers. Matthew 23:27, 28.

h. Build and beautify tombs of the prophets. Matthew 23:29-36; The Desire of Ages, 618:1, 2.

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Woes “f,” “g,” and “h” emphasize the nauseating hypocrisy of the Pharisees.

8. How great was the condemnation resting on the priests and rulers because of rejecting Christ? The Desire of Ages, 618:3 to 619:2.

The sin of the priests and rulers was greater than that of any preceding generation. The Desire of Ages, 618:3.

His voice, that had so often been heard in gentleness and entreaty, was now heard in rebuke and condemnation. The listeners shuddered. Never was the impression made by His words and His look to be effaced.

Keen and searching had been His denunciation of sin; but He spoke no words of retaliation. He had a holy wrath against the prince of darkness; but He manifested no irritated temper. The Desire of Ages, 619:4, 5.

The Widow’s Mites

Mark 12:41-44; Luke 21:1-4; The Desire of Ages, 614:4 to 616:1.

9. As Jesus sat in the treasury court, what did He observe, and what especially attracted His attention? Mark 12:41-44; Luke 21:14. Describe the scene as found in The Desire of Ages, 614:4 to 615:1.

10. How had the poor widow given more than all the others? Mark 12:43, 44; Luke 21:3, 4; The Desire of Ages, 615:2 to 616: 1.

It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not the great things which every eye sees and every tongue praises does God account most precious. The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in His sight. The Desire of Ages, 615:1

What do you think?

1. Who was sitting in the seat of Moses?
2. Do you think it is proper for a person to be called “elder,” “doctor,” or “professor”?
3. List the eight things of which Jesus said the scribes and Pharisees were guilty.
4. Did the widow really give “more than they all” (Luke 21:3)? The Desire of Ages, 616: 1.
5. How does this lesson affect your life?
6. What text in the New Testament shows that Jesus taught that tithe ought to be paid? Remember where this text is and cf. Malachi 3:8-12.

76. WE WOULD SEE JESUS

www.WhiteEstate.org/books/da/da68.html

(TUESDAY)

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Isaiah 60:1-3.

John 12:20-50 and The Desire of Ages, 621-626

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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 Savior. 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 Savior's cross. So shall many "come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matthew 8:11. The Desire of Ages, 621:3.

The gathering in of the Gentiles was to follow His approaching death. Only by His death could the world be saved. Like a grain of wheat, the Son of man must be cast into the ground and die, and be buried out of sight; but He was to live again. The Desire of Ages, 622:2.

Jesus Sought by the Gentiles

John 12:20-26; The Desire of Ages, 621-624.

1. Whom did certain Greeks tell they wanted to see Jesus, and who finally told Jesus of their desire? John 12:20-22.
2. What did Jesus say when told of the desire of the Greeks? John 12:23.
3. How did the Savior illustrate His death and the results it would produce? John 12:24.
4. What law of spiritual life for all His followers did Jesus state? John 12:25; cf. Matthew 10:38, 39; Matthew 16:24-26; Mark 8:34-37.
All who would bring forth fruit as workers together with Christ must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. And the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So in human life. To give is to live. The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world will keep it unto life eternal.
The life spent on self is like the grain that is eaten. It disappears, but there is no increase. A man may gather all he can for self; he may live and think and plan for self; but his life passes away, and he has nothing. The law of self-serving is the law of self-destruction. The Desire of Ages, 623:5 to 624:1.
5. What promise of reward did Jesus make to those who serve and follow Him? John 12:26.

The Voice From Heaven

John 12:27-36; The Desire of Ages, 624-626.

6. As Jesus looked forward to His death, what did He say which showed He was distressed? Yet what was His decision? John 12:27.
In anticipation Christ was already drinking the cup of bitterness. His humanity shrank from the hour of abandonment, when to all appearance He would be deserted even by God, when all would see Him stricken, smitten of God, and afflicted. He shrank from public exposure, from being treated as the worst of criminals, from a shameful and 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. The Desire of Ages, 624:3.
7. When Jesus prayed, "Father, glorify Thy name," what answer did He receive? John 12:28.
Christ's whole life, from the manger to the time when these words were spoken, had glorified God; and in the coming trial His divine-human sufferings would indeed glorify His Father's name.
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

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the visible communion between the Father and the Son was ended. The Desire of Ages, 625:1.

8. What did Jesus say would be accomplished by His sacrifice? John 12:31-33.

9. What question did the people ask Him? John 12:34.

10. In answer to the question of the people, what did the Savior say? John 12:35, 36.

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, 626:1

11. What will be the final result of Jesus' life and death to Satan's hold upon the souls of men?

Satan's hold upon the souls of men will be broken. The defaced image of God will be restored in humanity, and a family of believing saints will finally inherit the heavenly home. This is the result of Christ's death. The Savior is lost in contemplation of the scene of triumph called up before Him. He sees the cross, the cruel, ignominious cross, with all its attending horrors, blazing with glory.

But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. "I, if I be lifted up from the earth," He said, "will draw all men unto Me." [John 12:32.] The Desire of Ages, 625:4 to 626:1.

Christ Rejected by the Jews

John 12:37-50; The Desire of Ages, 626.

12. Why had the Jews not accepted Christ? John 12:37; The Desire of Ages, 626:3, 4.

13. Of what prophecy was this a fulfillment? John 12:38-41; cf. Isaiah 53:1; Isaiah 6:10.

14. By what did Jesus say men would be judged in the last day? John 12:48-50.

What do you think?

1. Why did Philip tell Andrew about the Greeks instead of going directly to Jesus?

2. How did the Father continue to glorify His name in answer to the prayer of Jesus?

3. While Jesus was on earth, how many times did God speak audibly to Him?

4. How was Jesus' death similar to a grain of wheat when it has been sown in the ground?

5. Whom will the Father honor?

WE WOULD SEE JESUS

"We would see Jesus;" for the shadows lengthen
Across the little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the last conflict, in this mortal strife.

"We would see Jesus," Rock of our salvation,
Whereon our feet were set with sovereign grace;

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Not life, nor death, with all their agitation,
Can thence remove us, gazing on His face.

“We would see Jesus;” other lights are paling
Which for long years we did rejoice to see;
The blessings of this sinful world are failing;
We would not mourn them, in exchange for Thee.

“We would see Jesus;” this is all we’re needing-
Strength, joy, and willingness come with the sight;
We would see Jesus, dying, risen, pleading,
Soon to return and end this mortal night!

Anna B. Warner

77. “WHEN SHALL THESE THINGS BE?”

www.WhiteEstate.org/books/da/da69.html

The Signs of the End of the World

(TUESDAY)

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matthew 24:14.

Matthew 24:1-20; Mark 13:1-18; Luke 21:5-24; The Desire of Ages, 627-630;
The Great Controversy, 17-38

Christ’s words to the priests and rulers, “Behold, your house is left unto you desolate” (Matthew 23:38), had struck terror to their hearts. They affected indifference, but the question kept rising in their minds as to the import of these words. An unseen danger seemed to threaten them. Could it be that the magnificent temple, which was the nation’s glory, was soon to be a heap of ruins? The foreboding of evil was shared by the disciples, and they anxiously waited for some more definite statement from Jesus. As they passed with Him out of the temple, they called His attention to its strength and beauty. The stones of the temple were of the purest marble, of perfect whiteness, and some of them of almost fabulous size. A portion of the wall had withstood the siege by Nebuchadnezzar’s army. In its perfect masonry it appeared like one solid stone dug entire from the quarry. How those mighty walls could be overthrown the disciples could not comprehend.

As Christ’s attention was attracted to the magnificence of the temple, what must have been the unuttered thoughts of that Rejected One! The view before Him was indeed beautiful, but He said with sadness, I see it all. The buildings are indeed wonderful. You point to these walls as apparently indestructible; but listen to My words: The day will come when “there shall not be left one stone upon another, that shall not be thrown down.” [Mark 13:2.]

Christ’s words had been spoken in the hearing of a large number of people; but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. “Tell us,” they said, “when shall these things be? And what shall be the sign of Thy coming, and of the end of the world?” [Matthew 24:3.] Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this

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earth's history. The Desire of Ages, 627:1 to 628:1.

A Twofold Prophecy

Matthew 24:1-14; Mark 13:1-13; Luke 21:5-19; The Desire of Ages, 627-630.

1. As Jesus left the temple for the last time, to what was His attention called, and what prediction did He make? Matthew 24:1, 2; The Desire of Ages, 627:1, 2.

Wealth, labor, and architectural skill had for more than forty years been freely expended to enhance its splendors. Herod the Great had lavished upon it both Roman wealth and Jewish treasure, and even the emperor of the world had enriched it with his gifts. Massive blocks of white marble, of almost fabulous size, forwarded from Rome for this purpose, formed a part of its structure. The Great Controversy, 24:3.

2. Which four disciples came to Jesus on the mountainside to question Him? What did they ask? Matthew 24:3; Mark 13:3, 4.

3. In the reply of Jesus, what two events are spoken of, and why were the descriptions intermingled? The Desire of Ages, 628:1.

4. What was the first sign Jesus gave? Matthew 24:4, 5. See also verses 11, 23, 24.

False prophets did rise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitude. But this prophecy was spoken also for the last days. This sign is given as a sign of the Second Advent. Even now false christs and false prophets are showing signs and wonders to seduce His disciples. Do we not hear the cry, "Behold, He is In the desert"? [Matthew 24:26.] Have not thousands gone forth into the desert, hoping to find Christ? And from thousands of gatherings where men profess to hold communion with departed spirits is not the call now heard, "Behold, He is in the secret chambers"? [Matthew 24: 26.] This is the very claim that spiritualism puts forth. But what says Christ? "Believe it not. For as the lightning comes out of the east, and shines even unto the west; so shall also the coming of the Son of man be." [Matthew 24:26, 27.] The Desire of Ages, 631:1.

As the crowning act in the great drama of deception, Satan himself will personate Christ. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Savior uttered. He heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. The Great Controversy, 624:2.

5. What calamities did Jesus say would come upon the earth? Matthew 24:6-8; cf. Joel 1:12, 15-18; 3:9-12.

War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, "and for looking after those things which are coming on the earth." [Luke 21:26.]

The unbelieving world will soon have something to think of besides their dress and appearance. They have despised and trampled upon the truths of God's word. They have indulged in extravagant dress, and have spent their lives in hilarity and glee. They have sown to the wind; they must reap the whirlwind. Testimonies for the Church, Volume 1, 268:2, 3.

6. What was and is to be the lot of God's people in this world? Matthew 24:9, 10; The Desire of Ages, 629:1 to 630:2.

7. In which of the signs may everyone have the privilege of participating? Matthew 24:14; cf. Revelation 14:6. See also The Desire of Ages, 633:3 to 634:2.

DEVELOPMENT OF THE CHRISTIAN CHURCH

The Destruction of Jerusalem

Matthew 24:15-20; Mark 13:14-18; Luke 21:20-24;
The Desire of Ages, 630:2, 3; The Great Controversy, 17-38.

8. What sign was given in order that the Christians might know when the destruction of Jerusalem was to follow immediately? Luke 21:20.

9. When they should see this sign, what were the Christians to do? Matthew 24:16-18.

10. In the destruction of Jerusalem, how was a way of escape made for the Christians?

The Roman general withdrew his forces without the least apparent reason. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. The Great Controversy, 30:2. For further information see The Great Controversy, 30, 31.

11. For what were the Christians to pray? Matthew 24:20.

He who made the Sabbath did not abolish it, nailing it to His cross. The Sabbath was not rendered null and void by His death. Forty years after His crucifixion it was still to be held sacred. For forty years the disciples were to pray that their flight might not be on the Sabbath day. The Desire of Ages, 630:4.

12. What was to be the result of these events upon the Jews? Luke 21:24.

What do you think?

1. Will false christs appear in these last days?
2. What proof is there that it was the desire of Jesus for the Sabbath to be observed after His resurrection?
3. Why was it necessary for the Christians to flee immediately after the Roman soldiers withdrew from the city?
4. How does the destruction of Jerusalem symbolize the destruction of the world at the end of time?
5. To whom is salvation promised?

78. THE SECOND ADVENT OF CHRIST

www.WhiteEstate.org/books/da/da69.html

(TUESDAY)

And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;
And the stars of heaven fell unto the earth, even as a fig tree castes her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.
And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;
And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb:

For the great day of His wrath is come; and who shall be able to stand? Revelation 6:12-17.

DEVELOPMENT OF THE CHRISTIAN CHURCH

Matthew 24:21-51; Mark 13:19-37; Luke 21:25-36
The Desire of Ages, 630-636

Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. He says of those who see these signs, "This generation shall not pass, till all these things be fulfilled." Matthew 24:34. These signs have appeared. Now we know of a surety that the Lord's coming is at hand. "Heaven and earth shall pass away," He says, "but My words shall not pass away." [Matthew 24:35] The Desire of Ages, 632:2.

1. What were God's children to experience in a special period of time between the destruction of Jerusalem and the second advent? Matthew 24:21, 22.

2. How do you account for two different times of trouble "such as was not since the beginning of the world to this time, no, nor ever shall be"? Matthew 24:21. See also Daniel 12:1.

The tribulation spoken of in Matthew is tribulation upon the church. The time of trouble mentioned in Daniel is not a time of religious persecution, but of international calamity. It includes the seven last plagues of Revelation 16, and culminates in the revelation of the Lord Jesus, coming in clouds of flaming fire, to visit destruction upon His enemies. The Prophecies of Daniel and the Revelation, 1944 ed. 305.

3. Name in order the first three signs that followed the time of tribulation upon the church. Matthew 24:29.

4. Notice that the first sign in the heavens came "in those days, after that tribulation." Mark 13:24. Prophecy had stated that the woman would be in the wilderness for a period of 1260 days. Revelation 12:6, 14. Since the woman is a symbol for the church (2 Corinthians 11:2), and a day is a symbol for a year (Ezekiel 4:6), it is apparent that the true church would be afflicted for a period of 1260 years (Revelation 12).

The affliction of the church is also spoken of in Daniel 7:25. The power that persecutes the true church is the "little horn" of Daniel 7:8, 24, 25.

The scripture says that the fourth beast would be the fourth kingdom. Daniel 7:23. Since Daniel lived in the days of Belshazzar, King of Babylon (Daniel 7:1), the fourth world kingdom from his time would be Rome. Rome was divided into ten parts by the Germanic tribes as symbolized by the ten horns of the fourth beast. See Daniel 7:7.

Daniel 7:8 says that there were three horns "plucked up by the roots" before the "little horn." In other words, three of these powers into which Rome was divided would be overthrown to make room for the "little horn" power.

Since the "little horn" is spoken of as being diverse from the other horns in Daniel 7:8, 24, it is of necessity a different type of power; and inasmuch as the other horns were civil powers, this "little horn," in order to be different, would be a religious power.

In the year AD 538, the last of the three Arian Germanic tribes who opposed the bishop of Rome was overthrown and the time of papal supremacy began. According to the Scriptures, this period of time would be 1260 years. Ezekiel 4:6; Daniel 7:25; Revelation 12:6. This would bring the close of the period down to the year AD 1798. In that year the pope, successor to the bishop of Rome, was taken prisoner by the French army.

Due to the influence of the Renaissance, of the discovery of the New World, and of the Protestant Reformation, the persecutions of the Dark Ages had practically come to a close by AD 1750. The Bible says that "in those days, after that tribulation" (Mark 13:24) the sun would be darkened. Mark 13:19-24. Therefore the sign of the dark day would come in the time between 1750 and 1798. On May 19, 1780, the sun was darkened and the first of the signs in the heavens was fulfilled. For further information concerning the "little horn," see The Prophecies of Daniel and the Revelation, by Uriah Smith, 1944 ed., page 119; and for information concerning the affliction of the church at this time, see the same book, pages 549-559.

5. Name at least nine signs of the Second Coming of Jesus, as found in Matthew 24, Mark 13, and Luke 21. See topic entitled "Prophecy, Our Lord's Great" in index to Bible Readings for the Home.

DEVELOPMENT OF THE CHRISTIAN CHURCH

6. What parable did Jesus give to show the nearness of His coming? Matthew 24:32, 33.
7. What is said of the day and hour of the coming of Jesus? Matthew 24:36.
8. Describe the coming of Jesus. Matthew 24:27, 30, 31; Mark 13:26, 27; Luke 21:26-28; 1 Thessalonians 4: 16, 17; Revelation 1:7.
9. What are the followers of Jesus urged to do? Mark 13:35-37.
10. Of what special dangers are we warned? Luke 21:34.
11. What proof do we have that the coming of Jesus is to be literal? Acts 1: 11.

What do you think?

1. What was the “tribulation, such as was not,” as recorded in Matthew 24:21?
2. What will be the “trouble, such as never was,” of Daniel 12: 1?
3. Who only knows when Jesus will come?
4. How do you know that Jesus’ coming will be real?

79. PARABLES OF THE PASSION WEEK

www.whiteestate.org/books/col/col.asp

The Ten Virgins; Talents; Judgment Scene
(TUESDAY)

Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God. Christ’s Object Lessons, 327:1.

The Ten Virgins

Matthew 25:1-13; Christ’s Object Lessons, 405-421.

Christ with His disciples is seated upon the Mount of Olives. The sun has set behind the mountains, and the heavens are curtained with the shades of evening. In full view is a dwelling house lighted up brilliantly as if for some festive scene. The light streams from the openings, and an expectant company wait around, indicating that a marriage procession is soon to appear. In many parts of the East, wedding festivities are held in the evening. The bridegroom goes forth to meet his bride and bring her to his home. By torchlight the bridal party proceed from her father’s house to his own, where a feast is provided for the invited guests. In the scene upon which Christ looks, a company are awaiting the appearance of the bridal party, intending to join the procession. Christ’s object Lessons, 405:1.

As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the ten virgins, by their experience illustrating the experience of the church that shall live just before His second coming. Christ’s Object Lessons, 406:2.

1. Repeat the story Jesus told about the ten virgins. Matthew 25:143.
2. What is the meaning of the parable?
 - a. The two groups.
The two classes of watchers represent the two classes who profess to be waiting for their Lord.

DEVELOPMENT OF THE CHRISTIAN CHURCH

Christ's Object Lessons, 406:1

b. Virgins.

They are called virgins because they profess a pure faith-Christ's Object Lessons, 406:1

c. Lamps.

By the lamps is represented the word of God-Christ's Object Lessons, 406:3.

d. The oil.

Christ's Object Lessons, 408:2; 414:1, 2.

e. All waiting.

In the parable, all the ten virgins went out to meet the bridegroom. All had lamps and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ's Second Coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing. Christ's Object Lessons, 408:2.

f. The bridegroom.

Christ's Object Lessons, 414:3; 415:5.

g. The five foolish virgins.

Christ's Object Lessons, 408:2; 411:1, 2.

h. The five wise virgins.

Christ's Object Lessons, 414:1, 2.

i. The evening.

The ten virgins are watching in the evening of this earth's history-Christ's Object Lessons, 412:2.

j. Midnight.

The coming of the bridegroom was at midnight-the darkest hour. So the coming of Christ will take place in the darkest period of this earth's history. The days of Noah and Lot picture the condition of the world just before the coming of the Son of man. Christ's Object Lessons, 414:1

3. The lesson for us. Matthew 25:13.

Find at least three practical lessons for us from Christ's Object Lessons, 414-421.

The Talents

Matthew 25:14-30; Christ's Object Lessons, 325-365.

Christ on the Mount of Olives had spoken to His disciples of His Second Advent to the world. He had specified certain signs that were to show when His coming was near, and had bidden His disciples watch and be ready. Again He repeated the warning, "Watch therefore, for you know neither the day nor the hour wherein the Son of man comes." [Matthew 25:13.] Then He showed what it means to watch for His coming. The time is to be spent, not in idle waiting, but in diligent working. This lesson He taught in the parable of the talents. Christ's Object Lessons, 325:1.

4. Repeat the parable of the talents. Matthew 25:14-30.

5. Who are the characters represented in this parable?

The man traveling into a far country represents Christ, who, when speaking this parable, was soon to depart from this earth to heaven. The "bondservants" (Matthew 25:14, RV, margin), or slaves, of the parable, represent the followers of Christ. Christ's Object Lessons, 325:3.

6. What do the talents represent? 1 Corinthians 12:8-11; Ephesians 4:7, 8.

DEVELOPMENT OF THE CHRISTIAN CHURCH

The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit. All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised.

But not until after the ascension was the gift received in its fullness. Not until through faith and prayer the disciples had surrendered themselves fully for His working was the outpouring of the Spirit received. Then in a special sense the goods of heaven were committed to the followers of Christ.

The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. Christ's Object Lessons, 327:1 to 328:2.

- | | |
|------------------------------------|------------------------------------|
| a. Mental faculties. | Christ's Object Lessons, 333-335. |
| b. Speech. | Christ's Object Lessons, 335-339. |
| c. Influence. | Christ's Object Lessons, 339-342. |
| d. Time. | Christ's Object Lessons, 342-346. |
| e. Health. | Christ's Object Lessons, 346-348. |
| f. Strength. | Christ's Object Lessons, 348-351. |
| g. Money. | Christ's Object Lessons, 351, 352. |
| h. Kindly impulses and affections. | Christ's Object Lessons, 352, 353. |

7. Use of talents.

The talents, however few, are to be put to use. The question that most concerns us is not, How much have I received? But, What am I doing with that which I have? The development of all our powers is the first duty we owe to God and to our fellow men. No one who is not growing daily in capability and usefulness is fulfilling the purpose of life. Christ's Object Lessons, 329:2.

It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. Christ's Object Lessons, 355:1

8. The Reward.

Those who have received the five and the two talents returned to the Lord the entrusted gifts with their increase. In doing this they claim no merit for themselves. Their talents are those that have been delivered to them; they have gained other talents, but there could have been no gain without the deposit.

But when the Master receives the talents, He approves and rewards the workers as though the merit were all their own. Christ's Object Lessons, 360:5 to 361:1.

Employed to bless others, his gifts increase. Shut up to self-serving they diminish, and are finally withdrawn. He who refuses to impart that which he has received will at last find that he has nothing to give. He is consenting to a process that surely dwarfs and finally destroys the faculties of the soul.

In the great judgment day those who have not worked for Christ, those who have drifted along, carrying no responsibility, thinking of themselves, pleasing themselves, will be placed by the Judge of all the earth with those who did evil. They receive the same condemnation. Christ's Object Lessons, 364:1 to 365: 1.

Judgment Scene

Matthew 25:31-46; The Desire of Ages, 637-641.

Thus Christ on the Mount of Olives pictured to His disciples the scene of the great judgment day. And He represented its decision as turning upon one point. When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering. The Desire of Ages, 637:1.

9. Describe the judgment scene as pictured by Christ. Matthew 25:31-46.

10. Who are included in the heavenly family, and what is the relationship between the members? The Desire of Ages, 638:1, 4.

11. Who in a special sense are members of this family? The Desire of Ages, 638:2, 3.

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12. How may we walk in Jesus' steps? The Desire of Ages, 640:2.
We are fitted for heaven; for we have heaven in our hearts. The Desire of Ages, 641:1

What do you think?

1. Why did the five foolish virgins fail to go out to meet the bridegroom?
2. What is represented by the oil some of the virgins had?
3. Why did the men with five and with two talents succeed?
4. Enumerate the talents God has given you.
5. Why were the ones on the right considered sheep instead of goats?

80. A SERVANT OF SERVANTS

www.WhiteEstate.org/books/da/da71.html

(THURSDAY EVENING)

If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet.
For I have given you an example, that you should do as I have done to you.
If you know these things, happy are you if you do them. John 13:14, 15, 17.

Matthew 26:17-20; Mark 14:12-17; Luke 22:7-18, 22-30;
John 13:1-17; The Desire of Ages, 642-651

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. But not yet had the disciples learned the lesson. At this last Passover supper, Jesus repeated His teaching by an illustration that impressed it forever on their minds and hearts.

The interviews between Jesus and His disciples were usually seasons of calm joy, highly prized by them all. The Passover suppers had been scenes of special interest; but upon this occasion Jesus was troubled. His heart was burdened, and a shadow rested upon His countenance. As He met the disciples in the upper chamber, they perceived that something weighed heavily upon His mind, and although they knew not its cause, they sympathized with His grief. The Desire of Ages, 642:2, 3.

1. What preparations had been made for the celebration of Jesus' last Passover? Matthew 26:17-20; Mark 14:12-17; Luke 22:7-18, 22-30.
 - a. Who had been commissioned to make the preparations?
 - b. How had the place been found?
 - c. On what day did they celebrate the feast?

It is stated in the Gospels that the Last Supper was the Passover meal, though certain discrepancies between the accounts given in the Synoptics and in John render this doubtful. It is, at any rate, certain that Jesus came up to Jerusalem in order to join in the celebration of the Passover. When the Passover fell upon the Sabbath, as occurred during His visit, a difficulty arose about the paschal sacrifice, which might involve work on the Sabbath. There appears to have been a difference of practice between the Sadducees and the Pharisees on such occasions, the former keeping to the strict rules of the law and sacrificing on the Friday, whereas the Pharisees did so on the Thursday. It has been suggested that Jesus followed the Pharisaic practice, and ate the Passover meal (the Last Supper) on Thursday evening, which would account for the discrepancies in the Gospel narratives. The Encyclopedia Britannica, 11th ed., Volume 20, 890:2.

2. As they drank "the first cup, over which the first prayer in the service was spoken" (Alfred

DEVELOPMENT OF THE CHRISTIAN CHURCH

Edersheim, The Temple, 212), what startling announcement did Jesus make? Luke 22:15-18.

3. Describe the embarrassing situation among the disciples as Jesus and they were about to begin the paschal supper. The Desire of Ages, 643:1

4. What were the three main causes for this feeling among the disciples? The Desire of Ages, 643:4 to 644:2.

5. Who were seated on the right and left of Jesus? The Desire of Ages, 644A.

6. What course of action did Jesus take, and how did the disciples react to what He did? John 13:4, 5.

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 pours 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.] This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light. The Desire of Ages, 644:4.

7. Jesus washed Judas's feet first. Describe Judas's changing emotions and final decision. The Desire of Ages, 645:1.

8. How did John feel about Jesus' starting with Judas and leaving him until the last?

Judas, in choosing his position at table, had tried to place himself first, and Christ as a servant served him first. John, toward whom Judas had felt so much bitterness, was left till the last. But John did not take this as a rebuke or slight. As the disciples watched Christ's action, they were greatly moved. The Desire of Ages, 645:2.

9. How did Peter feel about permitting Jesus to wash his feet? Why did he feel that way about it? John 13:6-10; The Desire of Ages, 645:2 to 646:2.

10. What was and is the meaning of this washing? John 13: 10; The Desire of Ages, 646:1

11. Was this a measure to meet their particular needs, or did Jesus here institute an ordinance to be carried on by His followers? John 13:12-17.

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

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, 650:2, 3.

12. What shows that the early church understood this to be an ordinance they were to observe? 1 Timothy 5: 10.

13. What promises can we claim by proper participation in this ceremony? John 13:17; The Desire of Ages, 650:5 to 651:2.

Do you recall?

1. The causes for hard feelings among the disciples?

2. The conflicting thoughts that went through Judas's mind while Jesus was washing his feet?

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3. The emotions that were gripping Peter's soul?
4. How this service, or ordinance, prepared the individual for taking part in the Lord's Supper?
5. The promises made to us in, or because of, the Lord's Supper? The Desire of Ages, 656:24.

81. "IN REMEMBRANCE OF ME"

www.WhiteEstate.org/books/da/da72.html

(THURSDAY EVENING)

For as often as you eat this bread, and drink this cup, you do show the Lord's death till He come.
1 Corinthians 11: 26.

Matthew 26:21-30; Mark 14:18-25; Luke 22:19-23; John 13:18-30; 1 Corinthians 11:23-26;
The Desire of Ages, 652-661

Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, and He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages.

Couches were placed about the table, and the guests lay upon them, resting upon the left arm, and having the right hand free for use in eating. In this position a guest could lay his head upon the breast of the one who sat next above him. And the feet, being at the outer edge of the couch, could be washed by one passing around the outside of the circle.

Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the "Lamb without blemish and without spot." 1 Peter 1:19. The Desire of Ages, 652:2 to 653:2.

1. When did Jesus establish the ordinance now called "the Lord's Supper"? Matthew 26:26-28; 1 Corinthians 11:23-25.

2. What did the bread and the unfermented wine symbolize? Matthew 26:26-28; The Desire of Ages, 149:2; 660:3; 661:1.

3. To what future event does this ceremony point those who participate? Matthew 26:29; 1 Corinthians 11:26.

It is only because of His death that we can look with joy to His Second Coming. His sacrifice is the center of our hope. Upon this we must fix our faith. The Desire of Ages, 660:1.

4. How had Jesus tried to bring forcefully to Judas's mind that he was not "clean"? John 13:11.

5. What very pointed statement did Jesus make about His betrayal? Matthew 26:21.

6. Describe the scene of amazement, self-distrust, and confusion that followed, in which Judas was exposed. John 13:22-29; The Desire of Ages, 654:2.

7. What was the final step for Judas? John 13:30.

In surprise and confusion at the exposure of his purpose, Judas rose hastily to leave the room. "Then said Jesus unto him, That thou does, do quickly. He then having received the sop went immediately

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out: and it was night!" John 13:27-30. Night it was to the traitor as he turned away from Christ into the outer darkness.

Until this step was taken, Judas had not passed beyond the possibility of repentance. But when he left the presence of his Lord and his fellow disciples, the final decision had been made. He had passed the boundary line. The Desire of Ages, 654:3, 4.

8. "No appeal that the divine human heart of Christ could made had been spared (The Desire of Ages, 655:1) in His association with the traitor. Why was it necessary now, for the sake of the other disciples, to expose Judas? The Desire of Ages, 655:2.

9. What two lessons are there for us in Jesus' dealing with Judas?

The Desire of Ages, 655: 4 to 656: 1; 656:1

10. Mat are the things we are not to do when we take part in the Lord's Supper? The Desire of Ages, 659: 1. What should we never forget? The Desire of Ages, 659:2 to 660:1.

11. Also, what two lessons, one physical and one spiritual, may we understand from this ceremony?

To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament. The Desire of Ages, 660:3.

As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of Communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us. The Desire of Ages, 661:1.

What do you think?

1. Why did Jesus wait so long to expose Judas?
2. Since he was not in harmony with Jesus' method of working, nor did he like the other disciples, why did Judas stay with the group so long?
3. What does the bread of the Lord's Supper symbolize? What does the cross of Christ make of the family table?
4. What does the wine of the Lord's Supper represent? In the light of Christ's sacrifice, what is reflected in every water spring?
5. Why should we be careful about absenting ourselves from this service?

82. "LET NOT YOUR HEART BE TROUBLED"

www.WhiteEstate.org/books/da/da73.html

(THURSDAY EVENING)

Let not your heart be troubled: you believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a

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place for you, I will come again, and receive you unto Myself; that where I am, there you may be also.
John 14:1-3.

Luke 22:31-3 8; John 13:31 to 14:3 1; and The Desire of Ages, 662-680

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, 669:4.

Peter's Promise

Luke 22:31-38; John 13:31-38; The Desire of Ages, 662.

1. As the Last Supper was about to be finished, what did Jesus say of His impending death? John 13:31-33; The Desire of Ages, 662:1, 2.

2. What would obedience to the new commandment that He gave them indicate to all men? John 13:34, 35.

3. Whom did Jesus say Satan had desired to have that he might sift him as wheat? Luke 22:31.

4. What did Jesus say as an encouragement to this disciple? Luke 22:32.

5. What did Jesus say in answer to Peter's boastful statement? Luke 22:33, 34.

6. What did Jesus say to inform the disciples of the hostility they would meet that night? Luke 22:35-38.

Doubtless the reference to buying a sword was figurative, for He said to Pilate: "If My kingdom were of this world, then would My servants fight." [John 18:36.] The reply of the disciples shows that they took His words literally; but Jesus avoided further explanation by saying, "It is enough." [Luke 22:38.] New Testament History, 151.

7. In what sense was the commandment to love one another "a new commandment"? John 13:34, 35; cf. Leviticus 19:18.

"A new commandment I give unto you, That you love one another; as have loved you, that you also love one another." [John 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 Desire of Ages, 677:2.

The Promises of Jesus

John 14; The Desire of Ages, 662-680.

8. What promise did Jesus give to cheer the disciples? John 14:1-3.

9. What question did Thomas ask, and what did Jesus reply? John 14:5-7.

10. In answer to Philip's request that they be shown the Father, what great truth did Jesus state? John 14:9, 10.

11. What three promises were made to the disciples at this time? John 14:12-16.

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12. Explain the meaning of the first promise. 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, 664:5.

13. In addition to mentioning the name of Jesus in our prayers when we pray in His name, what else is involved in coming to the Father in the name of Jesus? John 14:14, 15.

To pray in Christ's name means much. It means that we are to accept His character, manifest His spirit, and work His works. The Savior's promise is given on condition. "If you love Me," He says, "keep My commandments." [John 14:15.] He saves men, not in sin, but from sin; and those who love Him will show their love by obedience. The Desire of Ages, 668:2.

14. Mat relationship did Jesus say was possible between the Father, Himself, and everyone who keeps His word? John 14:20, 23.

15. What is the work of the Holy Spirit? John 14:26.

The Comforter is called "the Spirit of truth!" [John 16:13.] His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he mis-shapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. The Desire of Ages, 671:1.

16. Whose representative is the Holy Spirit, and how is man benefited by His work? The Desire of Ages, 669:2.

What do you think?

1. For what reason, other than a desire to see them so, does God want His children to be happy? The Desire of Ages, 302:3 to 305:2; Thoughts From the Mount of Blessing, 32:1, 2; 143: 1; Testimonies for the Church, Volume 3, 335:3.

2. As surely as Jesus has gone away, what will He do?

3. What is the promise if we ask "anything" in Jesus' name?

4. List the names you can think of that Jesus called the Holy Spirit.

5. What must we do if the Holy Spirit is to be able to bring things to our remembrance?

83. "WITHOUT ME YE CAN DO NOTHING"

www.WhiteEstate.org/books/da/da73.html

(THURSDAY EVENING)

If you keep My commandments, you shall abide in My love; even as I have kept My Father's commandments, and abide in His love. John 15: 10.

Matthew 26:30-35; Mark 14:26-31; John 15;
The Desire of Ages, 672-678

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“Abide in Me, and I in you.” [John 15:4.] Abiding in Christ means a constant receiving of His Spirit, a life of unreserved surrender to His service. The channel of communication must be open continually between man and his God. As the vine branch constantly draws the sap from the living vine, so are we to cling to Jesus, and receive from Him by faith the strength and perfection of His own character.-The Desire of Ages, 676:2.

Scattering of the Disciples Foretold

Matthew 26:30-35; Mark 14:263 1; The Desire of Ages, 672-674.

1. How was the service in the upper chamber brought to a close? Matthew 26:30.

Before leaving the upper chamber, the Savior led His disciples in a song of praise. His voice was heard, not in the strains of some mournful lament, but in the joyful notes of the Passover song:

“O praise the Lord, all you nations:
Praise Him, all you people.
For His merciful kindness is great toward us:
And the truth of the Lord endures forever.
Praise you the Lord.” Psalm 117.
The Desire of Ages, 672:3.

2. Toward what place did Jesus and the disciples proceed? Matthew 26:30.

3. What sorrowful announcement did Jesus make to and about the disciples? Matthew 26:31.

The disciples listened in sorrow and amazement. They remembered how in the synagogue at Capernaum, when Christ spoke of Himself as the bread of life, many had been offended, and had turned away from Him. But the twelve had not shown themselves unfaithful. Peter, speaking for his brethren, had then declared his loyalty to Christ. Then the Savior had said, “Have not I chosen you twelve, and one of you is a devil?” John 6:70. In the upper chamber Jesus said that one of the twelve would betray Him, and that Peter would deny Him. But now His words include them all. The Desire of Ages, 673:1.

4. Where did Jesus say He would meet them after the resurrection? Matthew 26:32.

5. How did Peter again reveal his self-assurance? Matthew 26:33.

6. Of what did Jesus again warn Peter? Mark 14:30.

The Vine and the Branches

John 15; The Desire of Ages, 674-678.

7. How did Jesus illustrate the relation of the believer to the Father and Himself? John 15:14.

“I am the true Vine!” [John 15:1.] The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. Israel had been represented as a vine which God had planted in the Promised Land. The Jews based their hope of salvation on the fact of their connection with Israel. But Jesus says, I am the real Vine. Think not that through a connection with Israel you may become partakers of the life of God, and inheritors of His promise. Through Me alone is spiritual life received. The Desire of Ages, 675:1.

8. What is the result of abiding, or not abiding, in Him? John 15:5-7.

The life of the vine becomes the life of the branch. So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Savior the union is formed. The sinner unites his weakness to Christ’s strength, his emptiness to Christ’s fullness, his frailty to Christ’s enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched divinity. Thus through the agency of the Holy Spirit man becomes a partaker of the

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divine nature. He is accepted in the Beloved. The Desire of Ages, 675:3.

9. How does Christ abide in His followers? The Desire of Ages, 677:1.

10. What commandment did Jesus announce twice? John 15:12, 17.

When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the natural heart. The Desire of Ages, 678:1.

11. What was and is to be the experience of the disciples in this world? John 15:18-21; The Desire of Ages, 678:2.

12. Why is the world without excuse for sin? John 15:22, 24.

13. In the disciples' witnessing, who would help them? John 15:26, 27.

What do you think?

1. Why do you think Jesus chose Galilee as the place to meet the disciples after His resurrection?

2. How do you explain the statement "the Savior does not bid the disciples labor to bear fruit"? The Desire of Ages, 677: 1.

3. How does this lesson illustrate Jesus' care for Peter and, therefore, for each of us?

4. What are some of the ways in which we can demonstrate that we love one another as Jesus loved us?

5. How does the "new commandment" (John 13:34) Jesus gave cover all the Ten Commandments? Matthew 22:36-40.

84. "THE SPIRIT OF TRUTH" www.WhiteEstate.org/books/da/da73.html

(THURSDAY EVENING)

When He, the Spirit of truth, is come, He will guide you into all truth. John 16:13.

John 16; The Desire of Ages, 679, 680; The Acts of the Apostles, 47-56

From the beginning God has been working by His Holy Spirit through human instruments for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave His "good Spirit to instruct them." Nehemiah 9:20. And in the days of the apostles He wrought mightily for His church through the agency of the Holy Spirit. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age. It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation. It was the same power that made successful the efforts of the noble men and women who pioneered the way for the establishment of modern missions, and for the translation of the Bible into the languages and dialects of all nations and peoples. The Acts of the Apostles, 53:1.

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1. What did Jesus say further about the experiences His disciples would have? John 16:1, 2.

2. Why would their persecutors do this? Why did Jesus inform His disciples of this treatment? John 16:3, 4.

3. Why was it expedient that Jesus go away? John 16:7.

Before this the Spirit had been in the world; 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 Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Savior would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high. *The Desire of Ages*, 669:1, 2.

4. Of what was and is the Holy Spirit to convict, or reprove, the world? John 16:8-11.

5. What would the Holy Spirit do for the followers of Jesus? John 16:13.

There are many things apparently difficult or obscure, which God will make plain and simple to those who thus seek an understanding of them. But without the guidance of the Holy Spirit, we shall be continually liable to wrest the Scriptures or to misinterpret them. There is much reading of the Bible that is without profit, and in many cases a positive injury. When the word of God is opened without reverence and without prayer; when the thoughts and affections are not fixed upon God, or in harmony with His will, the mind is clouded with doubt; and in the very study of the Bible, skepticism strengthens. The enemy takes control of the thoughts, and he suggests interpretations that are not correct. Whenever men are not in word and deed seeking to be in harmony with God, then, however learned they may be, they are liable to err in their understanding of Scripture, and it is not safe to trust to their explanations. Those who look to the Scriptures to find discrepancies, have not spiritual insight. With distorted vision they will see many causes for doubt and unbelief in things that are really plain and simple. *Steps to Christ*, 115:2.

6. Who is spoken of as being judged at this time? John 16:11; cf. John 12:31; 14:30.

With prophetic eye Christ traced the scenes to take place in His last great conflict. He knew that when He should exclaim, "It is finished" [John 19:30], all heaven would triumph. His ear caught the distant music and the shouts of victory in the heavenly courts. He knew that the knell of Satan's empire would then be sounded, and the name of Christ would be heralded from world to world throughout the universe. *The Desire of Ages*, 679:1.

7. What statement made by Jesus was perplexing to His disciples, and what did He mean by it? John 16:16-24.

8. Although the followers of Jesus will have tribulation, what is promised to them in Him? John 16:33.

What do you think?

1. Why did Jesus speak of the coming of the Holy Spirit as though it were something new?

2. Explain why it was better for each of the disciples that Jesus "go away." John 16:1

3. Of what three things would the Holy Spirit convince, or convict, the world? John 16:8-11.

4. How many times has Satan been "cast down" (Revelation 12:10)? *The Desire of Ages*, 490:2.

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85. "THAT THEY MAY BE ONE"

(THURSDAY EVENING)

I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou has sent Me, and has loved them, as Thou has loved Me. John 17:23.

John 17

With strong, hopeful words the Savior ended His instruction. Then He poured out the burden of His soul in prayer for His disciples.

Christ had finished the work that was given Him to do. He had glorified God on the earth. He had manifested the Father's name. He had gathered out those who were to continue His work among men.

Thus in the language of one who has divine authority, Christ gives His elect church into the Father's arms. As a consecrated high priest He intercedes for His people. As a faithful shepherd He gathers His flock under the shadow of the Almighty, in the strong and sure refuge. For Him there waits the last battle with Satan' and He goes forth to meet it. The Desire of Ages, 680:2-4.

This prayer of Christ's is in some respects the most precious relic of the past. We have here the words which Christ addressed to God in the critical hour of His life-the words in which He uttered the deepest feeling and thought of His spirit, clarified and concentrated by the prospect of death. For even among the prayers of Christ this stands by itself as that in which He gathered up the retrospect of His past and surveyed the future of His church; in which, as if already dying, He solemnly presented to the Father Himself, His work, and His people. Recognizing the grandeur of the occasion, we may be disposed to agree with Melancthon, who, when giving his last lecture shortly before his death, said: "There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than this prayer offered up by the Son of God Himself." - Marcus Dods, "John," Volume 2, 247, 248, in The Expositor's Bible.

Introduction to Jesus' Intercessory Prayer

1. There are three sections of Jesus' prayer recorded in John 17, according to the requests He made:

- a. His prayer for Himself. John 17:1-5.
- b. His plea for His disciples. John 17:6-19.
- c. His supplication for all Christians. John 17:20-26.

For Himself

John 17:1-5.

2. For what did Jesus pray in behalf of Himself?

3. What is it that results in eternal life?

This is true education. It imparts power. The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe.

This is the knowledge which is obtained by searching the word of God. And this treasure may be found by every soul who will give all to obtain it. Christ's Object Lessons, 114:2, 3.

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For His Disciples

John 17:6-19.

4. How faithful had Jesus been in the training of those who had been entrusted to Him, and who were to carry His work on?

5. Why had some of the twelve received more help from Jesus than the others had?

Peter, James, and John sought every opportunity of coming into close contact with their Master, and their desire was granted. Of all the twelve their relationship to Him was closest. John could be satisfied only with a still nearer intimacy, and this he obtained. He followed the Savior ever an eager, absorbed listener. Yet John's was no faultless character. He was no gentle, dreamy enthusiast. Jesus rebuked his self-seeking, disappointed his ambitions, tested his faith. But He revealed to him that for which his soul longed, the beauty of holiness, His own transforming love.

In adoration and love he beheld the Savior, until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the character of his Master. Education, 87:1, 2.

6. What is the responsibility of those who are teaching others today?

By every teacher in our schools the only true God is to be uplifted. Counsels to Teachers, 459:1.

7. What three requests did Jesus make for the disciples? John 17: 11, 15, 17.

8. Why did He have to work for unity among the disciples?

In these first disciples was presented marked diversity. They were to be the world's teachers, and they represented widely varied types of character. In order successfully to carry forward the work to which they had been called, these men, differing in natural characteristics and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure. To this end He sought to bring them into unity with Himself. The burden of His labor for them is expressed in His prayer to His Father. The Acts of the Apostles, 20:2.

Only as they were united with Christ, could the disciples hope to have the accompanying power of the Holy Spirit, and the co-operation of angels of heaven. The Acts of the Apostles, 90:2.

9. How does God keep His people from evil?

It is not the will of God that His people should be weighed down with care. But our Lord does not deceive us. He does not say to us, "Do not fear; there are no dangers in your path." He knows there are trials and dangers, and He deals with us plainly. He does not propose to take His people out of a world of sin and evil, but He points them to a never-failing refuge. Steps to Christ, 128:1.

10. What is sanctification?

The followers of Christ are, to become like Him-by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification.

This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God. The Great Controversy, 469:2, 3.

For All Christians

John 17:20-26.

11. What did Jesus foresee in the church?

That prayer of Christ embraces all His followers to the close of time. Our Savior foresaw the trials and dangers of His people; He is not unmindful of the dissension and divisions that distract and weaken His church. He is looking upon us with deeper interest and more tender compassion than moves an earthly parent's heart toward a wayward, afflicted child. He bids us learn of Him. He invites our confidence. He bids us open our hearts to receive His love. He has pledged Himself to be our helper. Testimonies for the Church, Volume 5, 237:2.

12. How and in whom do believers in Christ become one? John 17:21.

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Christ brought human nature into a personal relation with His own divinity. Thus He has given a center for the faith of the universe to fasten upon. Testimonies to Ministers, 124:2.

13. What two results does the indwelling of Christ produce in His people? John 17:22, 23.

It is the purpose of God that His children shall blend in unity. Do they not expect to live together in the same heaven? Testimonies, Volume 8, 240:1.

14. What was Jesus' greatest desire for His loved ones? John 17:24.

15. How was this partly fulfilled? The Great Controversy, 501:3; The Desire of Ages, 834:1-3.

16. What are four practical lessons from this prayer which we may find? Patriarchs and Prophets, 520:3; Testimonies, Volume 9, 198:2; Testimonies to Ministers, 20: 1; Steps to Christ, 119: 1.

What do you think?

1. How had Christ "finished the work" (John 17:4) that was given Him to do?
2. Why did Peter, James, and John get more from association with Jesus than did the other disciples?
3. Why did Jesus pray that the disciples might "be one"?
4. Define the word "sanctification." See dictionary.

86. GETHSEMANE

www.WhiteEstate.org/books/da/da74.html

(THURSDAY NIGHT)

Watch and pray, that you enter not into temptation: the spirit indeed is willing, but the flesh is weak.
Matthew 26:41.

Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46;
The Desire of Ages, 685-694

In company with His disciples, the Savior 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, 685:1, 2.

1. Jesus and His disciples had crossed the brook Cedron and gone to the Mount of Olives. John 18:1; Luke 22:39. As they neared a garden called Gethsemane (John 18:1; Matthew 26:36), what were the causes of Jesus' strange, deepening sadness? The Desire of Ages, 685:2, 3.

2. Eight of the disciples were left at the gate while Peter, James, and John, Jesus' three closest companions, went on farther with Him. How had they spent many nights in this retreat? The Desire of Ages, 686A.

3. What did Jesus ask them to do this night? Matthew 26:38; The Desire of Ages, 686:1.

4. As Jesus went a short distance and fell prostrate on the ground, how did He feel about what was

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before Him that night? The Desire of Ages, 686:1

5. This was the supreme battle with Satan. Jesus “was now standing in a different attitude from that in which He had ever stood before.” What were His fears, and what were some of the tremendous temptations with which Satan was assailing Him? The Desire of Ages, 686:4, 5.

The sins of men weighed heavily upon Christ, and the sense of God’s wrath against sin was crushing out His life. The Desire of Ages, 687:1.

6. Describe the struggle. Matthew 26:39; The Desire of Ages, 687:2, 3.

7. What almost overpowering temptation did Satan press upon Him? The Desire of Ages, 688:1.

8. Jesus felt from the very depths of His soul the human longing for sympathy; but when He found His closest companions asleep after He had asked them to watch and pray with Him, what question did He ask Peter? Matthew 26:40; The Desire of Ages, 688:1 to 689:2.

The disciples awakened at the voice of Jesus, but they hardly knew Him His face was so changed by anguish. The Desire of Ages, 689:2.

9. How did Jesus show His sympathy for the weakness of His loved ones? The Desire of Ages, 689:2.

10. How did the second battle in the garden compare with the first one? The Desire of Ages, 689:3 to 690:1.

11. Why was the third time Jesus went back to His place of prayer the supreme and most awful moment in all the history of the universe? The Desire of Ages, 690:2.

12. What brought Him to a third and final decision? The Desire of Ages, 690:3.

13. He made the decision alone.

Having made the decision, He fell dying to the ground from which He had partially risen. Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Savior trod the wine press alone, and of the people there was none with Him. The Desire of Ages, 693:1.

It was alone the Savior prayed
In dark Gethsemane;
Alone He drained the bitter cup
And suffered there for me.

Can you reject such matchless love?
Can you His claims disown?
Come, give your all in gratitude,
Nor leave Him thus alone.
-Ben H. Price.

14. During these terrible moments of crisis in the life of the Savior, what was taking place in heaven?

God suffered with His Son. Angels beheld the Savior’s agony. They saw their Lord enclosed by legions of Satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin. The Desire of Ages, 693:2.

15. Besides the inhabitants of sinless worlds and the heavenly angels, who watched intently this great crisis in the plan of redemption? While the angels could not help Jesus, what was “the mighty angel”

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sent to do? The Desire of Ages, 693:1

16. The victory won, how did Jesus react?

Christ's agony did not cease, but His depression and discouragement left Him. The storm had in nowise abated, but He who was its object was strengthened to meet its fury. He came forth calm and serene. A heavenly peace rested upon His bloodstained face. He had borne that which no human being could ever bear; for He had tasted the sufferings of death for every man. The Desire of Ages, 694:1.

17. What had the disciples been doing while Jesus prayed, and what did Jesus say to them? Matthew 26:45; The Desire of Ages, 694:2, 3.

18. Why was this suffering necessary, and of what importance is it to us? Hebrews 2:9, 10, 17, 18; 5:7-9.

What do you think?

1. Why did the disciples sleep while Jesus prayed in Gethsemane?
2. Why did Jesus take Peter, James, and John with Him into the garden?
3. Why did He leave the other disciples at the gate?
4. Why were Jesus' temptations so overpowering?
5. Why did Jesus have to decide man's destiny alone?

87. THE ARREST OF JESUS

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(THURSDAY NIGHT)

Who has believed our report? And to whom is the arm of the Lord revealed?
For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He has no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.
He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.
Surely He has borne our grief, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. Isaiah 53:1-4.

Matthew 26:47-68; Mark 14:43-65; Luke 22:47-54, 63, 64;
John 18:2-24; The Desire of Ages, 694-710

Christ suffered keenly under abuse and insult. At the hands of the beings whom He had created, and for whom He was making an infinite sacrifice, He received every indignity. And He suffered in proportion to the perfection of His holiness and His hatred of sin. His trial by men who acted as fiends was to Him a perpetual sacrifice. To be surrounded by human beings under the control of Satan was revolting to Him. And He knew that in a moment, by the flashing forth of His divine power, He could lay His cruel tormentors in the dust. This made the trial the harder to bear. The Desire of Ages, 700:3.

Betrayal and Arrest

Matthew 26:47-56; Mark 14:43-52. Luke 22:47-53; John 18:2-12; The Desire of Ages, 694-697.

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1. As Jesus was speaking to the disciples in the Garden of Gethsemane, what happened? John 18:2-5.

2. What statement did Jesus make just before the mob fell backward? John 18:6.

As these words were spoken, the angel who had lately ministered to Jesus moved between Him and the mob. A divine light illuminated the Savior's face, and a dove like 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 Desire of Ages, 694:5.

3. In what way was Jesus pointed out to the mob, and what did He say? Matthew 26:47-50; Luke 22:48.

This appeal should have aroused the conscience of the betrayer, and touched his stubborn heart; but honor, fidelity, and human tenderness had forsaken him. He stood bold and defiant, showing no disposition to relent. He had given himself up to Satan, and he had no power to resist him. Jesus did not refuse the traitor's kiss. The Desire of Ages, 696:1.

4. How did Jesus endeavor to protect His disciples at the time of His arrest? John 18:8.

5. Which disciple tried to defend Jesus, and in what way? John 18:10.

6. What did Jesus say to the disciple who had tried to defend Him, and what did Jesus do? Matthew 26:52-54; Luke 22:51.

7. Why did Jesus permit Himself to be arrested? Matthew 26:54, 56; John 18:11.

8. What did the disciples do, and of what was this a fulfillment? Zechariah 13:7; Matthew 26:31, 56.

Jesus Before Annas

John 18: 13 -24; The Desire of Ages, 698-703.

9. The phases of Jesus' trial were:

- a. Preliminary examination before Annas.
- b. Preliminary examination by Caiaphas and Annas.
- c. Night trial before Caiaphas and the Sanhedrin.
- d. Day trial before the Sanhedrin.
- e. Trial before Pilate.
- f. Examination by Herod.
- g. Second trial before Pilate.

10. Where was Jesus first taken, and who followed Him? John 18:13-15.

John was very modest in referring to himself. He said "another disciple." John 18:15. The other disciple was John himself. The Desire of Ages, 711:1.

11. Along what line did Annas question Jesus, and what was his purpose? The Desire of Ages, 699: 0.

12. How did Jesus answer? John 18:20, 21.

13. What did one of the officers do and say, and what was the response of Jesus? John 18:22, 23.

They had gained nothing as yet. Annas ordered Jesus to be taken to Caiaphas. Caiaphas belonged to the Sadducees, some of whom were now the most desperate enemies of Jesus. He himself, though wanting in force of character, was fully as severe, heartless, and unscrupulous as was Annas. He would leave no means untried to destroy Jesus. It was now early morning, and very dark; by the light of torches and lanterns the armed band with their prisoner proceeded to the high priest's palace. Here, while the

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members of the Sanhedrin were coming together, Annas and Caiaphas again questioned Jesus, but without success. The Desire of Ages, 703:2.

Night Session of the Sanhedrin

Matthew 26:57-68; Mark 14:53-65; Luke 22: 54, 63, 64; The Desire of Ages, 703-710.

14. When Jesus was brought to Caiaphas's house, who were assembled there? Mark 14:53, 54.

15. Describe the scene in the judgment hall. The Desire of Ages, 703:3 to 705:0.

16. What difficulties did the Sanhedrin encounter, and why? Mark 14:55, 56; The Desire of Ages, 705:1, 2.

17. What testimony was finally introduced? Mark 14:57, 58.

In the figurative language of prophecy, He had thus foretold His own death and resurrection. "He spoke of the temple of His body." John 2:21. These words the Jews had understood in a literal sense, as referring to the temple at Jerusalem. Of all that Christ had said, the priests could find nothing to use against Him save this. By misstating these words they hoped to gain an advantage. The Romans had engaged in rebuilding and embellishing the temple, and they took great pride in it; any contempt shown to it would be sure to excite their indignation. The Desire of Ages, 705:3.

18. In his impatience, what questions did Caiaphas ask Jesus, and with what result? Matthew 26:62, 63; The Desire of Ages, 706:1, 2.

19. What was involved when Caiaphas rent his garments? Matthew 26:65; The Desire of Ages, 708:3 to 709:4.

20. When Jesus spoke of His Second Coming in the clouds of heaven, what was the effect upon the mind of Caiaphas? Matthew 26:63, 64; The Desire of Ages, 706:3 to 708:2.

What do you think?

1. How did Judas know where to take the mob?
2. Why did Jesus not permit Peter to defend Him? Matthew 26:52-54; John 18:36.
3. What may be said in regard to bearing arms? See question 7 of lesson 29.
4. What made the mob fall back?
5. What was Herod's real interest in wanting to see Jesus?

88. PETER AND JUDAS

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Morning Session of the Sanhedrin

(FRIDAY MORNING)

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny Me thrice. And Peter went out, and wept bitterly.

Luke 22:61, 62.

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Matthew 26:69 to 27:10; Mark 14:66 to 15:1; Luke 22:55-71; John 18:25-27;
The Desire of Ages, 710:2 to 722:5

But a keener anguish rent the heart of Jesus; the blow that inflicted the deepest pain no enemy's hand could have dealt. While He was undergoing the mockery of an examination before Caiaphas, Christ had been denied by one of His own disciples. The Desire of Ages, 710:2.

Peter's Denial

1. How were John and Peter able to enter the judgment hall at the time of Jesus' trial? The Desire of Ages, 710:1

2. How differently did John and Peter act in the judgment hall, and what was the result to each of them? Matthew 26:69, 70; Mark 14:66-68; Luke 22:54-57; The Desire of Ages, 710:4 to 712:1.

The disciple of Christ who in our day who disguises his faith through dread of suffering or reproach denies his Lord as really as did Peter in the judgment hall. The Desire of Ages, 712:1.

3. Describe the struggle that was going on in Peter's heart during that hour or two in which he denied his Master the three times Jesus had predicted. Matthew 26:71-74; The Desire of Ages, 712:2, 3.

4. What two things brought Peter to a realization of what he had done? Mark 14:72; Luke 22:61, 62; The Desire of Ages 712:3 to 713:0.

5. What did Peter do after he had denied Jesus?

Once more he looked at his Master, and saw a sacrilegious hand raised to smite Him in the face. Unable longer to endure the scene, he rushed, heartbroken, from the hall. He pressed on in solitude and darkness, he knew not and cared not whither. At last he found himself in Gethsemane. The scene of a few hours before came vividly to his mind. On the very spot where Jesus had poured out His soul in agony to His Father, Peter fell upon his face and wished that he might die.

It was in sleeping when Jesus bade him watch and pray that Peter had prepared the way for his great sin. All the disciples, by sleeping in that critical hour, sustained a great loss. Had those hours in the garden been spent in watching and prayer, Peter would not have been left to depend upon his own feeble strength. The Desire of Ages, 713:24.

Morning Session of the Sanhedrin

6. While the priests and rulers were waiting for daybreak, how did they permit Jesus to be treated? Luke 22:63-66.

7. What did the Sanhedrin do as soon as it was day, and on what basis did they condemn Jesus? Luke 22:66-71; The Desire of Ages, 714:14.

8. How was Jesus treated after this session of the Sanhedrin? The Desire of Ages, 714:5 to 715:1.

9. To what lengths did satanic fury lead the people, and what would they have done had it not been for the protection of the heathen Roman soldiers? The Desire of Ages, 715:1, 2.

One day the base men who scorned and spat upon the calm, pale face of Christ will look upon it in its glory, shining brighter than the sun. The Desire of Ages, 715:4.

Judas

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.

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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. The Desire of Ages, 716:1.

10. What place among the twelve might Judas have had?

Of the twelve disciples, four were to act a leading part, each in a distinct line. In preparation for this, Christ taught them, for seeing all. James, destined to swift-coming death by the sword; John, longest of the brethren to follow his Master in labor and persecution. Peter, the pioneer in breaking through the barriers of ages, and teaching the heathen world. And Judas, in service capable of pre-eminence above his brethren, yet brooding in his soul purposes of whose ripening he little dreamed, these were the objects of Christ's greatest solicitude, and the recipients of His most frequent and careful instruction. Education, 86:2.

11. How did Judas regard the other disciples? The Desire of Ages, 717:1.

12. Though Judas little realized it, what was his fatal mistake?

The Savior did not repulse Judas. He gave him a place among the twelve. He trusted him to do the work of an evangelist. He endowed him with power to heal the sick and to cast out devils. But Judas did not come to the point of surrendering himself fully to Christ. He did not give up his worldly ambition or his love of money. While he accepted the position of a minister of Christ, he did not bring himself under the divine molding. He felt that he could retain his own judgment and opinions, and he cultivated a disposition to criticize and accuse. The Desire of Ages, 717:0.

13. What was the turning point in Judas's experience? The Desire of Ages, 719:1, 2.

14. Describe the line of thinking and reasoning that led Judas to take the final step at the Passover supper. The Desire of Ages, 720:3 to 721: 1.

15. What had Judas been doing during the trial, and what did he do as the trial closed? The Desire of Ages, 721:3 to 722:1.

16. What took place at the last, short, tragic interview between Jesus and Judas? The Desire of Ages, 722:24.

Had I been one of the twelve that night, would my present attitude have Put me in company with:

1. The nine who did not appear at the trial?
2. Peter, who in disgrace went back to Gethsemane?
3. Judas, who in remorse and tragedy killed himself?
4. John, who placed himself as near Christ as possible?
5. The rulers of the Jews who instigated His trial and caused His death?
6. The Roman soldiers who smote Him and spat upon Him?
7. The rabble who cried, "Crucify Him"? Luke 23:21.
8. Herod, who demanded a miracle?
9. Pilate, who knew Him to be innocent, yet had Him scourged and allowed Him to be crucified?

89. BEFORE THE ROMAN AUTHORITIES

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(FRIDAY)

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on Him the iniquity of us all. 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 opened not His mouth. He was taken from prison and from judgment: and who shall declare His generation? For He was cut off out of the land of the living: for the transgression

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of my people was He stricken. Isaiah 53:5-8.

Matthew 27:2, 11-31; Mark 15:1-20; Luke 23:1-25; John 18:28 to 19:16;
The Desire of Ages, 723-740

When the Savior was brought into the judgment hall, Pilate looked upon Him with no friendly eyes. The Roman governor had been called from his bedchamber in haste, and he determined to do his work as quickly as possible. He was prepared to deal with the prisoner with magisterial severity. Assuming his severest expression, he turned to see what kind of man he had to examine, that he had been called from his repose at so early an hour. He knew that it must be someone whom the Jewish authorities were anxious to have tried and punished with haste. The Desire of Ages, 723:3.

First Examination Before Pilate

Matthew 27:2, 11-14; Mark 15:15; Luke 23:1-4; John 18:28-38;
The Desire of Ages, 723-728.

1. After Jesus was condemned by the Jews, to whose judgment hall was He taken? Mark 15: 1.

2. Why did not the Jews wish to enter the judgment hall during Jesus' trial? John 18:28.

These Jewish officials did not see that murderous hatred had defiled their hearts. The Desire of Ages, 723:2.

There is in human nature a tendency to run to extremes, and from one extreme to another entirely opposite. Many are fanatics. They are consumed by a fiery zeal which is mistaken for religion; but character is the true test of discipleship. Have they the meekness of Christ? Have they His humility and sweet benevolence? Is the soul temple emptied of pride, arrogance, selfishness, and censoriousness? If not, they know not what manner of spirit they are of. They do not realize that true Christianity consists in bearing much fruit to the glory of God. Testimonies for the Church, Volume 5, 305:4.

3. What was the first conversation that took place between Pilate and the Jews? John 18:29-31.

4. What false accusations were made against Jesus? Luke 23:2.

The priests were in a dilemma. They saw that they must cloak their hypocrisy under the thickest concealment. They must not allow it to appear that Christ had been arrested on religious grounds. Were this put forward as a reason, their proceedings would have no weight with Pilate. They must make it appear that Jesus was working against the common law; then He could be punished as a political offender. The Desire of Ages, 725:4.

5. Relate the conversation that now took place between Pilate and Jesus. Matthew 27:11-14; John 18:33-37.

6. When Pilate asked, "What is truth?" why did he not wait for an answer? What did he say to the Jews? John 18:38.

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. The Desire of Ages, 727:4.

Christ Before Herod

Luke 23:5-12; The Desire of Ages, 728-731.

7. Why did Pilate send Jesus to Herod? Luke 23:6, 7; cf. Luke 23:12; The Desire of Ages, 728:2.

8. Describe the treatment Jesus received at Herod's court. Luke 23:8-11; The Desire of Ages, 728:3 to 731:4.

No sooner were these words spoken than a rush was made for Christ. Like wild beasts, the crowd

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darted upon their prey. Jesus was dragged this way and that, Herod joining the mob in seeking to humiliate the Son of God. Had not the Roman soldiers interposed, and forced back the maddened throng, the Savior would have been torn in pieces. The Desire of Ages, 731:1.

Second Examination Before Pilate

Matthew 27:15-31; Mark 15:6-20; Luke 23:13-25; John 18:39 to 19:16;
The Desire of Ages, 731-740.

9. What did Pilate say to the Jews when Jesus was returned to him? How did he manifest his weakness? Luke 23:13-16; The Desire of Ages, 731:5, 6.

10. As a result of her dream, what did Pilate's wife say in the message she sent him? What had she seen in a dream? Matthew 27:19; The Desire of Ages, 732:1-3.

11. Describe the proposal Pilate made concerning Jesus and Barabbas. What was the result? Mark 15:13-14.

12. Who led the cruel mob in the abuse of Jesus? The Desire of Ages, 733:2b; 734:3a.

13. What statements made Pilate more anxious to release Jesus? John 19:7, 8, 11, 12a; The Desire of Ages, 736:2, 3.

14. What caused Pilate to finally yield to the wishes of the Jews? John 19:12b.

15. What was finally done and said in the condemnation of the Savior? Matthew 27:24-31; John 19:13-16; The Desire of Ages, 737-740.

What do you think?

1. Why did Pilate not follow his usual custom of giving a quick death sentence? The Desire of Ages, 724:1, 2.

2. Why did Jesus not answer Herod? The Desire of Ages, 730:4.

3. Who was Barabbas, and whom had he claimed to be? The Desire of Ages, 733:1.

4. What caused Satan to have great rage?

90. CALVARY

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(FRIDAY)

Then said Jesus, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots. Luke 23:34.

Matthew 27:32-44; Mark 15:21-32; Luke 23:26-43; John 19:16-27;
The Desire of Ages, 741-753

A vast multitude followed Jesus from the judgment hall to Calvary. The news of His condemnation had spread throughout Jerusalem' and people of all classes and all ranks flocked toward the place of crucifixion. The priests and rulers had been bound by a promise not to molest Christ's followers if He Himself were delivered to them, and the disciples and believers from the city and the surrounding region joined the throng that followed the Savior. The Desire of Ages, 741:3.

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1. Why was Jesus unable to carry the cross that had been made for Barabbas, and who later was glad that he had had the privilege of carrying it for Him? The Desire of Ages, 741:4 to 742:1

2. Of what two events was Jesus thinking when He spoke to the women who were weeping? Luke 23:28-31; The Desire of Ages, 743:1, 2.

3. Contrast the actions of Jesus and the two thieves who were crucified on either side of Him. Luke 23:34.

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 Savior made no murmur of complaint. His face remained calm and serene, but great drops of sweat stood upon His brow. There was no pitying hand to wipe the death dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart. While the soldiers were doing their fearful work, Jesus prayed for His enemies

That prayer of Christ for His enemies embraced the world. As soon as Jesus was nailed to the cross, it was lifted by strong men, and with great violence thrust into the place prepared for it. This caused the most intense agony to the Son of God. The Desire of Ages, 744:1 to 745:2.

4. What inscription had Pilate prepared to be placed over Jesus' cross? John 19:19.
A higher power than Pilate or the Jews had directed the placing of that inscription above the head of Jesus. In the providence of God it was to awaken thought, and investigation of the Scriptures. The Desire of Ages, 745:4.

5. Why did Jesus refuse the narcotic offered Him to reduce the pain? Matthew 27:34; Mark 15:23.
He would receive nothing that could becloud His mind. His faith must keep fast hold upon God. This was His only strength. To becloud His senses would give Satan an advantage. The Desire of Ages, 746:2.

6. In fulfillment of prophecy, what was done with His clothing? Psalm 22:18; John 19:23, 24.

7. Describe the mockery to which Jesus had to listen. Matthew 27:39-44; The Desire of Ages, 746:3 to 749:2.

8. What opposite effects did suffering have on each of the two thieves? Luke 23:39-42; The Desire of Ages, 749:3 to 750:1.

9. What was Jesus' reply to the plea of one of the thieves?
Quickly the answer came. Soft and melodious the tone, full of love, compassion, and power the words: Verily I say unto thee today, Thou shall be with Me in Paradise. For long hours of agony, reviling and mockery have fallen upon the ears of Jesus. As He hangs upon the cross, there floats up to Him still the sound of jeers and curses. With longing heart He has listened for some expression of faith from His disciples. He has heard only the mournful word, "We trusted that it had been He which should have redeemed Israel." [Luke 24:21.] How grateful then to the Savior was the utterance of faith and love from the dying thief! While the leading Jews deny Him, and even the disciples doubt His divinity, the poor thief, upon the brink of eternity, calls Jesus Lord. The Desire of Ages, 750:2, 3.

10. What is the explanation of Jesus' answer? Luke 23:43.
I say unto thee today, Thou shall be with Me in Paradise. Christ did not promise that the thief should be with Him in Paradise that day. He Himself did not go that day to Paradise. He slept in the tomb, and on the morning of the resurrection He said, "I am not yet ascended to My Father." John 20:17. But on the day of the crucifixion, the day of apparent defeat and darkness, the promise was given. "Today" while dying upon the cross as a malefactor, Christ assures the poor sinner, Thou shall be with Me in Paradise. The Desire of Ages, 751:1

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11. What did the Jews intend to show by putting Jesus between two thieves? But what did they unconsciously do and show? The Desire of Ages, 751:4.

12. What is said of the words of pardon spoken to the penitent thief? The Desire of Ages, 751:4.

13. As Jesus' mother saw Him nailed to the cross, what did she do? The Desire of Ages, 744:1. She could not endure to remain away from her Son; and John, knowing that the end was near, had brought her again to the cross. In His dying hour, Christ remembered His mother. The Desire of Ages, 752:2.

14. What touching scene was enacted? The Desire of Ages 752:2, 3.

15. What caused the terrible suffering of Jesus?

It was not the dread of death that weighed upon Him. It was not the pain and ignominy of the cross that caused His inexpressible agony. Christ was the prince of sufferers; but His suffering was from a sense of the malignity of sin.

The guilt of every descendant of Adam was pressing upon His heart. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Savior in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt. The Desire of Ages, 752:4 to 753: 1.

16. With what temptations was Satan making one last effort to overcome Jesus?

Satan with his fierce temptations wrung the heart of Jesus. The Savior could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God. The Desire of Ages, 753:2.

Do you remember?

1. When Jesus could not bear His cross, who carried it?
2. Why Jesus refused the narcotic offered Him while He was on the cross?
3. What Jesus promised the thief on the cross?
4. Who was to care for Jesus' mother after His death?
5. What broke the heart of Jesus?

91. "IT IS FINISHED"

(FRIDAY)

The Seven Last Sayings of Jesus on the Cross:

1. "Father, forgive them; for they know not what they do." Luke 23:34.
2. Verily I say unto thee today, Thou shall be with Me in Paradise. Luke 23:43.
3. "Woman, behold thy son! Behold thy mother!" John 19:26, 27.

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4. "My God, My God, why has Thou forsaken Me?" Matthew 27:46.

5. "I thirst." John 19:28.

6. "It is finished." John 19:30.

7. "Father, into Thy hands I commend My spirit." Luke 23:46.

Matthew 27:45-66; Mark 15:33-47; Luke 23:44-56; John 19:2 8-42;
The Desire of Ages, 753:3 to 778:2

With amazement angels witnessed the Savior's despairing agony. The hosts of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. "There was darkness over all the land unto the ninth hour." [Matthew 27:45.] There was no eclipse or other natural cause for this darkness, which was as deep as midnight without moon or stars. It was a miraculous testimony given by God that the faith of after generations might be confirmed. The Desire of Ages, 753:3.

1. What was the purpose of God in this supernatural darkness from noon to 3 PM? The Desire of Ages, 753:4 to 754:2.

2. At about 3 PM, as the darkness lifted, excepting from around the cross, what did Jesus say, and how was He mocked? Mark 15:34-36; The Desire of Ages, 754:3, 4.

3. What happened as Jesus died, and what were His last words?

In silence the beholders watched for the end of the fearful scene. The sun shone forth; but the cross was still enveloped in darkness. Priests and rulers looked toward Jerusalem; and lo, the dense cloud had settled over the city and the plains of Judea. The Sun of Righteousness, the Light of the world, was withdrawing His beams from the once favored city of Jerusalem. The fierce lightning of God's wrath were directed against the fated city.

Suddenly the gloom lifted from the cross, and in clear, trumpet like tones, that seemed to resound throughout creation, Jesus cried, "It is finished." [John 19:30.] "Father, into Thy hands I commend My spirit!" [Luke 23:46.] A light encircled the cross, and the face of the Savior shone with a glory like the sun. He then bowed His head upon His breast, and died. The Desire of Ages, 756:1, 2.

4. Did Jesus have to commit His life into God's hands with the same kind of faith that is possible for you and me to have?

Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. By faith, Christ was victor. The Desire of Ages, 756:3.

5. How did nature respond to the death of Christ? Name four things that happened. Matthew 27:51, 52; The Desire of Ages, 756:4, 5.

6. What was the testimony of the centurion as Jesus died? Matthew 27:54.

These words were said in no whispered tones. All eyes were turned to see whence they came. Who had spoken? It was the centurion, the Roman soldier. The Desire of Ages, 770:2.

7. What followers of Jesus are mentioned by name as having been at the cross? John 19:25-27.

8. With the death of Christ, what happened to Satan and his relationship with the heavenly world? The Desire of Ages, 761:2.

9. Why was not Satan destroyed at that time?

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Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed. And for the sake of man, Satan's existence must be continued. Man as well as angels must see the contrast between the Prince of light and the prince of darkness. He must choose whom he will serve. The Desire of Ages, 761:3.

The warfare against God's law, which was begun in heaven, will be continued until the end of time. Every man will be tested. Every character will be fully developed; and all will show whether they have chosen the side of loyalty or that of rebellion. Then the end will come. God will vindicate His law and deliver His people. The Desire of Ages, 763:3, 4.

10. What request did the priests and rulers make of Pilate, and what was done to the thieves and to Jesus? John 19:31-37.

11. Why had Jesus died so soon? The Desire of Ages, 772:2.

12. What prominent man now came boldly to Pilate with a request, and who joined him in that request? Mark 15:43-46; John 19:39-43.

While John was troubled about the burial of his Master, Joseph returned with Pilate's order for the body of Christ; and Nicodemus came bringing a costly mixture of myrrh and aloes, of about a hundred pounds' weight, for His embalming. The most honored in all Jerusalem could not have been shown more respect in death. The disciples were astonished to see these wealthy rulers as much interested as they themselves in the burial of their Lord. The Desire of Ages, 773:3.

13. Describe the removal of Jesus' body from the cross and its burial by Joseph, Nicodemus, and John; also, mention the part the women had in laying Jesus to rest. The Desire of Ages, 774: 1.

14. What did Nicodemus remember as he helped take the lifeless form from the cross? The Desire of Ages, 775:2.

15. "That was a never-to-be-forgotten Sabbath to the sorrowing disciples, and also to the priests, rulers, scribes, and people." The Desire of Ages, 774:2. How was the Sabbath spent by:

- a. The priests?
- b. Many serious-minded people?
- c. Nicodemus?
- d. The sick and suffering?
- e. Many men of intellect?
- f. The women disciples of Christ who had been at the crucifixion? Luke 23:56.
See The Desire of Ages, 774-778.

16. What precaution was taken by the priests and rulers to make Jesus' body secure as it lay in the tomb on that Sabbath? Matthew 27:62-66.

So weak men counseled and planned. Little did these murderers realize the uselessness of their efforts. But by their action God was glorified. The very efforts made to prevent Christ's resurrection are the most convincing arguments in its proof. The greater the number of soldiers placed around the tomb, the stronger would be the testimony that He had risen. The Desire of Ages, 778:2.

Can you place these events in chronological order?

Joseph asking Pilate for Jesus' body

Earthquake

Darkness lifted from the cross

Darkness lifted from the area around the cross

Jesus' cry, "My God, My God, why has Thou forsaken Me?" Matthew 27:46.

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Centurion's testimony

Priests having tomb sealed

92. PRINCIPLES OF THE NEW COVENANT

For this is the covenant that I will make with the house of Israel after those days, said the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people. Hebrews 8: 10.

As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when after the Fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation.

This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. This promise pointed to Christ. So Abraham understood it, and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law.

Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law. Patriarchs and Prophets, 370:2-4.

The Covenant Made

1. Why did God make a covenant with man? Genesis 3:1-14.
2. To whom did God speak in the Garden of Eden, and what was the covenant He announced there? Genesis 3:15.
3. What three persons, or parties, did the covenant embrace?
 - a. Satan, spoken to as "thee," represented by the serpent. See also Revelation 12:9.
 - b. The church, represented by "the woman." See also Revelation 12:1-61 cf. 2 Corinthians 11:2.
 - c. Christ, spoken of as the "Seed." See also Galatians 3:16.

Basis of the Covenant

4. What was the basis of both the covenants? Deuteronomy 4:13.

Both the old covenant and the new covenant are based upon the Ten Commandments. In proposing a covenant with Israel, God said: "If you will obey MY voice indeed, and keep My covenant." Exodus 19:5. Obedience to the Ten Commandments was the condition under the old covenant upon which God made certain promises to the people. Obedience to the same ten precepts is likewise the basis of the new covenant, for the Lord declares: "This is the covenant that I will make after those days, said the Lord. I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people!" Hebrews 8:10. Under the gospel the new covenant can be entered into only when there is a knowledge of God's law, and heartfelt obedience thereto. Bible Readings for the Home, 1942 ed., 398, question 8.

5. Upon whose promise was this covenant based? Genesis 3:15.

This covenant was based upon what God said He would do: "I Will."

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The Covenant Renewed

6. When and to whom was this covenant renewed? Genesis 12:13, 7; 15:1-7; 17:15-19; 26:4.
7. Did Abraham believe this to be more than an earthly matter? Hebrews 11:8-10.
8. What is Paul's comment on this renewing of the covenant to Abraham? Galatians 3:8-18.

The Ten Commandments, pronounced amid flame and thunder from Mount Sinai, were not new to Israel: throughout eternity the spirit of the law of God had permeated the universe, and this pronouncement was but a reminder to the children of Israel of the continued existence of that law. The ceremonial law, likewise given at Mount Sinai, as well as the building of the tabernacle and the establishment of its services, was but to help them see more clearly the work of the Savior in the plan of salvation. "The law, which was four hundred and thirty years after" (Galatians 3:17), did not indeed "disannul" the covenant, but only made better provision for understanding it.

The New Covenant Founded on "Better Promises"

9. The "old covenant," made, ratified, and broken at Sinai, was established on the promise of the people to keep God's law: "All that the Lord has said will we do, and be obedient" (Exodus 24:7), were the words, or the promise, upon which this "old covenant" was established.

The people did not realize the weakness and sinfulness of their own hearts, or their need of divine grace and help to keep the law; and so, in their ignorance, they readily pledged obedience to it. But almost immediately they began to commit idolatry, and thus to break the law of God, or the very conditions laid down as their part of the covenant. In themselves the conditions were good; but in their own strength the people were unable to fulfill them.

The great object of the old covenant therefore was to teach the people their weakness, and their inability to keep the law without the help of God. Like the law itself, over which the old covenant was made, this covenant was designed to shut them up to the provisions of the new or everlasting covenant, and lead them to Christ. And the lesson which Israel as a nation had to learn in this, each individual now must learn before he can be saved. There is no salvation for anyone while trusting in self. Unaided, no one can keep the law. Only in Christ is there either remission of sins or power to keep from sinning. The breaking of the tables of the law signified that the terms of the covenant had been broken; the renewing of the tables (Exodus 34:1, 28), God's patience and long-suffering with His people. Bible Readings for the Home, 1942 ed., 399, question 15.

10. What are the promises upon which the new covenant is established? Jeremiah 31:31-34; Hebrews 8:10; 10:16.

The old covenant was established upon the promise of the people; the new covenant is based on the promise of God. Under the old covenant the people said: "We will do" (Exodus 24:7). Under the new, God makes the following promises:

- (1) "I will put My law in their inward parts,"
- (2) I will "write it in their hearts,"
- (3) I "will be their God, and they shall be My people,"
- (4) "I will forgive their iniquity," and
- (5) "I will remember their sin no more." Jeremiah 31:33, 34.

11. What are the "better" provisions of this new covenant?
- a. Ratified with "better" sacrifice than the old covenant. Hebrews 9:23.
 - b. Established on "better" promises. Hebrews 8:6.
 - c. It is a "better" covenant. Hebrews 8:6.

Ratification or Confirmation of the Two Covenants

12. How was the old covenant ratified? Exodus 24:3-8; Hebrews 9:18, 19.

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13. How was the new covenant ratified? Hebrews 9:23-28.

The old covenant was made after the new covenant; but the old covenant was ratified immediately after it was made, while the new covenant was not ratified until the death of Christ. The new covenant existed in every essential feature, except its ratification, long before the old: it is called new because its ratification occurred after the covenant made and ratified at Sinai.

God's work is the same in all time, although there are different degrees of development, and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Savior typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount. The great principles of love to God, which He set forth as the foundation of the law and the prophets, are only a reiteration of what He had spoken through Moses to the Hebrew people. Patriarchs and Prophets, 373:2.

What do you think?

1. Which was made first, the old or the new covenant?
2. Under which covenant is salvation from sin secured?
3. Which did the death of Jesus confirm, or ratify?
4. Which is based upon the promises of God?
5. Which one might be called the plan of salvation?

93. SUMMARY OF UNIT SEVEN

Unit Seven, The Passion Week, includes from the triumphal entry on that Sunday before the death of Christ to and including the resurrection on the following Sunday morning. The unit is divided into the following lessons:

Lesson 71. "Thy King Comes," the triumphal entry into Jerusalem, in fulfillment of two prophetic statements: Isaiah 62:11; Zechariah 9:9;

Lesson 72. Second Cleansing of the Temple, when He drove the money-changers and salesmen of animals for sacrifice from the sacred edifice, declaring, "It is written, My house shall be called the house of prayer." Matthew 21:13;

Lesson 73. Parables of the Passion Week: The Two Sons; The Householder; and The Marriage of the King's Son, given to teach important lessons, and as a last call to the hearts of some who had persistently rejected Him;

Lesson 74. Controversy, as the shadow of the cross became darker and darker, the leaders of the Jews pressed the harder for evidence which they might use to condemn Him;

Lesson 75. Woes on the Pharisees, Jesus' exposition of those supposedly righteous men, that the common people might see more clearly what they should do;

Lesson 76. "We Would See Jesus," the request of certain Greeks who, or which, brought great joy to Jesus' heart as He saw evidence of fruit, among the Gentiles, of His sacrifice;

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Lesson 77. “Men Shall These Things Be?” the question from the lips of the disciples that brought from Jesus’ lips a delineation of the signs that would take place before the destruction of Jerusalem and of the world;

Lesson 78. The Second Advent of Christ, a delineation of events to occur before the Second Coming of Christ and a description of His coming;

Lesson 79. Parables of the Passion Week: Ten Virgins; Talents; and the Judgment Scene, further object lessons to instruct those who would be saved in God’s everlasting kingdom;

Lesson 80. A Servant of Servants, Jesus, the divine Son of God, condescending to the place of a humble servant—a lesson to the disciples of that time and of all future time;

Lesson 81. “In Remembrance of Me,” the institution of the Lord’s Supper in which, we are told, Jesus Himself comes to administer to each of those who take part;

Lesson 82. “Let Not Your Heart Be Troubled,” Jesus’ last heart-to-heart talk with His disciples before His betrayal and crucifixion;

Lesson 83. “Without Me You Can Do Nothing,” Jesus’ instructions to the eleven en route to the Garden of Gethsemane;

Lesson 84. “The Spirit of Truth,” announcement of the coming of the “Comforter,” the “Spirit of truth” (John 15:26), the Holy Spirit, Christ’s representative to be with each of His followers at one and the same time;

Lesson 85. “That They May Be One,” a special part of Jesus’ intercessory prayer;

Lesson 86. Gethsemane, the garden where the struggle for the redemption of lost humanity was fought, and the victory won;

Lesson 87. The Arrest of Jesus, the mob, led by Judas, found Jesus in the place of prayer, which Judas knew all too well, and took Him prisoner;

Lesson 88. Peter and Judas, contrasting the two disciples who committed comparable sins—one was restored by repentance, the other went out and hanged himself in desperation;

Lesson 89. Before the Roman Authorities, the mockery of a trial before Pilate who knew Jesus to be innocent, but who, to please the Jews, permitted Jesus to be scourged and condemned to death;

Lesson 90. Calvary, the most important single event of all history—the sacrifice of the Son of God for lost humanity;

Lesson 91. “It Is Finished,” the death of the innocent for the guilty; and

Lesson 92. Principles of the New Covenant, a lesson inserted here because, although the new covenant was made in the Garden of Eden, it did not become really valid until the death of Jesus.

REVIEW QUESTIONS

1.
 - a. On what day of the week, and at about what time of day, was the triumphal entry?
 - b. How was the procession assembled, and from where did it start?
 - c. Why did Jesus permit the demonstration?

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2.
 - a. What was the sacrilegious condition of the temple as compared with the time of the first cleansing?
 - b. After the desecraters of the temple had been driven out, who filled the courts with praise?
 - c. Why did the Jews ask for the authority of Jesus in the second cleansing of the temple, rather than for a sign, as they did the first time?

3.
 - a. What two parables of warning did Jesus give on Tuesday of the Passion Week?
 - b. Who is represented as the “householder”? Matthew 21:33.
 - c. What did the “wedding garment” (Matthew 22:12) of the feast of the king’s son represent?

4.
 - a. Why did the Pharisees send young spies, instead of the older men who had come before, to question Jesus?
 - b. What enemy group united with them in this interview?
 - c. On what point did the Sadducees attempt to entangle Jesus?

5.
 - a. Though sincere in his desire to inherit life, what was the essential thing the rich young ruler lacked?
 - b. Why was Jesus sorrowful when the young man went away?
 - c. What did Jesus say about those who trust in riches?

6.
 - a. Why did Jesus expose the scribes and Pharisees so plainly?
 - b. What was the effect upon the hearers of the woes on the Pharisees?
 - c. Why did such common enemies as the Pharisees, the Sadducees, and the Herodians unite in their efforts against Jesus?

7.
 - a. To whom did the Greeks first speak of their desire to see Jesus, and who finally told Jesus about it?
 - b. How many times during Jesus’ ministry on earth did the Father speak directly from heaven to His Son?
 - c. What did the Father say on this occasion, and what is the meaning of what He said?

8.
 - a. What caused the disciples to ask for the sign of His coming and of the end of the world?
 - b. Which four disciples asked Jesus for the sign of His coming and of the end of the world?
 - c. Name nine signs of the Second Coming of Jesus.

9.
 - a. In the parable of the ten virgins, what do the lamps represent, and who is the “bridegroom”? Matthew 25:1.
 - b. Name some talents you possess.
 - c. What parable did Jesus give describing the judgment?

10.
 - a. What sign of Christ’s divinity was evidenced in the preparation for the last Passover?
 - b. Which two disciples sat nearest Jesus at the table?
 - c. What is the meaning of the ordinance of humility?

11.
 - a. What kind of wine did Jesus use in the Lord’s Supper?
 - b. What is the symbolic meaning of the bread used in the supper?

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- c. What does the wine represent?
- 12.
- How did Jesus point Judas out as the one who should betray Him?
 - Why did He wait until after supper to expose Judas?
 - What was Judas's final step in separating himself from salvation?
- 13.
- What new commandment did Jesus give, and in what sense is it new?
 - In what part of the Bible is the Lord's promise found? Repeat it.
 - In whose name are we to pray?
- 14.
- By what illustration did Jesus show the necessity of abiding in Him?
 - What does the Holy Spirit do for the world? for the followers of Christ?
 - In His intercessory prayer (John 17), what did Jesus say eternal life was?
- 15.
- Why had some of the twelve disciples received more help from Jesus than the others?
 - Why was Jesus strangely sad on the way to Gethsemane?
 - With what temptations did Satan assail Him in the garden?
- 16.
- Him?
- For what did Jesus pray in the garden that night? Why was it not possible that the cup pass from Him?
 - What angel came from heaven to assist Him, and how did he help?
 - How was the power of God manifested when the mob came to Gethsemane to take Jesus?
- 17.
- What plan was laid for the betrayal of Jesus?
 - Who was Malchus, and what two things happened to him that night?
 - Which disciples followed Jesus to the mock trial that night?
- 18.
- What was the deepest wound Jesus received that night?
 - Why did Peter fail?
 - After he had failed, what did Peter do?
- 19.
- What was Judas's first, but fatal, mistake?
 - What was the turning point in Judas's experience?
 - When did he take the step that was final as far as he was concerned?
- 20.
- Name in order the six trials the Savior had that night.
 - Why did the high priest rend his garments? Was that in accordance with the law God had given?
 - Of what was Jesus falsely accused before Pilate?
- 21.
- privilege?
- think?
- Who carried the cross of Christ up Calvary and was ever afterward happy he had had the privilege?
 - When Jesus addressed the weeping women on the way to Calvary, of what two events did He think?
 - Why did the Jews cause Jesus to be placed between the two thieves?
- 22.

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a. How do we know that Jesus did not promise the thief that he would be in Paradise on the day on which he died?

b. At what hour, our time, did Jesus die?

c. What happened to the earth as Jesus died?

23.

a. Name four supernatural things that took place as Jesus died.

b. What two wealthy men openly identified themselves with Jesus after His death?

c. How did the priests overstep themselves in making sure to keep Jesus in the tomb?

Who said, to whom, and under what circumstances?

1. "Blessed is He that comes in the name of the Lord."

2. "My house shall be called the house of prayer."

3. "By what authority does Thou these things?"

4. "We cannot tell."

5. "I go, sir."

6. "They will reverence my son."

7. "Show Me the tribute money."

8. "You do err, not knowing the Scriptures, nor the power of God."

9. "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

10. "If David then call Him Lord, how is He his Son?"

11. "All you are brethren."

12. "He that is greatest among you shall be your servant."

13. "These ought you to have done, and not to leave the other undone."

14. "O Jerusalem, Jerusalem, thou that killed the prophets, and stoned them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and you would not!"

15. "Behold, your house is left unto you desolate."

16. "Sir, we would see Jesus."

17. "He that loves his life shall lose it."

18. "And I, if I be lifted up from the earth, will draw all men unto Me."

19. "Tell us, when shall these things be?"

20. "Take heed that no man deceive you."

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21. "All these are the beginning of sorrows."
22. "For as the lightning comes out of the east, and shines even unto the west; so shall also the coming of the Son of man be."
23. "Know that it is near, even at the doors."
24. "Behold, the bridegroom comes; go you out to meet him."
25. "Well done, thou good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."
26. "Inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me."
27. "Though all men shall be offended because of Thee, yet will I never be offended."
28. "If you know these things, happy are you if you do them."
29. "Lord, is it I?"
30. "Lord, show us the Father, and it suffices us."
31. "If you love Me, keep My commandments."
32. "Without Me you can do nothing."
33. "If the world hate you, you know that it hated Me before it hated you."
34. "He will guide you into all truth."
35. " whatsoever you shall ask the Father in My name, He will give it you."
36. "This is life eternal, that they might know You the only true God, and Jesus Christ, whom Thou has sent."
37. "Sanctify them through Thy truth: Thy word is truth."
38. "Could you not watch with Me one hour?"
39. "Not My will, but Your, be done."
40. "Suffer you thus far."
41. "If I have spoken evil, bear witness of the evil."
42. "Hereafter shall you see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."
43. "Thy speech betrays you."
44. "What is truth?"
45. "Woman, behold thy son."
46. "Lord, remember me when Thou comes into Thy kingdom."

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47. “Truly this was the Son of God.”

Are you sure of your memory verses?

The Sun of Righteousness is shining upon them. Their hearts leap for joy. They seem to be in a new world. Christ is a living Savior. They no longer mourn over Him as dead. Christ is risen-over and over again they repeat it. This is the message they are carrying to the sorrowing ones. They must tell them the wonderful story of the walk to Enimaus. They must tell who joined them by the way. They carry the greatest message ever given to the world, a message of glad tidings upon which the hopes of the human family for time and for eternity depend. The Desire of Ages, 801:1

UNIT EIGHT covers from the resurrection until the ascension: Sunday after Passover to May, AD 31.

TOPICS FOR INVESTIGATION

1. Resurrection of Jesus. Bible encyclopedia; The Desire of Ages, 779-787.
2. “Captivity captive.” Matthew 27:52, 53; Ephesians 4:8; Early Writings, 184:1 to 185:1; The Desire of Ages, 786:1-3.
3. The office, or place, of the church in the world. Christ’s Object Lessons, 296-306; Testimonies for the Church, Volume 6, 436-438; Volume 7, 13, 14; The Acts of the Apostles, 259:4 to 261:2.
4. The mighty angel. The Desire of Ages, 99:1; 234:2; 693:3; 780:0.
5. “Angels, in soul-saying work.” Index to the Writings of Ellen G. White.

94. “THE LORD IS RISEN” (SUNDAY)

Appearances of Christ After the Resurrection:

1. To Mary Magdalene, John 20:11-18; Mark 16:9-11.
2. To the other women, Matthew 28:9, 10; The Desire of Ages, 793:1
3. To Peter, Luke 24:34; 1 Corinthians 15:5.
4. To two disciples at Emmaus, Luke 24:13-32; Mark 16:12.
5. To the disciples, in absence of Thomas, Luke 24:36-49; John 20:19-23; The Desire of Ages, 802-805.
6. To the disciples again in Jerusalem, Mark 16:14; John 20:24-29.
7. To seven disciples in Galilee at the sea, John 21:1-23.
8. To the eleven and five hundred on a mountain in Galilee, Matthew 28:16-20; Mark 16:15-18; 1 Corinthians, 15:6; The Desire of Ages, 818:1
9. To James, 1 Corinthians 15:1

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10. Ascension from Mount of Olives, Mark 16:19, 20; Luke 24:50-53.

Matthew 28:1-15,1 Mark 16:1-11; Luke 23:56 to 24:12; John 20:1-18;
The Desire of Ages, 779-794

The night of the first day of the week had worn slowly away. The darkest hour, just before daybreak, had come. Christ was still a prisoner in His narrow tomb. The great stone was in its place; the Roman seal was unbroken; the Roman guards were keeping their watch. And there were unseen watchers. Hosts of evil angels were gathered about the place. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host surrounded the sepulcher. Angels that excel in strength were guarding the tomb, and waiting to welcome the Prince of life. The Desire of Ages, 779:1.

The women who had stood by the cross of Christ waited and watched for the hours of the Sabbath to pass. On the first day of the week, very early, they made their way to the tomb, taking with them precious spices to anoint the Savior's body. They did not think about His rising from the dead. The sun of their hope had set, and night had settled down on their hearts. As they walked, they recounted Christ's works of mercy and His words of comfort. But they remembered not His words, "I will see you again." John 16:22.

Ignorant of what was even then taking place, they drew near the garden, saying as they went, "Who shall roll us away the stone from the door of the sepulcher?" [Mark 16:3.] They knew that they could not remove the stone, yet they kept on their way. And lo, the heavens were suddenly alight with glory that came not from the rising sun. The earth trembled. The Desire of Ages, 788:1, 2.

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven." [Matthew 28:2.] Clothed with the panoply of God, this angel left the heavenly courts. The bright beams of God's glory went before him, and illuminated his pathway. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." [Matthew 28:3, 4.] The Desire of Ages, 779:2.

1. Who was this "angel of the Lord" who came down at the time of Jesus' resurrection? Matthew 28:24; The Desire of Ages, 99:1; 234:2; 693:3; 780:1.

2. Describe the resurrection of Jesus. The Desire of Ages, 780:0; 789:1

An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph.

At the death of Jesus the soldiers had beheld the earth wrapped in darkness at midday. But at the resurrection they saw the brightness of the angels illuminate the night, and heard the inhabitants of heaven singing with great joy and triumph: Thou has vanquished Satan and the powers of darkness. Thou has swallowed up death in victory. The Desire of Ages, 780:1, 2.

The remainder of this lesson deals with the reactions, to the resurrection of Christ, of two different groups: (1) His enemies, and (2) His followers. The actions of these two groups took place at the same time. However, what the enemies did will be considered first.

3. "At sight of the angels and the glorified Savior the Roman guard had fainted and become as dead men. When the heavenly train was hidden from their view" (The Desire of Ages, 781:1), what did they start to do? Matthew 28:11-15; The Desire of Ages, 781:1.

4. Who stopped them, and what story was given them to tell? The Desire of Ages, 781, 782.

5. Why was the effort to stop the news of the resurrection unsuccessful?

The priests, in putting Christ to death, had made themselves the tools of Satan. They bribed the soldiers, and secured Pilate's silence. They spread their lying reports far and near. But there were witnesses whom they could not silence. Many had heard of the soldiers' testimony to Christ's resurrection. The Desire of Ages, 785:1.

6. Who were other witnesses of Jesus' resurrection, how did they become witnesses, and what was

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the effect of their testimony? Matthew 27:52, 53; The Desire of Ages, 785:1 to 786:1.

7. By what symbol had Christ's resurrection been represented, and what larger meaning did it have?

Christ arose from the dead as the first fruits of those that slept. He was the anti type of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. The Desire of Ages, 785:4.

8. However, Jesus had a wave sheaf, or first fruits, of His own to offer to God. What was it? The Desire of Ages, 786:2, 3.

9. Describe the arrival of the women at the tomb, telling who came first, what they saw and heard, and what they did as soon as they had seen and heard. Note especially Mary Magdalene's part. John 20:1, 2; Luke 24:1-9; Matthew 28:9; The Desire of Ages, 788:3 to 789:2.

10. Mary Magdalene, who was the first at the tomb, had gone to tell Peter and John. In the meantime, the other women arrived and, while they were away to tell the disciples, Peter, John, and Mary returned. Peter and John, finding the tomb as Mary had described, left, but Mary stayed. John 20:11; The Desire of Ages, 788:3; 789:2, 4. What happened which made Mary especially happy? John 20:12-18; Mark 16:9; The Desire of Ages, 790:1, 2.

11. Why did Jesus refuse the homage of Mary at this time? The Desire of Ages, 790:1

12. After ascending to His Father, Jesus then appeared to the other women. They were on their way to tell the disciples what they had seen and what the angels had told them. Matthew 28:5-8. What did Jesus say to them and allow them to do? Matthew 28:9, 10.

After He had ascended to the Father, Jesus appeared to the other women, saying, "All hail." [Matthew 28:9] The Desire of Ages, 793:1

13. What message was sent three times to the disciples, and why was Peter especially mentioned? The Desire of Ages, 793:1-3.

14. What is the importance of Jesus' resurrection to us? 1 Corinthians 15:12-18; 1 Thessalonians 4:14.

Over the rent sepulcher of Joseph Christ had proclaimed in triumph, "I am the resurrection, and the life." [John 11:25.] These words could be spoken only by the Deity. All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death. The Desire of Ages, 785:3.

Do you remember?

1. Who was the principal angel in this lesson?
2. Which followers of Jesus were the first to visit His tomb on Sunday morning?
3. Who was the first of His followers to see Him after His resurrection?
4. Who were the first human beings to see the risen Christ?
5. Which of the eleven suffered most bitterly while Jesus was in the tomb?
6. Who composed Jesus' wave sheaf?

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95. “DID NOT OUR HEART BURN WITHIN US?”

www.WhiteEstate.org/books/da/da83.html

www.WhiteEstate.org/books/da/da84.html

(SUNDAY)

Blessed are they that have not seen, and yet have believed. John 20:29.

Mark 16:12-14; Luke 24:13-48; John 20:19-29; and
The Desire of Ages, 795-808

Late in the afternoon of the day of the resurrection, two of the disciples were on their way to Emmaus, a little town eight miles from Jerusalem. These disciples had had no prominent place in Christ's work, but they were earnest believers in Him. They had come to the city to keep the Passover, and were greatly perplexed by the events that had recently taken place. They had heard the news of the morning in regard to the removal of Christ's body from the tomb, and also the report of the women who had seen the angels and had met Jesus. They were now returning to their homes to meditate and pray. Sadly they pursued their evening walk, talking over the scenes of the trial and the crucifixion. Never before had they been so utterly disheartened. Hopeless and faithless, they were walking in the shadow of the cross. The Desire of Ages, 795:1.

On the Way to Emmaus

Mark 16:12, 13; Luke 24:13-35; The Desire of Ages, 795-802.

1. Where, and to whom, did Jesus make His third appearance after His resurrection? of what were the men talking as He appeared to them? Luke 24:13-15.

2. What conversation took place between Jesus and Cleopas? Luke 24:17, 18.

3. What explanation did the men make about their sadness? Luke 24:19-24.

4. Why did Jesus not reveal Himself immediately?

Had He first made Himself known to them, their hearts would have been satisfied. In the fullness of their joy they would have hungered for nothing more. But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. Upon these their faith must be established. Christ performed no miracle to convince them, but it was His first work to explain the Scriptures.

On the road to Emmaus, Jesus recounted to the disciples the prophecies concerning His death and His resurrection. They had looked upon His death as the destruction of all their hopes. Now He showed from the prophets that this was the very strongest evidence for their faith. The Desire of Ages, 796:4.

5. What instruction did Jesus proceed to give? Luke 24:25-27.

In teaching these disciples, Jesus showed the importance of the Old Testament as a witness to His mission. Many professed Christians now discard the Old Testament, claiming that it is no longer of any use. But such is not Christ's teaching. So highly did He value it that at one time He said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31. The Desire of Ages, 799:1.

6. Some texts concerning the Messiah that Jesus could have used on the road to Emmaus:

a. Genesis 3:15 – "It [the Seed] shall bruise thy head, and thou shall bruise His heel."

b. Genesis 12:1-3 – "In thee [Abraham's seed] shall all families of the earth be blessed."

c. Genesis 49:10 – "The scepter shall not depart until Shiloh come."

d. Deuteronomy 18:15 – "A Prophet from the midst of thee, like unto me [Moses]."

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- e. Psalm 16:10 - Holy One would not see corruption in the grave.
 - f. Psalm 22:1 – “My God, My God, why has Thou forsaken Me?”
 - g. Psalm 22:7,8 - Mocked by His enemies.
 - h. Psalm 22:16 - Pierced His hands and feet.
 - i. Psalm 22:17 - His bones could be seen.
 - j. Psalm 22: 18 - Cast lots for His vesture.
 - k. Psalm 40:7, 8 – “I delight to do Thy will, O My God.”
 - l. Isaiah 53 – “He was wounded for our transgressions.”
 - m. Daniel 9:24-27 - From the decree to rebuild Jerusalem to the Messiah was 483 years.
7. In what way was the hospitality of these two disciples rewarded? Luke 24:28-31; cf. Hebrews 13:2.
8. Notice other instances of hospitality, or a lack of it:
- a. Abraham. Genesis 18:3-5.
 - b. Lot. Genesis 19:1, 2.
 - c. Hospitality in daily living. Matthew 25:41-45.
- Many a household, in closing its doors against a stranger, has shut out God’s messenger, who would have brought blessing and hope and peace.
- Every act of life, however small, has its bearing for good or for evil. Faithfulness or neglect in what are apparently the smallest duties may open the door for life’s richest blessings or its greatest calamities. It is little things that test the character. It is the unpretending acts of daily self-denial, performed with a cheerful, willing heart, that God smiles upon. We are not to live for self, but for others. And it is only by self-forgetfulness, by cherishing a loving, helpful spirit, that we can make our life a blessing. The little attentions, the small, simple courtesies, go far to make up the sum of life’s happiness, and the neglect of these constitutes no small share of human wretchedness-Patriarchs and Prophets, 158:1, 2.
9. After Jesus had vanished out of their sight, what did the two disciples say and do? What is said in regard to Peter? Luke 24:32-35.

Two Appearances to the Disciples in Jerusalem

Mark 16:14; Luke 24:36-48; John 20:19-29; The Desire of Ages, 802-808.

10. What were the first words of Jesus to the disciples in the upper chamber? Luke 24:36.
11. How did Jesus calm the disciples’ fears? Luke 24:37-43.
12. Into what three divisions did Jesus group the Scriptures? Luke 24:44.
13. “Then opened He their understanding, that they might understand the Scriptures.” Luke 24:45. How is it possible for one to strengthen his mental power so that he will have a better understanding not only of the Scriptures, but of mathematics, chemistry, physics, history, or any other subject?
- As a means of intellectual training, the Bible is more effective than any other book, or all other books combined. No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation. The mind thus brought in contact with the thoughts of the Infinite cannot but expand and strengthen. Education, 124:2.
14. Why had the disciples assembled in the upper chamber on the first day of the week? John 20:19.
- There are only nine texts in the Bible that mention the first day of the week. They are: (1) Genesis 1:5, (2) Matthew 28:1, (3) Mark 16:2, (4) Mark 16:9, (5) Luke 24:1, (6) John 20:1, (7) John 20:19, (8) Acts 20:7, (9) 1 Corinthians 16:2.
15. What did Jesus say at this time concerning the preaching of repentance and remission of sins? Luke 24:47.

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16. For what event did Jesus tell the disciples to tarry in Jerusalem? Luke 24:49.

17. What did Jesus say in regard to the authority of the church? John 20:23.

Christ here gives no liberty for any man to pass judgment upon others. But on the church in its organized capacity He places a responsibility for the individual members. The Desire of Ages, 805:4. See also The Desire of Ages, 806.

Those who hold responsible positions in the church may have faults in common with other people and may err in their decisions; but notwithstanding this, the church of Christ on earth has given to them an authority that cannot be lightly esteemed. Christ, after His resurrection, delegated power unto His church. Testimonies for the Church, Volume 4, 17:2.

18. After hearing of the appearance of Jesus, what did Thomas say? John 20:24, 25.

19. When and how was he convinced that Jesus had risen? John 20:26-29.

What do you think?

1. How can it be shown that the disciples had not assembled on the first day of the week for the purpose of observing it as a rest day?

2. Why does study of the Scriptures develop one's mental powers?

3. How does Jesus' example in explaining His death and resurrection to the two with whom He went to Emmaus teach us that we should use the Old Testament as well as the New?

96. "GO YE INTO ALL THE WORLD"

www.WhiteEstate.org/books/da/da85.html

By the Sea and on a Mountain

Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Matthew 28:19, 20.

Matthew 28:16-20; Mark 16:15-18; John 21:1-24;
The Desire of Ages, 809-828

Jesus had appointed to meet His disciples in Galilee; and soon after the Passover week was ended, they bent their steps thither. Their absence from Jerusalem would have been interpreted as disaffection and heresy, therefore they remained till its close; but this over, they gladly turned homeward to meet the Savior as He had directed.

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

Much of the time of Christ's ministry had been passed near the Sea of Galilee. As the disciples gathered in a place where they were not likely to be disturbed, they found themselves surrounded by reminders of Jesus and His mighty works. As the disciples looked upon the scene, their minds were full of the words and deeds of their Savior. The Desire of Ages, 809:1-3.

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By the Sea Once More

John 21:1-24; The Desire of Ages, 809-817.

1. Who suggested fishing, and how successful were he and the other disciples as they worked at their former occupation? John 21:3; The Desire of Ages, 810:1.

All the while a lone watcher upon the shore followed them with His eye, while He Himself was unseen. The Desire of Ages, 810:2.

2. How did Jesus make Himself known to the disciples who were fishing, and who was the first to recognize Him? John 21:4-11; The Desire of Ages, 810:2-4.

3. What two lessons did Jesus wish to teach in this miracle? The Desire of Ages, 810:24.

4. A third lesson that was necessary at this time involved Peter. He must regain the confidence of his brethren. After Jesus had given them a good breakfast, how did He go about the re-establishment of this disciple? John 21:12-17.

Three times Peter had openly denied his Lord, and three times Jesus drew from him the assurance of his love and loyalty, pressing home that pointed question, like a barbed arrow to his wounded heart. Before the assembled disciples Jesus revealed the depth of Peter's repentance, and showed how thoroughly humbled was the once boasting disciple. The Desire of Ages, 812:2.

5. Why did Jesus use lambs and sheep as symbols, when Peter and his companions were fishermen? The Desire of Ages, 812:4, 5.

6. What did Jesus make known to Peter?

After this, Jesus, with no one else present made known to Peter the very manner of his death; He even foretold the stretching forth of his hands upon the cross. Again He bade His disciple, "Follow Me." [John 21:19.] Peter was not disheartened by the revelation. He felt willing to suffer any death for his Lord. Now he was prepared to share in his Lord's mission of sacrifice. When at last brought to the cross, he was, at his own request, crucified with his head downward. He thought it too great an honor to suffer in the same way as his Master did. The Desire of Ages, 815:4, 5.

7. Did the events of this day and the words of Jesus place Peter in authority over the rest of the disciples? The Desire of Ages, 817:1, 2.

On a Mountain in Galilee

Matthew 28:16-20; Mark 16:15-18; The Desire of Ages, 818-828.

8. Where was the largest gathering of Jesus' followers after His death, and what was the purpose of it? Matthew 28:16-20; The Desire of Ages, 818:1, 2.

9. What were the disciples and the five hundred (1 Corinthians 15:6) doing when Jesus appeared among them, and what was the attitude of some? The Desire of Ages, 818:3 to 819:1.

10. At this time what was Jesus' position in relation to the plan of salvation? The Desire of Ages, 819:1

11. "At Jerusalem the work of the disciples must begin."-The Desire of Ages, 820:2. What argument might the disciples have given against beginning at Jerusalem, but why was this the best plan? The Desire of Ages, 820:3, 4.

12. "But the work was not to stop here. It was to be extended to the earth's remotest bounds." The Desire of Ages, 821:1. What promises were given the disciples of Christ and those who would hear the message down to the end of time? Matthew 28:20.

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13. What was promised them regarding:

- a. Success?
- b. Helps to success?
- c. Protection?

See Mark 16:16-18; The Desire of Ages, 821:2 to 822:1.

Mark 16:17 says, "They shall speak with new tongues." It does not say with "unknown tongues."

14. Some warnings to be remembered by Jesus' followers today:

The Savior's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. The Desire of Ages, 822:2.

The Lord is not pleased with ignorance in regard to His laws, either natural or spiritual. We are to be workers together with God for the restoration of health to the body as well as to the soul. The Desire of Ages, 824:4.

It is in doing Christ's work that the church has the promise of His presence. The very life of the church depends upon her faithfulness in fulfilling the Lord's commission. To neglect this work is surely to invite spiritual feebleness and decay. Where there is no active labor for others, love wanes, and faith grows dim. The Desire of Ages, 825:2.

Instead of man's speculations, let the word of God be preached. Let Christians put away their dissension, and give themselves to God for the saving of the lost. The Desire of Ages, 827:2.

We are found to find, Told to tell, Saved to save, And won to win.
Author Unknown.

Do you recall?

1. Which of the disciples said, "I go a fishing"? John 21:1
2. The spiritual lesson of casting the net on the right side of the boat?
3. Why Jesus asked Peter three times if he loved Him?
4. Why the disciples were to start work at Jerusalem?
5. Upon what "the very life of the church" (The Desire of Ages, 825:2) depends?

97. "TO MY FATHER AND YOUR FATHER"

www.WhiteEstate.org/books/da/da87.html

Jesus Ascended to Heaven
(Forty Days After the Resurrection)

You men of Galilee, why stand you gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven. Acts 1:11.

Mark 16:19, 20; Luke 24:50-53; John 20:30, 31; 21:25; Acts 1:9-12;
The Desire of Ages, 829-835

The time had come for Christ to ascend to His Father's throne. As a divine conqueror He was about to return with the trophies of victory to the heavenly courts. Before His death He had declared to His Father, "I have finished the work which Thou gave Me to do." John 17:4. After His resurrection He tarried on earth for a season, that His disciples might become familiar with Him in His risen and glorified body. Now He was ready for the leave taking. He had authenticated the fact that He was a living Savior. His

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disciples need no longer associate Him with the tomb. They could think of Him as glorified before the heavenly universe. The Desire of Ages, 829:1.

To the Father's Throne

Mark 16:19, 20; Luke 24:50-53; Acts 1:9-12;
The Desire of Ages, 829-835.

1. What place did Jesus choose for His ascension? Name two places that are definitely mentioned as not having been chosen. Acts 1:12; The Desire of Ages, 829:2a.

2. Relate some of the previous experiences of Jesus that had occurred at the Mount of Olives and its immediate vicinity. What important event will take place there in the future? The Desire of Ages, 829:2b.

The saints will rest in the Holy City and reign as kings and priests one thousand years; then Jesus will descend with the saints upon the Mount of Olives, and the mount will part asunder and become a mighty plain for the Paradise of God to rest upon. The rest of the earth will not be cleansed until the end of the one thousand years, when the wicked dead are raised, and gather up around the city. The feet of the wicked will never desecrate the earth made new. Fire will come down from God out-of heaven and devour them. Burn them up root and branch. Satan is the root, and his children are the branches. The same fire that will devour the wicked will purify the earth. Early Writings, 51:3.

3. From Jerusalem to the Mount of Olives:

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

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

Upon reaching the Mount of Olives, Jesus led the way across the summit, to the vicinity of Bethany. Here He paused, and the disciples gathered about Him. Beams of light seemed to radiate from His countenance as He looked lovingly upon them. He upbraided them not for their faults and failures; words of the deepest tenderness were the last that fell upon their ears from the lips of their Lord. The Desire of Ages, 830:1-3.

4. What was Jesus doing when He was taken from the disciples? Luke 24:51.

5. As Jesus was received out of sight, who stayed with the disciples, and what did they say? Acts 1:10, 11.

While the disciples were still gazing upward, voices addressed them which sounded like richest music. They turned, and saw two angels in the form of men

These angels were of the company that had been waiting in a shining cloud to escort Jesus to His heavenly home. The most exalted of the angel throng, they were the two who had come to the tomb at Christ's resurrection, and they had been with Him throughout His life on earth. With eager desire all heaven had waited for the end of His tarrying in a world marred by the curse of sin. The time had now come for the heavenly universe to receive their King. Did not the two angels long to join the throng that welcomed Jesus? But in sympathy and love for those whom He had left, they waited to give them comfort.

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“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” Hebrews 1:14. The Desire of Ages, 831:1 to 832:1.

6. Describe the scene as Jesus neared heaven at the time of His ascension. Psalm 24:7-10; The Desire of Ages, 833:2-7.

7. Describe His meeting with His Father. The Desire of Ages, 834: 1-3.

Conclusion

John 20:30, 31; 21:25.

8. What is God’s purpose in giving us the record of the life of Jesus? John 20:31.

9. What is said of the completeness of the gospel record? John 20:30; 21:25.

What do you think?

1. Why did the most exalted angels, rather than angels of lesser rank, minister to man in many instances? See Matthew 20:26, 27; Luke 18:14.

2. Am I willing to be a faithful servant in little things, such as washing dishes, dusting furniture, or mowing the lawn? If so, I have taken the first step toward true greatness. See Matthew 25:21; The Ministry of Healing, 474:2; 477:1

3. How did David know what would happen as Jesus returned to heaven? 2 Peter 1:21.

4. What did God say which makes us know He was satisfied with Jesus’ sacrifice? The Desire of Ages, 834:1

5. Will Jesus’ Second Coming be that of a visible person? Acts 1: 11.

THERE WAS ONE WHO WAS WILLING

There was One who was willing to die in my stead,
That a soul so unworthy might live,
And the path to the cross He was willing to tread,
All the sins of my life to forgive.

He is tender and loving and patient with me,
While He cleanses my heart of its dross,
But “there’s no condemnation;” I know I am free,
For my sins are all nailed to the cross.

I will cling to my Savior and never depart
I will joyfully journey each day,
With a song on my lips and a song in my heart,
That my sins have been taken away.

They are nailed to the cross, they are nailed to the cross,
O how much He was willing to bear!
With what anguish and loss, Jesus went to the cross!
But He carried my sins with Him there.

Mrs. Frank A. Breck

98. SUMMARY OF UNIT EIGHT

Unit Eight, The Risen Christ, one of the three most glorious events of all the history of this world: (1) the birth of Jesus in Bethlehem. (2) The resurrection of our Lord and Savior, and (3) the Second Coming of Jesus in power and great glory, has but four lessons, covering from the time of the resurrection

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until the ascension:

Lesson 94. "The Lord Is Risen," the dramatic story of the visit to the empty tomb, and the consternation of the disciples, and the apparition of Jesus to some of His followers;

Lesson 95. "Did Not Our Heart Burn Within Us?" that memorable trip to Emmaus with the two disheartened disciples, their recognition of Jesus as He brake bread, and their hurried trip back to the city;

Lesson 96. "Go You Into All the World" - By the Sea and On a Mountain, the great commission given to the men He had been preparing for just such a cause; and

Lesson 97. "To My Father and Your Father" - Jesus Ascended to Heaven, while He yet spoke with the disciples, He was suddenly taken away, and two angels assured them "this same Jesus, shall so come in like manner as you have seen Him go into heaven." Acts 1:11.

REVIEW QUESTIONS

Who said, to whom, and under what circumstances?

1. "Come, see the place where the Lord lay."
2. "Touch Me not."
3. "All hail."
4. "Art thou only a stranger in Jerusalem?"
5. "Abide with us: for it is toward evening, and the day is far spent."
6. "Did not our heart burn within us?"
7. "Peace be unto you."
8. "Except 1 shall see, I will not believe."
9. "I go a fishing."
10. "It is the Lord."
11. "Lord, Thou knows all things; Thou knows that I love Thee."
12. "Lord, and what shall this man do?"
13. "All power is given unto Me in heaven and in earth."
14. "Lo, I am with you always, even unto the end of the world."
15. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven."

Are you sure of your memory verses?

You shall receive power, after that the Holy Ghost is come upon you: and you shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria. Acts 1: 8.

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For seven years after the Savior entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel. *The Desire of Ages*, 233:2, 3.

UNIT NINE covers from the ascension of Christ to the great persecution: AD 31-34.

TOPICS FOR INVESTIGATION

1. The use of the lot in deciding questions. Leviticus 16:8; Numbers 26:55; Joshua 7:14; Bible dictionary; Index to the Writings of Ellen G. White, article: "Lots, casting of."
2. Pentecost. Bible dictionary; Index to the Writings of Ellen G. White.
3. The early and the latter rain. The Acts of the Apostles, 54, 55; Christ's Object Lessons, 121; Testimonies to Ministers, 506-512.
4. The Christian's attitude toward authority. *The Desire of Ages*, 601, 602; Index to the Writings of Ellen G. White, article: "Authorities, civil."
5. Gamaliel. Bible dictionary or encyclopedia; The Acts of the Apostles, 82:3 to 83:2.
6. Courts of the temple. Bible dictionary or encyclopedia.
7. Porches of the temple. Bible dictionary or encyclopedia.
8. Gates of the temple. Bible dictionary or encyclopedia.
9. Organization. Index to the writings of Ellen G. White.
10. Service. Index to the Writings of Ellen G. White.

99. PREPARING TO RECEIVE THE HOLY SPIRIT

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

Acts 1 and The Acts of the Apostles, 25-37

For forty days Christ remained on the earth, preparing the disciples for the work before them, and explaining that which heretofore they had been unable to comprehend. He spoke of the prophecies concerning His advent, His rejection by the Jews, and His death, showing that every specification of these prophecies had been fulfilled. He told them that they were to regard this fulfillment of prophecy as an assurance of the power that would attend them in their future labors.

During these days that Christ spent with His disciples, they gained a new experience. As they heard their beloved Master explaining the Scriptures in the light of all that had happened, their faith in Him was fully established. They reached the place where they could say, "I know whom I have believed." 2 Timothy 1:12.

Before ascending to heaven, Christ gave His disciples their commission. He told them that they were to be the executors of the will in which He bequeathed to the world the treasures of eternal life. The Acts of the Apostles, 26:2 to 27:2.

Christ did not tell His disciples that their work would be easy. But they would not be left to fight alone. The Acts of the Apostles, 29:1.

Christ's visible presence was about to be withdrawn from the disciples, but a new endowment of

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power was to be theirs. The Holy Spirit was to be given them in its fullness, sealing them for their work. The Acts of the Apostles, 30:2.

1. Who wrote the book of Acts, and what was his purpose in writing it? Acts 1:1, 2; cf. Luke 1:14; Colossians 4:14.

Having traced from the beginning the life of his Lord until His ascension in the first volume, it is clear that Luke's purpose in the book before us is to continue the narrative unbroken, showing how the Savior, though ascended, continued active and dominant in guiding, inspiring, and protecting His followers in their work of spreading the news of the gospel as far as their influence or power could be felt. C. F. Sitterly, Jerusalem to Rome, 17.

2. What definite instructions had Jesus given His followers as to how they should proceed after He had left them? Acts 1:3-5, 8. Note specifically:

- a. Where they should wait.
- b. For what they should wait.
- c. That they would not have to wait a long time.
- d. Where they were to work, noting the order they were to follow.

3. What shows that they still had not fully understood Jesus' program for them, and how He had answered them? Acts 1:6, 7.

4. What was the last lesson Jesus tried to impress on the disciples before He ascended? Acts 1:8.

The last lesson He gave His followers was that they held in trust for the world the glad tidings of salvation. The Acts of the Apostles, 32:2.

5. Describe the disciples' return to Jerusalem, telling where they went, and naming those prominently mentioned as being among the 120 assembled. Acts 1:12-14; The Acts of the Apostles, 35:1.

A Sabbath day's journey is a little less than a mile. The place of meeting was very likely the house where the paschal supper was eaten. Mark 14:15. The reference to the house of Mary the mother of Mark as a place of gathering has led to the supposition that it was in this house where all these events occurred, including the outpouring of the Spirit on the Day of Pentecost.

This is the last mention of Jesus' mother. It is refreshing to know that the Lord's brothers, who at one time did not believe on Him, are now a part of the inner group of His loyal supporters. New Testament History, 192.

6. How did this group spend the next few days? Acts 1:14; The Acts of the Apostles, 36:1; 37:2.

7. During the ten days of waiting before the descent of the Holy Spirit, what suggestion did Peter make to the group, and what text of Scripture did he use to support his proposition? Acts 1:15-20.

8. What two men met the suggested qualifications as candidates, and how was the choice made? Acts 1: 21-26.

There are those who think that this action was premature, and that God's choice for Judas' successor was Paul. There is no indication given, however, of the Lord's disapproval; and the fact that Matthias is not afterwards mentioned would prove no more than the same silence regarding several other of the twelve. There is every evidence that this selection was carried forward by these early Christians with a due sense of the sacred responsibility resting upon them. (Testimonies for the Church, Volume 5, 263, 264.) They studied the qualifications necessary, used their best judgment in the selection of candidates for the office, and then sought earnestly to know God's choice. New Testament History, 193.

How did?

1. The eleven seem to feel as they returned to Jerusalem?

2. The disciples spend the ten days between Christ's ascension and the descent of the Holy Spirit?

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100. THE DAY OF PENTECOST

www.WhiteEstate.org/books/aa/aa4.html

Fifty Days After the Passover, Ten Days After the Ascension of Jesus

And it shall come to pass in the last days, said God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Acts 2:17; cf. Joel 2:28.

Acts 2:1-13 and The Acts of the Apostles, 38-40

Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers, as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people. The Acts of the Apostles, 38:3.

1. Jesus had promised to send the Comforter, the Holy Spirit. When was this promise fulfilled? Acts 2:14.

2. What is said concerning the attitude and spirit of harmony among the disciples on the Day of Pentecost? Acts 2:1; cf. Acts 1:14.

In obedience to the word of their Master the disciples assembled in Jerusalem to wait for the fulfillment of God's promise. Here they spent ten days, days of deep heart searching. They put away all differences and drew close together in Christian fellowship. Testimonies for the Church, Volume 8, 15:2.

3. What is another name, besides holy convocation, for the Day of Pentecost?

The Feast of Weeks, or Feast of Harvest, was the second of the annual feasts of the Jews. It celebrated the close of the grain harvest, and came fifty days after the offering of the first fruits. (This gave rise to the term "Pentecost," fiftieth.) The first fruits were offered on the second day of the Feast of Unleavened Bread, or the Passover. This, we understand, was on the day of the resurrection. Pentecost lasted a single day, and was a day of holy convocation, which means that it was a day of rest, a ceremonial Sabbath. Exodus 23:14-16; 34:22; Leviticus 23:15-22. New Testament History, 194.

4. The Holy Spirit descended in the symbolical form of "cloven tongues like as of fire." Acts 2:1

This was an emblem of the gift then bestowed on the disciples, which enabled them to speak with fluency languages with which they had heretofore been unacquainted. The appearance of fire signified the fervent zeal with which the apostles would labor, and the power that would attend their work. The Acts of the Apostles, 39:1.

5. What was the result upon the disciples, and what did they do? Acts 2:4.

6. Who are spoken of as having understood the message presented? Acts 2:5-8.

The disciples did not speak in an "unmeaning gibberish" or an "unknown tongue." They were understood by all who heard them.

Some of these persons have exercises which they call gifts and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man but by the Lord and all heaven. Such gifts are manufactured by men and women, aided by the great deceiver. Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this

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have not been good. "You shall know them by their fruits." Matthew 7:16. Fanaticism and noise have been considered special evidences of faith. Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this, and get up an excitement of feeling. But the influence of such meetings is not beneficial. When the happy flight of feeling is gone, they sink lower than before the meeting because their happiness did not come from the right source. The most profitable meetings for spiritual advancement are those which are characterized with solemnity and deep searching of heart; each seeking to know himself, and earnestly, and in deep humility, seeking to learn of Christ. Testimonies, Volume 1, 412: 1.

7. How many nations were represented by those who came together on this occasion? Acts 2:9-11. Consult a Bible atlas and locate at least five of the nations mentioned.

8. What was the immediate effect of Peter's sermon upon the people? Acts 2:7, 12.

9. What did some who heard the sermon mockingly say? Acts 2:13.

The priests and rulers were greatly enraged at this wonderful manifestation, but they dared not give way to their malice, for fear of exposing themselves to the violence of the people. They had put the Nazarene to death; but here were His servants, unlettered men of Galilee, telling in all the languages then spoken, the story of His life and ministry. The priests, determined to account for the miraculous power of the disciples in some natural way, declared that they were drunken from partaking largely of the new wine prepared for the feast. Some of the most ignorant of the people present seized upon this suggestion as the truth, but the more intelligent knew it to be false; and those who understood the different languages testified to the accuracy with which these languages were used by the disciples. The Acts of the Apostles, 40:2.

10. What did the outpouring of the Holy Spirit signify as to what had been accomplished in heaven? The Acts of the Apostles, 38:1

11. What preparation is necessary for the outpouring of the Holy Spirit at the time of the "latter rain?"

So it may be now. Instead of man's speculations, let the word of God be preached. Let Christians put away their dissension, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. But the "latter rain" will be more abundant. Joel 2:23. The Desire of Ages, 827:2.

What do you think?

1. What is meant by "they were all with one accord in one place"? Acts 2:1.

2. Was the Holy Spirit at work in the earth before the Day of Pentecost?

3. Do you think the gift of tongues might be applicable to those who are preaching the third angel's message in so many languages around the world?

101. PETER'S SERMON

www.WhiteEstate.org/books/aa/aa4.html

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. Acts 2:38.

Acts 2:14-47 and The Acts of the Apostles, 41-46

The Jewish leaders had supposed that the work of Christ would end with His death; but instead of this, they witnessed the marvelous scenes of the Day of Pentecost. They heard the disciples, endowed with a power and energy hitherto unknown, preaching Christ, their words confirmed by signs and wonders. In Jerusalem, the stronghold of Judaism, thousands openly declared their faith in Jesus of Nazareth as the

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Messiah. The Acts of the Apostles, 44:3.

1. By what two arguments did Peter refute the accusation, made by the priests and rulers, that the disciples were drunken? Acts 2: 15-21.

Nine o'clock was the hour of prayer, and before this hour the Jews did not partake of food, and on festal days nothing was eaten till noon. Cf. 1 Thessalonians 5:7. New Testament History, 195.

In answer to the accusation of the priests, Peter showed that this demonstration was in direct fulfillment of the prophecy of Joel, wherein he foretold that such power would come upon men, to fit them for a special work. The Acts of the Apostles, 41:1.

2. In what clear and powerful language did Peter bear witness of the death and resurrection of Christ? Acts 2:22-24.

Jesus' promise to return was ever in the minds of the disciples. Peter quoted this promise of the Spirit, which applies to the whole Christian dispensation, and went on to quote Joel's reference to the final consummation. New Testament History, 195.

3. What were his arguments, or proofs, of Jesus' resurrection? Acts 2:25-36.

Peter did not refer to the teachings of Christ to prove his position, because he knew that the prejudice of his hearers was so great that his words on this subject would be of no effect. Instead, he spoke to them of David, who was regarded by the Jews as one of the patriarchs of their nation. The Acts of the Apostles, 41:3.

4. What three groups of people were in the audience? The Acts of the Apostles, 42:3 to 43:1.

5. What was the reaction of those who heard this sermon? Acts 2:37; The Acts of the Apostles, 43:1.

6. What was Peter's ready and direct answer to the question, "What shall we do" (Acts 2:37)? Acts 2:38-40.

Peter urged home upon the convicted people the fact that they had rejected Christ because they had been deceived by priests and rulers. And that if they continued to look to these men for counsel, and waited for them to acknowledge Christ before they dared to do so, they would never accept Him. The Acts of the Apostles, 43:3.

Peter's application of scripture reveals great keenness of intellect, as well as spiritual insight. His reference to David's prophecy, in Psalm 110, is a parallel to Jesus' use of the same scripture. Matthew 22:44, 45. New Testament History, 195.

7. Note the following points in the results of that day's spiritual harvest, as told in Acts 2:41, 42:

- a. How Peter's word was received.
- b. The step taken by those who believed.
- c. How many were moved to definite action.
- d. The permanency of the work
- e. Their conduct in the newfound life.

8. "The disciples were astonished and overjoyed at the greatness of the harvest of souls. They did not regard this wonderful ingathering as the result of their own efforts." The Acts of the Apostles, 44:4. Of what two causes was it the result? The Acts of the Apostles, 45:1.

9. What handicaps had the disciples overcome under Jesus' instruction and the Spirit's guidance? What abilities had they acquired? Acts 2:43; The Acts of the Apostles, 45:2 to 46: 1.

10. What emergency presented itself immediately among the new believers, and how was it met? Acts 2:44, 45.

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11. What methods of evangelism were used? Acts 2:46, 47.

The Spirit animated them and spoke through them. The peace of Christ shone from their faces. They had consecrated their lives to Him for service, and their very features bore evidence to the surrender they had made. The Acts of the Apostles, 46:1.

Can you remember?

1. Where Peter's sermon was given?
2. Who were in the audience?
3. What two Old Testament scriptures he quoted?
4. How many were converted?
5. What gave power to the preaching?

102. PETER AND JOHN AT THE TEMPLE

www.WhiteEstate.org/books/aa/aa6.html

Repent you therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts 3:19.

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

Acts 3:1 to 4:31 and The Acts of the Apostles, 57-69

The apostles spoke plainly of the great sin of the Jews in rejecting and putting to death the Prince of life; but they were careful not to drive their hearers to despair. "We denied the Holy One and the Just," Peter said, "and desired a murderer to be granted unto you; and killed the Prince of life, whom God has raised from the dead; whereof we are witnesses." [Acts 3:14, 15.] "And now, brethren, I know that through ignorance you did it, as did also your rulers. But those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He has so fulfilled." [Acts 3:17, 18.] He declared that the Holy Spirit was calling upon them to repent and be converted, and assured them that there was no hope of salvation except through the mercy of the One whom they had crucified. Only through faith in Him could their sins be forgiven. The Acts of the Apostles, 59:2.

At the Gate Beautiful

Acts 3:1-10; The Acts of the Apostles, 57, 58.

1. Relate what was said and done as Peter and John came to "the gate of the temple which is called Beautiful." Acts 3:1-8.

This unfortunate man had long desired to see Jesus, that he might be healed; but he was almost helpless, and was far removed from the scene of the Great Physician's labors. His pleadings at last induced some friends to bear him to the gate of the temple, but upon arriving there, he found that the One upon whom his hopes were centered, had been put to a cruel death. The Acts of the Apostles, 57:2.

2. What was the age of the man who was healed? How were the people affected by this miracle? Acts 3:9, 10; 4:22.

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Peter's Sermon in Solomon's Porch

Acts 3:11-26; The Acts of the Apostles, 59, 60.

3. In what words did Peter explain how the miracle had been wrought? Acts 3:11-16.
4. How did Peter show a willingness to excuse the guilt of the people in crucifying Jesus? Acts 3:17.
5. What admonition did Peter give? Acts 3:19.
6. What did Peter say about the sending of Jesus Christ? Acts 3:20-24.
7. For what testimony were the people waiting? Acts 3:25, 26; The Acts of the Apostles, 60:1, 2.

The Imprisonment and Trial of Peter and John

Acts 4:1-22; The Acts of the Apostles, 60-66, 68, 69.

8. Describe how Peter's discourse was interrupted. Acts 4:1-3.
9. About how many men "believed"? Acts 4:4.
10. Were the enemies of the disciples convinced that Jesus had risen from the dead? Was it too late for them "to repent of the terrible deed they had committed in putting Jesus to death"? The Acts of the Apostles, 61:1 to 62:1.

11. "On the morrow," when the "rulers, and elders, and scribes," together with the high priest and his kindred, "were gathered together at Jerusalem," what question was asked of Peter and John? Acts 4:5-7.

Those present who remembered the part that Peter had acted at the trial of his Master, flattered themselves that he could now be intimidated by the threat of imprisonment and death. But the Peter who denied Christ in the hour of His greatest need was impulsive and self-confident, differing widely from the Peter who was brought before the Sanhedrin for examination. Since his fall he had been converted. He was no longer proud and boastful, but modest and self-distrustful. He was filled with the Holy Spirit, and by the help of this power he was resolved to remove the stain of his apostasy by honoring the name he had once disowned. The Acts of the Apostles, 63:1.

12. State the substance of Peter's reply. Acts 4:8-12.
 13. Of what did the judges take "knowledge," and why? Acts 4:13.
 14. Describe how the judges came to a decision. What did they do? Acts 4:14-18.
 15. How were the demands of the rulers courageously answered by Peter and John? Acts 4:19, 20; cf. Acts 5:29.
- We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God's word must be recognized as above all human legislation. A "Thus said the Lord" is not to be set aside for a "Thus said the church" or a "Thus said the state." The crown of Christ is to be lifted above the diadems of earthly potentates. The Acts of the Apostles, 69:1.
16. What example of firmness in truth and right was given in the days of the Reformation? The Acts of the Apostles, 68:1.

17. Upon whom is the wrath of God declared? Why?

The wrath of God is not declared against unrepentant sinners merely because of the sins they have

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committed, but because, when called to repent, they choose to continue in resistance, repeating the sins of the past in defiance of the light given them. The Acts of the Apostles, 62:1.

The Thanksgiving Prayer of the Church

Acts 4:23-31; The Acts of the Apostles, 67, 68.

18. What fulfillment of prophecy was mentioned in the prayer of the disciples and the believers? Acts 4:25, 26; cf. Psalm 2:1, 2.

19. What four requests were made in this prayer? Acts 4:29, 30.

20. How was this prayer answered? Acts 4:31.

What do you think?

1. How much of this world's goods did Peter and John have as they went up into the temple that morning?

2. Since it was evidently not the will of God that Peter and John be kept in prison, why was it necessary for the church to pray for their release?

3. Since God desires to give us blessings today, why is it necessary to pray for them?

4. What great principle of fundamental doctrine is expressed in this lesson? Acts 4:12.

5. What great principle of obedience to God and obedience to man is expressed in this lesson? Acts 4:19.

103. WARNING AGAINST HYPOCRISY

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Death of Ananias and Sapphira; Arrest of Peter and John

Then Peter and the other apostles answered and said, We ought to obey God rather than men. Acts 5:29.

Acts 4:32 to 5:42 and The Acts of the Apostles, 70-86

As the disciples proclaimed the truths of the gospel in Jerusalem, God bore witness to their word, and a multitude believed. Many of these early believers were immediately cut off from family and friends by the zealous bigotry of the Jews, and it was necessary to provide them with food and shelter.

Those among the believers who had money and possessions, cheerfully sacrificed them to meet the emergency. Selling their houses or their lands, they brought the money, and laid it at the apostles' feet, "and distribution was made unto every man according as he had need." [Acts 4:35.]

This liberality on the part of the believers was the result of the outpouring of the Spirit. The converts to the gospel were "of one heart and of one soul." [Acts 4:32.] One common interest controlled them, the success of the mission entrusted to them; and covetousness had no place in their lives. The Acts of the Apostles, 70:1-3.

Ananias and Sapphira

Acts 4:32 to 5:10; The Acts of the Apostles, 70-76.

1. Who was an outstanding example in the consecration of personal funds for the common good? Acts 4:36, 37.

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2. What man and his wife pretended to give the entire price of a property they had sold? Acts 5:14.

In sharp contrast to the example of benevolence shown by the believers, was the conduct of Ananias and Sapphira, whose experience, traced by the pen of inspiration, has left a dark stain upon the history of the early church. With others, these professed disciples had shared the privilege of hearing the gospel preached by the apostles. They had been present with other believers when, after the apostles had prayed, "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." Acts 4:31. Deep conviction had rested upon all present, and under the direct influence of the Spirit of God, Ananias and Sapphira had made a pledge to give to the Lord the proceeds from the sale of certain property. The Acts of the Apostles, 71:2.

3. After yielding to feelings of covetousness, by what arguments were they led to their act of deception? The Acts of the Apostles, 72:1.

4. What was the swift and terrible judgment visited upon Ananias? Acts 5:5, 6.

5. What judgment was visited upon his wife? Acts 5:7-10.

6. Why was this terrible judgment necessary, and what is the lesson for us? The Acts of the Apostles, 73:4 to 74:1; 76:1.

Arrest of Peter and John

Acts 5:11-42; The Acts of the Apostles, 77-86.

7. What intense activity followed this experience, and where was much of it performed? Acts 5:11-16.

In Christ's strength they went forth to tell the wonderful story of the manger and the cross, and to triumph over all opposition. The Acts of the Apostles, 77:1.

8. Why were the priests and rulers, both Pharisees and Sadducees, so stirred that "they acted like men who had lost their reason" when they had Peter and John imprisoned? Acts 5:17, 18; The Acts of the Apostles, 78:1-3.

9. Who rescued Peter and John from prison, and what did he tell them to do? Acts 5:19-21a.

The God of heaven, the mighty Ruler of the universe, took the matter of the imprisonment of the disciples into His own hands; for men were warring against His work. The Acts of the Apostles, 79:2.

10. Why had the rulers planned to charge Peter and John with the death of Ananias and Sapphira, and how were they embarrassed when they sent for Peter and John? Acts 5:21b-26; The Acts of the Apostles, 80:2.

11. "Although the apostles were miraculously delivered from prison, they were not saved from examination and punishment." - The Acts of the Apostles, 81:1 When brought before the senate, what charge was made against the two disciples, and what was Peter's bold reply? Acts 5:27-32.

12. How was the enraged assembly kept from mob violence? Acts 5:33-40.

So enraged were the Jews at these words that they decided to take the law into their own hands, and without further trial, or without authority from the Roman officers, to put the prisoners to death. Already guilty of the blood of Christ, they were now eager to stain their hands with the blood of His disciples. The Acts of the Apostles, 82:2.

The priests saw the reasonableness of these views, and were obliged to agree with Gamaliel. Yet their prejudice and hatred could hardly be restrained. Very reluctantly, after beating the disciples, and charging them again at the peril of their lives to preach no more in the name of Jesus, they released them. The Acts of the Apostles, 83:2.

13. What did the released prisoners do, and why were they happy? Acts 5:41, 42.

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The same spirit is still at work with malignant energy in unregenerate hearts. This history of truth has ever been the record of a struggle between right and wrong. The proclamation of the gospel has ever been carried forward in this world in the face of opposition, peril, loss, and suffering. The Acts of the Apostles, 85:1.

Why?

1. Did Ananias and Sapphira give a part of the money from their property as though they were giving it all?
2. Were the Sadducees so enraged about the preaching of Jesus' resurrection?
3. Were Peter and John, when found teaching the people in the temple, brought before the council without violence?

104. THE FIRST CHRISTIAN MARTYR

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www.WhiteEstate.org/books/aa/aa10.html

Choice of the Seven; The Work of Stephen

God is not the author of confusion, but of peace, as in all churches of the saints. 1 Corinthians 14:33.

Acts 6:1 to 8:1 and The Acts of the Apostles, 87-102

Stephen, the foremost of the seven deacons, was a man of deep piety and broad faith. Though a Jew by birth, he spoke the Greek language, and was familiar with the customs and manners of the Greeks. He therefore found opportunity to preach the gospel in the synagogues of the Greek Jews. He was very active in the cause of Christ, and boldly proclaimed his faith. Learned rabbis and doctors of the law engaged in public discussion with him, confidently expecting an easy victory. But "they were not able to resist the wisdom and the spirit by which he spoke." [Acts 6:10.] Not only did he speak in the power of the Holy Spirit, but it was plain that he was a student of the prophecies, and learned in all matters of the law. He ably defended the truths that he advocated, and utterly defeated his opponents. To him was the promise fulfilled, "Settle it therefore in your hearts, not to meditate before what you shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke 21:14, 15. The Acts of the Apostles, 97:1.

Choice of the Seven

Acts 6:1-7; The Acts of the Apostles, 87-96.

1. What threatened the peace and harmony of the church? Acts 6:1.
The hearts of those who had been converted under the labors of the apostles, were softened and united by Christian love. Despite former prejudices, all were in harmony with one another. Satan knew that so long as this union continued to exist, he would be powerless to check the progress of gospel truth; and he sought to take advantage of former habits of thought, in the hope that thereby he might be able to introduce into the church elements of disunion. The Acts of the Apostles, 87:1
2. How was this difficulty taken care of? Acts 6:2-6.
3. How were the apostles led in their plan for a better organization of the working forces of the church? The Acts of the Apostles, 89:1.
4. How was the work blessed, and who were now included among the believers? Acts 6:7.

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The Work of Stephen

Acts 6:8-15; The Acts of the Apostles, 97:1 to 99:1.

5. What is given as the reason for the wonders and miracles performed by God through Stephen? Acts 6:8.
6. Who opposed the work of Stephen, how, and with what result? Acts 6:9, 10.
7. Who especially is mentioned as one who “took a leading part against Stephen”? The Acts of the Apostles, 98:2.
8. To what method did Stephen’s enemies finally resort? Acts 6:11-14.
9. How was the righteous character of Stephen manifested as he “stood face to face with his judges to answer to the charge of blasphemy” (The Acts of the Apostles, 99:1)? Acts 6:15.

Stephen’s Defense

Acts 7:1-53; The Acts of the Apostles, 99:2 to 100:2.

10. Know the substance of the outline of Stephen’s address before the council, under the following divisions:
 - a. Call of Abraham to the birth of Moses. Acts 7:1-20.
 - b. Moses’ adoption by Pharaoh’s daughter to the building of the tabernacle. Acts 7:21-44.
 - c. Israelites’ entrance into Canaan to the building of Solomon’s temple. Acts 7:45-50.
 - d. Conclusion. Acts 7:50-53.
11. What caused Stephen to break “away from the train of history that he was following,” and bring a severe charge against the Jews? The Acts of the Apostles, 100:1, 2.

The Martyrdom of Stephen

Acts 7:54 to 8:1; The Acts of the Apostles, 100:3 to 102:1.

12. What was the effect of Stephen’s address upon those who heard it, and what vision did he have just before he died? Acts 7:54-56.

In the cruel faces about him, the prisoner read his fate; but he did not waver. For him the fear of death was gone. For him the enraged priests and the excited mob had no terror. The scene before him faded from his vision. To him, the gates of heaven were ajar, and looking in, he saw the glory of the courts of God, and Christ, as if just risen from His throne, standing ready to sustain His servant. The Acts of the Apostles, 100:1

13. How was Stephen killed, and what were his last words? Acts 7:57-60.

The stoning of Stephen in AD 34 marks the end of the seventy weeks, the time allotted to the Jewish people. Beginning with the great persecution that followed this event, the gospel begins to go to the Gentiles. New Testament History, 204.

14. What part did Saul take in the stoning of Stephen? How did the martyrdom of Stephen contribute to Saul’s conversion? Acts 7:58; 8:1a; 22:20; The Acts of the Apostles, 101:3 to 102:1.

15. Review the prophecy of the seventy weeks spoken of in Daniel 9:24-27. Be able to draw a diagram of the seventy weeks. See lesson 4.

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What do you think?

1. What are the responsibilities of the deacons in the church today?
2. Do I make available for myself the blessings of God by helping the widows, orphans, and others in need?
3. While persecuting the church, was Saul of Tarsus sincere?
4. Who was the first Christian martyr?
5. At the close of which prophetic period did Stephen die?

105. SUMMARY OF UNIT NINE

Unit Nine, The Gospel to the Jews, covers the remaining three and a half years of the four hundred ninety years allotted to the Jewish people, from the death and resurrection of Jesus until the martyrdom of Stephen and the conversion of Saul. of Tarsus. This section contains but six lessons:

Lesson 99. Preparing to Receive the Holy Spirit, telling how the disciples became one in spirit, thus preparing the way for the descent of the Holy Spirit on the Day of Pentecost;

Lesson 100. The Day of Pentecost-Fifty Days After the Passover-Ten Days After the Ascension of Jesus, when the Holy Spirit descended upon them in the form of "cloven tongues like as of fire" (Acts 2:3), giving them power to speak in tongues they had not previously known;

Lesson 101. Peter's Sermon, in which he declared the demonstration to be a fulfillment of Joel 2:28, 29-thousands were converted on that day;

Lesson 102. Peter and John at the Temple, the healing of the man who asked alms at the Gate Beautiful, and the declaration which has become one of the most known and loved texts in all the Bible (Acts 4:12);

Lesson 103. Warning Against Hypocrisy, the Holy Spirit's punishment of the sin of Ananias and Sapphira, which, had it been left unnoticed, might have caused great damage in the infant church; and

Lesson 104. The First Christian Martyr, Stephen, the first to die for his faith, saw "the heavens opened, and the Son of man standing on the right hand of God." Acts 7:56.

REVIEW QUESTIONS

1.
 - a. What shows that the disciples did not have a full understanding of Jesus' plan for them at the time of His ascension?
 - b. When did the disciples get a clear vision of the plan of salvation and their part in it?
 - c. Who was chosen to take Judas's place among the twelve? How was he chosen?
2.
 - a. At the time of what Jewish feast was the Holy Spirit sent in a special way to the disciples?
 - b. How many days were there after the ascension of Jesus until the descent of the Holy Spirit on the Day of Pentecost? How many days after the Passover?
 - c. By what argument did Peter, in his sermon at the time of the outpouring of the Holy Spirit, prove the resurrection of Christ?

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3.
 - a. By what means were the people convicted?
 - b. How many were added to the number of believers that day?
 - c. How did the new believers show that their conversion was genuine?

4.
 - a. What occurred at the Gate Beautiful of the temple?
 - b. What did Peter and John say when commanded not to preach the gospel?
 - c. What is the only name given whereby we must be saved?

5.
 - a. What man set an example of unselfish devotion to the cause of God by giving all his wealth?
 - b. Why was the judgment visited upon Ananias and Sapphira so swift and so terrible?
 - c. Whom did the rulers plan to charge with the death of Ananias and Sapphira?

6.
 - a. After the healing of the man at the Gate Beautiful, before what body were Peter and John called, and what were they commanded not to do?
 - b. What great principle of conduct in matters of conscience was given by Peter before the Sanhedrin?
 - c. Why did Peter and John return to the temple when miraculously delivered from prison?

7.
 - a. To what work had Stephen been ordained?
 - b. In addition to the work he had been ordained to do, what was he doing?
 - c. Why was he killed?

8. Draw a diagram of the prophecy of the seventy weeks, giving the dates of the beginning and ending of the prophecy, and the baptism and crucifixion of Jesus.

Who said, to whom, and under what circumstances?

1. "You shall receive power, after that the Holy Ghost is come upon you."
2. "This same Jesus shall so come in like manner as you have seen Him go into heaven."
3. "This Scripture must needs have been fulfilled."
4. "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."
5. "This man purchased a field with the reward of iniquity."
6. "Whosoever shall call on the name of the Lord shall be saved."
7. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost."
8. "Silver and gold have I none."
9. "Why marvel you at this?"
10. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

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11. "We cannot deny it."
12. "Grant unto Thy servants, that with all boldness they may speak Thy word."
13. "Thou has not lied unto men, but unto God."
14. "Go, stand and speak in the temple to the people all the words of this life."
15. "Behold, you have filled Jerusalem with your doctrine."
16. "We ought to obey God rather than men."
17. "Him has God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."
18. "If this counsel or this work be of men, it will come to naught: but if it be of God, you cannot overthrow it; lest haply you be found even to fight against God."
19. "It is not reason that we should leave the word of God, and serve tables."
20. "You stiff-necked and uncircumcised in heart and ears, you do always resist the Holy Ghost."
21. "I see the heavens opened, and the Son of man standing on the right hand of God."

The Christian church was at this time entering upon an important era. The work of proclaiming the gospel message among the Gentiles was now to be prosecuted with vigor. The apostles who had been appointed to lead out in this work, would be exposed to suspicion, prejudice, and jealousy. Their teachings concerning the breaking down of "the middle wall of partition" (Ephesians 2:14) that had so long separated the Jewish and the Gentile world, would naturally subject them to the charge of heresy. The Acts of the Apostles, 161:1.

UNIT TEN covers from the great persecution to Paul's first missionary tour: AD 34-45.

TOPICS FOR INVESTIGATION

1. Sorcery. Bible dictionary or encyclopedia; The Acts of the Apostles, 289, 290.
2. Christianity in Ethiopia. Bible dictionary or encyclopedia; The Acts of the Apostles, 107-109.
3. Tarsus and Saul of Tarsus. Bible dictionary or encyclopedia; The Acts of the Apostles, 98:2; 101:3 to 102:1; 112-122.
4. Roman citizenship. Bible dictionary or encyclopedia; The Acts of the Apostles, 217:3, 4; 410:2; 428-432.
5. Damascus. Bible dictionary or encyclopedia.
6. People of wealth. Index to the Writings of Ellen G. White, article: "Wealthy." Labor for wealthy, Gospel Workers, 348-350; The Ministry of Healing, 212-214; Testimonies for the Church, Volume 6, 256-258.
7. Flesh food. Index to the Writings of Ellen G. White.

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106. THE GOSPEL IN SAMARIA

www.WhiteEstate.org/books/aa/aa11.html

The gospel of Christ is aggressive and diffusive. Ellen G. White, *Historical Sketches of S. D. A. Foreign Missions*, 290.

Acts 8 and The Acts of the Apostles, 103-111

After the death of Stephen, there arose against the believers in Jerusalem a persecution so relentless that “they were all scattered abroad throughout the regions of Judea and Samaria.” [Acts 8:1.] Saul “made havoc of the church, entering into every house, and haling men and women committed them to prison.” [Acts 8:3.] Of his zeal in this cruel work he said at a later date: “I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison. And I punished them often in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.” Acts 26:9-11. That Stephen was not the only one who suffered death may be seen from Saul’s own words, “And when they were put to death, I gave my voice against them.” Acts 26:10. The Acts of the Apostles, 103:1.

1. What influential man came forward at this time of need to help the infant church with his wealth?

Now, when the Jews were trying to destroy the infant church, Nicodemus came forward in its defense. He became poor in this world’s goods; yet he faltered not in the defense of his faith. The Acts of the Apostles, 105:1.

2. Why had God permitted such persecution to come upon His church?

There was danger that the disciples would linger there too long, unmindful of the Savior’s commission to go to all the world. Forgetting that strength to resist evil is best gained by aggressive service, they began to think that they had no work so important as that of shielding the church in Jerusalem from the attacks of the enemy. Instead of educating the new converts to carry the gospel to those who had not heard it, they were in danger of taking a course that would lead all to be satisfied with what had been accomplished. To scatter is representatives abroad, where they could work for others, God permitted persecution to come upon them. The Acts of the Apostles, 105:2.

3. Because of the persecution, who only of the church were left in Jerusalem? Acts 8:1.

4. What marked success attended the work of Philip, one of the deacons, in Samaria? Acts 8:5-8.

And when His disciples were driven from Jerusalem, some found in Samaria a safe asylum. The Samaritans welcomed these messengers of the gospel, and the Jewish converts gathered a precious harvest from among those who had once been their bitterest enemies.

Philip’s work in Samaria was marked with great success, and thus encouraged, he sent to Jerusalem for help. The apostles now perceived more fully the meaning of the words of Christ, “You shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:8. The Acts of the Apostles, 106:4 to 107:1.

5. What man was attracted to Philip’s preaching, and “believed also”? Acts 8:9-13.

6. When Peter and John arrived from Jerusalem to give counsel and help, what new experience came to the believers in Samaria? Acts 8:14-17.

7. Relate the incident that took place before Peter and John returned to Jerusalem. Acts 8: 18-25.

8. “While Philip was still in Samaria, he was directed by a heavenly messenger to go toward the south unto the way that goes down from Jerusalem unto Gaza. And He arose and went. Acts 8:26, 27. He did not question the call, nor did he hesitate to obey; for he had learned the lesson of conformity to God’s

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will.” The Acts of the Apostles, 107:2.

Tell the story of this desert interview which turned into a Bible study, conversion, and baptism. Acts 8:26-40. Note especially the following points:

- a. Philip’s readiness to follow the prompting of the Holy Spirit.
- b. The beginning of the conversation with the Ethiopian.
- c. The lead to the subject of Christ and the gospel.
- d. The decision to be baptized.
- e. The mode of baptism.
- f. What happened to Philip, and where he was afterward found.

9. Some practical thoughts we should remember are:

a. This Ethiopian was a man of good standing and of wide influence. God saw that when converted, he would give others the light he had received, and would exert a strong influence in favor of the gospel. The Acts of the Apostles, 107:3.

b. This Ethiopian represents a large class who need to be taught by such missionaries as Philip, men who will hear the voice of God, and go where He sends them. The Acts of the Apostles, 109: 1.

c. He [the Ethiopian] did not make his high worldly position an excuse for refusing the gospel. The Acts of the Apostles, 108:2.

d. An angel guided Philip to the one who was seeking for light, and who was ready to receive the gospel; and today angels will guide the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts. The Acts of the Apostles, 109:2.

e. It is a fatal mistake to suppose that the work of soul saving depends alone upon the ministry. The humble, consecrated believer upon whom the Master of the vineyard places a burden for souls, is to be given encouragement by the men upon whom the Lord has laid larger responsibilities. The Acts of the Apostles, 110:2.

Do you recall why?

1. God permitted this wave of persecution?
2. Simon wanted the Holy Spirit?
3. Philip could be used by God?
4. God made a special effort for the Ethiopian?

107. SAUL OF TARSUS

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From Persecutor to Disciple

But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel. Acts 9:15.

Acts 9:1-19; 22:5-16; 26:12-18;
The Acts of the Apostles, 112-122

Prominent among the Jewish leaders who became thoroughly aroused by the success attending the proclamation of the gospel, was Saul of Tarsus. A Roman citizen by birth, Saul was nevertheless a Jew by descent, and had been educated in Jerusalem by the most eminent of the rabbis. He was regarded by the rabbis as a young man of great promise, and high hopes were cherished concerning him as an able and zealous defender of the ancient faith. His elevation to membership in the Sanhedrin council placed him in a position of power.

Saul had taken a prominent part in the trial and conviction of Stephen, and the striking evidences

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of God's presence with the martyr had led Saul to doubt the righteousness of the cause he had espoused against the followers of Jesus. His mind was deeply stirred. In his perplexity he appealed to those in whose wisdom and judgment he had full confidence. The arguments of the priests and rulers finally convinced him that Stephen was a blasphemer, that the Christ whom the martyred disciple had preached was an imposter. And that those ministering in holy office must be right.

Not without severe trial did Saul come to this conclusion. But in the end, his education and prejudices, his respect for his former teachers, and his pride of popularity, braced him to rebel against the voice of conscience and the grace of God. And having fully decided that the priests and scribes were right, Saul became very bitter in his opposition to the doctrines taught by the disciples of Jesus.

Those who were driven from Jerusalem by this persecution "went everywhere preaching the word." Acts 8:4. Among the cities to which they went was Damascus, where the new faith gained many converts.

The priests and rulers had hoped that by vigilant effort and stern persecution the heresy might be suppressed. Now they felt that they must carry forward in other places the decided measures taken in Jerusalem against the new teaching. For the special work that they desired to have done at Damascus, Saul offered his services. The Acts of the Apostles, 112:1 to 113:3.

1. Combining the story as related by Paul with what Luke says about it, be able to relate the wonderful events that occurred on the road to Damascus. Acts 9:3-8; 22:6-11; 26:12-18.

- a. Time and place of the conversion.
- b. The bright light and its effect upon Saul and those with him.
- c. The voice which spoke to Saul.
- d. Saul's question.
- e. The answer.
- f. The commission.
- g. Physical effect on Saul.
- h. What Saul's companions did or did not understand.

2. Describe the struggle that had been going on in Saul's mind for some time.

Saul understood the words that were spoken; and to him was clearly revealed the One who spoke even the Son of God. Saul now saw that in persecuting the followers of Jesus, he had in reality been doing the work of Satan. In that hour of heavenly illumination, Saul's mind acted with remarkable rapidity. The prophetic records of Holy Writ were opened to his understanding.

Now Saul knew for a certainty that the promised Messiah had come to this earth as Jesus of Nazareth. The Savior had spoken to Saul through Stephen, whose clear reasoning could not be contradicted.

All these things had appealed loudly to Saul, and at times had thrust upon his mind an almost overwhelming conviction that Jesus was the promised Messiah. At such times he had struggled for entire nights against this conviction. Now Christ had spoken to Saul with His own voice.

No doubt entered the mind of Saul that the One who spoke to him was Jesus of Nazareth, the long-looked-for Messiah. The Acts of the Apostles, 115:1 to 117:2.

The conversion of Saul "was in many respects the most extraordinary single conquest of the Holy Spirit in the apostolic or any other age." (Jerusalem to Rome, 110.) From a bigoted persecutor, leading the worst elements in Jerusalem in a furious and cruel crusade to exterminate the new faith, he was transformed into just as earnest an advocate of that faith. New Testament History, 210.

The ox goad is a long pole with a flat iron on one end for cleaning the plowshare, and a sharp iron on the other to use instead of a whip. When the unruly ox kicks, he strikes this sharp prick. Paul was convicted at the death of Stephen, but kept striking all the harder. New Testament History, 210.

Taking it all in all, such a conversion [that of Saul] is the most convincing proof of the divine source of the religion of Jesus that can be desired or demanded. C. F. Sitterly, Jerusalem to Rome, 110.

3. In what condition did Saul spend the next three days? Acts 9:6-9.

These days of close self-examination and of heart humiliation were spent in lonely seclusion. During the long hours when Saul was shut in with God alone, he recalled many of the passages of Scripture referring to the first advent of Christ. Carefully he traced down the prophecies, with a memory sharpened by the conviction that had taken possession of his mind. As he reflected on the meaning of these prophecies, he was astonished at his former blindness of understanding, and at the blindness of the Jews in

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general. The Acts of the Apostles, 118:3 to 119:1.

4. How had Saul of Tarsus been trying to do what was right, and what did he now see and desire? Philippians 3:6-9.

5. Who was chosen to do the work of serving as God's representative in opening Saul's eyes, and why did he object to doing it? Acts 9:10-14; The Acts of the Apostles, 121:1-3.

6. After being assured that it was God's desire, Ananias went to the address where Paul was staying. When the disciple and the former persecutor met, what conversation took place? Acts 9:15-19.

7. What was to be the lifework of Saul, later called Paul? Acts 22:15; 26:17, 18.

8. Make a careful study of the life of Saul before his conversion.

a. Ancestry. Philippians 3:5.

b. Birthplace. Acts 21:39; 22:1

c. Family. Acts 23:16.

d. Citizenship. Acts 22:25-28.

e. Trade. Acts 18:14.

f. Education. Acts 22:1

g. Religious sect. Acts 23:6; 26:5.

h. Religious belief. Galatians 1:14; Philippians 3:6b.

i. Religious zeal. Acts 26:9, 10.

j. Leader in persecution. Acts 8:1, 3; 9:1, 2; 22:4, 5; 26:10, 11; Galatians 1:13.

9. In looking back over his life, why did Paul feel that God had dealt mercifully with him? 1 Timothy 1: 13-16.

When, in the midst of his blind error and prejudice, Saul was given a revelation of the Christ whom he was persecuting, he was placed in direct communication with the church, which is the light of the world. In this case, Ananias represents Christ, and also represents Christ's ministers upon the earth, who are appointed to act in His stead. The Acts of the Apostles, 122:4.

How

1. Was it that Saul was a Roman citizen?

2. Was Ananias made willing to go to Saul?

3. Had God first spoken to Saul?

4. Had Saul kicked against the ox goad, or the "pricks"? Acts 9:5.

108. PAUL'S PREPARATION

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And He said unto me, Depart: for I will send thee far hence unto the Gentiles. Acts 22:21.

Acts 9:19-30; 22:17-21; 2 Corinthians 11:32-33; Galatians 1:16-24;

The Acts of the Apostles, 123-130.

After his baptism, Paul broke his fast, and remained "certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that He is the Son of God." [Acts 9:19,

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20.] Boldly he declared Jesus of Nazareth to be the long-looked-for Messiah.

His arguments from prophecy were so conclusive, and his efforts were so manifestly attended by the power of God, that the Jews were confounded and unable to answer him. The news of Paul's conversion had come to the Jews as a great surprise. The Acts of the Apostles, 123:1, 2.

1. Why was Paul's conversion a special disappointment to the Jews? The Acts of the Apostles, 124:1, 2.

2. "The opposition grew so fierce that Paul was not allowed to continue his labors at Damascus. A messenger from heaven bade him leave for a time; and he 'went into Arabia' (Galatians 1:17), where he found a safe retreat." The Acts of the Apostles, 125:2.

Why was this an advantage in Paul's experience at this time?

Here, in the solitude of the desert, Paul had ample opportunity for quiet study and meditation. He calmly reviewed his past experience, and made sure work of repentance. He sought God with all his heart, resting not until he knew for a certainty that his repentance was accepted and his sin pardoned. He longed for the assurance that Jesus would be with him in his coming ministry. He emptied his soul of the prejudices and traditions that had hitherto shaped his life, and received instruction from the Source of truth. Jesus communed with him, and established him in the faith, bestowing upon him a rich measure of wisdom and grace. The Acts of the Apostles, 125:1

The Lord led Saul there [to Arabia] for the purpose of quiet and retirement. When God would prepare Moses for his life's work in shepherding, ruling, and guiding His people through the deserts of Arabia, He first called him for many a long day into retirement to the Mount of Horeb and the solitudes of the Sinaitic desert. When God would strengthen and console the spirit depressed, wounded, and severely smitten, of His servant Elijah, He brought him to the same mysterious spot. The Lord thus taught St. Paul, and through him teaches the church of every age, the need of seasons of retirement and communion with God preparatory to and in close connection with any great work or scene of external activity, such as St. Paul was now entering upon. The world was perishing and men were going down to the grave in darkness, and Satan and sin were triumphing, and yet Jesus was led up of the Spirit into the wilderness for forty days, and Saul was brought out into the deserts of Arabia from amid the teeming crowds of Damascus that he might learn those secrets of the divine life which are best communicated to those who wait upon God in patient prayer and holy retirement. This is a lesson very necessary for this hot and fitful and feverish age of ours. G. T. Stokes, The Expositor's Bible, Volume 18, book 2, 85, 86.

3. What is the highest education? The Acts of the Apostles, 126: 1.

4. Both Jesus, in the vision near Damascus, and Ananias, by inspiration, told Paul what his future work was to be. What did this solemn charge resting "with increasing weight upon his heart" (The Acts of the Apostles, 126:2) cause him to do? 2 Corinthians 11:32, 33; Galatians 1:17.

From Arabia Paul "returned again unto Damascus" (Galatians 1:17), and "preached boldly in the name of Jesus." [Acts 9:27.] Unable to withstand the wisdom of his arguments, "the Jews took counsel to kill him." [Acts 9:23.] The gates of the city were diligently guarded day and night, to cut off his escape. This crisis led the disciples to seek God earnestly; and finally they "took him by night, and let him down through the wall, lowering him in a basket." Acts 9:25, RV. The Acts of the Apostles, 128:2.

5. Where did Paul go after this, what difficulty did he encounter, and who came to his rescue? Acts 9:26-28.

After his escape from Damascus, Paul went to Jerusalem, about three years having passed since his conversion. His chief object in making this visit, as he himself declared afterward, was "to see Peter." Galatians 1:18. The Acts of the Apostles, 128:3.

6. While Paul doubtless enjoyed talking with Peter and James, the brother of Jesus (Galatians 1:18, 19), what disheartening experience did he have which is common to most people who become Christians?

The disciples received him as one of their number. Soon they had abundant evidence as to the genuineness of his Christian experience. The future apostle to the Gentiles was now in the city where many of his former associates lived; and to these Jewish leaders he longed to make plain the prophecies concerning the Messiah. But he had miscalculated the spirit of his Jewish brethren, and in the hope of their

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speedy conversion he was doomed to bitter disappointment. Although “ he spoke boldly in the name of the Lord Jesus, and disputed against the Greeks,” those who stood at the head of the Jewish church refused to believe, but “went about to slay him.” [Acts 9:29.] Sorrow filled his heart. He would willingly have yielded up his life, if by that means he might bring some to a knowledge of the truth. The Acts of the Apostles, 129:1.

7. How did God speak to Paul, and what was the message? Acts 22:17-21.

Burdened in behalf of those who refused to believe, Paul was praying in the temple. Paul was inclined to remain at Jerusalem, where he could face the opposition. To him, it seemed an act of cowardice to flee, if by remaining he might be able to convince some of the obstinate Jews of the truth of the gospel message, even if to remain should cost him his life. But it was not in harmony with the purpose of God that His servant should needlessly expose his life; and the heavenly messenger replied, “Depart: for I will send thee far hence unto the Gentiles.” Acts 22:21. The Acts of the Apostles, 130:1, 2.

8. How did both Paul and the brethren co-operate in his escape from Jerusalem? Acts 9:30.

Upon learning of this vision, the brethren hastened Paul’s secret escape from Jerusalem, for fear of his assassination. “They brought him down to Caesarea, and sent him forth to Tarsus.” [Acts 9:30.] The departure of Paul suspended for a time the violent opposition of the Jews, and the church had a period of rest, in which many were added to the number of believers. The Acts of the Apostles, 130:3.

9. What did Paul do during the next few years? Galatians 1:21-23.

10. Who later called Paul to help him? The Acts of the Apostles, 156:1

The following places are in alphabetical order. Can you put them in chronological order according to Paul’s experience in this lesson, remembering that one of the places was visited twice?

Arabia, Caesarea, Damascus, Jerusalem, Tarsus

109. THE FIRST GENTILE CONVERTS

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God has showed me that I should not call any man common or unclean. Acts 10:28.

God is no respecter of persons: But in every nation he that fears Him, and works righteousness, is accepted with Him. Acts 10:34, 35.

Acts 9:31 to 11:18 and The Acts of the Apostles, 131-142

Today God is seeking for souls among the high as well as the lowly. There are many like Cornelius, men whom the Lord desires to connect with His work in the world. Their sympathies are with the Lord’s people, but the ties that bind them to the world hold them firmly. It requires moral courage for them to take their position for Christ. Special efforts should be made for these souls, who are in so great danger, because of their responsibilities and associations.

God calls for earnest, humble workers, who will carry the gospel to the higher class. There are miracles to be wrought in genuine conversions, miracles that are not now discerned. The greatest men of this earth are not beyond the power of a wonder-working God. If those who are workers together with Him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible positions, men of intellect and influence. Through the power of the Holy Spirit many will accept the divine principles. Converted to the truth, they will become agencies in the hand of God to communicate the light. They will have a special burden for other souls of this neglected class. Time and money will be consecrated to the work of the Lord, and new efficiency and power will be added to the church. The Acts of the Apostles, 139:4 to 140:1.

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Rest From Persecution

Acts 9:3 1-43; The Acts of the Apostles, 131, 132.

1. What is said of the church at this time? Acts 9:31.
2. What miracle was performed by Peter at Lydda? What effect did this have on the people at Lydda and Saron? Acts 9:32-35.
3. What is the meaning of the name Tabitha? Where did she live, and what type of work had she done? Acts 9:36.
Her skillful fingers were more active than her tongue. The Acts of the Apostles, 131:2.
4. Describe the miracle that was performed through Peter for this good woman. What were the results? Acts 9:37-42.
5. Where did Peter make his home while at Joppa? Acts 9:43.

Conversion of Cornelius

Acts 10; The Acts of the Apostles, 132:2 to 140:3.

6. Who was Cornelius, and how is he described? Acts 10: 1, 2; The Acts of the Apostles, 132:3 to 133:2.
7. Who appeared to Cornehus in a vision, and what did he tell him to do? Acts 10: 3-6.
The explicitness of these directions, in which was named even the occupation of the man with whom Peter was staying, shows that heaven is acquainted with the history and business of men in every station of life. God is familiar with the experience and work of the humble laborer, as well as with that of the king upon his throne
As His representatives among men, God does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took humanity that He might reach humanity. A divine-human Savior was needed to bring salvation to the world. And to men and women has been committed the sacred trust of making known "the infinite riches of Christ!" Ephesians 3:8.
In His wisdom the Lord brings those who are seeking for truth into touch with fellow beings who know the truth. It is the plan of Heaven that those who have received light shall impart it to those in darkness. The Acts of the Apostles, 133:4 to 134:1
Let us pray that God will help us to be faithful witnesses for Him in all our contacts with our fellow men, whether they be friends or strangers.
8. Whom did Cornelius send to Joppa? Acts 10:7, 8.
9. Relate the experience of Peter at the time he went up on the housetop to pray. Acts 10:9-16.
10. What further instruction was given Peter when the messengers from Cornelius arrived? Acts 10: 17-20.
11. What conversation took place between Peter and the messengers?
How did Peter show them hospitality? Acts 10:21-23.
12. Describe Cornelius's preparation for Peter's coming, and the meeting that took place between these two men. Acts 10:24-27.
13. What did Peter say he had learned? Acts 10:28, 34, 35.
14. In his discourse, what did Peter say about the following?

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- a. Those accepted of God. Acts 10:34, 35.
- b. The anointing of Jesus. Acts 10:36-39.
- c. The resurrection of Jesus. Acts 10:40, 41.
- d. The judgment. Acts 10: 42.
- e. Remission of sins. Acts 10:43.

15. What astonished the ones who had come with Peter? Acts 10:44, 45.

16. What question did Peter ask, and what did he command? Acts 10:47, 48.

Peter's Explanation to the Leaders at Jerusalem

Acts 11:1-18; The Acts of the Apostles, 141:1 to 142:2.

17. What charge was brought against Peter at Jerusalem about his visit to Cornelius's house? Acts 11:1-3.

18. What did Peter say? Acts 11:44.

19. What was his closing argument? Acts 11:17.

20. What did his accusers then do and say? Acts 11: 18.

What do you think?

1. In the judgment, does God take into account where we were born and what our environment has been? Psalm 87:4-6.

2. How can it be shown that the vision Peter had concerning unclean and wild beasts is not to be interpreted as giving man permission to eat the flesh of swine and that of other unclean animals? See Leviticus 11:4-8, 10, 13-20; Isaiah 65:24; 66:17; Acts 10:28; 1 Corinthians 3:16, 17.

3. What has the Lord's messenger said in regard to the eating of flesh? The Ministry of Healing, 311-317.

Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. Those who use flesh foods little know what they are eating. Often if they could see the animals when living and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with poisonous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated. The Ministry of Healing, 313:3.

110. DELIVERED FROM PRISON; THE GOSPEL IN ANTIOCH

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Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. Acts 11:25, 26.

Acts 11:19 to 12:25 and The Acts of the Apostles, 143-159

The government of Judea was then in the hands of Herod Agrippa, subject to Claudius, the Roman emperor. Herod also held the position of tetrarch of Galilee. He was professedly a proselyte to the Jewish faith, and apparently very zealous in carrying out the ceremonies of the Jewish law. Desirous of obtaining the favor of the Jews, hoping thus to make secure his offices and honors, he proceeded to carry out their

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desires by persecuting the church of Christ, spoiling the houses and goods of the believers, and imprisoning the leading members of the church. The Acts of the, Apostles, 143:2.

Death of James, Peter Delivered From Prison, and Death of Herod Agrippa

Acts 12:1-24; The Acts of the Apostles, 143-154.

1. About the time of the famine foretold by Agabus, how did Herod try to vex the church? Acts 12:1, 2.

2. During what feast of the Jews did the execution of James occur? While many of the Jews rejoiced, of what did some complain? The Acts of the Apostles, 144:1, 3.

3. Peter was next apprehended, and Herod intended to execute him also. Why was there a delay in his execution, and what opportunity did this give the church? Acts 12:3-5; The Acts of the Apostles, 144:3 to 145:1, 2.

4. What precautions had been taken to prevent an escape such as had once happened? Acts 12:6, 10; The Acts of the Apostles, 145:4 to 146:1.

5. "It is the last night before the proposed execution. A mighty angel is sent from heaven to rescue Peter. The strong gates that shut in the saint of God open without the aid of human hands. The angel of the Most High passes through, and the gates close noiselessly behind him. He enters the cell, and there lies Peter, sleeping the peaceful sleep of perfect trust." The Acts of the Apostles, 146:2.

Describe the miraculous deliverance from prison. Acts 12:7-11, The Acts of the Apostles, 146:3 to 148:1.

6. After his deliverance, where did Peter go, what were the brethren doing, and how was he received? Acts 12:12-17; The Acts of the Apostles, 148:2 to 149:1.

7. What happened when "in the morning a large concourse of people gathered to witness the execution of the apostle"? Acts 12: 18, 19; The Acts of the Apostles, 149:2-4.

8. "Not long after Peter's deliverance from prison, Herod went to Caesarea. While there he made a great festival, designed to excite the admiration and gain the applause of the people." The Acts of the Apostles, 150:1.

Describe the pomp and ceremony, with the reactions of the people. How was the festival suddenly stopped? Acts 12:20-23; The Acts of the Apostles, 150:1 to 151:3.

The same angel who had come from the royal courts to rescue Peter, had been the messenger of wrath and judgment to Herod. The angel smote Peter to arouse him from slumber: it was with a different stroke that he smote the wicked king, laying low his pride, and bringing upon him the punishment of the Almighty. Herod died in great agony of mind and body, under the retributive judgment of God. The Acts of the Apostles, 152:1.

9. How did the church prosper after this event? Acts 12:24.

This demonstration of divine justice had a powerful influence upon the people. The tidings that the apostle of Christ had been miraculously delivered from prison and death, while his persecutor had been stricken down by the curse of God, were borne to all lands and became the means of leading many to a belief in Christ. The Acts of the Apostles, 152:2.

The Gospel in Antioch; The First Gentile Church

Acts 11:19-30; 12:25; The Acts of the Apostles, 155-159.

After the disciples had been driven from Jerusalem by persecution, the gospel message spread

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rapidly through the regions lying beyond the limits of Palestine; and many small companies of believers were formed in important centers. Some of the disciples “traveled as far as Phenice, and Cyprus, and Antioch, preaching the word.” [Acts 11:19.] Their labors were usually confined to the Hebrew and Greek Jews, large colonies of whom were at this time to be found in nearly all the cities of the world. The Acts of the Apostles, 155:1.

10. Describe the city of Antioch of Syria. The Acts of the Apostles 155:2.

11. The city of Antioch was especially receptive to the preaching of the gospel, and soon help was sent from Jerusalem in the person of Barnabas. Acts 11:20-24. Whom did he choose to help him? Acts 11:25, 26.

12. Why is Antioch important in the growth of the Christian church? Acts 11: 26.

a. It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. Well might the heathen call them Christians, since they preached Christ, and addressed their prayers to God through Him.

It was God who gave to them the name of Christian. This is a royal name, given to all who join themselves to Christ. The Acts of the Apostles, 157:1, 2.

b. The example of the followers of Christ at Antioch should be an inspiration to every believer living in the great cities of the world today. While it is in the order of God that chosen workers of consecration and talent should be stationed in important centers of population to lead out in public efforts, it is also His purpose that the church members living in these cities shall use their God-given talents in working for souls. The Acts of the Apostles, 158:2. Read also The Acts of the Apostles, 158:21.

c. Paul’s labors at Antioch, in association with Barnabas, strengthened him in his conviction that the Lord had called him to do a special work for the Gentile world. The Acts of the Apostles, 159:1.

13. What definite prophecy was given in the Antioch church at this time, and by whom was it given? Acts 11: 27, 28.

14. When was the prophecy fulfilled? Acts 11:28.

The severest of several famines in Judea about this time was the one recorded by Josephus, in AD 45. See The Works of Flavius Josephus, book 20, chapter 2.

15. What did the Antioch church do about the need of the brethren in Judea, and whom did they choose to represent them in delivering their offering? Acts 11: 29, 30; 12:25.

16. What young man entered the work at this time? Acts 12:25.

Can you tell?

1. Why Peter was resting so peacefully when he doubtlessly knew of the plans to put him to death on the next day?

2. Why the church was so surprised at his coming to the house of Rhoda?

3. Why Herod was stricken dead?

4. What angel caused him to die?

5. Where the followers of Jesus were first called Christians? Why?

111. SUMMARY OF UNIT TEN

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Unit Ten, The Gospel to the Gentiles, contains five lessons and tells of the gospel's being preached to other than Jewish audiences, and of the notable success achieved among those who had heretofore been passed by.

Lesson 106. The Gospel in Samaria, a work carried on under the direction of the Holy Spirit by Philip, one of the seven deacons;

Lesson 107. Saul of Tarsus-From Persecutor to Disciple, the martyrdom of Stephen resulted in the conversion of one of his principal persecutors-Saul's conversion on the way to Damascus was most miraculous;

Lesson 108. Paul's Preparation, his difficulty in Damascus, his visit to Jerusalem, and his years of study in Arabia, all a preparation for the work he was to do as a chosen vessel of the Lord;

Lesson 109. The First Gentile Converts, or the experience of Peter at the house of Cornelius, a Roman centurion, when he baptized those whom he would otherwise have considered as unworthy of the gospel; and

Lesson 110. Delivered From Prison; The Gospel in Antioch, the death of James, Peter's miraculous deliverance from prison and from death-and the spread of the gospel in the Gentile city of Antioch.

REVIEW QUESTIONS

1.
 - a. What man led out in the persecution of the church at the time of , and after, the death of Stephen?
 - b. Who gave all his earthly wealth to support the church at this time?
 - c. When forced to leave Jerusalem, where did Philip go to preach?
2.
 - a. Who was the Ethiopian whom Philip met and baptized?
 - b. What mode of baptism did Philip administer to the Ethiopian? Give Scriptural proof for your answer.
 - c. Why could Philip baptize him so soon after meeting him, and with only the statement that he believed in the Lord Jesus Christ?
3.
 - a. Where was Saul born, and where was he educated?
 - b. Where had Saul first been convicted that Jesus was the Messiah?
 - c. What did the vision Saul had near Damascus help him to understand clearly?
4.
 - a. What did Saul think about during his three days of blindness?
 - b. Whom did God choose as the human agent to help Saul find the right way and to receive his eyesight again?
 - c. What was to be the lifework of Saul?
5.
 - a. What did Paul do between the time of his baptism and his going into Arabia?
 - b. How did Paul occupy his time in Arabia?
 - c. How did Paul doubtlessly spend the next few years in Tarsus after his return from Arabia?
6.
 - a. What miracle was performed by Peter at Lydda? What was the name of the man healed?

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- God?
- b. Who was Dorcas, what happened to her, and what did Peter do for her through the grace of God?
 - c. With whom did Peter live while at Joppa?
- 7.
- a. Who was Cornelius, and where did he live?
 - b. Under what circumstances did Peter decide to go to the house of Cornelius?
 - c. What happened in the home of Cornelius, and how did Peter later defend his action in baptizing Cornelius and his household?
- 8.
- a. Who was the first apostle to suffer martyrdom after the death of Christ?
 - b. For what purpose had Peter been arrested by Herod Agrippa?
 - c. How was Peter delivered from the hand of Herod?
- 9.
- a. Where was Herod Agrippa, and what was he doing, when suddenly taken by death?
 - b. Who started the work in Antioch, and who was sent to lead out in its development?
 - c. Where were the followers of Christ first called Christians?
10. Locate the following places on the map, and tell the approximate distance each was from Jerusalem:
- Antioch
 - Arabia
 - Caesarea
 - Damascus
 - Ethiopia
 - Gaza
 - Joppa
 - Lydda
 - Samaria
 - Tarsus

Who said, to whom, and under what circumstances?

1. "Understand thou what you are reading?"
2. "I believe that Jesus Christ is the Son of God."
3. "It is hard for thee to kick against the pricks."
4. "God is no respecter of persons."
5. "Can any man forbid water, that these should not be baptized?"
6. "Jesus Christ makes thee whole: arise, and make thy bed."
7. "Thy money perish with thee."
8. "Thy prayers and your alms are come up for a memorial before God."
9. "He shall tell thee what thou ought to do."
10. "I have never eaten anything that is common or unclean."
11. "What is the cause wherefore you are come?"

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12. "God has showed me that I should not call any man common or unclean."
13. "Tabitha, arise."
14. "Now therefore are we all here present before God, to hear all things that are commanded thee of God."
15. "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel."
16. "What was I, that I could withstand God?"
17. "Then has God also to the Gentiles granted repentance unto life."
18. "Cast thy garment about thee, and follow me."
19. "It is his angel."
20. "Go show these things unto James, and to the brethren."
21. "It is the voice of a god, and not of a man."

Are you sure of your memory verses?

I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou has seen, and of those things in the which I will appear unto thee. Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me. Acts 26:16-18.

UNIT ELEVEN covers from the first missionary tour of Paul and Barnabas to Paul's martyrdom: AD 45-68.

TOPICS FOR INVESTIGATION

1. Cyprus. Bible dictionary or encyclopedia.
2. The names of Saul and Paul as referring to the one man. Bible dictionary or encyclopedia.
3. Barnabas. Bible dictionary or encyclopedia.
4. History and geography of Pisidia and Lycaonia. Bible dictionary or encyclopedia.
5. The two laws and the two covenants. Patriarchs and Prophets, 363-373.
6. "Faith, results of." Index to the Writings of Ellen G. White.
7. "Trials, permitted to reveal defects of character," "Trials, repeated until victory is won." Index to the Writings of Ellen G. White.
8. History of Macedonia. Bible dictionary or encyclopedia.
9. History of Athens. Bible dictionary or encyclopedia.

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10. History of Corinth. Bible dictionary or encyclopedia.
11. Stoics and Epicureans. Bible dictionary or encyclopedia.
12. Gallio. Bible dictionary or encyclopedia.
13. Ephesus. Bible dictionary or encyclopedia.
14. Exorcists. Bible dictionary or encyclopedia.
15. Ancient navigation. Bible dictionary or encyclopedia.
16. Euroclydon. Bible dictionary or encyclopedia.
17. Nero and the burning of Rome. Bible dictionary or encyclopedia.
18. Paul before his judges. Acts 24:10-27; 26:1-32; The Acts of the Apostles, 419-438, 492-497.

112. HERALDS OF THE GOSPEL

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For so has the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou should be for salvation unto the ends of the earth. Acts 13:47.

Acts 13 and The Acts of the Apostles, 159-176

God had abundantly blessed the labors of Paul and Barnabas during the year they remained with the believers in Antioch. But neither of them had as yet been formally ordained to the gospel ministry. They had now reached a point in their Christian experience when God was about to entrust them with the carrying forward of a difficult missionary enterprise, in the prosecution of which they would need every advantage that could be obtained through the agency of the church. The Acts of the Apostles, 160: 1.

1. Who were the leaders in the church at Antioch, and by what means were they directed to ordain Barnabas and Paul? Acts 13:1-3.

Thus they were authorized by the church, not only to teach the truth, but to perform the rite of baptism, and to organize churches, being invested with full ecclesiastical authority. The Acts of the Apostles, 161:0.

2. What was the “difficult missionary enterprise” (The Acts of the Apostles, 160:1) Paul and Barnabas were to prosecute, and why were they ordained? The Acts of the Apostles, 161:1.

Both Paul and Barnabas had already received their commission from God Himself, and the ceremony of the laying on of hands added no new grace or virtual qualification. It was an acknowledged form of designation to an appointed office, and a recognition of one’s authority in that office. The Acts of the Apostles, 161:2.

3. What is the significance of ordination, and of what value is it to the church and the cause of God? The Acts of the Apostles, 162:3 to 164:1.

Paul regarded the occasion of his formal ordination as marking the beginning of a new and important epoch in his lifework. It was from this time that he afterward dated the beginning of his apostle ship in the Christian church. The Acts of the Apostles, 164:2.

4. “While the light of the gospel was shining brightly at Antioch,” what important work was being

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carried on by the apostles who had remained in Jerusalem? The Acts of the Apostles, 165:1, 2.

5. Where did Barnabas and Paul go, and who started out with them on this important enterprise? Acts 13:4, 5; The Acts of the Apostles, 166:1-3.

6. What seems to have been their method of work? Acts 13:5.

7. Describe their missionary tour of the island of Cyprus. Acts 13:6-12.

The deputy had sent for the apostles, that he might be instructed in the message they had come to bear; and now the forces of evil, working through the sorcerer Elymas, sought with their baleful suggestions to turn him from the faith, and so thwart the purpose of God.

The sorcerer had closed his eyes to the evidences of gospel truth; and the Lord, in righteous anger, caused his natural eyes to be closed, shutting out from him the light of day. This blindness was not permanent, but only for a season, that he might be warned to repent. The Acts of the Apostles, 167:2; 168:2.

8. Leaving the island of Cyprus, Barnabas, Paul, and John Mark sailed north to the mainland. Where did they land, and what happened? Acts 13:13; The Acts of the Apostles. 169:2, 3.

9. Continuing farther inland, they arrived at Antioch in Pisidia. They attended the synagogue service their first Sabbath in this city, where Paul had opportunity to preach. Note in this sermon how Paul-

- a. Laid a foundation for preaching Christ. Acts 13:16-23.
- b. Proved Jesus was the Messiah. Acts 13:24, 25, 30, 31.
- c. Proved from prophecy the resurrection. Acts 13:31-37.
- d. Appealed for them to repent. Acts 13:38-41.

10. What were the apparent results of this sermon, and how great was the interest among the people the following Sabbath? Acts 13:42-44; The Acts of the Apostles, 173: 1,2.

11. The intense interest on the part of so many Gentiles seemed to prejudice many of the Jews against Paul's message. Sensing that the Jews did not believe their message, what did Paul and Barnabas tell the congregation as to future plans of labor? Acts 13:45-47.

12. How did the Gentiles respond to this message? Acts 13:48, 49.

They rejoiced exceedingly that Christ recognized them as the children of God, and with grateful hearts they listened to the word preached. Those who believed were zealous in communicating the gospel message to others, and thus "the word of the Lord was published throughout all the region." [Acts 13:49.] The Acts of the Apostles, 174:0.

13. As a result of the preaching of the message to the Gentiles, what did many of the Jews do, and with what result? Acts 13:50-52.

As the gospel message spread in Pisidia, the unbelieving Jews of Antioch, in their blind prejudice, "stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them" [Acts 13:50] from that district. The Acts of the Apostles, 176:1.

14. While their chief energies were directed to the Gentiles from this time onward, whom did Paul and Barnabas not neglect in each city?

In turning to the Gentiles in Antioch of Pisidia, Paul and Barnabas did not cease laboring for the Jews elsewhere, wherever there was a favorable opportunity to gain a hearing. Later, in Thessalonica, in Corinth, in Ephesus, and in other important centers, Paul and his companions in labor preached the gospel to both Jews and Gentiles. But their chief energies were henceforth directed toward the building up of the kingdom of God in heathen territory, among peoples who had but little or no knowledge of the true God and of His Son. The Acts of the Apostles, 174:1

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Do you recall why?

1. Barnabas and Paul were ordained, when they had been called by God some time before? The Acts of the Apostles, 161:1, 2; 162:3 to 163:2.
2. John Mark left Paul and Barnabas at Perga in Pamphylia on that first missionary tour?
3. Bar-Jesus became blind?
4. The Jews of Antioch refused to receive Paul's sermon?
5. The Gentiles rejoiced after hearing the gospel preached?

113. PREACHING AMONG THE HEATHEN

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At Iconium, Lystra, Derbe, and Return to Antioch of Syria

And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles. Acts 14:27.

Acts 14 and The Acts of the Apostles, 177-188

From Antioch in Pisidia, Paul and Barnabas went to Iconium. In this place, as at Antioch, they began their labors in the synagogue of their own people. They met with marked success; "a great multitude both of the Jews and also of the Greeks believed." [Acts 14:1] But in Iconium, as in other places where the apostles labored, "the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." [Acts 14:2.]

The apostles, however, were not turned aside from their mission; for many were accepting the gospel of Christ. In the face of opposition, envy, and prejudice they went on with their work, "speaking boldly in the Lord;" and God "gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands." [Acts 14:3.] These evidences of divine approval had a powerful influence on those whose minds were open to conviction, and converts to the gospel multiplied. The Acts of the Apostles, 177:1, 2.

1. When the unbelieving Jews had failed, by false and exaggerated reports, to stir up the city authorities against the messengers of Jesus, what did, they next plan? Acts 14:4, 5; The Acts of the Apostles, 178:4.

2. What saved the apostles' lives? The Acts of the Apostles, 179:1.

3. Why was it necessary for the apostles to change their method of work in Lystra? Acts 14:6; The Acts of the Apostles, 179:3 to 180:1

4. Describe the miracle that was performed at Lystra. Acts 14:8-10.

At one time, while Paul was telling the people of Christ's work as a healer of the sick and afflicted, he saw among his hearers a cripple, whose eyes were fastened on him, and who received and believed his words. Paul's heart went out in sympathy toward the afflicted man, in whom he discerned one who "had faith to be healed." [Acts 14:9] The Acts of the Apostles, 181:1.

5. How did this miracle affect the Lystrians, and why did the people so quickly and wholeheartedly react as they did? Acts 14:11-18

This statement was in harmony with a tradition of theirs that the gods occasionally visited the earth. Barnabas they called Jupiter, the father of gods, because of his venerable appearance, his dignified

DEVELOPMENT OF THE CHRISTIAN CHURCH

bearing, and the mildness and benevolence expressed in his countenance. Paul they believed to be Mercury, “because he was the chief speaker” [Acts 14:12], earnest and active, and eloquent with words of warning and exhortation.

The Lystrians, eager to show their gratitude, prevailed upon the priest of Jupiter to do the apostles honor. Paul and Barnabas, who had sought retirement and rest, were not aware of these preparations. Soon, however, their attention was attracted by the sound of music and the enthusiastic shouting of a large crowd, who had come to the house where they were staying. The Acts of the Apostles, 181:2, 3.

6. How quickly did the apostles have to act to keep the Lystrians from worshipping them? Acts 14:14-18; The Acts of the Apostles, 183:1.

7. Why was it easy for the Jews of Antioch and Iconium to influence the people against the apostles? Acts 14:19; The Acts of the Apostles, 183:1, 2.

8. The violent fury was inflamed so quickly that Paul and Barnabas did not have time to escape. What was done to Paul? Acts 14:18, 19; The Acts of the Apostles, 183:3.

In this dark and trying hour, the company of Lystrian believers, who through the ministry of Paul and Barnabas had been converted to the faith of Jesus, remained loyal and true. What was their surprise when, in the midst of their lamentations, the apostle suddenly lifted up his head, and rose to his feet, with the praise of God upon his lips. To the believers this unexpected restoration of God’s servant was regarded as a miracle of divine power, and seemed to set the signet of Heaven upon their change of belief. They rejoiced with inexpressible gladness, and praised God with renewed faith. The Acts of the Apostles, 184:1, 2.

9. What young man in that little loyal group of believers in Lystra later became a companion of Paul in missionary travels? The Acts of the Apostles, 184:1

10. To what place did the apostles go after their sad experience at Lystra? Acts 14:20.

The day following the stoning of Paul, the apostles departed for Derbe, where their labors were blessed, and many souls were led to receive Christ as the Savior. The Acts of the Apostles, 185:1.

11. Why did they next retrace their steps in face of danger, instead of going on to new places of labor? Acts 14:21, 22.

Neither Paul nor Barnabas was content to take up work elsewhere without confirming the faith of the converts whom they had been compelled to leave alone for a time in the places where they had recently labored. The Acts of the Apostles, 185:1.

12. What important factor in the spiritual growth of new converts did the apostles never neglect, regardless of the number of believers? Acts 14:23; The Acts of the Apostles, 185:2, 3.

13. What part of this tour was not revisited on the return to Antioch of Syria? Acts 14:24-26.

14. Describe the homecoming gathering in Antioch of Syria for the returned missionaries. Acts 14:27, 28; The Acts of the Apostles, 188: 1.

Do you remember?

1. Who started the persecution of Paul and Barnabas in both Iconium. and Lystra?

2. Who told Paul and Barnabas of the “malicious designs of the Jews”? The Acts of the Apostles, 179: 1.

3. Why it is important now to make friends of influential people, even though they are not believers in the advent message?

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4. Who was called Mercurius?
5. Who stood by Paul when he had been stoned?

114. THE FIRST GENERAL COUNCIL

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But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Acts 15: 11.

Acts 15:1-35; Galatians 2:1-16; and The Acts of the Apostles, 188-200

While the apostles united with the ministers and lay members at Antioch in an earnest effort to win many souls to Christ, certain Jewish believers from Judea, “of the sect of the Pharisees” [Acts 15:5], succeeded in introducing a question that soon led to widespread controversy in the church, and brought consternation to the believing Gentiles. The Acts of the Apostles, 188:2.

1. What was the controversial question presented at the first general church council; why were certain Jews so insistent upon the keeping of the law of Moses; and who led out in opposition to Paul and Barnabas? Acts 15:1, 2; The Acts of the Apostles, 188:1 to 189:1

2. Fearing that a division would be the outcome of further discussion, what did Paul and Barnabas decide to do? Acts 15:2.

Paul and Barnabas were to lay the matter before the apostles and elders of Jerusalem. There they were to meet delegates from the different churches, and those who had come to Jerusalem to attend the approaching festivals. Meanwhile all controversy was to cease until a final decision should be given in general council. This decision was then to be universally accepted by the different churches throughout the country. The Acts of the Apostles, 190:2.

3. How did Paul and Barnabas take advantage of the journey to Jerusalem? Acts 15:1

4. What happened when they first arrived at Jerusalem? Acts 15:4-6; The Acts of the Apostles, 190:4.

5. What four questions were closely associated with the main question in this heated discussion? The Acts of the Apostles, 191: 1 to 192:1. See also Acts 15:20.

6. “When there had been much disputing,” Peter addressed the assembly. What were the three principal points he made? Acts 15:7-9.

7. What was the “yoke” to which Peter referred? Acts 15:10; The Acts of the Apostles, 194:1. Read in this connection Acts 15:5; Colossians 2:14-17; Hebrews 9: 9, 10.

8. After Peter had spoken, what did Paul and Barnabas tell the assembly? Acts 15:12.

Peter’s address brought the assembly to a point where they could listen with patience to Paul and Barnabas. The Acts of the Apostles, 194:1.

9. Who else bore testimony with decision, and with what prophetic proof did he back up his point? Acts 15:13-18; The Acts of the Apostles, 194:2.

10. “James presided at the council” (The Acts of the Apostles, 194:3) and was “the one to announce the decision arrived at by the council.” The Acts of the Apostles, 195:1. What was the decision as summed up by James? Acts 15:19, 20.

This ended the discussion. In this instance we have a refutation of the doctrine held by the Roman

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Catholic Church-that Peter was the head of the church. Those who, as popes, have claimed to be his successors, have no Scriptural foundation for their pretensions. Nothing in the life of Peter gives sanction to the claim that he was elevated above his brethren as the vicegerent of the Most High. If those who are declared to be the successors of Peter, had followed his example, they would always have been content to remain on an equality with their brethren. The Acts of the Apostles, 194:4.

11. By what two means was it decided to communicate to the churches the resolutions that had been adopted by the assembly? Acts 15:22-29.

12. What was decided in the council regarding the division, or distribution, of laborers in the preaching of the gospel? Galatians 2:9.

13. Who from Jerusalem was sent back with the delegates of Antioch, and how did the church at that place react regarding the decision reached at Jerusalem? Acts 15:22, 30-32.

14. The Jewish Christians were still under the influence of the ceremonies and traditions, and did not in their hearts accept the decision that had been reached by the assembly with the approval of the Holy Spirit. "Even the disciples were not all prepared to accept willingly the decision of the council." The Acts of the Apostles, 197:1. What was the mistake that even Peter made some time later at Antioch, and who were affected by his example? Galatians 2:11-13; The Acts of the Apostles, 197:1

15. How did Paul meet this situation? Galatians 2:14-16; The Acts of the Apostles, 198:0.

16. This experience has two lessons for us:

a. This record of the apostle's [Peter's] weakness was to remain as a proof of his fallibility, and of the fact that he stood in no way above the level of the other apostles. The Acts of the Apostles, 198:1.

b. The history of this departure from right principles stands as a solemn warning to men in positions of trust in the cause of God, that they may not fail in integrity, but firmly adhere to principle. The Acts of the Apostles, 199:1.

17. What lesson here do we find of church organization, and what lack of co-operation is mentioned? The Acts of the Apostles, 196:1, 2.

Do you recall Who?

1. Started the trouble over circumcision in the Christian church?
2. Were sent as delegates from Antioch to Jerusalem?
3. Of the apostles first spoke in favor of the Gentiles?
4. Presided at the meeting or, as we might say, was the president of the conference in Jerusalem?
5. Were sent from Jerusalem with the returning delegates to visit the church at Antioch?

115. PAUL'S SECOND MISSIONARY TOUR

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Believe on the Lord Jesus Christ, and thou shall be saved, and thy house. Acts 16:31.

Acts 15:36 to 16:40 and The Acts of the Apostles, 201-220

After spending some time in ministry at Antioch, Paul proposed to his fellow worker that they set

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forth on another missionary journey. "Let us go again," he said to Barnabas, "and visit our brethren in every city where we have preached the word of the Lord, and see how they do." [Acts 15:36.]

Both Paul and Barnabas had a tender regard for those who had recently accepted the gospel message under their ministry, and they longed to see them once more. This solicitude Paul never lost. Even when in distant mission fields, far from the scene of his earlier labors, he continued to bear upon his heart the burden of urging these converts to remain faithful, "perfecting holiness in the fear of God." 2 Corinthians 7:1. Constantly he tried to help them to become self-reliant, growing Christians, strong in faith, ardent in zeal, and wholehearted in their consecration to God and to the work of advancing His kingdom. The Acts of the Apostles, 201:1, 2.

Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. Acts 15:39, 40.

Separation of Paul and Barnabas

The Beginning of the Second Missionary Tour
Acts 15:36-41; The Acts of the Apostles, 201:1 to 202:1.

1. What did Barnabas determine to do when Paul proposed that they visit the brethren in the cities where they had preached? Acts 15:36, 37.

2. What was the result of the contention between Paul and Barnabas over John Mark? Acts 15:38-41.

The pen of inspiration, true to its task, tells us of the sins that overcame Noah, Lot, Moses, Abraham, David, and Solomon, and that even Elijah's strong spirit sank under temptation during his fearful trial. Jonah's disobedience and Israel's idolatry are faithfully recorded. Peter's denial of Christ, the sharp contention of Paul and Barnabas, the failings and infirmities of the prophets and apostles, are all laid bare by the Holy Ghost, who lifts the veil from the human heart. There before us lie the lives of the believers, with all their faults and follies, which are intended as a lesson to all the generations following them. If they had been without foible, they would have been more than human, and our sinful natures would despair of ever reaching such a point of excellence. But seeing where they struggled and fell, where they took heart again and conquered through the grace of God, we are encouraged, and led to press over the obstacles that degenerate nature places in our way. Testimonies for the Church, Volume 4, 12:1.

3. What was Paul's later attitude toward John Mark? Colossians 4:10, 11; 2 Timothy 4:11; The Acts of the Apostles, 170:2.

Labors in Asia Minor

Acts 16:1-8; The Acts of the Apostles, 202:2 to 210:1.

4. Paul and Silas "went through Syria and Cilicia, confirming the churches." Acts 15:41. To what cities in the province of Lycaonia did they finally come? Acts 16:1.

5. In one of these cities lived an earnest young man by the name of Timothy. Paul desired to take him as a co-worker in the gospel ministry. Acts 16:1-3a; cf. 2 Timothy 1:5. Under what circumstances had Timothy decided to give his life to the ministry? The Acts of the Apostles, 184:3; 202:3.

6. What did Paul do before taking Timothy with him? Why? Acts 16:1

7. Why was the work of Timothy so valuable, in spite of his lack of brilliant talents? The Acts of the Apostles, 205:2.

8. As Paul and his companions visited the churches, what special message did they deliver? Acts 16:4, 5; cf. Acts 15:28, 29.

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9. After “they had gone throughout Phrygia and the region of Galatia” (Acts 16:6), and “Were come to Mysia,” to what place were they forbidden by the Spirit to go? Acts 16:7.

10. To what city did they then come? Acts 16:8.

Paul’s Work in Europe

Acts 16:9-40; The Acts of the Apostles, 211-220.

11. Describe the vision that Paul had which influenced him to begin his work in Europe. Acts 16:9, 10.

Luke, the author of the book of Acts, evidently joined Paul and his companions at Troas. Beginning with Acts 16: 10, he used the personal pronoun “we,” showing that he was then with them.

12. After leaving Troas and going “with a straight course to Samo-Thracia, and the next day to Neapolis” (Acts 16:11), to what city did Paul and his company come? Acts 16:12.

13. As the gospel was preached to the women by the side of the river, what woman accepted the truths she heard, was baptized, and invited the workers to stay at her home? Acts 16:13-15.

14. What miracle was performed by Paul at Philippi? Why? Acts 16:16-18.

The words of recommendation uttered by this woman were an injury to the cause of truth, distracting the minds of the people from the teachings of the apostles, and bringing disrepute upon the gospel. And by them many were led to believe that the men who spoke with the Spirit and power of God were actuated by the same spirit as this emissary of Satan. The Acts of the Apostles, 212:3.

15. Describe the persecution that followed. Acts 16:19-24.

16. What was the reaction of Paul and Silas to this ill treatment? Acts 16:25.

The apostles suffered extreme torture because of the painful position in which they were left, but they did not murmur. Instead, in the utter darkness and desolation of the dungeon, they encouraged each other by words of prayer, and sang praises to God because they were found worthy to suffer shame for His sake. Their hearts were cheered by a deep and earnest love for the cause of their Redeemer. Paul thought of the persecution he had been instrumental in bringing upon the disciples of Christ, and he rejoiced that his eyes had been opened to see, and his heart to feel, the power of the glorious truths which once he despised. The Acts of the Apostles, 213:4.

17. How was the jailer affected by the attitude of Paul and Silas? The Acts of the Apostles, 215:2.

18. What wonderful events happened during the night? Acts 16:26-29; The Acts of the Apostles, 215: lb.

19. When the jailer asked, “What must I do to be saved?” (Acts 16:30), what answer was given him? Acts 16:31.

Some think they have a good degree of faith, when if they have any, it is dead, for it is not sustained by works. “Faith, if it bath not works, is dead, being alone.” [James 2:17.] Few have that genuine faith which works by love and purifies the soul. But all who are accounted worthy of everlasting life must obtain a moral fitness for the same. “Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that has this hope in Him purifies himself, even as He is pure.” [1 John 3:2, 3.] This is the work before you, and you have none too much time if you engage in the work with all your soul.

You must experience a death to self, and must live unto God. “If you then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God!” [Colossians 3:1.] Self is not to be consulted. Pride, self-love, selfishness, avarice, covetousness, love of the world, hatred, suspicion, jealousy, evil surmising, must all be subdued and sacrificed forever. When Christ shall appear, it will not be to correct these evils and then give a moral fitness for His coming. This preparation must all be made

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before He comes. It should be a subject of thought, of study, and earnest inquiry, What shall we do to be saved? What shall be our conduct that we may show ourselves approved unto God? Testimonies, Volume 1, 704:3 to 705:1. See also Volume 2, 289:1; Prophets and Kings, 435:2, 3.

20. Relate the events that followed the conversion and baptism of the jailer. Acts 16:32-40.

What do you think?

1. What might have been the possible results in the giving of the gospel, if Paul had gone eastward to Bithynia instead of westward to Macedonia?

2. How is faith demonstrated? James 2:17-20.

3. Why did not Paul want the woman “possessed with a spirit of divination” (Acts 16:16) to be calling out after him, even though she were speaking the truth?

4. How was it that the jailer and his family could be baptized so soon?

5. Why did Paul refuse to leave the prison when told that he could do so?

116. FURTHER LABORS IN MACEDONIA AND IN ATHENS

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He has appointed a day, in the which He will judge the world in righteousness by that Man whom He has ordained; whereof He has given assurance unto all men, in that He has raised Him from the dead.

Acts 17:31.

Acts 17 and The Acts of the Apostles, 221-242

After leaving Philippi, Paul and Silas made their way to Thessalonica. Here they were given the privilege of addressing large congregations in the Jewish synagogue. Their appearance bore evidence of the shameful treatment they had recently received and necessitated an explanation of what had taken place. This they made without exalting themselves, but magnified the One who had wrought their deliverance. The Acts of the Apostles, 221:1.

1. As usual, among whom did Paul labor first, for how long, and upon what did he base his arguments in preaching Christ? Acts 17:1-3.

In preaching to the Thessalonians, Paul appealed to the Old Testament prophecies concerning the Messiah. The Acts of the Apostles, 221:2.

2. From what classes of people were those who accepted the message preached by Paul and Barnabas? Acts 17:4; The Acts of the Apostles, 229:2.

3. What circumstances guided the unbelieving Jews in their plan of opposition to Paul? The Acts of the Apostles, 229:3, 4.

4. Failing to find Paul, what did they do with Jason, and what was the outcome? Acts 17:5-9.

5. Where did Paul and Silas quietly go to avoid further violence upon the new believers? Acts 17:10; The Acts of the Apostles, 230:1.

6. Again where did Paul start work, and what interesting sidelight is given regarding the attitude of the people at this place? Acts 17:10-12.

At Berea Paul found Jews who were willing to investigate the truths he taught. The minds of the

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Bereans were not narrowed by prejudice. They were willing to investigate. They studied the Bible, not from curiosity, but in order that they might learn. The Acts of the Apostles, 231:1, 2.

7. Why was it necessary for Paul once more to leave secretly, and who was left behind to carry on the work? Acts 17:13, 14.

8. Accompanied by some of the new converts, where did Paul go, and what message did he send back to Berea by these new converts? Acts 17:15; The Acts of the Apostles, 233:1

9. Describe the city of Athens. Acts 17:16; The Acts of the Apostles, 233:4 to 234:3.

10. In what two places did Paul spend his time talking with people while waiting for Silas and Timothy to join him? Acts 17:17.

11. What did the men of Athens do when they found Paul in their midst?
The great men of Athens were not long in learning of the presence in their city of a singular teacher. The Acts of the Apostles, 235:2.

They accordingly conducted him to Mars' Hill. This was one of the most sacred spots in all Athens. It was in this place that matters connected with religion were often carefully considered by men who acted as final judges on all the more important moral as well as civil questions. The Acts of the Apostles, 236:2. See also Acts 17:18-21.

12. Describe Paul's sermon in Athens, keeping in mind the following points:

- a. The splendor and grandeur of the setting. The Acts of the Apostles, 233:4 to 234:2; 236:1
- b. His text, or introduction. Acts 17:22, 23.
- c. The true nature of God. Acts 17:24, 25.
- d. Men of all nations are of one blood. Acts 17:26, 27.
- e. Man's relationship to God. Acts 17:28.
- f. The foolishness of idols. Acts 17:29.
- g. Why all should repent. Acts 17:30, 31.
- h. The assurance of the resurrection. Acts 17:31.

13. What happened when Paul spoke of a resurrection? Acts 17:32, 33.

Thus closed the labors of the apostle at Athens, the center of heathen learning; for the Athenians, clinging persistently to their idolatry, turned from the light of the true religion. When a people are wholly satisfied with their own attainments, little more need be expected of them. The Acts of the Apostles, 239:2.

14. Though Paul's labors in Athens were disappointing in results, they were not wholly in vain. Who were converted? Acts 17:34; The Acts of the Apostles, 240:2.

Today the truths of Scripture are to be brought before the great men of the world, in order that they may choose between obedience to God's law and allegiance to the prince of evil. The Acts of the Apostles, 241:2.

Who

1. Were Paul's traveling companions at the time he was laboring in Macedonia?
2. Was Paul's host at Thessalonica?
3. Accompanied Paul to Athens?
4. Was Paul's outstanding convert in Athens?

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117. PAUL AT CORINTH

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The Epistles to the Thessalonians

I determined not to know anything among you, save Jesus Christ, and Him crucified. 1 Corinthians 2:2.

Acts 18:1-17; 1 and 2 Thessalonians; and The Acts of the Apostles, 243-268

During the first century of the Christian Era, Corinth was one of the leading cities, not only of Greece, but of the world. Greeks, Jews, and Romans, with travelers from every land, thronged its streets, eagerly intent on business and pleasure. A great commercial center, situated within easy access of all parts of the Roman Empire, it was an important place in which to establish memorials for God and His truth

At the very beginning of his labors in this thoroughfare of travel, Paul saw on every hand serious obstacles to the progress of his work. The city was almost wholly given up to idolatry. Venus was the favorite goddess; and with the worship of Venus were connected many demoralizing rites and ceremonies. The Corinthians had become conspicuous, even among the heathen, for their gross immorality. They seemed to have little thought or care beyond the pleasures and gaities of the hour.

In preaching the gospel in Corinth, the apostle followed a course different from that which marked his labors at Athens. The Acts of the Apostles, 243 to 244:1.

A Church Raised Up in Corinth

Acts 18:1-17; The Acts of the Apostles, 243-254.

1. With whom did Paul make his home in Corinth, and at what occupation did he work while with them? Acts 18:1-3.

2. Why should Paul, a minister of the highest rank, thus connect manual labor with the preaching of the word?

Paul did not regard as lost the time thus spent. As he worked with Aquila he kept in touch with the Great Teacher, losing no opportunity of witnessing for the Savior, and of helping those who needed help. His mind was ever reaching out for spiritual knowledge. He gave his fellow workers instruction in spiritual things, and he also set an example of industry and thoroughness. He was a quick, skillful worker, diligent in business, "fervent in spirit; serving the Lord." Romans 12:11. As he worked at his trade, the apostle had access to a class of people that he could not otherwise have reached. He showed his associates that skill in the common arts is a gift from God, who provides both the gift, and the wisdom to use it aright. He taught that even in everyday toll, God is to be honored. His toll hardened hands detracted nothing from the force of his pathetic appeals as a Christian minister.

Work is a blessing, not a curse. A spirit of indolence destroys godliness. and grieves the Spirit of God. A stagnant pool is offensive, but a pure, flowing stream spreads health and gladness over the land. Paul knew that those who neglect physical work soon become enfeebled. And he realized that his own teachings would lack vitality and force if he did not keep all parts of the system properly exercised. The Acts of the Apostles, 351:3; 352:1

3. Note the following benefits of physical labor:
- Advantage to girls. Testimonies for the Church, Volume 1, 700; Volume 3, 152; Volume 6, 176; Fundamentals of Christian Education, 37; Counsels to Teachers, 287-289, 291.
 - Aid to purity. Testimonies, Volume 2, 349, 403, 481; Volume 3, 151.
 - Blessing of work. Patriarchs and Prophets, 60; The Acts of the Apostles, 352, 353; Testimonies, Volume 3, 155; Volume 4, 590; Fundamentals of Christian Education., 40, 75.
 - Beneficial to the sick. Testimonies, Volume 1, 562, 567, 568, 640; Volume 4, 94, 95.
 - Blessing to the young. Patriarchs and Prophets, 601; Testimonies, Volume 1, 393-395, 399, 558,

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687; Volume 2, 243, 371, 559; Volume 3, 223.

Two or three students should study each group and bring to class important quotations from the references listed. The entire class should look up the first reference in each group.

4. Although Paul supported himself at Corinth by physical labor, what did he say about the support of the gospel minister? 1 Corinthians 9:14.

5. How did Paul begin his work at Corinth? Acts 18:4.

It is important and significant that Paul was an observer of the seventh-day Sabbath. He not only worshiped on that day, but also engaged himself in the gospel ministry.

6. Who soon joined Paul at Corinth, and what comforting message did they bring? Acts 18:5; 1 Thessalonians 3:15-8.

7. What did Paul say in regard to his manner of work at Corinth? 1 Corinthians 2:1, 3-5; The Acts of the Apostles, 251:3 to 252: 1.

8. What determination did he have? 1 Corinthians 2:2.

9. What did Paul say to the Jews in Corinth when they opposed his work? Where did he go? Acts 18:15, 7.

10. How was Paul encouraged at this time to stay in Corinth? Acts 18:9, 10.

11. How long did he labor in Corinth and vicinity? Acts 18: 11.

12. By whom was Paul brought before Gallio, and what was charged against him? Acts 18: 12, 13.

13. How did Gallio dispose of the case? Acts 18:14-16.

14. What did the Greeks do to Sosthenes, the chief ruler of the synagogue? Acts 18:17.

The Thessalonian Letters

1 and 2 Thessalonians; The Acts of the Apostles, 255-268.

While at Corinth, Paul wrote letters to the believers at Thessalonica perhaps the first of the New Testament writings. The purposes of these Thessalonian letters were:

First Letter

1. To express gratitude for their increase of faith.

2. To remind them of his manner of labor among them and that he had not sought converts by deception.

3. To set forth the true state of the dead and the time of the resurrection.

4. To admonish them to "be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." 1 Thessalonians 5:8.

5. To beseech them to know and to esteem those who labored among them.

6. To exhort them to warn the unruly, to comfort the timid, to support the weak, and to be patient.

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7. To ask them to “see that none render evil for evil.” 1 Thessalonians 5:15.
8. To counsel them to rejoice and pray at all times.
9. To instruct them to be thankful “in everything.” 1 Thessalonians 5: 18.
10. To caution them not to despise the gift of prophecy and not to quench the Spirit.
11. To enjoin a careful discrimination in determining the false and the true.
12. To request them to “abstain from all appearance of evil.” 1 Thessalonians 5:22.
13. To let them know that he prayed for their sanctification.

Second Letter

1. To correct a misunderstanding of what he had said in regard to the coming of Christ.
2. To show that the man of sin must be revealed before the coming of the Lord.
3. To ask them not to become weary in well-doing.
4. To reprove the busybodies for being disorderly and not working.
5. To enjoin the church to separate from their fellowship those who persisted in disregarding the instruction of God’s ministers.

What do you think?

1. Why is physical labor a blessing?
2. What does it mean to preach “Christ, and Him crucified”? 1 Corinthians 2:2.
3. Did Paul receive any monetary assistance from any of his converts? 2 Corinthians M7-9; Philippians 4:15.

118. PAUL’S THIRD MISSIONARY TOUR

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Every man shall receive his own reward according to his own labor. 1 Corinthians 3:8.

Acts 18:23 to 19:20; 1 Corinthians 3:3-8;
The Acts of the Apostles, 269-290

While Apollos was preaching at Corinth, Paul fulfilled his promise to return to Ephesus. He had made a brief visit to Jerusalem, and had spent some time at Antioch, the scene of his early labors. Thence he traveled through Asia Minor, “over all the country of Galatia and Phrygia” (Acts 18:23), visiting the churches which he himself had established, and strengthening the faith of the believers.

In the time of the apostles, the western portion of Asia Minor was known as the Roman province of Asia. Ephesus, the capital, was a great commercial center. Its harbor was crowded with shipping, and its streets were thronged with people from every country. Like Corinth, it presented a promising field for missionary effort. The Acts of the Apostles, 281:1, 2.

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Beginning of the Third Tour; Apollos at Ephesus and Corinth

Acts 18:23-211, 1 Corinthians 3:3-8; The Acts of the Apostles, 269-280.

1. What region did Paul first visit on his third missionary tour? Acts 18:23.

2. Apollos came to Ephesus about the time of Paul's visit on his third missionary journey. What did he do? Acts 18:24-26a.

He had heard the preaching of John the Baptist, had received the baptism of repentance, and was a living witness that the work of the prophet had not been in vain. The Scripture record of Apollos is that he "was instructed in the way of the Lord; and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John!" [Acts 18: 25] The Acts of the Apostles, 269:2.

3. What did Aquila and Priscilla do for Apollos? Acts 18:26.

4. Apollos went to Achaia from Ephesus. What credentials did he carry? Acts 18: 27.

Achaia [pronounced A-kay'ya as an English word]. A Roman province, which included the whole of the Peloponnesus and the greater part of Hellas proper [Greece] with the adjacent is lands. William Smith, A Dictionary of the Bible, article: "Achaia."

5. What is said of the work of Apollos at Corinth, which was the capital city of Achaia? Acts 18:28.

The success that attended Apollos in preaching the gospel led some of the believers to exalt his labors above those of Paul. This comparison of man with man brought into the church a party spirit that threatened to hinder greatly the progress of the gospel. The Acts of the Apostles, 270:2.

God's servants are to work together, blending in kindly, courteous order, "in honor preferring one another." Romans 12:10. There is to be no unkind criticism, no pulling to pieces of another's work; and there are to be no separate parties. Every man to whom the Lord has entrusted a message has his specific work. Each one has an individuality of his own, which he is not to sink in that of any other man. Yet each is to work in harmony with his brethren. The Acts of the Apostles, 275:2.

6. What did the discussion and division over the relative merits of their ministers indicate as to the spiritual condition of the Corinthian church? 1 Corinthians 3:3-8.

The discussion that had arisen in the church regarding the relative merits of different ministers was not in the order of God, but was the result of cherishing the attributes of the natural heart. The Acts of the Apostles, 274:1.

Success of the Gospel at Ephesus

Acts 19:1-20; The Acts of the Apostles, 281-290.

7. What is said of the disciples that Paul found at Ephesus? Acts 19:1-3.

8. What does the Bible teach in regard to rebaptism? Acts 19:3-5.

A period of discouragement or defeat in the Christian life is not cause for rebaptism, but an occasion for turning to God in deeper surrender and more wholehearted consecration. It is a time to seek His forgiveness and strength to meet the tests of life. When members have fallen away in apostasy and have lived in such a manner that the faith and principles of the church have been publicly violated, they should, in case of reconversion and application for church membership, enter the church as in the beginning, by baptism.

It is not the practice of the church to require baptism on the part of those coming to us from other churches who have already been baptized by immersion and who have lived consistent Christian lives in harmony with the light they then had, unless they should themselves desire to be rebaptized. However, it is

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recommended that in all cases rebaptism would be desirable. Church Manual, issued by the General Conference of Seventh-day Adventists, 1942 ed., 96:2, 3.

9. What came on the disciples at Ephesus when Paul laid his hands upon them? Acts 19:6.
10. Why are there “many who make but little progress in the divine life”? The Acts of the Apostles, 283:2.
11. At what place in Ephesus did Paul begin his work, and how long did he continue there? Acts 19:8.
12. “When divers were hardened, and believed not, but spoke evil of that way before the multitude,” what did Paul do? Acts 19:9.
13. What was the result of Paul’s labors in Ephesus? Acts 19:10.
14. What “special miracles” were wrought by God through Paul? Why were these unusual manifestations given? Acts 19:11, 12; The Acts of the Apostles, 287: 0.
15. How did the Lord “bring still greater shame and defeat upon those who despised and profaned His holy name” (The Acts of the Apostles, 287:1)? Acts 19:13-17.
16. What was the effect of these manifestations of the power of God on those who believed? Acts 19:18-20.
17. What was Paul’s manner of work at Ephesus? Acts 20:18-20.

What do you think?

1. What is promised to everyone who believes and is baptized for the remission of sins? Acts 2:38.
2. Should Christians be rebaptized when new light calls for advance steps and radical changes in their manner of life? The Acts of the Apostles, 285:1.
3. How did Paul afterward refer to his experience at Ephesus? 1 Corinthians 15:32; 2 Corinthians 1:8-10; 4:8-10.
4. How was he enabled to bear up under so many trials and perplexities? 2 Corinthians 4:16-18.

119. PAUL AT EPHEBUS

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The First and Second Epistles to the Corinthians

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And now abides faith, hope, charity, these three; but the greatest of these is charity. 1 Corinthians 13:1, 13.

Acts 19:21 to 20:2 and The Acts of the Apostles, 291-334

For over three years Ephesus was the center of Paul’s work. A flourishing church was raised up here, and from this city the gospel spread throughout the province of Asia, among both Jews and Gentiles.

The apostle had now for some time been contemplating another missionary journey. He “purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have

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been there, I must also see Rome.” [Acts 19:21.] In harmony with this plan, “he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus” [Acts 19:22]; but feeling that the cause in Ephesus still demanded his presence, he decided to remain until after Pentecost. An event soon occurred, however, which hastened his departure. The Acts of the Apostles, 291:1.

First Epistle to the Corinthians

The Acts of the Apostles, 298-322.

1. When and from where did Paul write the first letter to the Corinthians?

Before the celebration of the annual feast in honor of Diana took place, and yet during the latter part of his stay at Ephesus” (The Acts of the Apostles, 298:1), Paul wrote a letter to the church at Corinth. We know this letter in the New Testament as 1 Corinthians. It is “one of the richest, most instructive, most powerful of all his letters.” The Acts of the Apostles, 301:1.

The time of Paul’s absence from Corinth was a time of trial to the church there. Little by little many had relapsed into heathen practices. Sins of impurity had been allowed to go unrebuked (1 Corinthians 5:1, 9-13), and the Lord’s Supper came to be celebrated more as a heathen festival (1 Corinthians 11:20-22). Factions had arisen in the church, some claiming to follow Paul, others Apollos, and others Peter. Paul had probably made them a short visit from Ephesus (2 Corinthians 13:1), and had written them a brief letter (1 Corinthians 5:9-11), which is not extant. A letter from the church to Paul (1 Corinthians 7:1) had not revealed the true condition of things; but through certain ones who had come from Corinth he had received fuller information. He changed his plan of making them an immediate visit, and sent Titus to labor among them (2 Corinthians 7:6,7), and write the letter called the First Epistle to the Corinthians. New Testament History, 246.

2. The following points were made prominent in this letter:

a. Paul spoke plainly of the dissension that had arisen in the Corinthian church, and exhorted the members to cease from strife. The Acts of the Apostles, 302:1.

b. One former convert had so far back sliding that his licentious course was a violation of even the low standard of morality held by the Gentile world. The apostle pleaded with the church to put away from among them “that wicked person.” [1 Corinthians 5:13.] The Acts of the Apostles, 303:2.

c. Another grave evil that had arisen in the church was that of brethren going to law against one another. The Acts of the Apostles, 304:1.

Christians should not appeal to civil tribunals to settle differences that may arise among church members. Such differences should be settled among themselves, or by the church, in harmony with Christ’s instruction. The Acts of the Apostles, 305:2.

d. The competitors in the ancient games, after they had submitted to self denial and rigid discipline, were not even then sure of the victory

Such is not the case in the Christian warfare. Not one who complies with the conditions will be disappointed at the end of the race. The Acts of the Apostles, 313:1, 2.

e. By a comparison of the church with the human body, the apostle aptly illustrated the close and harmonious relationship that should exist among all members of the church of Christ. The Acts of the Apostles, 317:2.

f. No matter how high the profession, he whose heart is not filled with love for God and his fellow men, is not a true disciple of Christ. The Acts of the Apostles, 318:2.

g. Some had gone so far as to deny the doctrine of the resurrection. Paul met this heresy with a very plain testimony regarding the unmistakable evidence of the resurrection of Christ. The Acts of the Apostles, 319:5.

Trouble at Ephesus

Acts 19:23-41; The Acts of the Apostles, 291-297.

3. What was the event that hastened Paul’s departure from Ephesus? Acts 19:23-41.

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4. In this riot at Ephesus, note well the following:
- a. The annual festival in honor of Diana that was in progress in Ephesus. The Acts of the Apostles, 291:3 to 292: 1.
 - b. The meeting of the coppersmiths at Ephesus. Acts 19:24, 25.
 - c. The result of Demetrius's speech. Acts 19:25-29a; The Acts of the Apostles, 292:1
 - d. Treatment of Paul's companions in his absence. Acts 19:29b31; The Acts of the Apostles, 293:14.
 - e. Unsuccessful attempt of the Jews to influence the mob, and two hours of confusion. Acts 19:32-34; The Acts of the Apostles, 294:1.
 - f. Riot brought under control by the town clerk. Acts 19:35-41; The Acts of the Apostles, 294:2.

5. Why had Paul sent Titus to Corinth?

Paul had sent Titus to Corinth to help in the reformation called for by his letter. Then having to leave Ephesus before he had planned, he waited for Titus at Troas to hear of the condition at Corinth. 2 Corinthians 2:12, 13. Unable to wait any longer, he went on to Philippi, where he found Timothy. This was a time of extreme anxiety for Paul. He wondered if his letter to Corinth had been too severe or not severe enough. 2 Corinthians 7:8. Soon Titus came with the cheering news of the thorough reform that had taken place in the church upon receipt of the letter. Even the man who had been put out of the church had been reclaimed.

The Second Epistle to the Corinthians

The Acts of the Apostles, 323-334.

6. How did Paul feel over the news of the acceptance of his first letter to the Corinthians, and what letter did he then write?

At the tidings of the acceptance of his letter to the Corinthians, Paul broke forth into words of rejoicing. In expressing his joy over their reconversion and their growth in grace, Paul ascribed to God all the praise for this transformation of heart and life. The Acts of the Apostles, 325:2, 3.

7. Tell how Paul spent the time between writing his first and second letters to the Corinthian brethren.

From Acts 20:2, Romans 15:19, and 2 Corinthians 10:16, it would seem that Paul did not go immediately to Corinth, thinking it best to give them a little time to think over this first epistle. He likely made a preaching tour into new territory for the gospel north and west from Macedonia before going down to Corinth.

Do you remember why?

1. Paul wrote the letter now called 1 Corinthians?
2. Demetrius opposed Paul?
3. Paul waited in Troas and Philippi?
4. Paul wrote 2 Corinthians?

120. COMPLETION OF THE THIRD MISSIONARY TOUR

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The Epistles to the Romans and the Galatians

DEVELOPMENT OF THE CHRISTIAN CHURCH

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believes; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Romans 1:16, 17.

Acts 20:3 to 21:16; Romans; Galatians;
The Acts of the Apostles, 372-398

After many unavoidable delays, Paul at last reached Corinth, the scene of so much anxious labor in the past, and for a time the object of deep solicitude.

The Corinthian believers, once so prone to lose sight of their high calling in Christ, had developed strength of Christian character. Their words and acts revealed the transforming power of the grace of God, and they were now a strong force for good in that center of paganism and superstition. In the society of his beloved companions and these faithful converts, the apostle's worn and troubled spirit found rest. The Acts of the Apostles, 372:1, 2.

Romans

The Acts of the Apostles, 372-382.

1. How long did Paul stay at Corinth at the time here mentioned? Acts 20:1
2. What were Paul's reasons for writing a letter to the church that had already been established at Rome? The Acts of the Apostles, 373:1.

3. Concerning what did Paul write in the epistle to the Romans?

In his epistle to the Romans, Paul sets forth the great principles of the gospel. He stated his position on the questions which were agitating the Jewish and the Gentile churches, and showed that the hopes and promises which had once belonged especially to the Jews were now offered to the Gentiles also. The Acts of the Apostles, 373:2.

4. What are some of the principles of the gospel that are emphasized in the epistle to the Romans?
 - a. "It was God's purpose that His grace should be revealed among the Gentiles as well as among the Israelites." The Acts of the Apostles, 376: 1.
 - b. God has revealed Himself to all men through His created works. Romans 1: 19, 20.
 - c. The natural condition of both favored Jews (Romans 3:1-3) and self-darkened heathen (Romans 1:21-26) is that all are "under sin" (Romans 3:9). This can be changed only through the righteousness of God by faith in Jesus upon those who believe. Romans 3:20, 22.
 - d. This is not only a New Testament experience, but Abraham and David were both saved through righteousness by faith. Romans 4.
 - e. Three great results of righteousness by faith are: to have peace with God (Romans 5:1), to be able to stand and rejoice in hope (Romans 5:2), and to be free from condemnation (Romans 8:1).
 - f. While we are enjoying this experience of being under grace, we are not under the condemnation of the law, for we live, by God's help, in harmony with it. Romans 6.
 - g. The law was ordained to protect life, yet because we have violated it, the law cannot save us; it can only reveal sin and condemn us. Romans 7.
 - h. We all may through faith become sons of God and joint heirs with Christ, and are assured of this because God spared not His own Son. Romans 8.
 - i. The standard for which we are to strive is perfection. Romans 12.
 - j. Christians are to be law-abiding citizens. Romans 13.
 - k. "Paul likens the remnant in Israel to a noble olive tree, some of whose branches have been broken off. He compares the Gentiles to branches from a wild olive tree, grafted into the parent stock." The Acts of the Apostles, 377: 1.

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Galatians

The Acts of the Apostles, 383-388.

1. Contrary to the decision of the council at Jerusalem, what were some of those doing who wanted the Gentiles to keep the law of Moses?

While Paul was laboring at Corinth and thinking of new fields to the west, he was informed that the churches of Galatia were in a state of confusion and apostasy. Judaizing teachers had followed Paul in his labors, and, contrary to the decision of the council at Jerusalem, were teaching that it was necessary to keep the ceremonial law, and were seeking, in every way possible, to counteract the apostle's work. He at once wrote a letter to the Galatian churches, severely rebuking their apostasy, defending his own apostle ship, and setting forth very forcibly the truth on this great question of salvation. It is evident that the epistle to the Romans and the epistle to the Galatians were written about the same time. New Testament History, 250.

Paul's Last Journey to Jerusalem

Acts 20:3 to 21:16; The Acts of the Apostles, 389-398.

2. When Paul was ready to sail for Jerusalem to be there at the did he time of the Passover, why did he suddenly change his plans, and by what route did he travel? Acts 20:1

His plan to reach Jerusalem in time for the Passover services had to be given up, but he hoped to be there at Pentecost.

At Philippi Paul tarried to keep the Passover. Only Luke remained with him, the other members of the company passing on to Troas to await him there. The Philippians were the most loving and true hearted of the apostle's converts, and during the eight days of the feast he enjoyed peaceful and happy communion with them. The Acts of the Apostles, 390:2, 4.

3. After spending the Passover season at Philippi, Paul and Luke caught up with their companions at Troas, where the party stayed for seven days. Acts 20:15. Paul stayed for a final meeting with the church, while the rest of the party took ship around the point to Assos. Describe the meeting held by Paul, and the miracle performed. Acts 20:7-13; The Acts of the Apostles, 391:24.

4. Why did Paul not visit Ephesus, and what did he do at Miletus, a port thirty miles away? Acts 20:14-17.

As the travelers sailed southward from Assos, they passed the city of Ephesus, so long the scene of the apostle's labors. Paul had greatly desired to visit the church there. For he had important instruction and counsel to give them. But upon consideration he determined to hasten on; for he desired, "if it were possible for him, to be at Jerusalem the Day of Pentecost." [Acts 20:16.] On arriving at Miletus, however, about thirty miles from Ephesus, he learned that it might be possible to communicate with the church before the ship should sail. He therefore immediately sent a message to the elders, urging them to hasten to Miletus, that he might see them before continuing his journey. The Acts of the Apostles, 392:1.

5. What were the important points in this farewell, which was concluded with prayer? Acts 20:18-38; The Acts of the Apostles, 392:2.

Paul had not designed to bear this testimony, but while he was speaking, the Spirit of inspiration came upon him, confirming his fears that this would be his last meeting with his Ephesian brethren. The Acts of the Apostles, 393:1

6. The next important stop was Tyre. Acts 21:1-3. With whom did he spend the seven-day wait? What did they tell him? Acts 21:4-6; The Acts of the Apostles, 396:2, 3.

7. After leaving Tyre, they made only a short stop at Ptolemais, and soon were at Caesarea, where they were entertained at Philip's house. Acts 21:7-9.

Here Paul spent a few peaceful, happy days-the last of perfect freedom that he was to enjoy for a long time. The Acts of the Apostles, 397:1.

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8. Why did Paul insist on going to Jerusalem? Acts 21:12-15; The Acts of the Apostles, 397:3, 4.

9. Several from Caesarea and others joined the party on the last part of the trip. Acts 21:16. What were Paul's feelings as he approached Jerusalem? The Acts of the Apostles, 397:5 to 398:1.

Do you recall why?

1. Paul wrote the epistle to the Romans?
2. He wrote to the Galatians?
3. He returned to Jerusalem via Macedonia instead of direct by boat?
4. He did not stop at Ephesus?
5. He persisted in going on to Jerusalem?

121. PAUL'S ARREST AT JERUSALEM

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The God of our fathers has chosen thee, that thou should know His will, and see that Just One, and should hear the voice of His mouth. Acts 22:14.

Acts 21:17 to 23:11

The Acts of the Apostles, 399:1 to 413:2

When we think of Paul's great desire to be in harmony with his brethren, his tenderness toward the weak in the faith, his reverence for the apostles who had been with Christ, and for James, the brother of the Lord, and his purpose to become all things to all men so far as he could without sacrificing principle, when we think of all this, it is less surprising that he was constrained to deviate from the firm, decided course that he had hitherto followed. But instead of accomplishing the desired object, his efforts for conciliation only precipitated the crisis, hastened his predicted sufferings, and resulted in separating him from his brethren, depriving the church of one of its strongest pillars, and bringing sorrow to Christian hearts in every land. The Acts of the Apostles, 405:2.

Paul's Reception by the Church at Jerusalem

Acts 21:17-26; The Acts of the Apostles, 399:1 to 406:1.

1. How was Paul received by the brethren at Jerusalem? What did he do on the day following his arrival at Jerusalem? Acts 21:17-19.

Paul came to Jerusalem at the time of Pentecost, twenty-seven years after the memorable Pentecost when the Holy Spirit was poured upon the waiting disciples. New Testament History, 256.

On this occasion, Paul and his companions formally presented to the leaders of the work at Jerusalem the contributions forwarded by the Gentile churches for the support of the poor among their Jewish brethren. The gathering of these contributions had cost the apostle and his fellow workers much time, anxious thought, and wearisome labor. The sum, which far exceeded the expectations of the elders at Jerusalem, represented many sacrifices and even severe privations on the part of the Gentile believers. The Acts of the Apostles, 399:2.

2. What warning and advice were given Paul by the brethren at Jerusalem? Acts 21:20-25.
Instead of uniting in an effort to do justice to the one who had been injured, they gave him counsel

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which showed that they still cherished a feeling that Paul should be held largely responsible for the existing prejudice. They did not stand nobly in his defense, endeavoring to show the disaffected ones where they were wrong, but sought to effect a compromise by counseling him to pursue a course which in their opinion would remove all cause for misapprehension.

The Spirit of God did not prompt this instruction; it was the fruit of cowardice. The leaders of the church in Jerusalem knew that by nonconformity to the ceremonial law, Christians would bring upon themselves the hatred of the Jews, and expose themselves to persecution. The Acts of the Apostles, 403:1 to 404: 1.

3. What did Paul consent to do? Acts 21:26.

Paul realized that so long as many of the leading members of the church at Jerusalem should continue to cherish prejudice against him, they would work constantly to counteract his influence. He felt that if by any reasonable concession he could win them to the truth, he would remove a great obstacle to the success of the gospel in other places. But he was not authorized of God to concede as much as they asked. The Acts of the Apostles, 405:1.

Paul's Arrest

Acts 21:27 to 22:29; The Acts of the Apostles, 406:2 to 410:2.

4. Describe what happened when the Jews of Asia found Paul in the temple. Acts 21:27-30.
5. By what means was Paul rescued, and what was done with him? Acts 21:31-36.
6. Whom did the chief captain take Paul to be, and how did he discover his mistake? Acts 21:37-39.
7. How did Paul gain the attention of the people? Acts 21:40.
8. What caused the people to keep "the more silence"? Acts 22:1, 2.
9. What did Paul say in his defense? Acts 22:3-21. Notice especially the following points:
 - a. His opening remarks. Acts, 22:3-5.
 - b. What took place on the road to Damascus. Acts 22:6-11.
 - c. What Ananias told him. Acts 22:12-16.
 - d. His vision in the temple. What he was told. Acts 22:17-21.
10. What caused the mob to cry out against Paul again? Acts 22:21, 22.
11. For what reason was Paul to be scourged, and how was it prevented? Acts 22:23-29.

Trial Before the Sanhedrin

Acts 22:30 to 23:11; The Acts of the Apostles, 410:3 to 413:2.

12. When was Paul brought before the Sanhedrin for trial? Acts 22:30.

The apostle was now to be tried by the same tribunal of which he himself had been a member before his conversion. As he stood before the Jewish rulers, his bearing was calm, and his countenance revealed the peace of Christ. The Acts of the Apostles, 410:4.

13. At the beginning of his trial, what did Paul say, and what ill treatment did he receive? Acts 23:14.

14. In what way did Paul show true Christian courtesy? What did he say had been written? Acts 23:5.

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Although Ananias was guilty of injustice, Paul would not have spoken harshly to him if he had known that it was the high priest who had given the command. He would not have acted contrary to the instruction of Exodus 22:28, to which he referred. It is God's will that those in responsible positions shall be respected.

The names of God's chosen servants have been handled with disrespect, and in some cases with absolute contempt, by certain persons whose duty it is to uphold them. The children have not failed to hear the disrespectful remarks of their parents in reference to the solemn reproofs and warnings of God's servants. They have understood the scornful jests and depreciatory speeches that from time to time have met their ears, and the tendency has been to bring sacred and eternal interests, in their minds, on a level with the common affairs of the world. What a work are these parents doing in making infidels of their children even in their childhood! This is the way that children are taught to be irreverent, and to rebel against Heaven's reproof of sin. Testimonies for the Church, Volume 4, 195:2.

15. What did Paul say to divert the wrath of the council from himself? Acts 23:6-9.

16. How did the council meeting end? Acts 23:10.

17. How was Paul encouraged that night? Acts 23:11.

What do you think?

1. Should Paul have mentioned the Gentiles in his defense on the stairs?
2. Why are children made infidels when they hear God's workers criticized?
3. Do you think that the strategy of Paul before the Sanhedrin was legitimate?

122. PAUL'S TRIAL BEFORE FELIX

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And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men.
Acts 24:16.

Acts 23:12 to 24:27 and The Acts of the Apostles, 413-427

Paul had long looked forward to visiting Rome. He greatly desired to witness for Christ there, but had felt that his purposes were frustrated by the enmity of the Jews. He little thought, even now, that it would be as a prisoner that he would go. While the Lord encouraged His servant, Paul's enemies were eagerly plotting his destruction. The Acts of the Apostles, 413:2, 3.

1. What plot had been made to take Paul's life, and how was it exposed? Acts 23:12-22.

2. What precautions were taken by Lysias, the chief captain, to ensure safe delivery of Paul to the governor at Caesarea? Acts 23:23, 24.

Lysias at once decided to transfer Paul from his jurisdiction to that of Felix the procurator. As a people, the Jews were in a state of excitement and irritation, and tumults were of frequent occurrence. The continued presence of the apostle in Jerusalem might lead to consequences dangerous to the city, and even to the commandant himself. The Acts of the Apostles, 415:1.

3. Describe Paul's journey to Caesarea. What letter of introduction was sent to Felix? Acts 23:23-33.

No time was to be lost in sending Paul away. "The soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris." [Acts 23:31.] From that place the horsemen went on with the prisoner to Caesarea, while the four hundred soldiers returned to Jerusalem.

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The officer in charge of the detachment delivered his prisoner to Felix, also presenting a letter with which he had been entrusted by the chief captain. The Acts of the Apostles, 415:2,3.

4. What formalities did Felix go through, and what was done with Paul? Acts 23:34, 35.

5. What lesson is there for us in the experience of Paul's imprisonment as a consequence of the feeling of the Jewish Christian church members in Jerusalem toward him? The Acts of the Apostles, 417:2, 3.

6. When did Felix call Paul for his first hearing before him?

Five days after Paul's arrival at Caesarea, his accusers came from Jerusalem, accompanied by Tertullus, an orator whom they had engaged as their counsel. The case was granted a speedy hearing. Paul was brought before the assembly, and Tertullus "began to accuse him." [Acts 24:2.] The Acts of the Apostles, 419: 1.

7. After flattering the base and contemptible Felix (Acts 24:24; The Acts of the Apostles, 419:1, 2), what were the three main points of the lawyer's accusation? Acts 24:5-9.

Felix could see through the flattery and also that the accusers had failed to prove their points. When given the opportunity for defense. Paul wasted no words in compliments, but simply stated that he could the more cheerfully defend himself before Felix, since the latter had been so long a procurator, and therefore had so good an understanding of the laws and customs of the Jews. The Acts of the Apostles, 420:2.

8. How did Paul proceed to refute the arguments of the prosecution? Acts 24:10-21.

He positively denied the first and third counts against him, and while admitting that he belonged to what they called a sect, it was no more illegal than those to which they belonged. He asserted his loyalty to the Scriptures and his conscientious life of integrity. New Testament History, 261.

He then demanded to know why the Jews from Asia who had started the trouble were not present to testify.

9. Although Felix understood Paul's defense, and while refusing to condemn him, why was he not willing to increase the hatred of the Jews by release of Paul from prison? The Acts of the Apostles, 422:0.

10. What did Felix do, and what did he command regarding Paul? Acts 24:22, 23; The Acts of the Apostles, 422: 1.

11. Paul regarded as a God-given opportunity the desire of Felix and his Jewish wife Drusilla to have a private interview. He faithfully and earnestly improved it. What was the effect on Drusilla and on Felix? Acts 24:24, 25; The Acts of the Apostles, 425:3 to 426:1.

12. What was Felix's "real motive for this apparent friendliness," but what would Paul not do? Acts 24:26.

For two years no further action was taken against Paul, yet he remained a prisoner. Felix visited him several times, and listened attentively to his words. But the real motive for this apparent friendliness was a desire for gain, and he intimated that by the payment of a large sum of money Paul might secure his release. The apostle, however, was of too noble a nature to free himself by a bribe. He was not guilty of any crime, and he would not stoop to commit a wrong in order to gain freedom. Furthermore, he was himself too poor to pay such a ransom, had he been disposed to do so, and he would not, in his own behalf, appeal to the sympathy and generosity of his converts. He also felt that he was in the hands of God, and he would not interfere with the divine purposes respecting himself. The Acts of the Apostles 426:3.

13. What occurred at the end of two years, and how did Felix try to please the Jews? Acts 24:27; The Acts of the Apostles, 427:1.

A ray of light from heaven had been permitted to shine upon Felix, when Paul reasoned with him concerning righteousness, temperance, and a judgment to come. That was his heaven-sent opportunity to see and to forsake his sins. But he said to the messenger of God, "Go thy way for this time; when I have a

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convenient season, I will call for thee.” [Acts 24:25.] He had slighted his last offer of mercy. Never was he to receive another call from God. The Acts of the Apostles, 427:2.

Do you remember who the following persons were, and can you locate the following places?

Ananias
Antipatris
Caesarea
Cilicia
Drusilla
Felix
Festus
Jerusalem
Lysias
Tertullus

What do you think?

1. Because of compromising in following the advice of his brethren, was Paul prematurely imprisoned?
2. In how many ways, or times, during this imprisonment, can you see God’s guidance in saving Paul’s life?
3. Besides being Felix’s wife, who was the Drusilla mentioned in this lesson?
4. How do the actions, or attitudes, of the Roman officers compare with those of the Jewish leaders in their treatment of Paul?

123. PAUL BEFORE FESTUS AND AGRIPPA II

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And you shall be brought before governors and kings for My sake. But when they deliver you up, take no thought how or what you shall speak: for it shall be given you in that same hour what you shall speak.
Matthew 10:18, 19.

Acts 25:1 to 26:32 and The Acts of the Apostles, 428-438

Among many of the professing followers of Christ, there is the same pride, formalism, and selfishness, the same spirit of oppression, that held so large a place in the Jewish heart. In the future, men claiming to be Christ’s representatives will take a course similar to that followed by the priests and rulers in their treatment of Christ and the apostles. In the great crisis through which they are soon to pass, the faithful servants of God will encounter the same hardness of heart, the same cruel determination, the same unyielding hatred. The Acts of the Apostles, 431:1.

Trial Before Festus

Acts 25:1-12; The Acts of the Apostles, 428-432.

1. When the new governor, Festus, visited Jerusalem, what request was made by the Jews, and for what purpose? Acts 25:1-3.
2. What reply did Festus give? Acts 25:4, 5.
This was not what the Jews wanted. They had not forgotten their former defeat at Caesarea. In

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contrast with the calm bearing and forcible arguments of the apostle, their own malignant spirit and baseless accusations would appear in the worst possible light. Again they urged that Paul be brought to Jerusalem for trial, but Festus held firmly to his purpose of giving Paul a fair trial at Caesarea. God in His providence controlled the decision of Festus, that the life of the apostle might be lengthened. The Acts of the Apostles, 429: 1.

3. Festus “tarried among them more than ten days” (Acts 25:6), and then went to Caesarea. The next day after his arrival at Caesarea he commanded that Paul be brought before him. What is said concerning the “many and grievous complaints” which the Jews laid against Paul? Acts 25:7.

4. What answer did Paul give to the charges made against him, and what question did Festus ask him? Acts 25:8, 9.

5. What was Paul’s reply? Acts 25:10, 11.

6. Note the four times, after his arrest, that Paul saved himself from danger by prudence and quick thinking:

- a. His claim to Roman citizenship when about to be scourged. Acts 22:25.
- b. His acknowledgment before the Sanhedrin that he was a Pharisee. Acts 23:6.
- c. His sending the young man to inform the chief captain of the plot of the Jews. Acts 23:17.
- d. His appeal to Caesar when faced with the possibility of being removed to Jerusalem. Acts 25:11.

Paul’s Defense Before Agrippa II

Acts 25:13 to 26:32; The Acts of the Apostles, 433-438.

7. How did it come about that Paul was permitted to testify before King Agrippa II? Acts 25:13-22.

8. What statement of justice had Festus given to the Jews at Jerusalem? Acts 25:16.

9. Contrast Paul with the “imposing display” before which he appeared to testify. Acts 25:23.

In honor of his visitors, Festus had sought to make this an occasion of imposing display. The rich robes of the procurator and his guests, the swords of the soldiers, and the gleaming armor of their commanders, lent brilliancy to the scene.

And now Paul, still manacled, stood before the assembled company. What a contrast was here presented! Agrippa and Bernice possessed power and position, and because of this they were favored by the world. But they were destitute of the traits of character that God esteems. They were transgressors of His law, corrupt in heart and life. Their course of action was abhorred by heaven.

The aged prisoner, chained to his soldier guard, had in his appearance nothing that would lead the world to pay him homage. Yet in this man, apparently without friends or wealth or position, and held a prisoner for his faith in the Son of God, all heaven was interested. Angels were his attendants. Had the glory of one of those shining messengers flashed forth, the pomp and pride of royalty would have paled; king and courtiers would have been stricken to the earth, as were the Roman guards at the sepulcher of Christ. The Acts of the Apostles, 434:2-4.

10. How was Paul introduced by Festus? Acts 25:24-27.

Note especially the predicament that Festus admitted he was in, when he said, “For it seems to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.” Acts 25:27.

11. What did Paul say in his defense? Acts 26:1-23. Notice particularly the following points:

- a. His opening remarks. Acts 26:2, 3.
- b. His manner of life from his youth. Acts 26:4,5.
- c. For what he is judged. Acts 26:6-8.
- d. His persecution of the Christians. Acts 26:9-11.
- e. His experience on the road to Damascus. Acts 26:12-15.

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- f. For whom he was especially to be a minister. Acts 26:16-18.
- g. To whom he preached repentance. Acts 26:19, 20.
- h. His present experience, and message concerning the resurrection of Christ. Acts 26:21-23.

12. How was Paul interrupted? Acts 26:24.

13. Paul said, 'I am not mad, most noble Festus; but speak forth the words of truth and soberness.'" Acts 26:25. To whom did he refer as a witness to the truth of his statements? Acts 26:26.

14. When Paul said, "King Agrippa, believes thou the prophets? I know that thou believes" (Acts 26:27), what did the king say? Acts 26:28.

The most of those who heard thought that at some future time they would consider what they had heard. Satan took advantage of the delay, and, as they neglected the opportunity when their hearts were softened, it was forever lost. Their hearts became hardened. Early Writings, 207:1.

15. What fervent and kind statement did Paul make in closing his remarks? Acts 26:29.

16. What did Agrippa, Bernice, and Festus do before making a decision? What was their decision? Acts 26:30-32.

What do you think?

1. What possibility do you have of standing before a king to witness for the truth?

Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings.-Education, 262:2; cf. Fundamentals of Christian Education, 217:1a.

2. Is it necessary to study, in order to be ready for some important responsibility?

Let no one imagine that he has no need to study, because he is not to preach in the sacred desk. You know not what God may require of you. Fundamentals of Christian Education, 217:1.

"Who knows whether thou art come to the kingdom for such a time as this?" Esther 4:14.

3. What are the dangers of putting off the day of accepting salvation?

Many are quieting a troubled conscience with the thought that they can change a course of evil when they choose; that they can trifle with the invitations of mercy, and yet be again and again impressed. They think that after doing despite to the Spirit of grace, after casting their influence on the side of Satan, in a moment of terrible extremity they can change their course. But this is not so easily done. The experience, the education, of a lifetime, has so thoroughly molded the character that few then desire to receive the image of Jesus.

Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel. Every sinful indulgence strengthens the soul's aversion to God. Steps to Christ, 38:2, 3.

124. PAUL'S JOURNEY TO ROME

www.WhiteEstate.org/books/aa/aa42.html

Shipwrecked on Melita

For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God has given thee all them that sail with thee. Acts 27:23, 24.

Acts 27 and The Acts of the Apostles, 439-446

DEVELOPMENT OF THE CHRISTIAN CHURCH

In the first century of the Christian Era, traveling by sea was attended with peculiar hardship and peril. Mariners directed their course largely by the position of the sun and stars; and when these did not appear, and there were indications of storm, the owners of vessels were fearful of venturing into the open sea. During a portion of the year, safe navigation was almost impossible.

The apostle Paul was now called upon to endure the trying experiences that would fall to his lot as a prisoner in chains during the long and tedious voyage to Italy. One circumstance greatly lightened the hardship of his lot, he was permitted the companionship of Luke and Aristarchus. In his letter to the Colossians, he afterward referred to the latter as his “fellow prisoner” (Colossians 4:10); but it was from choice that Aristarchus shared Paul’s bondage, that he might minister to him in his afflictions. The Acts of the Apostles, 439:2, 3.

1. Follow on the map the course taken by the ship on which Paul and his company, including Luke, went from Caesarea to Fair Havens. Acts 27:1-8.

2. What privilege was granted Paul at Sidon by the centurion Julius? Acts 27:1

3. When they reached Fair Havens, what is said as to sailing weather; what was Paul’s advice, and why was it not followed? Acts 27:9-12.

Those in charge of the vessel had to give up hope of reaching their destination before the season for travel by sea should be closed for the year. The only question now to be decided was, whether to remain at Fair Havens, or attempt to reach a more favorable place in which to winter. This question was earnestly discussed, and was finally referred by the centurion to Paul, who had won the respect of both sailors and soldiers. The apostle unhesitatingly advised remaining where they were. The centurion decided to follow the judgment of the majority. The Acts of the Apostles, 440:3 to 441:2.

It was now past the Fast (Day of Atonement, said to be on October 5 that year), and too late for safe traveling. Tempted by the more comfortable accommodations at Phoenice, they decided to endeavor to make the short distance of forty miles. New Testament History, 264.

4. Describe the sudden storm that came when they were out of port, and the measures they took to control the ship. Acts 27:13-20.

5. How did Paul become the “man of the hour”? Acts 27:21-26.

At these words, hope revived. Passengers and crew roused from their apathy. There was much yet to be done, and every effort within their power must be put forth to avert destruction. The Acts of the Apostles, 443:2.

6. What occurred on the fourteenth night? Acts 27:27-29.

7. How was the treacherous plan to desert the ship stopped? Acts 27:30-32.

At break of day the outlines of the stormy coast were dimly visible, but no familiar landmarks could be seen. So gloomy was the outlook that the heathen sailors, losing all courage, “were about to flee out of the ship” [Acts 27:30], and feigning to make preparations for casting “anchors out of the fore ship” [Acts 27:30], they had already let down the lifeboat, when Paul, perceiving their base design, said to the centurion and the soldiers, “Except these abide in the ship, you cannot be saved” [Acts 27:31]. The soldiers immediately “cut off the ropes of the boat, and let her fall off” [Acts 27:32] into the sea. The Acts of the Apostles, 443:4.

8. “The most critical hour was still before them.” The Acts of the Apostles, 444:1. To meet this crisis, what did Paul advise the 276 passengers and crew to do? Acts 27:33-37.

9. When day had come, what did those in charge of the ship decide to do, but what caused the plan to fail? Acts 27:38-41.

10. What counsel did the soldiers give regarding the prisoners, why were they spared? Acts 27:42, 43; The Acts of the Apostles, 445:1.

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11. How did all on board the wrecked ship reach the land? Acts 27:43, 44.

When the roll was called, not one was missing. The shipwrecked crew were kindly received by the barbarous people of Melita. The Acts of the Apostles, 445:1, 2.

Do you remember?

1. Why the majority wanted to go on to Phoenice?
2. Why the centurion was unwilling to kill the prisoners?
3. Why Paul could be so full of hope and courage?
4. What the psalmist said about the sea? Psalms 89:9; 95:5; 107:23-31.

God is not far! Sometimes with every one of us, an evening star,
Or desert's expanse, or sunset's blush,
Or, it may be, a child's cry, or love's first hush,
Or, just as soon, impending battle's awful roar,
Though near, though far, throws open wide the door
Where God is found. And in that great strange hour of holy fear
Is born that sweetest consciousness of all,
Dear God, that Thou art near!

125. PAUL AT ROME

www.WhiteEstate.org/books/aa/aa43.html

Prison Epistles

Let this mind be in you, which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God. But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also has highly exalted Him, and given Him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:5-11.

Acts 28; Ephesians; Philippians; Colossians; Philemon;
The Acts of the Apostles, 445:2 to 460:2; 469:1 to 484:3

The grace of God sustained Paul in his imprisonment, enabling him to rejoice in tribulation. With faith and assurance he wrote to his Philippian brethren that his imprisonment had resulted in the furtherance of the gospel. "I would you should understand, brethren," he declared, "that the things which happened unto me have fallen out rather unto the furtherance of the gospel. So that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." [Philippians 1:12-14.]

There is a lesson for us in this experience of Paul's; for it reveals God's way of working. The Lord can bring victory out of that which may seem to us discomfiture and defeat. We are in danger of forgetting God, of looking at the things which are seen, instead of beholding by the eye of faith the things which are unseen. When misfortune or calamity comes, we are ready to charge God with neglect or cruelty. If He sees fit to cut off our usefulness in some line, we mourn, not stopping to think that thus God may be working for our good. We need to learn that chastisement is a part of His great plan, and that under the rod of affliction the Christian may sometimes do more for the Master than when engaged in active service. The Acts of the Apostles, 480:2 to 481:1.

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Stay on Melita and journey to Rome

Acts 28:1-15; The Acts of the Apostles, 445:2 to 449:1.

1. How did the natives of Melita receive the shipwrecked company? Acts 28:1, 2.
2. The Lord's preserving care for Paul was further shown by sparing his life when he was bitten by the serpent. How did this experience affect the natives? Acts 28:3-6.
3. What blessing came to the island as a result of Paul's presence? How long did he remain on the island? Acts 28:7-11.
4. By what course did they proceed to Rome? Acts 28:12-15.
5. What was there in the surrounding circumstances that would naturally depress the apostle as he landed in Italy? The Acts of the Apostles, 448:1, 2.
6. How was Paul encouraged near the journey's end? Acts 28:15. Describe the greeting that Paul received. The Acts of the Apostles, 448:3, 4.

In the midst of the weeping, sympathizing company of believers, who were not ashamed of his bonds, the apostle praised God aloud. The cloud of sadness that had rested upon his spirit was swept away. His Christian life had been a succession of trials, sufferings, and disappointments, but in that hour he felt abundantly repaid. With firmer step and joyful heart he continued on his way. He would not complain of the past, nor fear for the future. Bonds and afflictions awaited him, he knew; but he knew also that it had been his to deliver souls from a bondage infinitely more terrible, and he rejoiced in his sufferings for Christ's sake. The Acts of the Apostles, 449:1.

Paul's Efforts for the Jews in Rome

Acts 28:16-29; The Acts of the Apostles, 449:2 to 452:2.

7. What favor was shown Paul as a prisoner at Rome, and how was he guarded? Acts 28:16.
8. "After three days Paul called the chief of the Jews together." For what purpose did he call them? Acts 28:17-20.
His words were marked with caution and kindness. He was not seeking to win personal attention or sympathy, but to defend the truth and to maintain the honor of the gospel. The Acts of the Apostles, 450:1
9. What answer did the Jews give him, and what did they desire? Acts 28:21, 22.
10. The Jews appointed a day in which to hear Paul, and when the day arrived, "he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Acts 28:23. What was the result of his efforts? Acts 28:24.
11. What did Paul say to those who rejected his message? Acts 28:25-28.
The apostle asserted that he did not present to them Christ after the flesh. To apprehend Christ by faith, to have a spiritual knowledge of Him, was more to be desired than a personal acquaintance with Him as He appeared on the earth. The communion with Christ which Paul now enjoyed was more intimate, more enduring, than a mere earthly and human companionship. The Acts of the Apostles, 452:1.

The Gospel Not Bound

Acts 28:30, 31; The Acts of the Apostles, 453:1 to 455:2.

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12. What privileges did Paul, as a prisoner, have in Rome, and for how long? Acts 28:30.

13. What is said concerning his preaching and teaching? Acts 28: 31.

Epistles of the Imprisonment Philemon

The Acts of the Apostles, 456-460.

Written to Philemon, a member of the Colossian church, concerning Onesimus who had, previous to his conversion, wronged his master. Philemon 1, 10, 11.

The apostle asked Philemon, in view of the conversion of Onesimus, to receive the repentant slave as his own child. He expressed his desire to retain Onesimus as one who could minister to him in his bonds as Philemon himself would have done, though he did not desire his services unless Philemon should of his own accord set the slave free. The Acts of the Apostles, 457:3.

Colossians

The Acts of the Apostles, 471-478.

1. Paul mentioned his joy over the Colossians' faith in Christ Jesus. Colossians 1:3, 4.

2. He prayed that they would be filled with the knowledge of God's will. Colossians 1: 9.

3. Christ is exalted as the One by whom God created all things. Colossians 1: 12-17. Notice especially verses 16 and 17.

4. Those who had been enemies were reconciled and presented unblamable in "the body of His flesh through death." Colossians 1:21, 22.

5. He referred to Christ as the One "in whom are hid all the treasures of wisdom and knowledge." Colossians 2:1

6. He said, "Beware lest any man spoil you through philosophy and vain deceit." Colossians 2:8.

7. They were buried with Christ in baptism. Colossians 2:12.

8. They were to "seek those things which are above, where Christ sits on the right hand of God." Colossians 3: 1.

9. To "put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth," and "lie not one to another." Colossians 3:8, 9.

10. To "let the peace of God rule in your hearts." Colossians 3:15.

11. Children were told to obey their parents. Colossians 3:20.

Ephesians

1. Paul opens the letter with praise to "the God and Father of our Lord Jesus Christ." Ephesians 1:1

2. He gave thanks for the faith of the Ephesians and prayed that God would give them "the spirit of wisdom and revelation in the knowledge of Him." Ephesians 1: 17.

3. Spoke of Christ as "the Head over all things to the church." Ephesians 1: 22.

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4. God “has raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are you saved through faith; and that not of yourselves: it is the gift of God.” Ephesians 2:6-8.

5. Paul prayed “that Christ may dwell in your hearts by faith.” Ephesians 3:17.

6. He besought them to walk “with all lowliness and meekness, with long-suffering, forbearing one another in love.” Ephesians 4:2.

7. The apostle said that there was “one Lord, one faith, one baptism.” Ephesians 4:5.

8. Jesus gave gifts to men. “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” Ephesians 4: 11.

9. You, as a member of the church, are admonished to “let not the sun go down upon your wrath.” Ephesians 4:26.

10. To “grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption.” Ephesians 4:30.

11. “Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be you kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake has forgiven you.” Ephesians 4:31, 32.

12. Children are told to obey their “parents in the Lord.” Ephesians 6: 1.

13. We are to “put on the whole armor of God” that we “may be able to stand against the wiles of the devil.” Ephesians 6:11.

Philippians

The Acts of the Apostles, 479-484.

1. Paul gave thanks to God upon every remembrance of the Philippians. Philippians 1: 3.

2. Paul said, “The things which happened unto me have fallen out rather unto the furtherance of the gospel.” Philippians 1: 12.

3. He pointed them to Christ who “took upon Him the form of a servant.” Philippians 2:7.

4. They were admonished to “work out your own salvation with fear and trembling. For it is God which works in you both to will and to do of His good pleasure.” Philippians 2:12, 13.

5. “Of ourselves , we are not able to bring the purposes and desires and inclinations into harmony with the will of God; but if we are ‘willing to be made willing,’ the Savior will accomplish this for us.” The Acts of the Apostles, 482:1

6. Paul said, “Not as though I had already attained, either were already perfect: but I press toward the mark for the prize of the high calling of God in Christ Jesus.” Philippians 3:12-14.

7. “In everything by prayer and supplication with thanksgiving” the believers were to let their “requests be made known unto God.” Philippians 4:6.

8. “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things

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are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” Philippians 4:8.

9. “My God shall supply all your need according to His riches in glory by Christ Jesus.” Philippians 4:19.

Young men who desire to exercise their gifts in the work of the ministry, will find a helpful lesson in the example of Paul at Thessalonica, Corinth, Ephesus, and other places. Although an eloquent speaker, and chosen by God to do a special work, he was never above labor, nor did he ever weary of sacrificing for the cause he loved.

One of the greatest of human teachers, Paul cheerfully performed the lowliest as well as the highest duties. When in his service for the Master circumstances seemed to require it, he willingly labored at his trade. Nevertheless, he ever held himself ready to lay aside his secular work, in order to meet the opposition of the enemies of the gospel, or to improve a special opportunity to win souls to Jesus. His zeal and industry are a rebuke to indolence and desire for ease. The Acts of the Apostles, 354:2, 3.

126. FURTHER LABORS OF PAUL

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The Pastoral Epistles

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing. 2 Timothy 4:15-8.

1 and 2 Timothy; Titus; and The Acts of the Apostles, 485-513

At Paul’s examination the charges against him were not sustained; and contrary to the general expectation, and with a regard for justice wholly at variance with his character, Nero declared the prisoner guiltless. Paul’s bonds were removed; he was again a free man.

Had his trial been longer deferred, or had he from any cause been detained in Rome until the following year, he would doubtless have perished in the persecution which then took place. During Paul’s imprisonment the converts to Christianity had become so numerous as to attract the attention and arouse the enmity of the authorities. The anger of the emperor was especially excited by the conversion of members of his own household, and he soon found a pretext to make the Christians the objects of his merciless cruelty. The Acts of the Apostles, 486:3 to 487:1.

Paul Released From Prison

The Acts of the Apostles, 485-488.

1. What was the pretext Nero found to persecute the Christians? The Acts of the Apostles, 487:2.

2. What did Paul do as soon as he was released from prison, and how did he spend his time?

From this terrible persecution Paul was spared; for soon after his release he had left Rome. This last interval of freedom he diligently improved in laboring among the churches. He sought to establish a firmer union between the Greek and the Eastern churches, and to fortify the minds of the believers against the false doctrines that were creeping in to corrupt the faith.

The trials and anxieties that Paul had endured had preyed upon his physical powers. The infirmities of age were upon him. He felt that he was now doing his last work; and as the time of his labor grew shorter, his efforts became more intense. There seemed to be no limit to his zeal. Resolute in purpose, prompt in action, strong in faith, he journeyed from church to church, in many lands, and sought by every means within his power to strengthen the hands of the believers, that they might do faithful work in winning souls to Jesus, and that in the trying times upon which they were even then entering, they might

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remain steadfast to the gospel, bearing faithful witness for Christ. The Acts of the Apostles, 487:3 to 488:1.

3. Places visited at this time:

a. During imprisonment he had hoped to visit Philippi (Philippians 2:24), and Colossae (Philemon 22).

Paul had planned, before his arrest, to visit Spain (Romans 15:24, 28); and the statement of Clement of Rome (AD 100) that “Paul reached the farthest bounds of the west” would seem to indicate that he did so after his release. New Testament History, 274.

b. According to some of the most careful Bible students, it is believed that, after his first imprisonment in Rome, Paul visited Macedonia (1 Timothy 1: 3), Ephesus (1 Timothy 1: 3; 3:14), Troas (2 Timothy 4:13), Crete (Titus 1: 5), Corinth (2 Timothy 4:20), Miletus (2 Timothy 4:20), and he had determined to spend the winter in Nicopolis (Titus 3:12).

The First Epistle to Timothy and the Epistle to Titus

The Acts of the Apostles, 489-497.

4. Which are the pastoral epistles; to whom and when were they written?

The first letter to Timothy was doubtless written from Macedonia. The two epistles to Timothy and that to Titus are called the Pastoral Epistles because they contain instruction to responsible leaders in regard to Christian teachings, practice, and government. They emphasize “sound doctrine” [1 Timothy 1:10; 2 Timothy 4:3; Titus 1:9; 2:1] in opposition to growing heresies and crude speculations. The constant references to Christ show that Paul’s hope for the future of the church was anchored only in Him. New Testament History, 274.

The epistles of 1 Timothy and Titus were evidently written during the period of freedom, while the epistle of 2 Timothy was clearly written during the second imprisonment, and just before his death.

5. Some things that Paul earnestly urged the young men, Timothy and Titus, to carefully consider:

a. Hold their faith and keep a good conscience. 1 Timothy 1:18, 19.

b. Qualities of good taste, fidelity, and high quality character. 1 Timothy 3:2-7; Titus 1:7-9.

c. The elements that make for success. 1 Timothy 4:12-16.

d. From what to abstain. 1 Timothy 4:7; 6:20; Titus 3:9.

6. Describe Paul’s second arrest, and compare his treatment in Rome with that of the first imprisonment. The Acts of the Apostles, 489:1 to 490:1.

7. For what different reasons had all but Luke left him, and who frequently visited him? 2 Timothy 4:10-12; The Acts of the Apostles, 490:2 to 491:2.

The Second Epistle to Timothy

The Acts of the Apostles, 498-513.

8. When and under what circumstances was Paul’s second epistle written?

When Paul was summoned to appear before the emperor Nero for trial, it was with the near prospect of certain death. The serious nature of the crime charged against him, and the prevailing animosity toward Christians, left little ground for hope of a favorable issue-The Acts of the Apostles, 492:1.

At this time he wrote the second letter to Timothy.

9. What does this second epistle teach?

a. “Held up before the younger worker a high ideal, pointing out the duties devolving on him as a minister of Christ.” The Acts of the Apostles, 501:2. See also 2 Timothy 2:15.

b. Warned him “against the false teachers who would seek to gain entrance into the church.” The Acts of the Apostles, 502:1. See also 2 Timothy 3.

c. ‘Fearing that Timothy’s mild, yielding disposition might lead him to shun an essential part of his

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work, Paul exhorted him to be faithful in reproving sin, and even to rebuke with sharpness those who were guilty of gross evils.” The Acts of the Apostles, 503:2. See also 2 Timothy 4:1-5.

- d. Urged Timothy to come to him as quickly as possible before it was too late. 2 Timothy 4:9, 21.
- e. Asked Timothy to bring Mark with him-this same John Mark who, years before, Paul had thought was no good (Acts 15:37-40). 2 Timothy 4:11.
- f. Asked Timothy to bring a coat and some books he had left at Troas. 2 Timothy 4:13.
- g. Gave the only reliable record of the trial when he had to stand before Nero alone. Few dared risk the terrible persecutions to be identified as his friends. Paul probably appeared before Nero more than once at this time. 2 Timothy 4:16, 17; The Acts of the Apostles, 492:2 to 494:1
- h. Said that he considered the hearing before Nero a privilege and an opportunity to preach the gospel to the Gentiles. 2 Timothy 4:17; The Acts of the Apostles, 495, 496.
- i. Knew that he could not expect to be freed as he had been at the first imprisonment, but would soon seal his life’s work with his blood, yet that he would conquer through Jesus Christ and be in the heavenly kingdom. 2 Timothy 4:6-8, 18.

10. How did Paul meet death? The Acts of the Apostles, 509:1, 2.

The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. The Acts of the Apostles, 511:0.

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Name of Epistle	Where Written	Approximate Date	By Whom Sent
1 Thessalonians	Corinth	52-53	
2 Thessalonians	Corinth	52-53	
1 Corinthians	Ephesus	57-58	
2 Corinthians	Macedonia	57-58	
Romans	Corinth	58	Phoebe of Cenchrea
Galatians	Corinth	57-58	
Colossians	Rome	62-63	Tychicus and Onesimus
Ephesians	Rome	62-63	Tychicus
Philippians	Rome	62-63	Epaphroditus
Philemon	Rome	62-63	Onesimus
1 Timothy	Macedonia	65-66	
Titus	Macedonia	65-66	
2 Timothy	Rome	67-68(?)	
Hebrews	(?)	63-69	

Evident Purpose of the Epistle	Fits Into Story of Acts About
To comfort the church at Thessalonica in its severe trials.	18:1
To correct misunderstanding of 1 Thessalonians 4:15-18.	18:1
To correct many evils in the church at Corinth, especially about the Lord's Supper, and divisions among the brethren.	19:1
To express his joy to those at Corinth at their acceptance of the rebukes in the former letter.	20:1
To prepare the way for his own coming to Rome, and to give them an exposition of the principles of the gospel.	20:2
To stop the Judaizing apostasy in Galatia.	20:2
To cheek those of Colossae from being drawn away from the gospel by the glamour of heathen practices; emphasizes the supremacy of Christ.	28:30
Written to the Ephesians with the same purpose as was the letter to the Colossians.	28:30
To thank the Philippians for their gifts of love for his welfare.	28:30
Plea for brotherly acceptance of Onesimus, the runaway slave, now a converted man.	28:30
To instruct young Timothy in his duties over the churches and to serve as his credentials.	
To Titus for same purpose as above.	

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To inform Timothy of his circumstances, and to give final instruction in case Timothy did not come in time to see him. "The kingdom of grace is brought to view by Paul in the Epistle to the Hebrews!"-The Great Controversy, 347:1. An effort to (1) point all Jews to the heavenly sanctuary and priesthood of Christ, for soon with the destruction of Jerusalem, AD 70, there would be no temple or temple service; (2) fortify Hebrew Christians against the onslaughts of unbelieving Jews; (3) bring together in close fellowship Gentile and Hebrew Christians.

127. SUMMARY OF UNIT ELEVEN

Unit Eleven, Paul, the Great Apostle, covers a most important part of the establishment of the early Christian church. Of Paul it is said that he was "the greatest of human teachers. He had that greatest of all wisdom, which gives quickness of insight and sympathy of heart, which brings man in touch with men, and enables him to arouse their better nature and inspire them to a higher life." Education, 66:1, 2.

Lesson 112. Heralds of the Gospel, a portrayal of the beginning of Paul's work in union with Barnabas, he who had first given his property for the support of the believers in Jerusalem;

Lesson 113. Preaching Among the Heathen-At Iconium, Lystra, Derbe, and Return to Antioch of Syria, commonly known as Paul's first missionary tour;

Lesson 114. The First General Church Council, a meeting called in Jerusalem to settle the matter of whether the Gentile believers were to be asked to keep the ceremonial law;

Lesson 115. Paul's Second Missionary Tour, the separation of Paul and Barnabas; Paul's visit to all the brethren of the churches raised up during the first missionary tour; and the extension of the work into Macedonia;

Lesson 116. Further Labors in Macedonia and in Athens, a continuation of the previous lesson, emphasizing the missionary's labors in Thessalonica, Berea, and Athens;

Lesson 117. Paul at Corinth, Paul's successful labors in the important commercial city of Corinth;

Lesson 118. Paul's Third Missionary Tour, relating the conversion of Apollos by two laymen, and the success of the gospel in Ephesus;

Lesson 119. Paul at Ephesus-The First and Second Epistles to the Corinthians, relating Paul's labors in this commercial center where he labored for more than three years, and where he wrote the first epistle to the believers at Corinth;

Lesson 120. Completion of the Third Missionary Tour. The Epistles to the Romans and the Galatians, with Paul's return to Jerusalem, where important happenings awaited him;

Lesson 121. Paul's Arrest at Jerusalem, prematurely taken from his lifework as he endeavored to harmonize with his Judaizing brethren;

Lesson 122. Paul's Trial Before Felix, who had nothing against the apostle, yet kept him in jail for two years;

Lesson 123. Paul Before Festus and Agrippa II, and so eloquent was he in his defense that Festus declared, "Paul, much learning does make thee mad" (Acts 26:24), and Agrippa said, "Almost thou persuaded me to be a Christian" (Acts 26:28);

Lesson 124. Paul's Journey to Rome, long had he wanted to go, but never had he thought of going in chains;

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Lesson 125. Paul at Rome, where he “dwelt two whole years in his own hired house, and received all that came in unto him” (Acts 28:30); and

Lesson 126. Further Labors of Paul; Second Imprisonment; Martyrdom, and how solicitous he was for the welfare of churches and individuals, as he wrote, “making mention of you in our prayers. Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ.” 1 Thessalonians 1: 2, 3.

REVIEW QUESTIONS

1.
 - a. When and where were Barnabas and Saul, or Paul, ordained to the gospel ministry?
 - b. When is John Mark first brought into the story of the work of the gospel?
 - c. In what city did Barnabas and Paul first make the declaration that, since the Jews did not consider themselves worthy of the gospel, they would turn to the Gentiles?
2. From the map of the missionary journeys of Paul, name in order the places visited, from Antioch in Syria back to that same place, on his first missionary journey.
3.
 - a. What controversy caused the first church council held at Jerusalem?
 - b. What was the decision of this council, and whom did it affect? Acts 15: 13-21.
 - c. Who presided over this council?
4. From the map of the missionary journeys of Paul, name in order the places visited on the second missionary journey.
5.
 - a. Why, did Paul go to Macedonia to labor?
 - b. What is said of the believers of Berea in their study of the word of God?
 - c. Tell three things about Paul’s visit to, and sermon at, Athens.
6.
 - a. Who was Apollos, and who instructed him more fully in the things of the gospel?
 - b. How long did Paul labor in Ephesus? How many Sabbaths did he keep there?
 - c. How did Paul support himself while preaching the gospel?
7.
 - a. From what city did Paul write the first epistle to the Corinthians?
 - b. Why did he write this first epistle to the Corinthians?
 - c. From what place, and why, did he write the second epistle to that same church?
8. From the map of the missionary journeys of Paul, name in order the places visited on the third missionary journey.
9.
 - a. What was Paul doing in the temple when he was arrested, and why was he doing W?
 - b. Why was Paul smitten in the face at the order of the high priest?
 - c. How did Paul divert attention from himself during the time of his trial before the Sanhedrin, and cause strife between the Sadducees and the Pharisees?
10.
 - a. Why was Paul sent from Jerusalem to Caesarea, and to whom was he delivered there?
 - b. What lawyer did the Jews bring with them from Jerusalem to accuse Paul?
 - c. Why did not Felix let Paul go free when the Jews were unable to present convincing evidence

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against him?

11.
 - a. What new governor took Felix's place in Caesarea?
 - b. Why was Paul brought before Agrippa II and his wife Bernice?
 - c. As Paul spoke, what did Agrippa say about being a Christian?

12.
 - a. Describe travel conditions by sea in Paul's day.
 - b. What advice did Paul give those in charge of the ship before they left Fair Havens?
 - c. Tell what Paul did during those terrible days and nights of storm which made him of great benefit to those aboard the wave beaten ship.

13.
 - a. What took place on the island of Melita which made the natives feel that Paul must be some supernatural person?
 - b. How did Paul occupy his time while in the custody of the government in Rome?
 - c. What runaway slave came to him while there, and what book of the Bible was written as a result of his coming to Paul?

14.
 - a. What epistles are known as the epistles of the imprisonment?
 - b. What did Paul do between his first and second imprisonments?
 - c. Describe Paul's death. The Acts of the Apostles, 509-513.

Who said, to whom, and under what circumstances?

1. "Separate Me Barnabas and Saul for the work whereunto I have called them."
2. "Will thou not cease to pervert the right ways of the Lord?"
3. "If you have any word of exhortation for the people, say on."
4. "They took Him down from the tree, and laid Him in a sepulcher."
5. "It was necessary that the word of God should first have been spoken to you."
6. "Stand upright on thy feet."
7. "Turn from these vanities unto the living God."
8. "We believe that through the grace of the Lord Jesus Christ we shall be saved."
9. "My sentence is, that we trouble not them, which from among the Gentiles are turned to God."
10. "Let us go again and visit our brethren and see how they do."
11. "Come over into Macedonia, and help us!"
12. "Come into my house, and abide there!"
13. "These men do exceedingly trouble our city!"
14. "These men are the servants of the most high God, which show unto us the way of salvation."

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15. "Believe on the Lord Jesus Christ, and thou shall be saved, and thy house."
16. "Let those men go."
17. "These that have turned the world upside down are come hither also."
18. "Thou brings certain strange things to our ears: we would know therefore what these things mean."
19. "In Him we live, and move, and have our being."
20. "He has appointed a day, in the which He will judge the world in righteousness by that Man whom He has ordained; whereof He has given assurance unto all men, in that He has raised Him from the dead."
21. "I determined not to know anything among you, save Jesus Christ, and Him crucified."
22. "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall hurt thee."
23. "I will be no judge of such matters."
24. "I will return again unto you, if God will."
25. "Have you received the Holy Ghost since you believed?"
26. "Jesus I know, and Paul I know; but who are you?"
27. "You ought to be quiet, and to do nothing rashly."
28. "Trouble not yourselves; for his life is in him."
29. "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."
30. "I have coveted no man's silver, or gold, or apparel."
31. "It is more blessed to give than to receive."
32. "What mean you to weep and to break mine heart?"
33. "The will of the Lord be done."
34. "I beseech thee, suffer me to speak unto the people."
35. "It is written, Thou shall not speak evil of the ruler of thy people."
36. "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."
37. "See thou tell no man that thou has showed these things to me."
38. "This thing was not done in a corner."
39. "There shall be a resurrection of the dead, both of the just and unjust."

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40. "Go thy way for this time; when I have a convenient season, I will call for thee."
41. "It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself."
42. "Why should it be thought a thing incredible with you, that God should raise the dead?"
43. "Having therefore obtained help of God, I continue unto this day."
44. "I pray thee that thou would hear us of thy clemency a few words."
45. "Almost thou persuaded me to be a Christian."
46. "I exhort you to be of good cheer."
47. "No doubt this man is a murderer, whom vengeance suffers not to live."
48. "We desire to hear of thee what thou thinks."
49. "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

One after another the foremost of the builders fell by the hand of the enemy. Stephen was stoned; James was slain by the sword; Paul was beheaded; Peter was crucified; John was exiled. Yet the church grew. New workers took the place of those who fell, and stone after stone was added to the building. Thus slowly ascended the temple of the church of God. The Acts of the Apostles, 597:2.

UNIT TWELVE covers the closing work of the apostles, Peter and John: Death of Paul at A.D. 68 to about AD 96.

TOPICS FOR INVESTIGATION

1. Greek and Jewish Christians. Bible dictionary or encyclopedia; The Acts of the Apostles, 87-89.
2. The falling away of the church. The Great Controversy, 49-60.
3. Patmos. Bible dictionary or encyclopedia.
4. The church. Index to the Writings of Ellen G. White, articles: "Church, property of God," "Church, perpetual life of," and "Church, promises to."

128. THE LIFE, EPISTLES, AND DEATH OF PETER

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But you are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should show forth the praises of Him who has called you out of darkness into His marvelous light. 1 Peter 2:9.

1 and 2 Peter and The Acts of the Apostles, 514-538

Peter's Life

The Acts of the Apostles, 514-538.

DEVELOPMENT OF THE CHRISTIAN CHURCH

Little mention is made in the book of Acts of the later work of the apostle Peter. During the busy years of ministry that followed the outpouring of the Spirit on the Day of Pentecost, he was among those who put forth untiring efforts to reach the Jews who came to Jerusalem to worship at the time of the annual festivals.

As the number of believers multiplied in Jerusalem and in other places visited by the messengers of the cross, the talents possessed by Peter proved of untold value to the early Christian church. The influence of his testimony concerning Jesus of Nazareth extended far and wide. Upon him had been laid a double responsibility. He bore positive witness concerning the Messiah before unbelievers, laboring earnestly for their conversion; and at the same time he did a special work for believers, strengthening them in the faith of Christ. Acts of the Apostles, 514:1-2.

1. We have studied about Peter's call to be one of the first of Christ's disciples, the part he acted as one of the ordained twelve, and his aggressiveness as one of the inner circle of three. What had been made clear to him at the last meeting of Christ with His disciples by the sea? John 21:15-17; The Acts of the Apostles, 515:2.

Remembering his own weakness and failure, he was to deal with the sheep and lambs committed to his care as tenderly as Christ had dealt with him. The Acts of the Apostles, 516:2.

2. Peter's natural enthusiasm made him the leader during the days preceding and on the Day of Pentecost. This was true also during the early years of the church in Jerusalem and when the gospel was first spread to other cities.

At the council of Jerusalem (Acts 15) It was decided that Peter's work should be especially, though not exclusively, for the conversion of the Jews (Galatians 2:9). The last Biblical mention of him is in the incident at Antioch. Galatians 2:11-14. Some think he wrote his first epistle from Babylon (1 Peter 1:1; 5:13); and it may be inferred that he had been in Corinth (1 Corinthians 1:12). His wife may have been with him on some of his travels. 1 Corinthians 9:5.

3. To whom was Peter an inspiration, and in, what way did his influence increase? The Acts of the Apostles, 516:4.

Epistles of Peter

1 and 2 Peter; The Acts of the Apostles, 517-537.

In the later years of his ministry, Peter was inspired to write to the believers. His letters were the means of reviving the courage and strengthening the faith of those who were enduring trial and affliction, and of renewing to good works those who through manifold temptations were in danger of losing their hold upon God. These letters bear the impress of having been written by one in whom the sufferings of Christ and also His consolation had been made to abound. The Acts of the Apostles, 517:1.

4. How did the "lively hope" of an assured inheritance cause the early Christians to look upon their many trials? 1 Peter 1:3-7; The Acts of the Apostles, 517:1

5. Many of the believers to whom Peter wrote were isolated or in small groups surrounded on all sides by heathen. Though tempted to look upon themselves as inferior, at least in numbers, how did he urge the Christians to regard themselves? 1 Peter 2:9.

6. What was outlined as "the attitude that believers should sustain toward the civil authorities"? 1 Peter 2:12-21; The Acts of the Apostles, 522:1, 2.

7. "It is right to love beauty and to desire it; but God desires us to love and seek first the highest beauty, that which is imperishable." The Acts of the Apostles, 523:1

What is the highest and most lasting beauty? 1 Peter 3:3, 4; The Acts of the Apostles, 523:1

8. How did Peter exhort the other elders, and at the same time relate himself to them and to the

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Chief Shepherd-Christ? 1 Peter 5:1-6.

9. "In the second letter addressed by Peter to those who had obtained 'like precious faith' [2 Peter 1:1] with himself, the apostle sets forth the divine plan for the development of Christian character." The Acts of the Apostles, 529: 1.

What are the eight steps of the ladder of Christian progress? 2 Peter 1: 5-8; The Acts of the Apostles, 530:1.

10. To what did Peter liken prophecy, and how did he say it had been given? 2 Peter 1:19-21.

11. What past judgments and deliverance were spoken of as assurances of the coming judgment, and deliverance of the righteous? 2 Peter 2:4-9.

12. "Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the Second Coming of Christ." The Acts of the Apostles, 535:2.

What did he say would be the contrasting conditions and attitudes of the wicked and the righteous in the last days? 2 Peter 3:344.

Peter's Death

The Acts of the Apostles, 537-538

In the providence of God, Peter was permitted to close his ministry in Rome ' where his imprisonment was ordered by the emperor Nero, about the time of Paul's final arrest. Thus the two veteran apostles, who for many years had been widely separated in their labors, were to bear their last witness for Christ in the world's metropolis, and upon its soil to shed their blood as the seed of a vast harvest of saints and martyrs. The Acts of the Apostles, 537:1.

13. In what manner did Peter die? The Acts of the Apostles, 537:3.

What do you think?

1. Can you recall the places where Peter probably labored after the council at Jerusalem?
2. Do you know why Peter was crucified head downward?
3. What do you think of the claim that Peter was the head of the church in his day?
4. Who presided at the council at Jerusalem, the only council of its kind recorded?

129. HEBREWS, JAMES AND JUDE

For we have not an high priest which cannot be touched, with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Hebrews 4:15, 16.

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them. Hebrews 7:25.

So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation. Hebrews 9:28.

The Epistles of Hebrews, James, and Jude

DEVELOPMENT OF THE CHRISTIAN CHURCH

As used in the Bible, the expression “kingdom of God” is employed to designate both the kingdom of grace and the kingdom of glory. The kingdom of grace is brought to view by Paul in the Epistle to the Hebrews. After pointing to Christ, the compassionate intercessor who is “touched with the feeling of our infirmities” [Hebrews 4:15], the apostle says, “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace” (Hebrews 4:16). The throne of grace represents the kingdom of grace; for the existence of a throne implies the existence of a kingdom. In many of His parables, Christ uses the expression, “the kingdom of heaven,” to designate the work of divine grace upon the hearts of men. The Great Controversy, 347:1.

Hebrews

The enmity of the Jews toward the Christian religion had brought special trials and temptations to the believing Hebrews. They were subject to persecution, and in the absence of the apostles they were especially exposed to the temptation of falling away from the gospel.

The Second Advent of Jesus had been expected for some time by the believers; it was necessary to show that Jesus, the great High Priest, was engaged in a very important and essential work, and was not idly spending His time in heaven, waiting for something to happen.

The temple was soon to be destroyed, and the people needed to have their faith and understanding well grounded in the great anti typical work of the Savior in the heavenly sanctuary. To meet this situation and accomplish these objectives seems to have been the reason for the epistle to the Hebrews.

1. Christ is greater than the angels. Hebrews 1:4 to 2:18.
 - a. He has a more excellent name than they. Hebrews 1:4, 5.
 - b. The angels worship Him. Hebrews 1:6.
 - c. The angels minister to Him. Hebrews 1:7.
 - d. The Father calls Him God, and His throne is forever. Hebrews 1:8.
 - e. He is anointed above His companions. “Therefore God, Thy God, has anointed Thee with the oil of gladness beyond Thy fellows.” Hebrews 1:9, Weymouth.
 - f. He laid the foundation of the earth, and is eternal. Hebrews 1: 10-12.
 - g. He sits on the right hand of the Father. Hebrews 1:13.
 - h. He is the Son. The angels are ministering spirits. Hebrews 1:8, 14.
 - i. He is able to bring salvation. Hebrews 2:10-18
2. Christ is greater than Moses. Hebrews 3:1 to 4:13.
 - a. Christ was the Builder; Moses Was a servant. Hebrews 3:1-6.
 - b. Illustrations from Psalm 95:7-11. Hebrews 3:7 to 4:13.
3. Christ is greater than Aaron and all his successors. Hebrews 4:14 to 10:18.
 - a. Jesus, our High Priest, is passed into the heavens.” Hebrews 4:14.
 - b. He is the Son of God. Hebrews 4:14.
 - c. It is through Christ that we are to “come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Hebrews 4:15 to 5:1
 - d. Jesus was made High Priest by the One who said, “Thou art My Son, today have I begotten Thee.” Hebrews 5:4-10.
 - e. He was made Priest after the order of Melchizedek. Hebrews 5:6 to 7:28.
 - f. His priesthood is real, not typical. Hebrews 8: 1 to 10: 18.
4. The application. Hebrews 10:19 to 12:29.
 - a. Faith in Christ as the true Messiah to be retained. Hebrews 10:19-23.
 - b. Not to forsake “the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching.” Hebrews 10:24, 25.
 - c. To “cast not away therefore your confidence, which has great recompense of reward. For you have need of patience, that, after you have done the will of God, you might receive the promise. For yet a little while, and He that shall come will come, and will not tarry.” Hebrews 10:35-37.
 - d. To remember the Scriptural illustrations of faith. Hebrews 11.

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e. To look “unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Hebrews 12:2.

f. “My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loves He chastens.” Hebrews 12:5, 6.

g. To take courage, for “you are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.” Hebrews 12:22.

h. To heed the Messiah who now speaks from heaven, and to “serve God acceptably with reverence and godly fear: for our God is a consuming fire.” Hebrews 12:25-29.

5. Exhortations, suggestions, and salutations. Hebrews 13.

a. Social relations.

(1) “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.” Hebrews 13:2.

(2) “Remember them that are in bonds and them which suffer.” Hebrews 13:1

(3) “Let your conversation be without covetousness; and be content with such things as you have: for He has said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me.” Hebrews 13:5, 6.

b. To remember and obey their Christian rulers. Hebrews 13:7, 8, 17.

c. “Be not carried about with divers and strange doctrines.” Hebrews 13:9.

d. To be consecrated to Christ. Hebrews 13:10-15.

e. “Pray for us.” Hebrews 13:18.

f. Benediction. Hebrews 13:20, 21.

g. Closing salutations. Hebrews 13:22-25.

James

Important thoughts emphasized in the book of James were:

1. Exhortation in regard to temptation and trials. James 1:24, 12.

2. “Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom is no variations, neither shadow of turning.” James 1:17.

3. The law is called “the perfect law of liberty” and will be the standard used in the judgment. James 1:25; 2:12.

4. “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself Unspotted from the world.” James 1: 27.

5. “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” James 2:10.

6. “Faith, if it has not works, is dead, being alone.” James 2:17.

7. The necessity of controlling the tongue. James 3:2-12.

8. “Draw nigh to God, and He will draw nigh to you.” James 4: 8.

9. Struggle between the rich and poor in the last days. James 5:1-6.

10. The sick to call for the elders. James 5:14, 15.

11. Faults to be confessed to one another and prayer offered. James 5:16.

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12. Elijah's example in prayer. James 5:17, 18.

13. "He which converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20.

Jude

Many think that the James mentioned in the book of Jude was the brother of Jesus, and that Jude is therefore another brother of the Lord. See Matthew 13:55; Galatians 1: 19; Jude 1:1.

Important thoughts emphasized in the book of Jude:

1. Warning against "certain men crept in Unawares." Jude 1:4.

2. Some who had been called in times past had not believed and had been destroyed. Jude 1:5.

3. Fallen angels are reserved for judgment. Jude 1:6.

4. Sodom and Gomorrah had burned with eternal fire. Jude 1:7.

5. The evil men who had crept in are spoken of as "filthy dreamers" who "defile the flesh, despise dominion, and speak evil of dignities." Jude 1:8.

Let each one ask himself this question: "Am I guilty of speaking evil of those in responsible positions?"

6. Michael did not bring a railing accusation against the devil when contending for the body of Moses. Jude 1:9.

7. Enoch, "the seventh from Adam," prophesied of the second advent of Christ. Jude 1:14, 15.

8. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever." Jude 1:24, 25.

What do you, think?

1. What was Paul's purpose in writing the epistle to the Hebrews? How did he proceed to accomplish this?

2. What did James say about the following:

- a. Good gifts?
- b. The law of liberty?
- c. Pure religion?
- d. Those who offend in one point?
- e. Faith and works?
- f. The tongue?
- g. The rich?
- h. The sick?
- i. Prayer?

3. What does Jude say concerning:

- a. Fallen angels?

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- b. Eternal fire?
- c. The body of Moses?
- d. Enoch?

130. JOHN THE BELOVED DISCIPLE, AND HIS EPISTLES

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If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1: 9.

1, 2, and 3 John and The Acts of the Apostles, 539-556

The first three Gospels had a message for every type of inquiring mind outside of the church. Mark, with information obtained probably from Peter, wrote briefly and concisely for the Romans about AD 55-60. Some time before the destruction of Jerusalem, AD 70, Matthew wrote a fuller account for the Jews. Luke, who became a traveling companion of Paul on the second missionary tour, wrote a carefully arranged history of Jesus' life for the Greeks, possibly during or before the imprisonment of Paul. Years later, at the close of the first century, "the times were full of peril for the church." The Acts of the Apostles, 553:1. Persecution from without, while superstition and false philosophy were creeping into the church, made it necessary to write another gospel to fortify the church members of the divinity of Christ. To do this, John laid emphasis on the things Jesus said to His critical enemies and intimately to His disciples.

By nature and experience he was eminently fitted for this very thing.

M. E. Kern, commenting on the Gospel of John, declares:

It is the last of the written treatises on Christ's life, and is supplementary to all that had been written before. The student has already observed how incomplete would be the story of Christ in all its fullness if John's Gospel had not been written. It is "a ripened presentation of essential and eternal truth," based on the historical facts of Christ's life. New Testament History, 283.

John, the Beloved Disciple

The Acts of the Apostles, 539-545.

1. How is John distinguished above the other apostles? The Acts of the Apostles, 539:1, 2.

2. "John did not naturally possess the loveliness of character that his later experience revealed. By nature he had serious defects." The Acts of the Apostles, 540:1.

Do you remember some of the occasions we have studied when some of these defects came strongly to the front? The Acts of the Apostles, 540:1; 541:2; 543:1

3. What was John's redeeming trait of character? The Acts of the Apostles, 544:2 to 545:1.

4. Describe John as a preacher after the ascension of Christ. The Acts of the Apostles, 546:1. The apostle's life was in harmony with his teachings-The Acts of the Apostles, 546:2.

5. Where was John evidently laboring some twenty years later at the time of the general church council at Jerusalem? Galatians 2:9.

Following this we have no direct historical references to John, except that of his banishment on Patmos. Doubtless he remained in Palestine as long as Mary the mother of Jesus lived; for she had been committed to his care by Jesus as He hung on the cross. John 19:26, 27. We can think of the beloved disciple only as an untiring laborer in the cause of the Master. New Testament History, 282.

6. Describe the conditions that developed in the church during the last half of the first century. The Acts of the Apostles, 553: 1.

John was filled with sadness as he saw these poisonous errors creeping into the church. He saw the

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dangers to which the church was exposed, and he met the emergency with promptness and decision. The Acts of the Apostles, 554: 1.

7. What place probably became John's field of labor during the last quarter of the first century?

It is evident from the writings left by John, from the notice of his banishment to Patmos (Revelation 1:9), doubtless during the Domitian persecution, and from the traditions of the early church, that John lived to a good old age, and that Ephesus was the scene of his later labors. New Testament History, 282.

His Epistles

1, 2, and 3 John; The Acts of the Apostles, 546-556.

1. He not only wrote his Gospel, as has already been mentioned, but he also wrote three personal letters, or epistles, that have been preserved for us. While they were written to individuals, we know them by the name of the author, or First, Second, and Third John. Describe the dual characteristics of these letters. The Acts of the Apostles, 554: 1b.

2. The first epistle was written to a group—"you"—with whom John was familiar, and over whom he had authority as a pastor.

a. "Let those who feel inclined to make a high profession of holiness look into the mirror of God's law." The Acts of the Apostles, 562:2. 1 John 1:8-10.

b. Those who profess holiness, but refuse to obey God's commandments, claiming everything promised to His children, are presumptuous. 1 John 2:4, 5; 3:24.

c. "John did not teach that salvation was to be earned by obedience; but that obedience was the fruit of faith and love." The Acts of the Apostles, 563:1. 11 John 3:5, 6.

d. "True sanctification comes through the working out of the principle of love." The Acts of the Apostles, 560:1. 1 John 4:16.

e. Faith and love are inseparably connected. 1 John 5:3-5.

3. The second epistle was "to a helper in the gospel work, a woman of good repute and wide influence." The Acts of the Apostles, 554:2.

The apostle teaches that while we should manifest Christian courtesy, we are authorized to deal in plain terms with sin and sinners; that this is not inconsistent with true charity. The Acts of the Apostles, 555:1.

4. The third epistle was written to one Gaius and to a particular church that was having trouble caused by an overbearing church officer, Diotrephes. John decided not to write much, but to come personally and settle the difficulty. The letter recommends care of the health, expresses confidence in youth, and commends hospitality. 3 John 2, 4, 6.

5. What lesson do these epistles have for us in the last days in dealing with unhappy church conditions? The Acts of the Apostles, 554:3 to 555:2.

Can you Recall?

1. Why each one of the four Gospels was written?

2. What valuable lesson John's epistles have for us who are living in the last days?

131. A GLORIOUS SABBATH DAY

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Behold, He comes with clouds; and every eye shall see Him, and they also which pierced Him: and all kingdoms of the earth shall wail because of Him. Revelation 1:7.

DEVELOPMENT OF THE CHRISTIAN CHURCH

Book of the Revelation and The Acts of the Apostles, 568-592

More than half a century had passed since the organization of the Christian church. During that time the gospel message had been constantly opposed. Its enemies had never relaxed their efforts, and had at last succeeded in enlisting the power of the Roman emperor against the Christians.

In the terrible persecution that followed, the apostle John did much to confirm and strengthen the faith of the believers. He bore a testimony which his adversaries could not controvert, and which helped his brethren to meet with courage and loyalty the trials that came upon them. When the faith of the Christians would seem to waver under the fierce opposition they were forced to meet, the old, tried servant of Jesus would repeat with power and eloquence the story of the crucified and risen Savior. The Acts of the Apostles, 568:1, 2.

1. Where was John finally taken for trial, before whom, and with what result? The Acts of the Apostles, 569:3 to 570:2.

2. What was done to John at the next imperial persecution? The Acts of the Apostles, 570:3, 4.

3. How did John make the most of his isolated home? The Acts of the Apostles, 571:1 to 572:1.

4. What lesson may the Christians of today find in the experience of John under persecution? The Acts of the Apostles, 574:2.

5. On what day did John have a vision? Revelation 1:10; cf. Exodus 20: 8-11; Mark 2:27, 28.

6. What was shown him in this vision?

In the revelation given to him there was unfolded scene after scene of thrilling interest in the experience of the people of God, and the history of the church was foretold to the very close of time. In figures and symbols, subjects of vast importance were presented to John, which he was to record, that the people of God living in his age and in future ages might have an intelligent understanding of the perils and conflicts before them. The Acts of the Apostles, 583:1.

7. What relation does this series of views and symbols given to John, and recorded by him in the book we know as the Revelation, sustain to the rest of the Bible, and to the book of Daniel in particular? The Acts of the Apostles, 585:1.

8. In order to get a picture of the content, the book of Revelation may be divided as follows:

a. Chapter 1. Introduction-a view of Christ as Priest in the heavenly sanctuary. The Acts of the Apostles, 586: 1.

b. Chapters 2, 3. The seven churches-symbols of seven periods in the history of the true church. The Acts of the Apostles, 585:1

c. Chapters 4: 1 to 8: 1. The seven seals-symbols of seven periods in the history of the apostate church.

 Parenthetically put in with the seven seals is a description of the 144,000. Chapter 7.

d. Chapters 8:2 to 11:19. The seven trumpets-symbols of three great series of wars involving Western Rome, Eastern Rome, and the final war prosecuted by the King of kings and Lord of lords.

 Parenthetically put in with the seven trumpets is a description of the 1844 disappointment, symbolized by a little book (Daniel). Also the judgment scene is depicted. Chapters 10:1 to 11:13.

e. Chapters 12-22. A series of semi-independent units of prophecies; yet, all together making one grand picture of the plan of salvation in operation from Christ's time to the great climax of all time-the redeemed triumphant in the new earth.

(1) Chapter 12. Introduction. controversy between Satan and Christ through the church, symbolized by the woman.

(2) Chapter 13. The work of the great apostatized church.

(3) Chapter 14. God's final message proclaimed by the church, symbolized by three angels.

(4) Chapters 15, 16. The seven last plagues.

(5) Chapters 17, 18. The final work of the apostate church.

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- (6) Chapter 19. The Second Coming of Christ as King of kings.
- (7) Chapter 20. The millennium, a one-thousand-year period in heaven.
- (8) Chapters 21, 22. The New Jerusalem, and the new earth.

9. By what two symbols was the twofold character of Christ portrayed? Revelation 5:5, 6; The Acts of the Apostles, 589:2.

10. Why was this series of visions of symbols given? The Acts of the Apostles, 583: 1.

11. How may the mysteries of the book of Revelation be understood? The Acts of the Apostles, 584:2.

12. What does God say about Sabbath observance today? Isaiah 58:13, 14.

13. What privileges may be ours now and hereafter? The Acts of the Apostles, 601:3 to 602:1.

One after another the foremost of the builders fell by the hand of the enemy. Stephen was stoned; James was slain by the sword; Paul was beheaded; Peter was crucified; John was exiled. Yet the church grew. New workers took the place of those who fell, and stone after stone was added to the building. Thus slowly ascended the temple of the church of God.

Centuries of fierce persecution followed the establishment of the Christian church, but there were never wanting men who counted the work of building God's temple dearer than life itself.-The Acts of the Apostles, 597:2, 3.

What do you think?

1. Will I be one of those who will be alive when Jesus comes?
2. Which day of the week is the Lord's day? Exodus 20:8-11; Mark 2:27, 28.
3. What did John see about himself in one of the foundations of the New Jerusalem? Revelation 21:14.
4. How many gates were there in the walls surrounding the New Jerusalem, and of what was each one made?
5. What must we do in order to gain entrance into that city?

132. SUMMARY OF UNIT TWELVE

Unit Twelve, Closing Work of the Apostles, covers the final work of some of the apostles, studying in a very brief manner the so-called "catholic epistles" and the book of Revelation; only four lessons make up the unit:

Lesson 128. The Life, Epistles, and Death of Peter, the faithful under shepherd, who thought himself unworthy to be crucified as was his Master, but requested that they crucify him head downward;

Lesson 129. Hebrews, James, and Jude, three general or "catholic" epistles;

Lesson 130. John the Beloved Disciple, and His Epistles, the disciple of love, the only one to have ever seen his name written in heaven-on the foundation of the New Jerusalem; and

Lesson 131. A Glorious Sabbath Day, on the "Lord's day" (Revelation 1:10), the Sabbath of the Lord, John had the privilege of seeing in panoramic view the future events of the world and the coming of that earth where sin shall be no more.

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We may have a vision of the future, the blessedness of heaven. In the Bible are revealed visions of future glory, scenes pictured by the hand of God, and these are dear to His church. By faith we may stand on the threshold of the eternal city, and hear the gracious welcome given to those who in this life co-operate with Christ, regarding it as an honor to suffer for His sake. The Acts of the Apostles, 601:3.

REVIEW QUESTIONS

1.
 - a. For what group of people did Peter especially work in his gospel ministry?
 - b. What were the eight steps of the Christian ladder of progress given by Peter?
 - c. How, when, and where did Peter die?

2.
 - a. Who are said to be ministering spirits?
 - b. Above whom is Jesus said to be anointed?
 - c. Why is our High Priest able to be touched with the feeling of our infirmities?

3.
 - a. How is Jesus shown to be greater than the angels? Moses? Aaron and his successors?
 - b. What is said in the book of Hebrews concerning the “assembling of ourselves together”?
Hebrews 10: 25.
 - c. What chapter is known as the faith chapter?

4.
 - a. In the book of James what is said concerning the Father of lights?
 - b. In what condition is faith said to be if it have not works?
 - c. What does James say about the tongue? James 3:2-12.

5.
 - a. Who are to pray for and anoint the sick?
 - b. What man is spoken of in the book of James as being “a man subject to like passions as we are”? James 5:17. For what did he pray?
 - c. According to Jude, who are “reserved in everlasting chains under darkness unto the judgment”?
Jude 1:6.

6.
 - a. Sodom and Gomorrah are spoken of by Jude as having suffered “the vengeance of eternal fire.”
Jude 1:7. How does this experience show that eternal fire does cease to burn when it has accomplished its purpose?
 - b. What does Jude say about certain dreamers?
 - c. Which gospel was probably written first, and which one was evidently written last?

7.
 - a. Where did John probably labor for the first twenty or twenty five years after the ascension of
Jesus?
 - b. Where does John’s field of labor seem to have been in the last twenty-five years of his life?
 - c. What conditions had developed within the church near the end of the first century?

8.
 - a. What two traits of character are inseparably connected in 1 John 1:5?
 - b. What was done to John after his first trial before the emperors?
 - c. Where was John sent as a result of his second trial before the emperor?

- 9.

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- a. What did John see first in the series of visions given him?
- b. What do the seven churches of Revelation 2 and 3 represent?
- c. Why was the book of Revelation given?

Study the following texts, remembering who said each one, and where each one with an asterisk is found.

1. "How shall we escape, if we neglect so great salvation?" Hebrews 2:1
2. "And God did rest the seventh day from all His works." Hebrews 4:4.
3. "It behooved Him to be made like Unto His brethren, that He might be a merciful and faithful High Priest." Hebrews 2:17.
4. "The word of God is quick, and Powerful, and sharper than any two-edged sword." Hebrews 4:12.
5. "He became the Author of eternal salvation unto all them that obey Him." Hebrews 5:9.
6. "I will put My laws into their mind, and write them in their hearts." Hebrews 8:10.
7. "For yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:37.
8. "Without faith it is impossible to please Him." Hebrews 11:6.
9. "Let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith." Hebrews 12:1, 2.
10. "Whom the Lord loves He chastens." Hebrews 12:6.
11. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Hebrews 13:2.
12. "The Lord is my helper, and I will not fear what man shall do unto me." Hebrews 13:6.
13. "Obey them that have the rule over you, and submit yourselves." Hebrews 13:17.
14. "He that wavers is like a wave of the sea driven with the wind and tossed." James 1:6.
15. "Be ye doers of the word, and not hearers only." James 1:22.
16. "Faith without works is dead." James 2:20.
17. "The tongue is a little member, and boasts great things. Behold, how great a matter a little fire kindles!" James 3:5.
18. "You ask, and receive not, because you ask amiss, that you may consume it upon your lusts." James 4:1
19. "Resist the devil, and he will flee from you." James 4:7.
20. "You know not what shall be on the morrow. For what is your life? It is even a vapor, that appears for a little time, and then vanishes away." James 4:14.
21. "Your riches are corrupted, and your garments are moth eaten." James 5:2.

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22. "Grudge not one against another, brethren, lest you be condemned: behold, the Judge stands before the door." James 5:9.

23. "The effectual fervent prayer of a righteous man avails much." James 5:16.

24. "He which converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20.

25. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and the flower thereof falls away." 1 Peter 1:24.

26. "You are a chosen generation, a royal priesthood, an holy nation, a peculiar people." 1 Peter 2:9.

27. "Submit yourselves to every ordinance of man for the Lord's sake." 1 Peter 2:13.

28. "Honor all men. Love the brotherhood. Fear God. Honor the king." 1 Peter 2:17.

29. "Whose adorning let it not be that outward adorning; but let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

30. "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asks you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

31. "The end of all things is at hand: be you therefore sober, and watch unto prayer." 1 Peter 4:7.

32. "Your adversary the devil, as a roaring lion, walks about, seeking whom he may devour." 1 Peter 5:8.

33. "Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

34. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7.

35. "We have not followed cunningly devised fables." 2 Peter 1:16.

36. "For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost." 2 Peter 1:21.

37. "The Lord knows how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2: 9.

38. "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Peter 2:21.

39. "There shall come in the last, days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

40. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness." 2 Peter 3:10, 13.

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41. "He that said, I know Him, and keeps not His commandments, is a liar, and the truth is not in him." 1 John 2:4.

42. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away, and the lust thereof: but he that does the will of God abides forever." 1 John 2:15-17.

43. "Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God: therefore the world knows us not, because it knew Him not." 1 John 3:1.

44. "Whosoever commits sin transgresses also the law: for sin is the transgression of the law." 1 John 3:4.

45. "Whosoever hates his brother is a murderer." 1 John 3:15.

46. "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22.

47. "He that loves not knows not God; for God is love." 1 John 4:8.

48. "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

49. "This is the victory that overcomes the world, even our faith." 1 John 5:4.

50. "Beloved, I wish above all things that thou may prosper and be in health, even as thy soul prospers." 3 John 1:2.

51. "Behold, the Lord comes with ten thousands of His saints." Jude 1:14.

52. "These are murmuring people, complainers, walking after their own lusts; and their mouth speaks great swelling words." Jude 1:16.

53. "Behold, He comes with clouds; and every eye shall see Him, and they also which pierced Him: and all kingdoms of the earth shall wail because of Him." Revelation 1:7.

Are you sure of your memory verses?

The sufferings which they endured brought Christians nearer to one another and to their Redeemer. Satan therefore lad his plans to war more successfully against the government of God, by planting his banner in the Christian church. If the followers of Christ could be deceived, and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey. The Great Controversy, 42:1, 2.

UNIT THIRTEEN covers from the death of the apostles to the time of the first ecumenical (world) council: About AD 96-350.

TOPICS FOR INVESTIGATION

1. Make a brief report of the burning of Rome by Nero, and the placing of the blame for it on the Christians. See encyclopedia or history.

2. Tell of the execution of Paul, the apostle to the Gentiles. See The Acts of the Apostles, 509-513.

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3. Make a list of the most important Church Fathers of the first two centuries after the apostles. See encyclopedia.
4. Study the origin of “infant baptism.” See encyclopedia or history.
5. Give a brief report of the Council of Nicaea, AD 325. See encyclopedia.

133. EARLY CHRISTIAN WRITINGS AND THE NEW TESTAMENT

The New Testament writers either knew Christ personally or were in close contact with someone who had known Him. However, soon after the death of John, all who had known Christ personally were dead and the task of writing had to be taken up by another group. There were leaders in the churches, which had been established by the apostles, who wrote letters such as the apostles had so often written. These men are sometimes spoken of as “the church fathers,” and their writings are of marked historical value. It can be said that, not only in time but in importance, the Christian literature of the first three centuries stands next to that of the apostolic age.

Writings of the First Centuries After Christ

1. Why are these early writings of such great importance to us?
 - a. This early literature is the only source of information we have from the first three centuries to tell us how apostolic Christianity gradually changed in doctrine, polity, life, worship, and institutions.
 - b. These writings show us what use was made of the New Testament during this period, and also tell us how the books we now have in our Bible secured recognition.
2. What were the four periods into which the early literature was divided?
 - a. Edificatory or instructional period. This period was noted for the many informal utterances found in its literature-expressions of simple and pious faith. No attempt is made to systematize doctrine. They show no knowledge of pagan philosophy; but demonstrate that Christianity was at work, and there is abundant evidence that the missionary spirit was still virile.
 - b. Apologetical period. By this time Christianity had become very important, and systematic efforts were being made to secure its rights. The earlier Christian writers show little culture or intellectual power, but in this period we find men trained in philosophy bringing their ability and culture to the defense of the gospel. Such men did much toward making Christianity respectable, and toward calling Christianity to the attention of the educated classes. This literature was written, not with the purpose of inducing people to accept Christianity, but to secure for Christianity the right to exist. They also defended Christianity against the charges that were made against it. Too, efforts were being made to prove Christianity the oldest religion.
 - c. Polemical period. These writings were not written because of persecution, as were those of the previous section, but against the spread of heresy in the church. In these writings, the New Testament Scriptures are seen to hold their proper place.
 - d. Scientific period. During this period speculative philosophy was introduced into the church, and allegorical interpretation was constantly applied to the Scriptures; consequently many of the plain things of the Scriptures were distorted in their application.
3. Who were the great writers of the first three centuries? When did they write, and what were their greatest contributions?

Author	Date, AD	Title
Edificatory Period		
Clement of Rome	93(?)–98	The First Epistle to the Corinthian Church
Ignatius	110–115	The Epistle of Ignatius

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Polycarp	125-160	The Epistle of Polycarp to the Philippians
Hermas	140-150 (?)	The Shepherd of Hermas
Barnabas (pseudo-)	150-175 (?)	The Epistle of Barnabas
Unknown	150-175(?)	The Teaching of the Twelve Apostles (The Didache)

Apologetical Period

Aristides	125-150	The Apology of Aristides
Justin Martyr	140-150(?)	The Dialogue With Trypho the Jew
Tatian	160-175	Diatessaron

Polemical Period

Irenaeus	180-200	Five Books Against Heresies
Tertullian	200-235	Apology
Cyprian	235-250	Epistles

Scientific Period

Clement of Alexandria	190-220	Address to the Greeks, Miscellanies
Origen	225-250	About six thousand writings

It is exceedingly difficult to find the exact date for the writings of most of the church fathers mentioned.

Formation of the New Testament Canon

4. What is the meaning of “canon”? See any dictionary.

5. Were any of the books of the New Testament written after 100?

No, none of the books contained in the New Testament were written after the year 100.

6. Who was the first man to make reference to the New Testament canon?

Marcion the Gnostic in 140 was the first to use the term, but he used it in a very limited sense. He listed only Luke and ten of the Pauline epistles. However, because some of the early writers mentioned only a few books of the New Testament, we are not to conclude that the other books were not accepted as having been written by divine inspiration.

7. What other list is there of New Testament writings?

The Muratorian Fragment.

8. What was the Muratorian Fragment?

This was a document of unknown authorship, written about 150, which gave a list of what was then accepted as belonging to the New Testament. It included all the books we now have in the New Testament, excepting Hebrews, James, 1 and 2 Peter, and 3 John.

9. What further indication is there of the use of the books of the New Testament?

Irenaeus, 185, quotes from all the New Testament books, excepting Philemon, 2 Peter, and Jude.

Clement of Alexandria quotes from all the books in the New Testament, but he seems to think the book, or epistle, of Barnabas should also be among the inspired books.

Writing at 324, Eusebius, the church historian, refers to all the books we now have in the New Testament.

10. Was the formation of the canon the work of any one man, and did it all happen at once?

The canon does not come to us as the work of one man, nor was it by a decision of any church council. It was the result of long years of experience with the writings of the apostles. For more than two centuries the church continued to keep these writings as of greatest spiritual value to Christians; and the New Testament, as we have it, was developed.

From the human point of view we may say that the selection of [the] books [of the New

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Testament] that should form the canon was a product of Christian consciousness. From the divine point of view we may say that this process was presided over and directed by the Holy Spirit. A. H. Newman, A Manual of Church History, Volume 1, 301.

What do you think?

1. Why should we study the writings of the early church fathers?
2. Why do you think it was not good for speculative philosophy and allegorical interpretation to be brought into the church?
3. How had God kept His word pure for us? The Great Controversy, 6:4; 69:1, 2; 79:1.
4. Give three reasons why you think the Bible is inspired. See the Index to the Writings of Ellen G. White, article: "Bible, authority of."
5. How has the New Testament come to us?

134. SPECIAL PERSECUTIONS OF THE EARLY CHURCH

www.WhiteEstate.org/books/gc/gc3.html

www.WhiteEstate.org/books/gc/gc4.html

Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Matthew 5:11, 12.

In matters of religion, Rome was very tolerant with the nations she conquered. The subdued countries could keep their own religion, and, in many instances, were even allowed to keep their own rulers. Each people was taken under Roman supervision and protection. When Rome conquered Palestine, she expected to get along with the people and their rulers, and she told them they could continue to worship Jehovah, if they wished. The Jewish religion was, therefore, accepted as a legal religion, and as such, Rome permitted the Jews freedom of worship.

As has been seen in the study of the life of Christ and of the apostles, the Jews hated the Christians. So, when the Christian sect came to the notice of the Roman authorities, they were asked to what nation they belonged, and they had nothing to say. The Jews would not accept them as a part of their nation, and thus the Christian religion, representing no nation, and being protected by none, was an unlawful religion. Because Christianity was unlawful, any service carried on by the Christians, such as baptism, Sabbath observance, or celebration of the Lord's Supper, was looked upon with disfavor by the nations as an unpatriotic demonstration, and as such was suppressed. The suppression, as we may easily imagine, caused persecutions, some of which were very cruel. It is these persecutions that will be considered in this lesson.

1. Who was the first Christian martyr? Acts 7:54-60.

2. Who were the instigators of the earliest persecutions?

Christianity had, from the time of Stephen, suffered persecution, but until 64 such persecution had been instigated almost entirely by the Jews. In most cases, the Roman officials, who wished no disturbances, during the apostolic age sought to avoid trouble, and, in many instances, they protected the Christians, as in the case of Paul at Ephesus. Acts 19:35-41.

3. When was the first imperial persecution? By whom was it carried out?

In 54, Nero, became emperor of Rome, and during his early reign he was not unfavorable to the preaching of the gospel. He was gifted in poetry and music, was genial and humane; and the beginning of

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his reign therefore awakened high expectations. After about ten years, all of this suddenly changed and he became, as almost all historians claim, quite insane. He lighted a fire in Rome which consumed more than 70 per cent of the city, and then accused the Christians of having done it. This brought upon them the first imperial persecution. It is clearly described by the early non-Christian historian Tacitus, as follows:

First those were seized who confessed they were Christians: next, on their information, a vast multitude were convicted, not so much on the charge of burning the city, as of hating the human race. And in their deaths they were also made the subjects of sport, for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when day declined, burned to serve for nocturnal lights. Nero offered his own gardens for that spectacle, and exhibited a Circensian game, indiscriminately mingling with the common people in the habit of a charioteer, or else standing in his chariot. Whence a feeling of compassion arose toward the sufferers, though guilty and deserving to be made examples of by capital punishment, because they seemed not to be cut off for the public good, but victims to the ferocity of one man. Cornelius Tacitus, Works of Tacitus, Volume 1, 423.

4. Why were the Christians persecuted under Domitian, 81-96?

Domitian insisted upon being worshiped as God, and assumed such titles as God, Lord God, and Jupiter. He was zealous for the upholding of the state religion, which was none other than paganism, and he regarded secret religious societies as hotbeds of treason which must be destroyed. It was during the last two years of his reign that Christians, as members of a secret society, were persecuted. By this time, Christianity had many of the great men of the empire within its ranks, and it was these persons whom Domitian first attempted to destroy. The reason for the persecution by Domitian was that he thought that if Christianity were permitted to grow, it would become the world power, and the Roman Empire would be destroyed. It was this that made him try so hard to destroy Christianity before it had time to cause the destruction of the empire.

5. What was the next persecution of the Christians?

It seems to have been generally recognized by the time of the emperor Trajan, who died in 117, that, if caught, Christians should be put to death. Trajan had a governor in the Black Sea region of Asia Minor named Pliny, who wrote to Trajan and reported that he was putting to death those who confessed that they were Christians, and since he had been so doing, the temples of the gods were much better attended. It appears from this that the influence of Christianity had been very marked in that region. Trajan wrote to Pliny and approved of the killing of the Christians, but told him that no one was to be killed against whom the witnesses were not willing to appear in person to testify. This persecution of Trajan marks the first time Christians were dealt with through a legal process.

6. Why did Marcus Aurelius persecute the Christians?

Marcus Aurelius (161-180 AD) was highly educated, and held high ethical principles. He was simple and temperate in life, and tried to rule justly. Yet under him the Christians suffered more than under any other ruler since Nero. He considered the enthusiasm of Christians as mere fanaticism, and their steadfastness under persecution he looked upon as obstinacy in disobedience to constituted authority. During his reign, there were many national calamities: earthquakes, floods, famine, pestilence, insurrections and invasions followed in quick succession, and there was continuous and almost disastrous war. This aroused the Romans against the Christians because they (the Christians) were increasing so rapidly, and it was believed this increase was that which angered the gods.

This persecution is best known by the attacks made upon the Christians at Lyon and Vienne in Gaul. Here the Christians were brought before the authorities in order to sacrifice to the gods. They were subjected to horrible tortures to compel them to confess they were Christians, and when they did so, they were attacked by mobs, and thrown to the wild beasts. The largest proportion of those accused persisted, under repeated and painful torture, in confessing Christ.

7. What caused the persecutions under Septimius Severus (193-211)?

This emperor was not intensely hostile toward Christianity and he did not attempt to exterminate it, but sought to put a check on proselytizing. He enacted a law forbidding conversions to Judaism or Christianity, but he did not issue an edict to persecute.

Clement of Alexandria wrote the following of this time: "Many martyrs are daily burned, crucified, and beheaded before our eyes." A. H. Newman, A Manual of Church History, Volume 1, 160.

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8. What was different about Decius's persecutions from any of the preceding ones?

Decius (249-251) believed that Christians were supporters of his political rival and predecessor Philip and felt that either Christianity must be destroyed or paganism itself would be destroyed. This was actually true, because by this time Christianity was becoming very powerful.

9. Which was the last and worst persecution?

Diocletian, who reigned from 284-305, was the last emperor to persecute Christians. The first edict for persecution was issued in February, 303, and commanded that all the churches be destroyed and that all the Scriptures be burned; that all the places to which the Christians gave honor be degraded. And that if any servants or citizens persisted in the profession of Christianity, they be deprived of freedom. The second decree commanded that all the rulers of the churches in every place be thrown into prison, and afterward be compelled to offer sacrifice. Many of the Christians gave up their faith, and hurried with their copies of the Scriptures to surrender them to be burned; but many others bore the most horrible persecutions and tortures, and refused with their last breath to surrender the Scriptures or in any way to compromise with evil. It was this persecution which is spoken of in Revelation 2:10: "And you shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." The persecution ended with the Edict of Toleration in 313, exactly ten years after it had begun. Never again were Christians to be persecuted by pagans. Christianity grew and developed until it became the greatest single power in the Roman Empire. It was only a few short years until the tables were turned and Christianity in its degenerated form was persecuting pagans.

What do you think?

1. Since Rome permitted the peoples she conquered to keep their religions, why was her persecution so bitter against Christianity?

2. What is the reason historians give for Nero's actions, such as setting fire to Rome and accusing the Christians for this act?

3. What titles did Domitian assume?

4. Under whose reign is it said that the Christians were for the first time "dealt with through a legal process"?

5. When was the Edict of Toleration given?

135. SABBATH TO SUNDAY

We have now come to one of the most amazing stories ever told among Christians. It is one of the greatest mysteries of all time. We will see, in this story, the master stroke of Satan, how and why he won, for a time, and how he was able to corrupt the pure Christianity which was organized by Christ. Here is one of the most wily and deceitful programs ever inaugurated by the archenemy.

Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified, and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun." (Edict of Constantine, 321, Philip Schaff, History of the Christian Church, Volume 3, 380.) This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and believing that His law's mutable, they zealously guarded the sacredness of its precepts. But with great subtlety Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed. The Great Controversy, 52:1.

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1. What was the reason put forth for making Sunday a day for Christian worship?

Sunday was first observed as a day of worship because Christ rose on that day of the week. This was the basis Satan used to establish a substitute for the Sabbath. He knew that if Christians could be made to worship on the resurrection day, he would have gained his purpose to have them obey him, instead of the explicit command of God. The first indication there is of this is when the overseers, or bishops, of Rome insisted on the celebration of Christ's sufferings and resurrection on the first day of the week instead of on the day of the Jewish Passover. This occurred about 140-150. See Eusebius, *Church History*, book 5, chapter 23, 24, Philip Schaff and Henry Wace, *A Select Library of Nicene and PostNicene Fathers of the Christian Church*, Volume 1, 241-243. At about the same time, Justin Martyr in his *First Apology*, chapter 67 (Alexander Roberts and James Donaldson, *The Ante-Nicene Fathers*, Volume 1, 186), said that Christians were meeting for worship on the day of the sun because Christ rose on that day. The so-called *Epistle of Barnabas*, chapter 15 (Roberts and Donaldson, *The Ante-Nicene Fathers*, Volume 1, 147), speaks of the observance of the "eighth day" because Christ rose on that day.

It is probable that the primitive Christians kept the Pasch [Passover] on the 14th of Nisan as determined by the Jewish authorities, and regarded it as the anniversary of the crucifixion. But they also observed the first of every seven days, the Jewish week, as a holy day in commemoration of the resurrection. It would seem that gradually a shifting of emphasis took place until in the second century it was generally accepted that the great annual solemnity of the Pasch was the commemoration not of the crucifixion but of the resurrection. Accordingly the majority of Christians celebrated the Pasch not on the 14th of Nisan but on the Sunday which fell on, or first after, that date. The churches of the Roman province of Asia, however, followed the older custom, keeping the Pasch on the 14th of Nisan, whatever the day of the week. The controversy became acute towards the end of the second century, and the observers of the 14th of Nisan, hence called *Quarto Decimans*, were finally excommunicated—James F. Kenney, *Sources for the Early History of Ireland*, Volume 1, *Ecclesiastical*, 211, 212.

2. How did anti-Judaism contribute to the introduction of Sunday?

The early Christians rightly blamed the Jews for the crucifixion of Christ, and hated them for it. The Gospels tell of continual conflict between the Jews and the Christians. This trouble carried over into the experience of the apostles, and so we find them being continually persecuted by the Jewish leaders. This, of course, caused bitter feelings, and the early Christians were anxious to erase from their system of doctrine anything which had Jewish flavor. Among these was the seventh-day Sabbath, which, though not actually a Jewish Sabbath, but "the Sabbath of the Lord" (Exodus 20:10), they were anxious to discard. Ignatius, in the *Epistle to the Magnesians*, chapters 8 and 10 (Roberts and Donaldson, *The Ante-Nicene Fathers*, Volume 1, 62, 63), warned the Christians to keep from Jewish customs and observances. Tertullian in 200, in his *Scorpiace*, chapter 10 (Roberts and Donaldson, *The Ante-Nicene Fathers*, Volume 3, 643), called the Jewish synagogues "fountains of persecution," and, in his *Apology*, chapter 21 (Roberts and Donaldson, *The Ante-Nicene Fathers*, Volume 3, 34), stated that, "We neither accord with the Jews in their peculiarities in regard to food, nor in their sacred days." Cyprian's *Treatise XII* constitutes the "Three Books of Testimonies Against the Jews." See Roberts and Donaldson, *The Ante-Nicene Fathers*, Volume 5, 507-557. Emperor Constantine insisted that all churches keep Easter on Sunday to avoid being like the "impious," "blind detestable" Jews. See Eusebius, *Life of Constantine*, book 3, chapter 18, 19, Schaff and Wace, *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, Volume 1, 524, 525.

In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed. *The Great Controversy*, 53:2. (Italics ours.)

3. What were some of the well known arguments used in those days about counteracting legalism?

Here again is proved the old axiom that there is nothing new under heaven, because we find the same wrong arguments being used in the second and third centuries regarding anti legalism as are found among the professedly learned of today. Justin Martyr in his *Dialogue With Trypho*, a Jew, chapters 18-22 (Roberts and Donaldson, *The Ante-Nicene Fathers*, Volume 1, 203-206), says that the Jews thought that if they did all these ceremonies, and kept all these laws, they were just, but that that was not true. That the Sabbath and other requirements were ceremonial, given because of the hardness of the Jews' hearts. And in chapter 12 of the same treatise (Roberts and Donaldson, *The Ante-Nicene Fathers*, Volume 1, 200), he says, "The new law requires you to keep perpetual Sabbath, and you, because you are idle for one day,

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suppose you are pious, not discerning why this has been commanded you: and if you eat unleavened bread, you say the will of God has been fulfilled. The Lord our God does not take pleasure in such observances: if there is any perjured person or a thief among you, let him cease to be so; if any adulterer, let him repent; then he has kept the sweet and true Sabbaths of God.” Irenaeus of Lyons (130-202) said that the Sabbath, like circumcision, was given for a sign which had been fulfilled in the spiritual life of the Christian. See Irenaeus Against Heresies, book 4, chapter 16, Roberts and Donaldson, The Ante-Nicene Fathers, Volume 1, 480-482.

4. How did philosophic and Gnostic allegorizing of the Scriptures contribute to the “Falling away” (2 Thessalonians 2:3) foretold by the apostle Paul?

During the second century many of the Greek and Roman philosophers were taken into the Christian church. They brought with them their “philosopher’s gown” and continued to philosophize, only now it was regarding Christianity. They pronounced some interesting things. Here is Justin Martyr’s reason for keeping the eighth day, or Sunday:

For righteous Noah, with his own wife, his three sons and their wives, being eight in number, were a symbol of the eighth day, wherein Christ appeared when He rose from the dead. Roberts and Donaldson, The Ante-Nicene Fathers, Volume 1, 268.

The eighth day, was a type of the true circumcision, by which we are circumcised from deceit and iniquity through Him who rose from the dead on the first day after the Sabbath, [namely through] our Lord Jesus Christ. Roberts and Donaldson, The Ante-Nicene Fathers, Volume 1, 215.

Clement of Alexandria (150-220), quoting Plato in his tenth book off the Republic, says: “And when seven days have passed to each of them in the meadow, on the eighth day they are to set out and arrive in four days.” The Stromata, book 5, chapter 14, Roberts and Donaldson, The Ante-Nicene Fathers, Volume 2, 469. This means they proceed to heaven on what men have sometimes called the Lord’s day. Origen has this decisive proof to add: The six days preceding the transfiguration experience (Matthew 17:1; Mark 9:2) typify the six days of worldly life through which the Christian passes, then “he will keep a new Sabbath, rejoicing in the lofty mountain, because he sees Jesus transfigured before him.” Origen’s Commentary on Matthew, book 12, chapter 36, Allan Menzies, The Ante-Nicene Fathers, Volume 9, 469, 470. To the student of the Bible, who wants a “thus said the Lord,” such arguments seem entirely inadequate for the basis of changing the day of rest from Sabbath to Sunday.

However, in an age of philosophic reasoning, they did wield a profound influence, and many were the early Christians who by them were persuaded to refrain from keeping the Sabbath of the Lord, and to turn to this mystical “eighth day.”

5. What did sun worship contribute for the change from Sabbath to Sunday?

Sun worship was a feature of Roman religion, especially in the army, from before the time of Christ; under several of the later emperors of Rome, it was especially popular. Emperor Antoninus (218-222 AD) ruled under the name of Elagabalus, the name of the sun-god Emesa, whose worship he carried to the extremes in Rome. Emperor Aurelian (270-274) greatly enriched the temple of the sun in Rome, and encouraged sun worship. Even Constantine (312-337) was especially devoted to the sun and worshiped it under the name of Apollo.

Tertullian makes it clear that the pagans rested and banqueted on the day of the sun, and Augustine said that the Manichaeans worshiped the sun on Sunday.

The early Christians had at first adopted the Jewish seven-day week with its numbered week days, but by the close of the third century AD this began to give way to the planetary week. The use of the planetary names by Christians attests the growing influence of astrological speculations introduced by converts from paganism. The change from Saturn’s Day to Sunday must have further commended the planetary week in Christian circles, where the Lord’s Day (dies dominica), beginning the week, had long been observed as that on which Christ, the “Sun of Righteousness” (Malachi 4:2), rose from the dead. Thus gradually a pagan institution was engrafted on Christianity. Hutton Webster, Rest Days, 220, 221.

Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified, and in its stead to exalt the festival observed by the heathen as “the venerable day of the sun.” [Edict of Constantine, 321, Schaff, History of the Christian Church, Volume 3, 380.] The Great Controversy, 52:1.

By the time of Constantine, Sunday was quite generally kept by professed Christians. This

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mistaken practice resulted from relying upon tradition, upon councils of the apostatizing church, and upon these writings of the “fathers.” There is no authority in the New Testament for the observance of any day for Christians but the Sabbath.

What do you think?

1. What would have kept the church from making the mistake of changing the day of rest from Sabbath to Sunday?

2. Which of the causes for the change from Sabbath to Sunday was the most important? Why do you think so?

3. True Sabbath observance would have kept individuals and the church from what other fallacies? Patriarchs and Prophets, 336: lb.

4. Why were the early Christians not justified in considering the Sabbath a Jewish institution?

5. Name three of the factors these early Christians substituted for the Bible in their study of religious matters.

6. Do any of the following texts authorize Sunday keeping?

Genesis 1:5.

Matthew 28:1.

Mark 16:2, 9.

Luke 24:1.

John 20:1, 19.

Acts 20:7.

1 Corinthians 16:2.

Revelation 1:10.

136. DEVELOPMENT OF THE PAPACY

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2 Thessalonians 2:3 -7 and The Great Controversy, 49-60

The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, “except there come a falling away first.” 2 Thessalonians 2:3. And furthermore, the apostle warns his brethren that “the mystery of iniquity does already work.” 2 Thessalonians 2:7. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy. The Great Controversy, 49:1.

1. What is the concept of “episcopacy,” or bishoprics?

The “episcopal concept,” which has made possible the development of the papacy, is the belief that the apostles, while they were still alive, ordained bishops to rule those churches which the apostles had founded; and that these in turn ordained other bishops. Thus, it is claimed, lines of bishops continue unbroken from the apostles to the present popes. Under this theory the entire church is built around the bishops, whose authority, in the Roman Catholic Church, centers in the pope. This theory can be supported only by a distortion of history.

2. Was there a special order of bishops different from and above all other orders in the early Christian church?

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In the churches founded by the apostles there were bishops, as we can see from such texts as 1 Timothy 3:1-7 and Philippians 1: 1. But it is also very evident that the term “bishop” or “overseer” was applied to the same office as was the term “elder,” or “presbyter,” and that it carried with it no special significance. The terms “overseer” or “bishop,” and “elder” or “presbyter” are used interchangeably in Acts 20:17, 28 and Titus 1:5-9. Cf. Moffatt’s translation. The elected supervisors of the churches were called “elders,” because of their place of dignity, and “bishops” or “overseers,” because they superintended the work and welfare of the church. It has been well put that “overseer” described the function, and “elder” the office, of those who were leading the church.

3. Who was the first one to speak of a “presidency” among church elders?

Gradually the principal elder in important cities came to be called “president.” By the time of Justin Martyr, the churches had grown, and some of the larger churches such as Rome had a number of elders. It was necessary for one elder to be chosen to preside over the college of elders, and he was called the presiding elder. See Justin Martyr, First Apology, chapter 67, Alexander Roberts and James Donaldson, The Ante-Nicene Fathers, Volume 1, 185, 186. He had general oversight of the affairs of the church and of the disposition of the money contributed. Here we see at about 150 the first step in the development of a superior officer in the church.

4. Who brought the Church of Rome into special prominence?

Irenaeus suggested that heresy was to be judged by the officials in the churches which were established by the apostles. Rome was the only church in the West which had been established by the apostles, and the presiding elder was the most important man in this church; so the presiding elder of Rome became the most important church official in the West, in so far as church matters were concerned. It was for him to decide which doctrines were proper and which were not. See Irenaeus Against Heresies, book 3, chapter 3, Roberts and Donaldson, The Ante-Nicene Fathers, Volume 1, 415, 416.

5. When was difference first noted between the title of bishop and that of elder?

By the time of Cyprian, 250, a difference is seen for the first time between the episcopos (bishop) and presbyteros (elder), the bishop holding the more important place. The controversy which had been going on for about a hundred years had finally succeeded in placing the bishop above the elder. He was by this time the “lord of the church.” The church was said to be built around the bishop: “No bishop, no church.”

6. How did persecution help the bishop gain power?

During the terrible persecutions under Decius and Diocletian, the bishop became the rallying point of the church, and the people learned to place a great deal of confidence in him.

7. What was there about the Edict of Toleration which helped the bishop in gaining more power?

When the Edict of Toleration was signed in 313, the Christian church received much property, money, and liberty. This was a happy time for all the members of the Christian church; so good did it seem that Augustine thought this must be heaven. He thought that the kingdom of God had been set up on the earth, and that, from then on, everything would be delightful. This edict also gave much power to the bishops: they were listed in Roman law; were given power in judicial circles; were made judges, not only in religious problems, but also in civil questions; and they were also exempt from taxation.

8. Who gained authority at the Council of Nicaea?

At the Council of Nicaea, in 325, a long contention between the bishop of Alexandria and the bishop of Rome was settled. Up to this time the bishop of Alexandria had been the great authority in the East, and the bishop of Rome, the great authority in the West. At this council it was decided that the bishop of Rome should be, henceforth, the more powerful. This gave the Church of Rome great authority, and so we find that by 325 the bishop of Rome was the greatest man in the Christian church.

9. How did the power of the bishop of Rome grow by the perversion of the doctrines of the church?

During the first four centuries the doctrines of Christ were perverted, and each perversion gave more power to the bishop, all of which power, little by little, concentrated in the bishop of Rome as the

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chief bishop of all the churches. The next three questions trace the perversion of three of these doctrines.

10. What perversion came into the teachings of the church in regard to the Lord's Supper?

Soon after the death of the last apostle, men arose in the church with the idea that the bread and the wine which Christ had used at the Last Supper really became His body and His blood. Ignatius, 117, speaks of the bread and the wine as "the flesh of our crucified and risen Lord Jesus Christ" (Epistle of Ignatius to the Philadelphians, chapter 4, Roberts and Donaldson, *The Ante-Nicene Fathers*, Volume 1, 81), but he doesn't say if he means this symbolically or literally. Irenaeus taught that the bread and the wine in the sacrament became, by the presence of the word of God, and by the power of the Holy Spirit, the body and blood of Christ, and the receiving of them strengthened the soul and body unto eternal life. See Irenaeus *Against Heresies*, book 5, chapter 2, Roberts and Donaldson, *The Ante-Nicene Fathers*, Volume 1, 527, 528.

Justin Martyr, 150, said that the bread and the wine became the body and the blood of Christ even as Christ was made flesh and blood. See *First Apology*, chapter 66, Roberts and Donaldson, *The Ante-Nicene Fathers*, Volume 1, 185. In all of this it can be readily seen that a simple and beautiful symbol was gradually developing into a sacrament. By the time of Gregory of Nyssa, the bishop was absolutely necessary before the Lord's Supper could be eaten, thus had he grown in power.

11. How did the perversion of the doctrine of baptism contribute to the bishop's power?

The baptism of John the Baptist and that of the apostles was very simple: the candidate simply went down into the water and was baptized as a sign of repentance of sin.

By 150 AD, when *The Didache*, or *The Teaching of the Twelve Apostles*, was written, it was acceptable to do nothing except to pour a little water on the head of the candidate. This was done three times, once for the Father, once for the Son, and once for the Holy Ghost. See chapter 7, Roberts and Donaldson, *The Ante-Nicene Fathers*, Volume 7, 379. By the time of Tertullian, a great change had come into the simple service. A "president" was necessary in the service, for the candidate had to go to him and renounce the devil, and, after that, he was immersed three times. Cyprian, 240, said a child should be baptized as soon as it was born, and then he went on to say that baptism was of no value unless the water was first blessed by the priest. See *The Epistles of Cyprian*, epistle 69, Roberts and Donaldson, *The Ante-Nicene Fathers*, Volume 5, 376. It was necessary to have a bishop present in order to administer the rite of baptism. Since baptism was thought to be the door to the church, there could be no church without baptism, and no baptism without a bishop-so he again was given more power.

12. How did the doctrine of the state of the dead help the bishop in his acquisition of power?

Almost the entire papal system today is based on the conception of the immortality of the soul. The people are all afraid if they do not do what the priest wants them to do, he will excommunicate them and thus take away from them every chance of eternal life. The doctrine of non immortality of the soul would destroy their worship of the saints, and of the Virgin Mary. It would also do away with the entire system of penance and the confessional, for there would be no present burning flames of hell from which to flee. It is, therefore, of great importance to learn how this doctrine came into the church.

Justin Martyr believed in a "disembodied soul" which left the body at death. See Justin on the Resurrection, chapters 7-9, Roberts and Donaldson, *The Ante-Nicene Fathers*, Volume 1, 297, 298. Clement believed in the immortality of the soul, and that in a place called "hades" there would be time for these souls to repent. See Clement of Alexandria, *The Stromata*, book 6, chapter 6, Roberts and Donaldson, *The Ante-Nicene Fathers*, Volume 2, 490, 491.

By 300, relics of the martyrs were thought to have certain mystical charms. By 400, churches were being built by the graves of saints, and prayers were being offered to the martyrs. A bishop was necessary to pray for those in "paradise" and in "hades," and also to decide to which place the soul should be consigned. It is readily seen that by 450, having supposed power to grant eternal life or to consign to eternal destruction, the power of the bishop had been greatly increased.

What do you think?

1. Were there any bishops in the churches founded by the apostles?

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2. If the early church fathers thought a thing was right or wrong, should that influence our thinking in regard to Christian doctrine?

3. Were these early church fathers inspired?

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4. How did the doctrines of the Lord's Supper, baptism, and the state of the dead increase the bishop's power?

137. SUMMARY OF UNIT THIRTEEN

Unit Thirteen, After the Apostles, covers some two hundred years of time, beginning at about 100, or near the time of the death of John, down to and including the time of Constantine. This period is well summarized as follows:

Thousands were imprisoned and slain; but others sprung up to fill their places. And those who were martyred for their faith were secured to Christ, and accounted of Him as conquerors. They had fought the good fight, and they were to receive the crown of glory. Their living example and dying testimony were a constant witness for the truth; and where least expected, the subjects of Satan were leaving his service, and enlisting under the banner of Christ.

Satan therefore laid his plans to war more successfully against the government of God, by planting his banner in the Christian church. If the followers of Christ could be deceived, and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey.

The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God, and to believe in His death and resurrection; but they had no conviction of sin, and felt no need of repentance or of a change of heart. With some concessions on their part, they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ.

Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith, and uniting with those who had accepted a part of Christianity urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ.

Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. The Great Controversy, 42:1 to 43:1.

SUMMARY OF UNIT THIRTEEN

This is a very brief coverage of the vast amount of material which might be found on the subjects treated in this unit. The lessons are as follows:

Lesson 133. Early Christian Writings, and the New Testament Canon, a brief survey of the writings of church leaders just after the death of the apostles, covering about two centuries, and a brief study of how the books now contained in the New Testament came to be accepted as inspired;

Lesson 134. Special Persecutions of the Early Church contains only a few indications of the terrible things some of those first Christians suffered in the early days of Christianity;

Lesson 135. Sabbath to Sunday, a brief survey of how the sacredness of the "Sabbath of the Lord" (Exodus 20:10) came to be thought to be given to "the venerable day of the sun" (Edict of Constantine, 321, Philip Schaff, History of the Christian Church, Volume 3, 380); and

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Lesson 136. Development of the Papacy, in which is treated the gradual change of some of the most important doctrines of the Christian church to doctrines of the antichrist.

REVIEW QUESTIONS

1. Why are the writings of the early church fathers of value to Bible students today?
2. Give the approximate dates of the four periods mentioned in lesson 133 into which these writings have been divided.
3. Trace briefly the history of the use of the books of the New Testament in the early church.
4. What attitude did the Roman Empire take regarding the religions of the nations which it had conquered?
5. Why were the Christians persecuted by some of the early emperors, when other religions were left to flourish?
6. Which of the special apostles suffered martyrdom under Nero? The Acts of the Apostles, 509-513.
7. In what locality did Marcus Aurelius persecute, and what were the reasons for this persecution?
8. What persecution of "ten days" (Revelation 2:10), or years, is explicitly mentioned in the Bible?
9. Why did Diocletian persecute the church during the "ten days" spoken of in Revelation 2:10?
10. What edict put an end to this persecution?
11. According to the summary presented at the beginning of this review, why do you think the period following the persecutions was worse for the church than the period of persecution itself?
12. How soon after the death of the apostles did the people begin to celebrate the first day of the week as a memorial of the resurrection of Christ?
13. What was Sunday called among the pagans?
14. What did the spirit of anti Judaism have to do with the introduction of Sunday keeping?
15. Give three reasons, as taught by those who observed Sunday, for keeping it as a sacred day.
16. Explain what Easter had to do with the change of the Sabbath.
17. How did baptism help to make the bishop an important man in the church?
18. Trace the development of power, as taught in these lessons, of the bishop of Rome until he finally became the most important man in the Christian church.
19. Name several things that came to the church and its officers as a result of the Edict of Toleration.
20. Trace the development of the doctrine of the state of the dead to the place it now occupies as one of the most, if not the most, important doctrines of the Catholic Church.

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