

## In remembrance of Me

### General Introduction

In our association with one another, we should take heed lest we forget Jesus, and pass along unmindful that He is not with us. When we become absorbed in worldly things so that we have no thought for Him in whom our hope of eternal life is centred, we separate ourselves from Jesus and from the heavenly angels. These holy beings cannot remain where the Saviour's presence is not desired, and His absence is not marked. This is why discouragement so often exists among the professed followers of Christ.

Many attend religious services, and are refreshed and comforted by the word of God; but through neglect of meditation, watchfulness, and prayer, they lose the blessing, and find themselves more destitute than before they received it. Often they feel that God has dealt hardly with them. They do not see that the fault is their own. By separating themselves from Jesus, they have shut away the light of His presence.

It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross.

As we associate together, we may be a blessing to one another. If we are Christ's, our sweetest thoughts will be of Him. We shall love to talk of Him; and as we speak to one another of His love, our hearts will be softened by divine influences. Beholding the beauty of His character, we shall be "changed into the same image from glory to glory." 2 Corinthians 3:18.

*Desire of Ages*, page 83.

### Lesson 1: 'Know ye what I have done to you?'

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

STUDY HELP: *Desire of Ages*, pages 642-651.

LESSON SCRIPTURE: John 13:1-17.

#### Introduction

'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.' *Desire of Ages*, page 642.

#### 'Having loved His own'

##### 1. As Jesus faced the crisis of His life, what were Christ's thoughts towards His disciples? John 13:1.

NOTE: 'Christ knew that the time had come for Him to depart out of the world, and go to His Father. And having loved His own that were in the world, He loved them unto the end. He was now in the shadow of the cross, and the pain was torturing His heart. He knew that He would be deserted in the hour of His betrayal. He knew that by the most humiliating process to which criminals were subjected He would be put to death. He knew the ingratitude and cruelty of those He had come to save. He knew how great the sacrifice that He must make, and for how many it would be in vain. Knowing all that was before Him, He might naturally have been overwhelmed with the thought of His own humiliation and suffering. But He looked upon the twelve, who had been with Him as His own, and who, after His shame and sorrow and painful usage were over, would be left to struggle in the world. His thoughts of what He Himself must suffer were ever connected with His disciples. He did not think of Himself. His care for them was uppermost in His mind.' *Desire of Ages*, page 643.

##### 2. Of what was Jesus especially aware? John 13:2. Compare verses 21-26.

NOTE: 'Before the Passover Judas had met a second time with the priests and scribes, and had closed the contract to deliver Jesus into their hands. Yet he afterward mingled with the disciples as though innocent of any wrong, and interested in the work of preparing for the feast. The disciples knew nothing of the purpose of Judas. Jesus alone could read his secret. Yet He did not expose him. Jesus hungered for his soul. He felt for him such a burden as for Jerusalem when He wept over the doomed city. His heart was crying, How can I give thee up?' *Desire of Ages*, page 645.

#### 'To wash the disciples' feet'

### **3. Of what was Jesus also aware at this time? John 13:3. Compare Philipians 2:5-6.**

NOTE: 'Jesus cares for each one as though there were not another individual on the face of the earth. As Deity He exerts mighty power in our behalf, while as our Elder Brother He feels for all our woes. The Majesty of heaven held not Himself aloof from degraded, sinful humanity. We have not a high priest who is so high, so lifted up, that He cannot notice us or sympathise with us, but one who was in all points tempted like as we are, yet without sin.' *God's Amazing Grace*, page 78. 'He who washed the feet of His disciples was the Majesty of heaven. He had the hoarded love of eternity in His heart, but He was in their midst as one who served; and in washing their feet, He gave them evidence that He would do any service, however humble, in order to make them heirs together with Him of all the eternal wealth of heaven's treasure.' *Review & Herald*, June 14, 1898.

### **4. What did this consciousness of His high position lead Jesus to do? John 13:4-5.**

NOTE: 'At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested a stoical unconcern, seeming unconscious that there was anything for them to do. By their silence they refused to humble themselves. How was Christ to bring these poor souls where Satan would not gain over them a decided victory? How could He show that a mere profession of discipleship did not make them disciples, or insure them a place in His kingdom? How could He show that it is loving service, true humility, which constitutes real greatness? How was He to kindle love in their hearts, and enable them to comprehend what He longed to tell them? The disciples made no move toward serving one another. Jesus waited for a time to see what they would do... So Christ expressed His love for His disciples. Their selfish spirit filled Him with sorrow, but He entered into no controversy with them regarding their difficulty. Instead He gave them an example they would never forget. His love for them was not easily disturbed or quenched. He knew that the Father had given all things into His hands, and that He came from God, and went to God. He had a full consciousness of His divinity; but He had laid aside His royal crown and kingly robes, and had taken the form of a servant. One of the last acts of His life on earth was to gird Himself as a servant, and perform a servant's part.' *Desire of Ages*, page 644.

### **'Dost Thou wash my feet?'**

### **5. When the Lord came to Peter, what protest did the disciple make? John 13:6.**

NOTE: 'As the disciples watched Christ's action, they were greatly moved. When Peter's turn came, he exclaimed with astonishment, "Lord, dost Thou wash my feet?" Christ's condescension broke his heart. He was filled with shame to think that one of the disciples was not performing this service.' *Desire of Ages*, page 645.

### **6. How did Jesus respond to Peter? John 13:7-8.**

NOTE: 'Solemnly Christ said to Peter, "If I wash thee not, thou hast no part with Me." The service which Peter refused was the type of a higher cleansing. Christ had come to wash the heart from the stain of sin. In refusing to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower. He was really rejecting his Lord. It is not humiliating to the Master to allow Him to work for our purification. The truest humility is to receive with thankful heart any provision made in our behalf, and with earnestness do service for Christ.' *Desire of Ages*, page 646.

### **'Ye are clean'**

### **7. What was Peter's response to these words? John 13:9.**

NOTE: 'At the words, "If I wash thee not, thou hast no part with Me," Peter surrendered his pride and self-will. He could not endure the thought of separation from Christ; that would have been death to him. "Not my feet only," he said, "but also my hands and my head." *Desire of Ages*, page 646.

### **8. What did Jesus explain to Peter? John 13:10.**

NOTE: 'Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit." These words mean more than bodily cleanliness. Christ is still speaking of the higher cleansing as illustrated by the lower. He who came from the bath was clean, but the sandaled feet soon became dusty, and again needed to be washed. So Peter and his brethren had been washed in the great fountain opened for sin and uncleanness. Christ acknowledged them as His. But temptation had led them into evil, and they still needed His cleansing grace. When Jesus girded Himself with a towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts. This was of far more consequence than the washing of their dusty feet. With the spirit they then had, not one of them was prepared for communion with Christ. Until brought into a state of humility and love, they were not prepared to partake of the paschal supper, or to share in the memorial service which Christ was about to institute. Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet. A change of feeling was brought about. Looking upon them, Jesus could say, "Ye are clean." Now there was union of heart, love for one another. They had become humble and teachable. Except Judas, each was ready to concede to another the highest place. Now with subdued and grateful hearts they could receive Christ's words. Like Peter and his brethren, we too have been washed in the blood of Christ, yet often through contact with evil the heart's purity is soiled. We must come to Christ for His cleansing grace. Peter shrank from bringing his soiled feet in contact with the hands of his Lord and Master; but how often we bring our sinful, polluted hearts in contact with the heart of Christ! How grievous to Him is our evil temper, our vanity and pride! Yet all our infirmity and defilement we must bring to

Him. He alone can wash us clean. We are not prepared for communion with Him unless cleansed by His efficacy.' *Desire of Ages*, page 646.

**9. What did Jesus mean when He said that not all of them were clean? John 13:11.**

NOTE: 'The disciples knew nothing of the purpose of Judas. Jesus alone could read his secret. Yet He did not expose him. Jesus hungered for his soul. His heart was crying, How can I give thee up? The constraining power of that love was felt by Judas. When the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself. He hardened his heart against repentance; and the old impulses, for the moment put aside, again controlled him. Judas was now offended at Christ's act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel's king. All hope of worldly honour in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord. Judas the betrayer was present at the sacramental service. He received from Jesus the emblems of His broken body and His spilled blood. He heard the words, "This do in remembrance of Me." And sitting there in the very presence of the Lamb of God, the betrayer brooded upon his own dark purposes, and cherished his sullen, revengeful thoughts. At the Passover supper Jesus proved His divinity by revealing the traitor's purpose. He tenderly included Judas in the ministry to the disciples. But the last appeal of love was unheeded. Then the case of Judas was decided, and the feet that Jesus had washed went forth to the betrayer's work.' *Conflict & Courage*, page 319.

**'Know ye what I have done to you?'**

**10. What lesson did Christ draw from His washing of their feet? John 13:12-14.**

NOTE: 'Christ would have His disciples understand that although He had washed their feet, this did not in the least detract from His dignity. "Ye call Me Master and Lord: and ye say well; for so I am." And being so infinitely superior, He imparted grace and significance to the service. No one was so exalted as Christ, and yet He stooped to the humblest duty. That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set the example of humility. He would not leave this great subject in man's charge. Of so much consequence did He regard it, that He Himself, One equal with God, acted as servant to His disciples. While they were contending for the highest place, He to whom every knee shall bow, He whom the angels of glory count it honour to serve, bowed down to wash the feet of those who called Him Lord. He washed the feet of His betrayer.' *Desire of Ages*, page 649.

**11. What command did Christ give to His disciples as their Lord and Master? John 13:15.**

NOTE: 'In these words Christ was not merely enjoining the practice of hospitality. More was meant than the washing of the feet of guests to remove the dust of travel. Christ was here instituting a religious service. By the act of our Lord this humiliating ceremony was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service. 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.' *Desire of Ages*, page 650.

**'Happy are ye if ye do them'**

**12. How did Christ emphasise the importance of humble and willing service? John 13:16.**

NOTE: 'There is in man a disposition to esteem himself more highly than his brother, to work for self, to seek the highest place; and often this results in evil surmisings and bitterness of spirit. The ordinance preceding the Lord's Supper is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother.' *Desire of Ages*, page 650.

**13. What blessing awaits those who follow Christ's example? John 13:17**

NOTE: 'To those who receive the spirit of this service, it can never become a mere ceremonial. Its constant lesson will be, "By love serve one another." Galatians 5:13. In washing the feet of His disciples, Christ gave evidence that He would do any service, however humble, that would make them heirs with Him of the eternal wealth of heaven's treasure. His disciples, in performing the same rite, pledge themselves in like manner to serve their brethren. Whenever this ordinance is rightly celebrated, the children of God are brought into a holy relationship, to help and bless each other. They covenant that the life shall be given to unselfish ministry. And this, not only for one another. Their field of labour is as wide as their Master's was. The world is full of those who need our ministry. The poor, the helpless, the ignorant, are on every hand. Those who have communed with Christ in the upper chamber will go forth to minister as He did.' *Desire of Ages*, page 651.

**Lesson 2: 'This is My body'**

MEMORY VERSE: 'For we being many are one bread, and one body: for we are all partakers of that one bread.' 1 Corinthians 10:17.

STUDY HELP: *Desire of Ages*, pages 383-394.

LESSON SCRIPTURE: John 6:32-58.

## Introduction

'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.' *Desire of Ages*, page 660.

### 'This do in remembrance of Me'

#### 1. How did Jesus show His desire that His disciples would remember Him? Luke 22:19.

NOTE: 'Here our Saviour instituted the Lord's supper, to be often celebrated, to keep fresh in the memory of His followers the solemn scenes of His betrayal and crucifixion for the sins of the world. He would have His followers realise their continual dependence upon His blood for salvation. The broken bread was a symbol of Christ's broken body, given for the salvation of the world. The wine was a symbol of His blood, shed for the cleansing of the sins of all those who should come unto Him for pardon, and receive Him as their Saviour. The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, the Lord's Supper was not to be observed only occasionally or yearly, but more frequently than the annual Passover. This solemn ordinance commemorates a far greater event than the deliverance of the children of Israel from Egypt. That deliverance was typical of the great atonement which Christ made by the sacrifice of His own life for the final deliverance of His people.' *Spirit of Prophecy, volume 1*, page 203.

#### 2. How are we shown that God remembers His people? Malachi 3:16-17.

NOTE: 'Oh, how easy for us to forget God, while He never forgets us! He visits us with His mercies every hour. We would feel that it was a calamity indeed to be forgotten of God. But our Redeemer says, "I will not forget thee. I have graven thee upon the palms of My hands." Graven His children with the deep prints of the nails driven through those dear hands which He presents to the Father. He says, I will that those who accept My merits be with Me where I am, that they may enjoy the mansions which I have prepared for them at an infinite cost; and angelic songs ring through Heaven, Worthy, worthy, worthy is the Lamb that was slain, and hath all power and might and dominion and glory.' *Review & Herald*, February 26, 1880.

### 'Purge out the old leaven'

#### 3. What was special about the bread which was used for the Passover feast? Deuteronomy 16:1-3.

NOTE: 'Leaven works secretly, and is a fit emblem of hypocrisy and deceit. And on this occasion the children of Israel were to abstain from leavened bread that their minds might be impressed with the fact that God requires truth and sincerity in his worship.' *Signs of the Times*, March 25, 1880.

#### 4. How did Paul explain the purpose of this symbolism? 1 Corinthians 5:6-8.

NOTE: 'It was expressly enjoined in the law of the Passover, and as strictly observed by the Jews in their practice, that no leaven should be found in their houses during the feast. In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ. So Paul writes to the Corinthian church, "Purge out therefore the old leaven, that ye may be a new lump. . . . For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Corinthians 5:7, 8.' *Patriarchs & Prophets*, page 278.

### 'Broken for you'

#### 5. How did Paul explain the symbolism of the broken bread? 1 Corinthians 11:24.

NOTE: 'Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed."' *Desire of Ages*, page 25.

#### 6. How did Isaiah express this wonderful truth? Isaiah 53:5. Read from Isaiah 52:13-53:12.

NOTE: 'It means more than finite minds can comprehend to present in every missionary effort Christ and Him crucified. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. Christ crucified for our sins; Christ risen from the dead; Christ ascended on high as our Intercessor - this is the science of salvation that we need to learn and to teach. This is to be the burden of our work.' *Counsels to Parents, Teachers & Students*, page 22.

### 'Take eat'

#### 7. With what words did Christ institute this ordinance? Matthew 26:26.

NOTE: 'The table has been spread, and Christ invites you to the feast. Shall we stand back, refusing bounties, and declaring, "He does not mean this for me"? We used to sing a hymn that described a feast where a happy household gathered to partake of the bounties of the board at a kind father's invitation. While the happy children gathered at the table, there stood a hungry beggar child at the threshold. She was invited to come in; but sadly she turned away, exclaiming, "I have no father there." Will you take this position as Jesus invites you in? Oh, if you have a Father in the courts above, I entreat you to reveal the fact! He wants to make you a partaker of His rich bounties and blessings. All who come with the confiding love of a little child will find a Father there.' *The Faith I Live By*, page 22.

#### **8. How did Jesus stress the importance of partaking of Him? John 6:53-56.**

NOTE: 'To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature. 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 Saviour. 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.' *Desire of Ages*, page 389.

### **'Let a man examine himself'**

#### **9. Who was present when Christ broke the bread? Matthew 26:25-26. Compare Luke 22:19-21.**

NOTE: 'Judas the betrayer was present at the sacramental service. He received from Jesus the emblems of His broken body and His spilled blood. He heard the words, "This do in remembrance of Me." And sitting there in the very presence of the Lamb of God, the betrayer brooded upon his own dark purposes, and cherished his sullen, revengeful thoughts... Though Jesus knew Judas from the beginning, He washed his feet. And the betrayer was privileged to unite with Christ in partaking of the sacrament. A long-suffering Saviour held out every inducement for the sinner to receive Him, to repent, and to be cleansed from the defilement of sin. This example is for us. When we suppose one to be in error and sin, we are not to divorce ourselves from him. By no careless separation are we to leave him a prey to temptation, or drive him upon Satan's battleground. This is not Christ's method. It was because the disciples were erring and faulty that He washed their feet, and all but one of the twelve were thus brought to repentance. Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. 1 Corinthians 5:11. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart?' *Desire of Ages*, pages 653-656.

#### **10. What counsel did Paul give regarding attendance at the Lord's Supper? 1 Corinthians 11:27-29.**

NOTE: 'There may come into the company persons who are not in heart servants of truth and holiness, but who may wish to take part in the service. They should not be forbidden. There are witnesses present who were present when Jesus washed the feet of the disciples and of Judas. More than human eyes beheld the scene. Christ by the Holy Spirit is there to set the seal to His own ordinance. He is there to convict and soften the heart. Not a look, not a thought of contrition, escapes His notice. For the repentant, broken-hearted one He is waiting. All things are ready for that soul's reception. He who washed the feet of Judas longs to wash every heart from the stain of sin.' *Desire of Ages*, page 656.

### **'I am the Bread of life'**

#### **11. How did Jesus explain the symbolism of bread? John 6:47-51.**

NOTE: 'The Jews were about to celebrate the Passover at Jerusalem, in commemoration of the night of Israel's deliverance, when the destroying angel smote the homes of Egypt. In the paschal lamb God desired them to behold the Lamb of God, and through the symbol receive Him who gave Himself for the life of the world. But the Jews had come to make the symbol all-important, while its significance was unnoticed. They discerned not the Lord's body. The same truth that was symbolised in the paschal service was taught in the words of Christ. But it was still undiscerned.' *Desire of Ages*, page 388.

#### **12. What solemn warning did Christ give? John 6:53.**

NOTE: 'Even these figures fail to present the privilege of the believer's relation to Christ. Jesus said, "As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." As the Son of God lived by faith in the Father, so are we to live by faith in Christ. So fully was Jesus surrendered to the will of God that the Father alone appeared in His life. Although tempted in all points like as we are, He stood before the world untainted by the evil that surrounded Him. Thus we also are to overcome as Christ overcame. Are you a follower of Christ? Then all that is written concerning the spiritual life is written for you, and may be attained through uniting yourself to Jesus. Is your zeal languishing? Has your first love grown cold? Accept again of the proffered love of Christ. Eat of His flesh, drink of His blood, and you will become one with the Father and with the Son.' *Desire of Ages*, page 389.

## **Lesson 3: 'Drink ye all of it'**

MEMORY VERSE: 'After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me.' 1 Corinthians 11:25.

## Introduction

‘Our sins caused Jesus to die a shameful death that through His sufferings and death we may receive pardon. Can we receive the forgiveness of sin before we feel that we are sinners, and before we realise the sinfulness of sin? I think not. When we sincerely repent before God of our sins, we shall feel that without the pardoning blood of Christ we must perish. When we cast ourselves in our wretchedness wholly upon the mercy of Christ, and feel that unless He saves us we perish; when we yield our own will, our own way, and plead for Jesus to control our will and actions, then we come into a position where we can receive and appreciate pardon and the forgiveness of sin.’ *Manuscript Releases, volume 13*, page 34.

### ‘Without shedding of blood is no remission’

#### 1. What important truth must we grasp concerning the blood of Christ? Hebrews 9:22.

NOTE: ‘God is approached through Jesus Christ, the Mediator, the only way through which He forgives sins. God cannot forgive sins at the expense of His justice, His holiness, and His truth. But He does forgive sins and that fully. There are no sins He will not forgive in and through the Lord Jesus Christ. This is the sinner’s only hope, and if he rests here in sincere faith, he is sure of pardon and that full and free. There is only one channel and that is accessible to all, and through that channel a rich and abundant forgiveness awaits the penitent, contrite soul and the darkest sins are forgiven. These lessons were taught to the chosen people of God thousands of years ago, and repeated in various symbols and figures, that the work of truth might be riveted in every heart, that without the shedding of blood there is no remission of sins. Justice demanded the sufferings of man; but Christ rendered the sufferings of a God. He needed no atonement of suffering for Himself; all His sufferings were for us; all His merits and holiness were open to fallen man, presented as a gift.’ *The Faith I Live By*, page 102.

#### 2. How did Jesus draw attention to this vital truth? Matthew 26:27-28.

NOTE: ‘Christ Himself was the originator of the Jewish system of worship, in which, by types and symbols, were shadowed forth spiritual and heavenly things. Many forgot the true significance of these offerings; and the great truth that through Christ alone there is forgiveness of sin, was lost to them. The multiplying of sacrificial offerings, the blood of bulls and goats, could not take away sin. A lesson was embodied in every sacrifice, impressed in every ceremony, solemnly preached by the priest in his holy office, and inculcated by God Himself, that through the blood of Christ alone is there forgiveness of sins.’ *God’s Amazing Grace*, page 155.

### ‘Coats of skins’

#### 3. How was this precious truth taught to Adam and Eve after they had sinned? Genesis 3:21.

NOTE: ‘The Lord Jesus Christ has prepared a covering, the robe of His own righteousness, that He will put on every repenting, believing soul who by faith will receive it. Said John, “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29). Sin is the transgression of the law. Christ died to make it possible for every man to have his sins taken away. A fig-leaf apron will never cover our nakedness. Sin must be taken away, and the garment of Christ’s righteousness must cover the transgressor of God’s law. Then when the Lord looks upon the believing sinner, He sees, not the fig leaves covering him, but Christ’s own robe of righteousness, which is perfect obedience to the law of Jehovah. Man has hidden his nakedness, not under a covering of fig leaves, but under the robe of Christ’s righteousness.’ *The Upward Look*, page 378.

#### 4. How did Abel show his understanding of this great truth? Genesis 4:4.

NOTE: ‘Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin and its penalty, death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted.’ *Conflict & Courage*, page 24.

### ‘Cleanseth us from all sin’

#### 5. How complete is the cleansing power of Christ’s blood? 1 John 1:7.

NOTE: ‘Believe it because it is the truth, because God says it, and lay hold upon the meritorious blood of a crucified and risen Saviour. He is your only hope, He is your righteousness, your Substitute and Surety, your all in all. When you realise that, you can bring to Him only an offering of praise. But when you are not willing to come to Christ and acknowledge that He does it all, when you feel that you must first take a few steps, and come so far, and then God will meet you; that is just exactly like Cain’s offering. He did not know Jesus, and he did not know that the blood of Jesus could cleanse his sins and make his offering acceptable to God. There are more Cains than one, with tainted offerings and polluted sacrifices and without the blood of Jesus. You are to come to Jesus Christ at every step.’ *Faith & Works*, page 76.

#### 6. What has the blood of Christ made possible for us? Hebrews 10:19 & 22.

NOTE: ‘The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of

heavens. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word, "Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." "By His own blood" He entereth "in once into the holy place, having obtained eternal redemption for us." Hebrews 10:7; 9:12.' *Desire of Ages*, page 757.

### **'When I drink it new'**

#### **7. What preparation was required for the Passover feast? Exodus 12:15-19.**

NOTE: All leaven was to be removed from the home before the Passover began. Leaven means yeast and just as it makes bread to rise, so it produces fermentation in the juice of the vine. It has been, mistakenly, stated that those in Bible times had no way of preserving the wine from fermentation. In fact there were several ways to preserve grape juice from fermentation used in Bible times. Wine will not ferment above a temperature of 75 degrees F (28 degrees C.) though it may go sour. If air is excluded, grape juice will not ferment. If boiled to a syrup, it will not ferment. If the gluten (leaven) is filtered out, it will not ferment. If the temperature is lowered to below 45 degrees F (7 degrees C.), it will not ferment.

#### **8. How did Jesus Himself show that the Passover wine was new wine (i.e. unfermented)? Matthew 26:29.**

NOTE: 'It was Christ who, in the Old Testament, gave the warning to Israel, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1. He Himself provided no such beverage. Satan tempts men to indulgence that will becloud reason and benumb the spiritual perceptions, but Christ teaches us to bring the lower nature into subjection. He never places before men that which would be a temptation. His whole life was an example of self-denial. It was to break the power of appetite that in the forty days' fast in the wilderness He suffered in our behalf the severest test that humanity could endure. It was Christ who directed that John the Baptist should drink neither wine nor strong drink. It was He who enjoined similar abstinence upon the wife of Manoah. Christ did not contradict His own teaching. The unfermented wine that He provided for the wedding guests was a wholesome and refreshing drink. This is the wine that was used by our Saviour and His disciples in the first Communion. It is the wine that should always be used on the Communion table as a symbol of the Saviour's blood. The sacramental service is designed to be soul-refreshing and life-giving. There is to be connected with it nothing that could minister to evil.' *Ministry of Healing*, page 333.

### **'Wounded for our transgressions'**

#### **9. In what ways was Christ's blood shed for us? John 19:1, John 19:2, John 19:18, John 19:34.**

NOTE: 'Five glorious wounds He bears,

Received on Calvary;

They pour effectual prayers,

They strongly speak for me.

Forgive him, O forgive, they cry,

Nor let the contrite sinner die.' *Charles Wesley*.

'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. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.' *Christ's Object Lessons*, pages 190-191.

#### **10. How was this amazing sacrifice prophesied? Psalm 22:15-19.**

NOTE: 'Amazing love! How can it be that Thou, my God, shouldst die for me?' *Charles Wesley*.

'Many have suffered death by slow tortures; others have suffered death by crucifixion. In what does the death of God's dear Son differ from these? If the sufferings of Christ consisted in physical pain alone, then His death was no more painful than that of some of the martyrs. But bodily pain was but a small part of the agony of God's dear Son. The sins of the world were upon Him, also the sense of His Father's wrath as He suffered the penalty of the law transgressed. It was these that crushed His divine soul. The separation that sin makes between God and man was fully realised and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had not one ray of light to brighten the future. It was in this terrible hour of darkness, the face of His Father hidden, legions of evil angels enshrouding Him, the sins of the world upon Him, that the words were wrenched from His lips: "My God, My God, why hast thou forsaken Me?" Matthew 27:46.' *God's Amazing Grace*, page 171.

### **'New with you'**

#### **11. What promise did Christ make to His disciples at the Last Supper? Mark 14:25.**

NOTE: 'The Communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them

was the thought, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Corinthians 11:26.' *Desire of Ages*, page 659.

## **12. When will this promise be fulfilled? Revelation 19:9.**

NOTE: "To the mind of Jesus the gladness of the wedding festivities pointed forward to the rejoicing of that day when He shall bring home His bride to the Father's house, and the redeemed with the Redeemer shall sit down to the marriage supper of the Lamb. He says, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "Thou shalt no more be termed Forsaken; . . . but thou shalt be called My Delight; . . . for the Lord delighteth in thee." "He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Isaiah 62:5, 4, margin; Zephaniah 3:17. When the vision of heavenly things was granted to John the apostle, he wrote: "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." "Blessed are they which are called unto the marriage supper of the Lamb." Revelation 19:6, 7, 9.' *Desire of Ages*, page 151.

## **Lesson 4: 'Is it I?'**

MEMORY VERSE: 'Wherefore let him that thinketh he standeth take heed lest he fall.' 1 Corinthians 10:12.

STUDY HELP: *Conflict & Courage*, pages 316-319.

LESSON SCRIPTURE: John 13:10-30.

### **Introduction**

'Among Christ's chosen apostles was Judas the traitor. Should it then be a cause of surprise or discouragement that there are false-hearted ones among His workers today? If He who reads the heart could bear with him who He knew was to be His betrayer, with what patience should we bear with those at fault.' *Ministry of Healing*, page 493.

### **'He knew all men'**

#### **1. What are we told about Christ's gift of insight? John 2:24-25.**

NOTE: 'As Jesus looked upon the people, it seemed to them that He read their very souls. Divinity flashed through humanity. There was indignation and anger in His look because of their hypocrisy and the hardness of their hearts. He hated their duplicity, their ingenious methods for resisting truth and righteousness. His heart was filled with remorse on their account; and His soul was grieved that His teachings, His works, or the law of God could not impress their flinty hearts, and overcome their determined purpose to resist the light.' *Review & Herald*, August 10, 1897.

#### **2. Of what was Jesus especially aware? John 6:64.**

NOTE: 'The Saviour read the heart of Judas; He knew the depths of iniquity to which, unless delivered by the grace of God, Judas would sink. In connecting this man with Himself, He placed him where he might, day by day, be brought in contact with the outflowing of His own unselfish love. If he would open his heart to Christ, divine grace would banish the demon of selfishness, and even Judas might become a subject of the kingdom of God. God takes men as they are, with the human elements in their character, and trains them for His service, if they will be disciplined and learn of Him. They are not chosen because they are perfect, but notwithstanding their imperfections, that through the knowledge and practice of the truth, through the grace of Christ, they may become transformed into His image. Judas had the same opportunities as had the other disciples. He listened to the same precious lessons. But the practice of the truth, which Christ required, was at variance with the desires and purposes of Judas, and he would not yield his ideas in order to receive wisdom from Heaven.' *Desire of Ages*, pages 294-295.

### **'Ye are not all clean'**

#### **3. What revealing statement did Jesus make after He had washed His disciples' feet? John 13:10-11.**

NOTE: 'Christ gave His disciples to understand that the washing of their feet did not cleanse away their sin, but that the cleansing of their heart was tested in this humble service. If the heart was cleansed, this act was all that was essential to reveal the fact. He had washed the feet of Judas; but He said, "Ye are not all clean." Judas brought a traitor's heart to this scene, and Christ revealed to all that He knew him to be the betrayer of his Lord, and that the washing of his feet was not an ordinance to cleanse the soul from its moral defilement.' *The Faith I Live By*, page 299.

#### **4. Why was Jesus so longsuffering with Judas? 2 Peter 3:9.**

NOTE: 'How tenderly the Saviour dealt with him who was to be His betrayer! In His teaching, Jesus dwelt upon principles of benevolence that struck at the very root of covetousness. He presented before Judas the heinous character of greed, and many a time the disciple realized that his character had been portrayed, and his sin pointed out; but he would not confess and forsake his unrighteousness. He was self-sufficient, and instead of resisting temptation, he continued to follow his fraudulent practices. Christ was before him, a living example of what he must become if he reaped the benefit of the divine mediation and ministry;

but lesson after lesson fell unheeded on the ears of Judas. Jesus dealt him no sharp rebuke for his covetousness, but with divine patience bore with this erring man, even while giving him evidence that He read his heart as an open book. He presented before him the highest incentives for right doing; and in rejecting the light of Heaven, Judas would be without excuse.' *Desire of Ages*, pages 295-296.

### **'One of you shall betray Me'**

#### **5. What startling revelation did Christ make to His disciples? John 13:21. Compare Psalm 41:9.**

NOTE: 'Even now the disciples did not suspect Judas. But they saw that Christ appeared greatly troubled. A cloud settled over them all, a premonition of some dreadful calamity, the nature of which they did not understand. As they ate in silence, Jesus said, "Verily I say unto you, that one of you shall betray Me." At these words amazement and consternation seized them. They could not comprehend how any one of them could deal treacherously with their divine Teacher. For what cause could they betray Him? And to whom? Whose heart could give birth to such a design? Surely not one of the favoured twelve, who had been privileged above all others to hear His teachings, who had shared His wonderful love, and for whom He had shown such great regard by bringing them into close communion with Himself!' *Desire of Ages*, page 654.

#### **6. Was this the first time that Christ had mentioned this to His disciples? John 6:70-71. Read verses 48-69.**

NOTE: 'Jesus, the Lord of life and glory, was about to suffer an ignominious death, and he spoke plain truth in order that the characters of all those who professed to be his disciples might be developed, so that the true and faithful might not have added to their trials the discouragement that these doubters and questioners should bring upon them at his death. Judas was among those who said, "This is a hard saying; who can hear it?" "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have I not chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve.'" *Signs of the Times*, December 24, 1894.

#### **7. How did the disciples react to this revelation? Luke 22:23, Mark 14:19.**

NOTE: 'God chastens His people, with the hope of saving their souls. The defections among God's people are keenly felt by Him who died to ransom them from Satan's power. The church is burdened and saddened. A cloud hangs over her. Let every soul seek God, inquiring, "Lord, is it I who have brought this discouragement upon Thy people? Is it because of my perversity that Zion is burdened? Have I given occasion for our enemies to triumph? If so, Lord, have mercy upon Thy sinful child, and save me for Thy mercy's sake." Let there be a close examination of self. Do not seek to hide yourself under your citizen's dress, saying that you are doing as others do, and therefore you cannot be far out of the way. Yes, you may do as many apostates who live today have done. Some are even now travelling over this ground. But is the picture a pleasant one? If with the experience of others before us we walk contrary to the way of the Lord and are punished, whom have we to blame but ourselves? O that a deep realisation of the importance of these things may come to the people of God! O that all departure from the narrow path of obedience and holiness may be seen as it is! O that men and women may seek the Lord as they have never done before!' *Kress Collection*, page 113.

### **'That ye may believe'**

#### **8. Why did Jesus tell His disciples that one of them would betray Him? John 13:19.**

NOTE: 'In pronouncing the woe upon Judas, Christ also had a purpose of mercy toward His disciples. He thus gave them the crowning evidence of His Messiahship. "I tell you before it come," He said, "that, when it is come to pass, ye may believe that I AM." Had Jesus remained silent, in apparent ignorance of what was to come upon Him, the disciples might have thought that their Master had not divine foresight, and had been surprised and betrayed into the hands of the murderous mob. A year before, Jesus had told the disciples that He had chosen twelve, and that one was a devil. Now His words to Judas, showing that his treachery was fully known to his Master, would strengthen the faith of Christ's true followers during His humiliation. And when Judas should have come to his dreadful end, they would remember the woe that Jesus had pronounced upon the betrayer.' *Desire of Ages*, page 655.

#### **9. How did Jesus repeat this principle? John 14:29.**

NOTE: 'Jesus would give convincing proof that He understood perfectly the character of Judas, and that He had not withheld His ministry even from him whom He knew to be working to betray Him into the hands of His enemies. And we have, in His example, the lesson that the ordinance of feet-washing is not to be deferred because there are some professed believers who are not cleansed from their sins. Christ knew the heart of Judas, yet He washed his feet. Infinite Love could do no more to bring Judas to repentance, and save him from taking this fatal step. If this service of his Master, in humbling Himself to wash the feet of the worst sinner, did not break his heart, what more could be done? It was the last act of love that Jesus could evidence in behalf of Judas. Infinite Love could not compel Judas to repent, confess his sin, and be saved. Every opportunity was granted him. Nothing was left undone that could be done to save him from the snare of Satan. Let all behold, in the boundless love of Christ, a long-suffering Saviour, who holds out every inducement for the sinner to receive Him, repent, and be cleansed from the defilement of sin. We must understand that because we suppose one to be in error and sin, we are not to divorce ourselves from him, refuse to have any association with him, and make our suppositions prominent. The example of Christ will not sustain any one in these conclusions. Many a soul may be saved by further effort on the part of his brother; but a careless separation from him, leaving him exposed to the temptations of Satan, and driving him upon the devil's battle-ground, is not

the method of Christ. He sought to restore, not to destroy. He who washed the feet of His disciples was the Majesty of heaven. He had the hoarded love of eternity in His heart, but He was in their midst as one who served; and in washing their feet, He gave them evidence that He would do any service, however humble, in order to make them heirs together with Him of all the eternal wealth of heaven's treasure.' *Review & Herald*, June 14, 1898.

### **'I have prayed for thee'**

#### **10. Of what else was Jesus aware? Mark 14:29-30. Compare Matthew 26:33-35.**

NOTE: 'Peter did not know his own danger. Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours the test came, and with cursing and swearing he denied his Lord. Peter had not designed that his real character should be known. In assuming an air of indifference he had placed himself on the enemy's ground, and he became an easy prey to temptation. If he had been called to fight for his Master, he would have been a courageous soldier; but when the finger of scorn was pointed at him, he proved himself a coward. Many who do not shrink from active warfare for their Lord are driven by ridicule to deny their faith. By associating with those whom they should avoid, they place themselves in the way of temptation. They invite the enemy to tempt them, and are led to say and do that of which under other circumstances they would never have been guilty. The disciple of Christ who in our day disguises his faith through dread of suffering or reproach denies his Lord as really as did Peter in the judgment hall.' *Conflict & Courage*, page 321.

#### **11. Of what did Jesus assure Peter? Luke 22:31-32.**

NOTE: 'It was through self-sufficiency that Peter fell; and it was through repentance and humiliation that his feet were again established. In the record of his experience every repenting sinner may find encouragement. Though Peter had grievously sinned, he was not forsaken. The words of Christ were written upon his soul, "I have prayed for thee, that thy faith fail not." Luke 22:32. In his bitter agony of remorse, this prayer, and the memory of Christ's look of love and pity, gave him hope. Christ after His resurrection remembered Peter, and gave the angel the message for the women, "Go your way, tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him." Mark 16:7. Peter's repentance was accepted by the sin-pardoning Saviour.' *Christ's Object Lessons*, page 155.

'When in the judgment hall the words of denial had been spoken; when Peter's love and loyalty, awakened under the Saviour's glance of pity and love and sorrow, had sent him forth to the garden where Christ had wept and prayed; when his tears of remorse dropped upon the sod that had been moistened with the blood drops of His agony, then the Saviour's words, "I have prayed for thee" were a stay to his soul. Christ, though foreseeing his sin, had not abandoned him to despair. If the look that Jesus cast upon him had spoken condemnation instead of pity; if in foretelling the sin He had failed of speaking hope, how dense would have been the darkness that encompassed Peter! He who could not spare His disciple the anguish left him not alone to its bitterness. His is a love that fails not, nor forsakes. Human beings, themselves given to evil, are prone to deal untenderly with the tempted and the erring. They cannot read the heart, they know not its struggle and pain. Of the rebuke that is love, of the blow that wounds to heal, of the warning that speaks hope, they have need to learn. A miracle of divine tenderness was Peter's transformation. It is a life lesson to all who seek to follow in the steps of the Master Teacher.' *Conflict & Courage*, page 313.

### **'It was night'**

#### **12. When Jesus identified Judas as His betrayer, what effect did this have on Judas? John 13:27.**

NOTE: 'The church has received warning after warning. The duties and dangers of God's people have been plainly revealed. But the worldly element has proved too strong for them. Customs, practices, and fashions which lead the soul away from God have been for years gaining ground in defiance of the warnings and entreaties of the Holy Spirit, until at last their ways have become right in their own eyes, and the Spirit's voice is scarcely heard. No man can tell how far he may go in sin when once he yields himself to the power of the great deceiver. Satan entered into Judas Iscariot and induced him to betray his Lord. Satan led Ananias and Sapphira to lie to the Holy Ghost. Those who are not wholly consecrated to God may be led to do the work of Satan, while yet they flatter themselves that they are in the service of Christ.' *Testimonies*, volume 5, page 103.

#### **13. With what words did Jesus dismiss Judas? John 13:27-30.**

NOTE: '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. Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance. By reading the secret purpose of the traitor's heart, Christ gave to Judas the final, convincing evidence of His divinity. This was to the false disciple the last call to repentance. No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, Judas became only the more determined. From the sacramental supper he went out to complete the work of betrayal.' *Desire of Ages*, pages 654-655.

## **Lesson 5: 'Not as I will'**

MEMORY VERSE: 'Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done.' Luke 22:42.

STUDY HELP: *Desire of Ages*, pages 685-697.

LESSON SCRIPTURE: Matthew 26:36-56.

## Introduction

'We can have but faint conceptions of the inexpressible anguish of God's dear Son in Gethsemane, as He realised His separation from His Father in consequence of bearing man's sin. He became sin for the fallen race. The sense of the withdrawal of His Father's love pressed from His anguished soul these mournful words: "My soul is exceeding sorrowful, even unto death." "If it be possible, let this cup pass from Me." Then with entire submission to His Father's will, He adds: "Nevertheless not as I will, but as Thou wilt." *Testimonies, volume 2*, page 206.

### 'My soul is exceeding sorrowful'

#### 1. With what frame of mind did Christ enter Gethsemane? Matthew 26:37-38.

NOTE: 'Now He seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling how terrible is the wrath of God against transgression, He exclaims, "My soul is exceeding sorrowful, even unto death." *Desire of Ages*, page 685.

#### 2. How did Isaiah describe Christ at this stage in His ministry? Isaiah 53:3-4.

NOTE: 'Man of sorrows! What a name for the Son of God, who came ruined sinners to reclaim! Hallelujah! What a Saviour!' *P.P.Bliss*.

'He was a man of sorrows, and acquainted with grief, enduring such heartache as no human language can portray. He could have said in truth, "Behold, and see if there be any sorrow like unto My sorrow" (Lamentations 1:12). Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world. Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man's substitute. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him.' *God's Amazing Grace*, page 172.

### 'Watch with Me'

#### 3. What request did Jesus make of Peter, James and John? Matthew 26:38, last part.

NOTE: 'Near the entrance to the garden, Jesus left all but three of the disciples, bidding them pray for themselves and for Him. With Peter, James, and John, He entered its secluded recesses. These three disciples were Christ's closest companions. They had beheld His glory on the Mount of Transfiguration; they had seen Moses and Elijah talking with Him; they had heard the voice from heaven; now in His great struggle, Christ desired their presence near Him. Often they had passed the night with Him in this retreat. On these occasions, after a season of watching and prayer, they would sleep undisturbed at a little distance from their Master, until He awoke them in the morning to go forth anew to labour. But now He desired them to spend the night with Him in prayer.' *Desire of Ages*, page 686.

#### 4. Having taken these three disciples with Him, what did Jesus next do? Luke 22:41.

NOTE: 'Yet He could not bear that even they should witness the agony He was to endure. "Tarry ye here," He said, "and watch with Me." He went a little distance from them, not so far but that they could both see and hear Him, and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression. Christ was now standing in a different attitude from that in which He had ever stood before. His suffering can best be described in the words of the prophet, "Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts." Zechariah 13:7. As the substitute and surety for sinful man, Christ was suffering under divine justice. He saw what justice meant. Hitherto He had been as an intercessor for others; now He longed to have an intercessor for Himself. As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness.' *Desire of Ages*, page 686.

### 'Let this cup pass from Me'

#### 5. What was the burden of Christ's prayer? Matthew 26:39.

NOTE: 'The humanity of the Son of God trembled in that trying hour. The awful moment had arrived which was to decide the destiny of the world. The heavenly hosts waited the issue with intense interest. The fate of humanity trembled in the balance. The Son of God might even then refuse to drink the cup apportioned to guilty men. He might wipe the bloody sweat from His

brow, and leave men to perish in their iniquity. Will the Son of the Infinite God drink the bitter potion of humiliation and agony? Will the innocent suffer the consequence of God's curse, to save the guilty?' *Spirit of Prophecy, volume 3, page 99.*

**6. What wonderful example of submission to God's will did Christ reveal? Matthew 26:42.**

NOTE: "The words fall tremblingly from the pale lips of Jesus: "O My Father, if this cup may not pass away from Me, except I drink it, thy will be done." Three times has He uttered that prayer. Three times has humanity shrunk from the last crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish under the Father's displeasure. He sees the power of sin, and the utter helplessness of man to save himself. The woes and lamentations of a doomed world arise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He accepts His baptism of blood, that perishing millions through Him may gain everlasting life. He left the courts of Heaven, where all was purity, happiness, and glory, to save the one lost sheep, the one world that had fallen by transgression, and He will not turn from the mission He had chosen. He will reach to the very depths of misery to rescue a lost and ruined race.' *Spirit of Prophecy, volume 3, page 99.*

'While presenting our petitions with earnestness, we should say, "Nevertheless not my will, but Thine, be done." [Luke 22:42.] Jesus added these words of submission to the wisdom and will of God when in the garden of Gethsemane He pleaded, "O My Father, if it be possible, let this cup pass from Me." [Matthew 26:39.] And if they were appropriate for Him, the Son of God, how much more are they becoming on the lips of finite, erring mortals!' *Gospel Workers, page 218.*

**'Could ye not watch with Me?'**

**7. What sad question did Jesus ask of His sleeping disciples? Matthew 26:40.**

NOTE: 'In this hour of trial Christ's human nature longed for sympathy. In the supreme agony of his soul, He came to His disciples with a yearning desire to hear some words of relief from those whom He had oft blessed and comforted and shielded in sorrow and distress; for the law of kindness was ever on His lips. The One who had always had words of comfort for them was now suffering superhuman agony, and He craved sympathy; He longed to know that they were praying for Him and for themselves. How dark seemed the malignity of sin! No earthly potentate can show himself more keenly observant of his subjects than was Jesus. He was jealous for His law as no earthly king can be, for He was the king, eternal, invisible, immortal. If He could only know that His disciples understood and appreciated the terrible temptation to let the human race bear the consequences of its own guilt, while He stood innocent before God, He would be strengthened.' *Signs of the Times, June 3, 1897.*

**8. With what sad words did Jesus rouse His disciples? Matthew 26:45-46.**

NOTE: 'How cruel for the disciples to permit sleep to close their eyes, and slumber to chain their senses, while their divine Lord was enduring such inexpressible mental anguish! If they had remained watching they would not have lost their faith as they beheld the Son of God dying upon the cross. This important night watch should have been signaled by noble mental struggles and prayers, which would have brought them strength to witness the unspeakable agony of the Son of God. It would have prepared them, as they should behold His sufferings upon the cross, to understand something of the nature of the overpowering anguish which He endured in the Garden of Gethsemane. And they would have been better able to recall the words He had spoken to them in reference to His sufferings, death, and resurrection; and, amid the gloom of that terrible, trying hour, some rays of hope would have lighted up the darkness and sustained their faith. Christ had told them before that these things would take place, but they did not understand Him. The scene of His sufferings was to be a fiery ordeal to His disciples, hence the necessity of watchfulness and prayer. Their faith needed to be sustained by an unseen strength as they should experience the triumph of the powers of darkness.' *Testimonies, volume 2, pages 205-206.*

**'Hail, Master'**

**9. How did Judas greet his Master as he betrayed Him? Matthew 26:47-49.**

NOTE: 'Judas the betrayer did not forget the part he was to act. When the mob entered the garden, he had led the way, closely followed by the high priest. To the pursuers of Jesus he had given a sign, saying, "Whomsoever I shall kiss, that same is He: hold Him fast." Matt. 26:48. Now he pretends to have no part with them. Coming close to Jesus, he takes His hand as a familiar friend. With the words, "Hail, Master," he kisses Him repeatedly, and appears to weep as if in sympathy with Him in His peril.' *Desire of Ages, page 695.*

**10. How did Jesus respond to Judas? Matthew 26:50, Luke 22:48.**

NOTE: 'Jesus said to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as He addressed the deluded Judas: "Betrayest thou the Son of man with a kiss?" This most touching appeal should have roused the conscience of the betrayer, and touched his stubborn heart; but honour, fidelity, and human tenderness had utterly forsaken him. He stood bold and defiant, showing no disposition to relent. He had given himself up to the control of Satan, and he had no power to resist him. Jesus did not reject the traitor's kiss. In this He gives us an example of forbearance, love, and pity, that is without a parallel.' *Spirit of Prophecy, volume 3, page 103.*

**'Suffer ye thus far'**

**11. What did the disciples propose doing at this point? Luke 22:49. Compare verse 38.**

NOTE: 'The method of Peter was the sword. The method of Christ was a cross. Peter sought revenge. Christ sought reconciliation. Peter cried, "Give me a sword and we can advance the Kingdom." Christ cried, "Give Me a cross and I, if I be lifted up, will draw all men unto Me.'" Peter Marshall, *The First Easter*, page 42.

**12. What impulsive action did Peter make and how did Jesus respond? John 18:10-11, Luke 22:50-51, Matthew 26:51-54. (See John 18:6.)**

NOTE: 'When the disciples saw that band of strong men lying prostrate and helpless on the ground, they thought surely their Master would not suffer Himself to be taken; for the same power that prostrated that hireling mob could cause them to remain in a state of helplessness until Jesus and His companions should pass unharmed beyond their reach. They were disappointed and indignant as they saw the cords brought forward to bind the hands of Him whom they loved. Peter in his vehement anger rashly cut off, with his sword, an ear of the servant of the high priest. When Jesus saw what Peter had done, He released His hands, though held firmly by the Roman soldiers, and saying, "Suffer ye thus far," He touched the wounded ear, and it was instantly made whole. He then said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" "The cup which My Father hath given Me, shall I not drink it?"' *Spirit of Prophecy, volume 3*, page 104.

**13. At this point, what did the disciples do? Mark 14:50.**

NOTE: 'The disciples were terrified as they saw Jesus permit Himself to be taken and bound. They were offended that He should suffer this humiliation to Himself and them. They could not understand His conduct, and they blamed Him for submitting to the mob. In their indignation and fear, Peter proposed that they save themselves. Following this suggestion, "they all forsook Him, and fled." But Christ had foretold this desertion, "Behold," He had said, "the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me." John 16:32.' *Desire of Ages*, page 697.

## **Lesson 6: 'We hid our faces from Him'**

MEMORY VERSE: 'He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.' Isaiah 53:7.

STUDY HELP: *Desire of Ages*, pages 698-715.

LESSON SCRIPTURE: John 18:19-23, Mark 14:53-65, Luke 22:55-62.

### **Introduction**

'Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed."' *Desire of Ages*, page 25.

### **'In secret have I said nothing'**

**1. After His arrest, where was Jesus first taken? John 18:12-13.**

NOTE: 'Annas was the head of the officiating priestly family, and in deference to his age he was recognised by the people as high priest. His counsel was sought and carried out as the voice of God. He must first see Jesus a captive to priestly power. He must be present at the examination of the prisoner, for fear that the less-experienced Caiaphas might fail of securing the object for which they were working. His artifice, cunning, and subtlety must be used on this occasion; for, at all events, Christ's condemnation must be secured.' *Desire of Ages*, page 698.

**2. What did Annas ask Jesus? John 18:19.**

NOTE: 'He questioned Jesus concerning His disciples and His doctrines, hoping the prisoner would say something that would give him material upon which to work. He thought to draw out some statement to prove that He was seeking to establish a secret society, with the purpose of setting up a new kingdom. Then the priests could deliver Him to the Romans as a disturber of the peace and a creator of insurrection.' *Desire of Ages*, page 698.

**3. How did Jesus respond? John 18:20-21.**

NOTE: 'Christ read the priest's purpose as an open book. As if reading the inmost soul of His questioner, He denied that there was between Him and His followers any secret bond of union, or that He gathered them secretly and in the darkness to conceal His designs. He had no secrets in regard to His purposes or doctrines. "I spake openly to the world," He answered; "I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." The Saviour contrasted His own manner of work with the methods of His accusers. For months they had hunted Him, striving to entrap Him and bring Him before a secret tribunal, where they might obtain by perjury what it was impossible to gain by fair means. Now they were carrying out their purpose. The midnight seizure by a mob, the mockery and abuse before He was condemned, or even accused, was their manner of work, not His. Their action was in violation of the law. Their own rules declared that every man should be treated as innocent until proved guilty. By their own rules the priests stood condemned. Turning upon His

questioner, Jesus said, "Why askest thou Me?" Had not the priests and rulers sent spies to watch His movements, and report His every word? Had not these been present at every gathering of the people, and carried to the priests information of all His sayings and doings? "Ask them which heard Me, what I have said unto them," replied Jesus; "behold, they know what I said." Annas was silenced by the decision of the answer. Fearing that Christ would say something regarding his course of action that he would prefer to keep covered up, he said nothing more to Him at this time.' *Desire of Ages*, page 699-700.

### **'All the chief priests and elders'**

#### **4. What was the next stage of the proceedings against Jesus? John 18:24. Compare Matthew 26:57.**

NOTE: '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 members of the Sanhedrin were coming together, Annas and Caiaphas again questioned Jesus, but without success.' *Desire of Ages*, page 703.

#### **5. What method did the Sanhedrin first use to accuse Jesus? Matthew 26:59-62.**

NOTE: 'False witnesses had been bribed to accuse Jesus of inciting rebellion and seeking to establish a separate government. But their testimony proved to be vague and contradictory. Under examination they falsified their own statements. Early in His ministry Christ had said, "Destroy this temple, and in three days I will raise it up." In the figurative language of prophecy, He had thus foretold His own death and resurrection. "He spake of the temple of His body." John 2:19, 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. Here Romans and Jews, Pharisees and Sadducees, could meet; for all held the temple in great veneration. On this point two witnesses were found whose testimony was not so contradictory as that of the others had been. One of them, who had been bribed to accuse Jesus, declared, "This fellow said, I am able to destroy the temple of God, and to build it in three days." Thus Christ's words were misstated. If they had been reported exactly as He spoke them, they would not have secured His condemnation even by the Sanhedrin. Had Jesus been a mere man, as the Jews claimed, His declaration would only have indicated an unreasonable, boastful spirit, but could not have been construed into blasphemy. Even as misrepresented by the false witnesses, His words contained nothing which would be regarded by the Romans as a crime worthy of death.' *Desire of Ages*, page 705.

### **'He held His peace'**

#### **6. How did Christ respond to this false testimony? Mark 14:60-61, first part.**

NOTE: 'Patiently Jesus listened to the conflicting testimonies. No word did He utter in self-defence. At last His accusers were entangled, confused, and maddened. The trial was making no headway; it seemed that their plottings were to fail. Caiaphas was desperate. One last resort remained; Christ must be forced to condemn Himself. The high priest started from the judgment seat, his face contorted with passion, his voice and demeanour plainly indicating that, were it in his power, he would strike down the prisoner before him. "Answerest Thou nothing?" he exclaimed; "what is it which these witness against Thee?" Jesus held His peace. "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isaiah 53:7.' *Desire of Ages*, page 706.

#### **7. What solemn charge did Caiaphas lay on Christ? Matthew 26:63.**

NOTE: 'Standing in his place, in the centre of the tribunal, Caiaphas applied to Christ the most solemn form of oath known to the Hebrew Constitution, the famous Oath of the Testimony. 'I adjure thee by the Living God.' (Matthew 26:63). To this Christ, as a pious and law-abiding Jew, had no alternative but to answer.' Morrison, *Who Moved The Stone?*, page 26. 'At last, Caiaphas, raising his right hand toward heaven, addressed Jesus in the form of a solemn oath: "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." To this appeal Christ could not remain silent. There was a time to be silent, and a time to speak. He had not spoken until directly questioned. He knew that to answer now would make His death certain. But the appeal was made by the highest acknowledged authority of the nation, and in the name of the Most High. Christ would not fail to show proper respect for the law. More than this, His own relation to the Father was called in question. He must plainly declare His character and mission. Jesus had said to His disciples, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matthew 10:32. Now by His own example He repeated the lesson.' *Desire of Ages*, page 706.

### **'I am'**

#### **8. What was Christ's reply? Mark 14:62, first part. Compare Matthew 26:64 & Luke 22:70.**

NOTE: 'As Mr Baring Gould has pointed out, these answers are really identical. The formulae "Thou hast said" or "Ye say that I am", which to modern ears sound evasive, had no such connotation to the contemporary Jewish mind. "Thou sayest" was the traditional form in which a cultivated Jew replied to a question of grave or sad import. Courtesy forbade a direct "yes" or "no". Christ therefore said this very considerable thing with great definiteness and emphasis.' Morrison, *Who Moved The Stone?*, page 26.

**9. What did Jesus add to His reply to the High Priest's question? Mark 14:62, last part.**

NOTE: 'The words of Christ startled the high priest. The thought that there was to be a resurrection of the dead, when all would stand at the bar of God, to be rewarded according to their works, was a thought of terror to Caiaphas. He did not wish to believe that in future he would receive sentence according to his works. There rushed before his mind as a panorama the scenes of the final judgment. For a moment he saw the fearful spectacle of the graves giving up their dead, with the secrets he had hoped were forever hidden. For a moment he felt as if standing before the eternal Judge, whose eye, which sees all things, was reading his soul, bringing to light mysteries supposed to be hidden with the dead. The scene passed from the priest's vision. Christ's words cut him, the Sadducee, to the quick. Caiaphas had denied the doctrine of the resurrection, the judgment, and a future life.' *Desire of Ages*, page 708. [Caiaphas was a Sadducee. The Sadducees denied that there will be a resurrection. See Mark 12:18.]

**'Ye have heard the blasphemy'**

**10. What words did Caiaphas utter in response? Mark 14:63-64, first part.**

NOTE: 'He was furious with himself for believing Christ's words, and instead of rending his heart under a deep sense of truth, and confessing that Jesus was the Messiah, he rent his priestly robes in determined resistance. This act was deeply significant. Little did Caiaphas realise its meaning. In this act, done to influence the judges and secure Christ's condemnation, the high priest had condemned himself. By the law of God he was disqualified for the priesthood. He had pronounced upon himself the death sentence. A high priest was not to rend his garments. By the Levitical law, this was prohibited under sentence of death. Under no circumstances, on no occasion, was the priest to rend his robe. It was the custom among the Jews for the garments to be rent at the death of friends, but this custom the priests were not to observe. Express command had been given by Christ to Moses concerning this. Leviticus 10:6. Everything worn by the priest was to be whole and without blemish. By those beautiful official garments was represented the character of the great antitype, Jesus Christ. Nothing but perfection, in dress and attitude, in word and spirit, could be acceptable to God. He is holy, and His glory and perfection must be represented by the earthly service. Nothing but perfection could properly represent the sacredness of the heavenly service. Finite man might rend his own heart by showing a contrite and humble spirit. This God would discern. But no rent must be made in the priestly robes, for this would mar the representation of heavenly things. The high priest who dared to appear in holy office, and engage in the service of the sanctuary, with a rent robe, was looked upon as having severed himself from God. By rending his garment he cut himself off from being a representative character. He was no longer accepted by God as an officiating priest.' *Desire of Ages*, page 709.

**11. How did the Sanhedrin respond to these words and this action of Caiaphas? Mark 14:64, last part-65.**

NOTE: 'The Sanhedrin had pronounced Jesus worthy of death; but it was contrary to the Jewish law to try a prisoner by night. In legal condemnation nothing could be done except in the light of day and before a full session of the council. Notwithstanding this, the Saviour was now treated as a condemned criminal, and given up to be abused by the lowest and vilest of humankind. The palace of the high priest surrounded an open court in which the soldiers and the multitude had gathered. Through this court, Jesus was taken to the guardroom, on every side meeting with mockery of His claim to be the Son of God. His own words, "sitting on the right hand of power," and, "coming in the clouds of heaven," were jeeringly repeated. While in the guardroom, awaiting His legal trial, He was not protected. The ignorant rabble had seen the cruelty with which He was treated before the council, and from this they took license to manifest all the satanic elements of their nature. Christ's very nobility and godlike bearing goaded them to madness. His meekness, His innocence, His majestic patience, filled them with hatred born of Satan. Mercy and justice were trampled upon. Never was criminal treated in so inhuman a manner as was the Son of God.' *Desire of Ages*, page 710.

**'The Lord turned and looked'**

**12. While Christ's trial was going on, what was Peter doing? Luke 22:54-55.**

NOTE: '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. After deserting their Master in the garden, two of the disciples had ventured to follow, at a distance, the mob that had Jesus in charge. These disciples were Peter and John. The priests recognised John as a well-known disciple of Jesus, and admitted him to the hall, hoping that as he witnessed the humiliation of his Leader, he would scorn the idea of such a one being the Son of God. John spoke in favour of Peter, and gained an entrance for him also. In the court a fire had been kindled; for it was the coldest hour of the night, being just before the dawn. A company drew about the fire, and Peter presumptuously took his place with them. He did not wish to be recognised as a disciple of Jesus. By mingling carelessly with the crowd, he hoped to be taken for one of those who had brought Jesus to the hall.' *Desire of Ages*, page 710.

**13. How did Peter respond when questioned about his connection with Jesus? Luke 22:56-60.**

NOTE: 'But as the light flashed upon Peter's face, the woman who kept the door cast a searching glance upon him. She had noticed that he came in with John, she marked the look of dejection on his face, and thought that he might be a disciple of Jesus. She was one of the servants of Caiaphas' household, and was curious to know. She said to Peter, "Art not thou also one of this Man's disciples?" Peter was startled and confused; the eyes of the company instantly fastened upon him. He pretended not to understand her; but she was persistent, and said to those around her that this man was with Jesus. Peter felt compelled to answer, and said angrily, "Woman, I know Him not." This was the first denial, and immediately the cock crew. O Peter, so soon ashamed of thy Master! So soon to deny thy Lord!' *Desire of Ages*, page 710.

#### **14. What awful reminder did Peter receive? Luke 22:61-62.**

NOTE: 'While the degrading oaths were fresh upon Peter's lips, and the shrill crowing of the cock was still ringing in his ears, the Saviour turned from the frowning judges, and looked full upon His poor disciple. At the same time Peter's eyes were drawn to his Master. In that gentle countenance he read deep pity and sorrow, but there was no anger there. The sight of that pale, suffering face, those quivering lips, that look of compassion and forgiveness, pierced his heart like an arrow. Conscience was aroused. Memory was active. Peter called to mind his promise of a few short hours before that he would go with his Lord to prison and to death. He remembered his grief when the Saviour told him in the upper chamber that he would deny his Lord thrice that same night. Peter had just declared that he knew not Jesus, but he now realised with bitter grief how well his Lord knew him, and how accurately He had read his heart, the falseness of which was unknown even to himself. A tide of memories rushed over him. The Saviour's tender mercy, His kindness and long-suffering, His gentleness and patience toward His erring disciples, all was remembered. He recalled the caution, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Luke 22:31, 32. He reflected with horror upon his own ingratitude, his falsehood, his perjury. Once more he looked at his Master, and saw a sacrilegious hand raised to smite Him in the face. Unable longer to endure the scene, he rushed, heartbroken, from the hall.' *Desire of Ages*, pages 712-713.

### **Lesson 7: 'What is truth?'**

MEMORY VERSE: 'And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.' Philippians 2:8.

STUDY HELP: *Desire of Ages*, pages 722-740.

LESSON SCRIPTURE: John 18:28-19:16.

#### **Introduction**

'If at the first Pilate had stood firm, refusing to condemn a man whom he found guiltless, he would have broken the fatal chain that was to bind him in remorse and guilt as long as he lived. Had he carried out his convictions of right, the Jews would not have presumed to dictate to him. Christ would have been put to death, but the guilt would not have rested upon Pilate.' *Conflict & Courage*, page 324.

#### **'I have betrayed innocent blood'**

##### **1. When he saw Jesus was to be delivered to Pilate, how did Judas react? Matthew 27:3-4.**

NOTE: 'Judas beheld the captors of Christ, acting upon his words, bind Him firmly. In amazement he saw that the Saviour suffered Himself to be led away. Anxiously he followed Him from the garden to the trial before the Jewish rulers. At every movement he looked for Him to surprise His enemies, by appearing before them as the Son of God, and setting at nought all their plots and power. But as hour after hour went by, and Jesus submitted to all the abuse heaped upon Him, a terrible fear came to the traitor that he had sold his Master to His death. As the trial drew to a close, Judas could endure the torture of his guilty conscience no longer. Suddenly a hoarse voice rang through the hall, sending a thrill of terror to all hearts: He is innocent; spare Him, O Caiaphas! The tall form of Judas was now seen pressing through the startled throng. His face was pale and haggard, and great drops of sweat stood on his forehead. Rushing to the throne of judgment, he threw down before the high priest the pieces of silver that had been the price of his Lord's betrayal. Eagerly grasping the robe of Caiaphas, he implored him to release Jesus, declaring that He had done nothing worthy of death. Caiaphas angrily shook him off, but was confused, and knew not what to say. The perfidy of the priests was revealed. It was evident that they had bribed the disciple to betray his Master.' *Desire of Ages*, page 721.

##### **2. What did Judas do next? Matthew 27:5.**

NOTE: 'Judas saw that his entreaties were in vain, and he rushed from the hall exclaiming, It is too late! It is too late! He felt that he could not live to see Jesus crucified, and in despair went out and hanged himself. Later that same day, on the road from Pilate's hall to Calvary, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the place of crucifixion. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a most revolting sight. His weight had broken the cord by which he had hanged himself to the tree. In falling, his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the thoughts within. Retribution seemed already visiting those who were guilty of the blood of Jesus.' *Desire of Ages*, page 722.

#### **'My kingdom is not of this world'**

##### **3. What question did Pilate put to Jesus? John 18:33.**

NOTE: 'The priests thought to make it appear that on this occasion Christ had taught what they hoped He would teach. In their extremity they called false witnesses to their aid, "and they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a King." Three charges, each without foundation. The priests knew this, but they were willing to commit perjury, could they but secure their end. Pilate saw through

their purpose. He did not believe that the prisoner had plotted against the government. His meek and humble appearance was altogether out of harmony with the charge. Pilate was convinced that a deep plot had been laid to destroy an innocent man who stood in the way of the Jewish dignitaries. Turning to Jesus he asked, "Art Thou the King of the Jews?" The Saviour answered, "Thou sayest it." *Desire of Ages*, pages 725-726.

#### **4. How did Jesus respond to Pilate's question? John 18:36.**

NOTE: 'Today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, "My kingdom is not of this world." John 18:36. He would not accept the earthly throne.' *Desire of Ages*, page 509.

### **'What is truth?'**

#### **5. How did Jesus explain the purpose of His life? John 18:37.**

NOTE: 'The teacher of sacred truth can impart only that which he himself knows by experience. "The sower sowed his seed." Christ taught the truth because He was the truth. His own thought, His character, His life-experience, were embodied in His teaching. So with His servants: those who would teach the word are to make it their own by a personal experience. They must know what it is to have Christ made unto them wisdom and righteousness and sanctification and redemption. In presenting the word of God to others, they are not to make it a suppose-so or a may-be. They should declare with the apostle Peter, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." 2 Peter 1:16. Every minister of Christ and every teacher should be able to say with the beloved John, "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us." 1 John 1:2.' *Christ's Object Lessons*, page 43.

'The world today is in crying need of a revelation of Christ Jesus in the person of His saints. God desires that His people shall stand before the world a holy people. Why? Because there is a world to be saved by the light of gospel truth; and as the message of truth that is to call men out of darkness into God's marvellous light, is given by the church, the lives of its members, sanctified by the Spirit of truth, are to bear witness to the verity of the messages proclaimed.' *Review & Herald*, March 31, 1910.

#### **6. How did Pilate reply to Christ's words? John 18:38.**

NOTE: 'Pilate had a desire to know the truth. His mind was confused. He eagerly grasped the words of the Saviour, and his heart was stirred with a great longing to know what it really was, and how he could obtain it. "What is truth?" he inquired. But he did not wait for an answer. The tumult outside recalled him to the interests of the hour; for the priests were clamorous for immediate action. Going out to the Jews, he declared emphatically, "I find in Him no fault at all.'" *Desire of Ages*, page 727.

### **'Have nothing to do with this just Man'**

#### **7. What message did Pilate receive from his wife? Matthew 27:19.**

NOTE: 'The wife of Pilate had been visited by an angel from heaven, and in a dream she had beheld the Saviour and conversed with Him. Pilate's wife was not a Jew, but as she looked upon Jesus in her dream, she had no doubt of His character or mission. She knew Him to be the Prince of God. She saw Him on trial in the judgment hall. She saw the hands tightly bound as the hands of a criminal. She saw Herod and his soldiers doing their dreadful work. She heard the priests and rulers, filled with envy and malice, madly accusing. She heard the words, "We have a law, and by our law He ought to die." She saw Pilate give Jesus to the scourging, after he had declared, "I find no fault in Him." She heard the condemnation pronounced by Pilate, and saw him give Christ up to His murderers. She saw the cross uplifted on Calvary. She saw the earth wrapped in darkness, and heard the mysterious cry, "It is finished." Still another scene met her gaze. She saw Christ seated upon the great white cloud, while the earth reeled in space, and His murderers fled from the presence of His glory. With a cry of horror she awoke, and at once wrote to Pilate words of warning. While Pilate was hesitating as to what he should do, a messenger pressed through the crowd, and handed him the letter from his wife, which read: "Have thou nothing to do with that just Man: for I have suffered many things this day in a dream because of Him.'" *Desire of Ages*, page 732.

#### **8. How did the Jews persuade Pilate to condemn Jesus? John 19:12.**

NOTE: 'This was touching Pilate in a weak point. He had been looked upon with some suspicion by the government; and he knew that a report of unfaithfulness on his part would be likely to cost him his position. He knew that if the Jews became his enemies he could hope for no mercy at their hands; for he had before him an example of the perseverance with which they sought to destroy one whom they hated without reason. The implied threat in the declaration of the priests, regarding his allegiance to Caesar, intimidated Pilate, so that he yielded to the demands of the mob, and delivered Jesus up to the crucifixion rather than risk losing his position. But the very thing he dreaded came upon him afterward in spite of his precautions. His honours were stripped from him; he was cast down from his high office; and, stung by remorse and wounded pride, he committed suicide not long after the crucifixion.' *Spirit of Prophecy*, volume 3, pages 145-146.

## **‘I will therefore chastise Him’**

### **9. What act of injustice did Pilate commit? Luke 23:13-16.**

NOTE: ‘When Pilate gave Jesus up to be scourged and mocked, he thought to excite the pity of the multitude. He hoped they would decide that this was sufficient punishment. Even the malice of the priests, he thought, would now be satisfied. But with keen perception the Jews saw the weakness of thus punishing a man who had been declared innocent. They knew that Pilate was trying to save the life of the prisoner, and they were determined that Jesus should not be released. To please and satisfy us, Pilate has scourged Him, they thought, and if we press the matter to a decided issue, we shall surely gain our end.’ *Desire of Ages*, page 735.

### **10. After the scourging, what further indignities were inflicted upon Jesus? John 19:1-3. Compare Matthew 27:27-30.**

NOTE: ‘Jesus was taken, faint with weariness and covered with wounds, and scourged in the sight of the multitude. “And the soldiers led Him away into the hall, called Praetorium, and they call together the whole band. And they clothed Him with purple, and plaited a crown of thorns, and put it about His head, and began to salute Him, Hail, King of the Jews! And they . . . did spit upon Him, and bowing their knees worshiped Him.” Occasionally some wicked hand snatched the reed that had been placed in His hand, and struck the crown upon His brow, forcing the thorns into His temples, and sending the blood trickling down His face and beard. Wonder, O heavens, and be astonished, O earth! Behold the oppressor and the oppressed. A maddened throng enclose the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and humble life are commented upon by the unfeeling mob. His claim to be the Son of God is ridiculed, and the vulgar jest and insulting sneer are passed from lip to lip. Satan led the cruel mob in its abuse of the Saviour. It was his purpose to provoke Him to retaliation if possible, or to drive Him to perform a miracle to release Himself, and thus break up the plan of salvation. One stain upon His human life, one failure of His humanity to endure the terrible test, and the Lamb of God would have been an imperfect offering, and the redemption of man a failure. But He who by a command could bring the heavenly host to His aid, He who could have driven that mob in terror from His sight by the flashing forth of His divine majesty, submitted with perfect calmness to the coarsest insult and outrage. Christ’s enemies had demanded a miracle as evidence of His divinity. They had evidence far greater than any they had sought.’ *Desire of Ages*, page 734.

## **‘Not this Man’**

### **11. How did Pilate attempt to find a way of releasing Jesus? John 18:39. Compare Matthew 27:17-18, 20-21.**

NOTE: ‘He now bethought himself of a custom which might serve to secure Christ’s release. It was customary at this feast to release some one prisoner whom the people might choose. This custom was of pagan invention; there was not a shadow of justice in it, but it was greatly prized by the Jews. The Roman authorities at this time held a prisoner named Barabbas, who was under sentence of death. This man had claimed to be the Messiah. He claimed authority to establish a different order of things, to set the world right. Under satanic delusion he claimed that whatever he could obtain by theft and robbery was his own. He had done wonderful things through satanic agencies, he had gained a following among the people, and had excited sedition against the Roman government. Under cover of religious enthusiasm he was a hardened and desperate villain, bent on rebellion and cruelty. By giving the people a choice between this man and the innocent Saviour, Pilate thought to arouse them to a sense of justice. He hoped to gain their sympathy for Jesus in opposition to the priests and rulers. So, turning to the crowd, he said with great earnestness, “Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?”’ *Desire of Ages*, page 733.

### **12. What gesture did Pilate make to absolve himself of responsibility for the death of Jesus? Matthew 27:24.**

NOTE: ‘Did this farce make Pilate guiltless? O Pilate, if you could have washed from your convicted conscience the terrible guilt that will ever oppress your soul because of this cowardly deed, your after-history would not have been laid in such dark colours. When you knew that it was for envy that Jesus was delivered, why did you refuse to listen to the warning from the Lord? Do you think that the act of washing your hands will cleanse you from the sin of condemning a man when your own reason tells you that He was delivered into your power because of envy? You declared Him innocent, saying, “I am innocent of the blood of this just Person,” and yet you delivered Him up to His murderers.’ *Review & Herald*, January 23, 1900.

### **13. With what terrible words did the Jews pronounce their own doom? Matthew 27:25. Compare Matthew 21:37-43.**

NOTE: ‘The people of Israel had made their choice. Pointing to Jesus they had said, “Not this man, but Barabbas.” Barabbas, the robber and murderer, was the representative of Satan. Christ was the representative of God. Christ had been rejected; Barabbas had been chosen. Barabbas they were to have. In making this choice they accepted him who from the beginning was a liar and a murderer. Satan was their leader. As a nation they would act out his dictation. His works they would do. His rule they must endure. That people who chose Barabbas in the place of Christ were to feel the cruelty of Barabbas as long as time should last. Looking upon the smitten Lamb of God, the Jews had cried, “His blood be on us, and on our children.” That awful cry ascended to the throne of God. That sentence, pronounced upon themselves, was written in heaven. That prayer was heard. The blood of the Son of God was upon their children and their children’s children, a perpetual curse. Terribly was it realised in the destruction of Jerusalem. Terribly has it been manifested in the condition of the Jewish nation for eighteen hundred years, a branch severed from the vine, a dead, fruitless branch, to be gathered up and burned. From land to land throughout the world, from century to century, dead, dead in trespasses and sins!’ *Desire of Ages*, page 738-739.

## Lesson 8: 'They crucified Him'

MEMORY VERSE: '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 of my people was He stricken.' Isaiah 53:8.

STUDY HELP: *Desire of Ages*, pages 728-731, 741-744.

LESSON SCRIPTURE: Luke 23:6-12, 25-33.

### Introduction

'He died for me. He bore my soul's disgrace, that in His name I might be an overcomer, and be exalted to His throne. Tell of His power, sing of His matchless love.' *Review & Herald*, July 19, 1892.

### 'He sent Him to Herod'

#### 1. What attempt did Pilate make to avoid responsibility for Christ's crucifixion? Luke 23:7.

NOTE: 'Pilate at this time had no thought of condemning Jesus. He knew that the Jews had accused Him through hatred and prejudice. He knew what his duty was. Justice demanded that Christ should be immediately released. But Pilate dreaded the ill will of the people. Should he refuse to give Jesus into their hands, a tumult would be raised, and this he feared to meet. When he heard that Christ was from Galilee, he decided to send Him to Herod, the ruler of that province, who was then in Jerusalem. By this course, Pilate thought to shift the responsibility of the trial from himself to Herod. He also thought this a good opportunity to heal an old quarrel between himself and Herod. And so it proved. The two magistrates made friends over the trial of the Saviour.' *Desire of Ages*, page 728.

#### 2. What was Herod's reaction when Christ was sent to him? Luke 23:8. Compare Luke 9:9, Mark 6:14.

NOTE: 'This Herod was he whose hands were stained with the blood of John the Baptist. When Herod first heard of Jesus, he was terror-stricken, and said, "It is John, whom I beheaded: he is risen from the dead;" "therefore mighty works do show forth themselves in him." Mark 6:16; Matthew 14:2. Yet Herod desired to see Jesus. Now there was opportunity to save the life of this prophet, and the king hoped to banish forever from his mind the memory of that bloody head brought to him in a charger. He also desired to have his curiosity gratified, and thought that if Christ were given any prospect of release, He would do anything that was asked of Him.' *Desire of Ages*, page 728.

### 'He answered him nothing'

#### 3. When Herod questioned Christ, what response did he receive? Luke 23:9.

NOTE: 'Herod questioned Christ in many words, but throughout the Saviour maintained a profound silence. At the command of the king, the decrepit and maimed were then called in, and Christ was ordered to prove His claims by working a miracle. Men say that Thou canst heal the sick, said Herod. I am anxious to see that Thy widespread fame has not been belied. Jesus did not respond, and Herod still continued to urge: If Thou canst work miracles for others, work them now for Thine own good, and it will serve Thee a good purpose. Again he commanded, Show us a sign that Thou hast the power with which rumour hath accredited Thee. But Christ was as one who heard and saw not. The Son of God had taken upon Himself man's nature. He must do as man must do in like circumstances. Therefore He would not work a miracle to save Himself the pain and humiliation that man must endure when placed in a similar position.' *Desire of Ages*, pages 729.

#### 4. What was Herod's response when Christ refused to speak to him? Luke 23:11.

NOTE: 'Herod was irritated by this silence. It seemed to indicate utter indifference to his authority. To the vain and pompous king, open rebuke would have been less offensive than to be thus ignored. Again he angrily threatened Jesus, who still remained unmoved and silent. The mission of Christ in this world was not to gratify idle curiosity. He came to heal the broken-hearted. Could He have spoken any word to heal the bruises of sin-sick souls, He would not have kept silent. But He had no words for those who would but trample the truth under their unholy feet. Christ might have spoken words to Herod that would have pierced the ears of the hardened king. He might have stricken him with fear and trembling by laying before him the full iniquity of his life, and the horror of his approaching doom. But Christ's silence was the severest rebuke that He could have given. Herod had rejected the truth spoken to him by the greatest of the prophets, and no other message was he to receive. Not a word had the Majesty of heaven for him. That ear that had ever been open to human woe, had no room for Herod's commands. Those eyes that had ever rested upon the penitent sinner in pitying, forgiving love had no look to bestow upon Herod. Those lips that had uttered the most impressive truth, that in tones of tenderest entreaty had pleaded with the most sinful and the most degraded, were closed to the haughty king who felt no need of a Saviour. Herod's face grew dark with passion... Jesus was dragged this way and that, Herod joining the mob in seeking to humiliate the Son of God. Had not the Roman soldiers interposed, and forced back the maddened throng, the Saviour would have been torn in pieces. "Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe." The Roman soldiers joined in this abuse. All that these wicked, corrupt soldiers, helped on by Herod and the Jewish dignitaries, could instigate was heaped upon the Saviour. Yet His divine patience failed not.' *Desire of Ages*, pages 730-731.

### 'He delivered Jesus to their will'

**5. When Pilate realised he could not persuade the Jews to release Jesus, what did he do? Luke 23:20-25.**

NOTE: 'Pilate longed to deliver Jesus. But he saw that he could not do this, and yet retain his own position and honour. Rather than lose his worldly power, he chose to sacrifice an innocent life. How many, to escape loss or suffering, in like manner sacrifice principle. Conscience and duty point one way, and self-interest points another. The current sets strongly in the wrong direction, and he who compromises with evil is swept away into the thick darkness of guilt. Pilate yielded to the demands of the mob. Rather than risk losing his position, he delivered Jesus up to be crucified.' *Desire of Ages*, page 738.

**6. What final gesture did Pilate make? John 19:19-22.**

NOTE: 'Pilate then wrote an inscription in Hebrew, Greek, and Latin, and placed it upon the cross, above the head of Jesus. It read, "Jesus of Nazareth the King of the Jews." This inscription irritated the Jews. In Pilate's court they had cried, "Crucify Him." "We have no king but Caesar." John 19:15. They had declared that whoever should acknowledge any other king was a traitor. Pilate wrote out the sentiment they had expressed. No offence was mentioned, except that Jesus was the King of the Jews. The inscription was a virtual acknowledgment of the allegiance of the Jews to the Roman power. It declared that whoever might claim to be the King of Israel would be judged by them worthy of death. The priests had overreached themselves. When they were plotting the death of Christ, Caiaphas had declared it expedient that one man should die to save the nation. Now their hypocrisy was revealed. In order to destroy Christ, they had been ready to sacrifice even their national existence. The priests saw what they had done, and asked Pilate to change the inscription. They said, "Write not, The King of the Jews; but that He said, I am King of the Jews." But Pilate was angry with himself because of his former weakness, and he thoroughly despised the jealous and artful priests and rulers. He replied coldly, "What I have written I have written.'" *Desire of Ages*, page 745.

**'Him they compelled to bear the cross'**

**7. Because Jesus was unable to carry His own cross, what did the soldiers do? Mark 15:21.**

NOTE: 'As Jesus passed the gate of Pilate's court, the cross which had been prepared for Barabbas was laid upon His bruised and bleeding shoulders. Two companions of Barabbas were to suffer death at the same time with Jesus, and upon them also crosses were placed. The Saviour's burden was too heavy for Him in His weak and suffering condition. Since the Passover supper with His disciples, He had taken neither food nor drink. He had agonised in the garden of Gethsemane in conflict with satanic agencies. He had endured the anguish of the betrayal, and had seen His disciples forsake Him and flee. He had been taken to Annas, then to Caiaphas, and then to Pilate. From Pilate He had been sent to Herod, then sent again to Pilate. From insult to renewed insult, from mockery to mockery, twice tortured by the scourge, all that night there had been scene after scene of a character to try the soul of man to the uttermost. Christ had not failed. He had spoken no word but that tended to glorify God. All through the disgraceful farce of a trial He had borne Himself with firmness and dignity. But when after the second scourging the cross was laid upon Him, human nature could bear no more. He fell fainting beneath the burden. The crowd that followed the Saviour saw His weak and staggering steps, but they manifested no compassion. They taunted and reviled Him because He could not carry the heavy cross. Again the burden was laid upon Him, and again He fell fainting to the ground. His persecutors saw that it was impossible for Him to carry His burden farther. They were puzzled to find anyone who would bear the humiliating load. The Jews themselves could not do this, because the defilement would prevent them from keeping the Passover. None even of the mob that followed Him would stoop to bear the cross. At this time a stranger, Simon a Cyrenian, coming in from the country, meets the throng. He hears the taunts and ribaldry of the crowd; he hears the words contemptuously repeated, Make way for the King of the Jews! He stops in astonishment at the scene; and as he expresses his compassion, they seize him and place the cross upon his shoulders. Simon had heard of Jesus. His sons were believers in the Saviour, but he himself was not a disciple. The bearing of the cross to Calvary was a blessing to Simon, and he was ever after grateful for this providence. It led him to take upon himself the cross of Christ from choice, and ever cheerfully stand beneath its burden.' *Desire of Ages*, pages 741-742.

**8. As Jesus proceeded to Calvary, what words did He address to the weeping women? Luke 23:27-31.**

NOTE: 'Not a few women are in the crowd that follow the Uncondemned to His cruel death. Their attention is fixed upon Jesus. Some of them have seen Him before. Some have carried to Him their sick and suffering ones. Some have themselves been healed. The story of the scenes that have taken place is related. They wonder at the hatred of the crowd toward Him for whom their own hearts are melting and ready to break. And notwithstanding the action of the maddened throng, and the angry words of the priests and rulers, these women give expression to their sympathy. As Jesus falls fainting beneath the cross, they break forth into mournful wailing. This was the only thing that attracted Christ's attention. Although full of suffering, while bearing the sins of the world, He was not indifferent to the expression of grief. He looked upon these women with tender compassion. They were not believers in Him; He knew that they were not lamenting Him as one sent from God, but were moved by feelings of human pity. He did not despise their sympathy, but it awakened in His heart a deeper sympathy for them. "Daughters of Jerusalem," He said, "weep not for Me, but weep for yourselves, and for your children." From the scene before Him, Christ looked forward to the time of Jerusalem's destruction. In that terrible scene, many of those who were now weeping for Him were to perish with their children. From the fall of Jerusalem the thoughts of Jesus passed to a wider judgment. In the destruction of the impenitent city He saw a symbol of the final destruction to come upon the world. He said, "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?" By the green tree, Jesus represented Himself, the innocent Redeemer. God suffered His wrath against transgression to fall on His beloved Son. Jesus was to be crucified for the sins of men. What suffering, then, would the sinner bear who continued in sin? All the impenitent and unbelieving would know a sorrow and misery that language would fail to express.' *Desire of Ages*, pages 742- 743.

## **‘They crucified Him’**

### **9. On arrival at Golgotha, what did the Roman soldiers do? Luke 23:33.**

NOTE: ‘The path from the manger to Calvary was shadowed by grief and sorrow. He was a man of sorrows, and acquainted with grief, enduring such heartache as no human language can portray. He could have said in truth, “Behold, and see if there be any sorrow like unto my sorrow” (Lamentations 1:12). Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world. Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world’s Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man’s substitute. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him. What a price has been paid for us! Behold the cross, and the Victim uplifted upon it. Look at those hands, pierced with the cruel nails. Look at His feet, fastened with spikes to the tree. Christ bore our sins in His own body. That suffering, that agony, is the price of your redemption.’ *God’s Amazing Grace*, page 172.

### **10. What did the soldiers attempt to do to relieve Christ’s sufferings? Mark 15:23. Compare Psalm 69:21.**

NOTE: ‘To those who suffered death by the cross, it was permitted to give a stupefying potion, to deaden the sense of pain. This was offered to Jesus; but when He had tasted it, He refused it. 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.’ *Desire of Ages*, page 746.

## **‘They parted His garments’**

### **11. When they had crucified Him, what did His crucifiers do with His clothing? Mark 15:24. Compare Psalm 22:18.**

NOTE: ‘In the sufferings of Christ upon the cross prophecy was fulfilled. Centuries before the crucifixion, the Saviour had foretold the treatment He was to receive. He said, “Dogs have compassed Me: the assembly of the wicked have enclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture.” Ps. 22:16-18. The prophecy concerning His garments was carried out without counsel or interference from the friends or the enemies of the Crucified One. To the soldiers who had placed Him upon the cross, His clothing was given. Christ heard the men’s contention as they parted the garments among them. His tunic was woven throughout without seam, and they said, “Let us not rend it, but cast lots for it, whose it shall be.”’ *Desire of Ages*, page 746.

### **12. Having completed this task, what did the Roman soldiers do next? Matthew 27:36.**

NOTE: ‘There before their eyes was being enacted the tremendous drama of the redemption of mankind. And they only sat and watched. They were unwitting actors in the supreme event of which the prophets had dreamed. They were witnesses, standing at the crossroads of history. And they saw – *nothing!*’ Peter Marshall, *The First Easter*, page 63.

## **Lesson 9: ‘Why hast Thou forsaken Me?’**

MEMORY VERSE: ‘Then said Jesus, Father, forgive them; for they know not what they do.’ Luke 23:34.

STUDY HELP: *Desire of Ages*, pages 741-757.

LESSON SCRIPTURES: Luke 23:33-34, 39-43, John 19:25-27, Matthew 27:45-47, John 19:28-30, Luke 23:46.

### **Introduction**

‘In the contemplation of Christ we linger on the shore of a love that is measureless. We endeavour to tell of this love, and language fails us. We consider His life on earth, His sacrifice for us, His work in heaven as our advocate, and the mansions He is preparing for those who love Him, and we can only exclaim, O the height and depth of the love of Christ! “Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.” “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” 1 John 4:10; 3:1.’ *Acts of the Apostles*, page 333.

## **‘Father, forgive them’**

### **1. What words did Christ utter as He was nailed to the cross? Luke 23:33-34.**

NOTE: ‘While the soldiers were doing their fearful work, Jesus prayed for His enemies, “Father, forgive them; for they know not what they do.” His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. No curses were called down upon the soldiers who were handling Him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness, “for they know not what they do.” Had they known that they were putting to torture One who had come to save the sinful race from eternal ruin, they would have been seized with remorse and horror. But their ignorance did not remove their guilt; for it was their privilege to know and accept Jesus as their Saviour. Some of

them would yet see their sin, and repent, and be converted. Some by their impenitence would make it an impossibility for the prayer of Christ to be answered for them. Yet, just the same, God's purpose was reaching its fulfilment. Jesus was earning the right to become the advocate of men in the Father's presence.' *Desire of Ages*, page 744.

**2. Was Christ's prayer limited to those who crucified Him? 1 Corinthians 11:27, Hebrews 6:4-6.**

NOTE: 'That prayer for His enemies embraced the world. It took in every sinner who had lived or should live, from the beginning of the world to the end of time. Whenever we sin, Christ is wounded afresh. For us He lifts His pierced hands before the Father's throne, and says, "Forgive them; for they know not what they do."' *The Story of Jesus*, page 142.

**'Thou shalt be with Me in Paradise'**

**3. What words of comfort did Christ address to the repentant thief? Luke 23:39-43.**

NOTE: 'Following the original word order in the Greek, verse 43 reads literally: 'And he said to him truly thee I tell today with me thou wilt be in the paradise.' 'Today' is an adverb of time and the fundamental grammatical rule requires it to modify the meaning of its nearest verb within the same sentence or clause. This verse contains three verbs, 'he said', 'I tell' and 'thou wilt be.' Luke clearly places 'today' immediately after the verb 'I tell' and separates it from the other two verbs. Thus a correct translation of this verse should read: 'And He said to him, "Truly I tell thee today, thou wilt be with Me in Paradise.' The reading found in most English versions is wrong, both grammatically and because it does not accord with the words of Christ in John 20:17.

'I say unto thee today, Thou shalt 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 shalt be with Me in Paradise.' *Desire of Ages*, page 751.

**4. Why were these words of Christ so striking? Galatians 3:13. Compare Deuteronomy 21:22-23.**

NOTE: 'Was it not written, "Accursed of God is everyone that hangeth on a tree"? This saying attached to the Jewish mind a peculiar loathing to the person of the dead thus exposed. Once crucified, the name of Jesus would surely perish from the lips of men; no Jew would hereafter dare to profess faith in Him. His cause could never surmount this ignominy. In later times the bitterest epithet that Jewish scorn could fling against our Saviour (God forgive them!) was just this word of Deuteronomy, *hataluy*, the hanged one.' Findlay, *The Epistle to the Galatians*, (Expositor's Bible series), page 194.

**'Behold thy mother'**

**5. What provision did Christ make for His mother's future welfare? John 19:26.**

NOTE: 'The perfect example of Christ's filial love shines forth with undimmed lustre from the mist of ages. For nearly thirty years Jesus by His daily toil had helped bear the burdens of the home. And now, even in His last agony, He remembers to provide for His sorrowing, widowed mother. The same spirit will be seen in every disciple of our Lord. Those who follow Christ will feel that it is a part of their religion to respect and provide for their parents. From the heart where His love is cherished, father and mother will never fail of receiving thoughtful care and tender sympathy.' *Desire of Ages*, page 752.

**6. How did John respond to the trust Jesus placed in him? John 19:27.**

NOTE: 'John understood Christ's words, and accepted the trust. He at once took Mary to his home, and from that hour cared for her tenderly. O pitiful, loving Saviour; amid all His physical pain and mental anguish, He had a thoughtful care for His mother! He had no money with which to provide for her comfort; but He was enshrined in the heart of John, and He gave His mother to him as a precious legacy. Thus He provided for her that which she most needed, the tender sympathy of one who loved her because she loved Jesus. And in receiving her as a sacred trust, John was receiving a great blessing. She was a constant reminder of his beloved Master.' *Desire of Ages*, page 752.

**'Eloi, Eloi, lama sabachthani'**

**7. Following the terrible darkness that hung over the land of Judaea, what cry did Christ utter? Matthew 27:45-46.**

NOTE: 'The value of a soul, who can estimate? Would you know its worth..., look upon the Saviour uplifted on the cross. Hear that despairing cry, "My God, My God, why hast Thou forsaken Me?" Mark 15:34. Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperilled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul.' *Christ's Object Lessons*, page 196.

**8. How was Jesus fulfilling prophecy even in this? Psalm 22:1, 7-8, 18.**

NOTE: 'The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, "My God, My God, why hast thou forsaken Me?" Matthew 27:46. It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God, it was this that broke the heart of the Son of God. "Ye know," says Peter, "that ye were not redeemed with corruptible things, as silver and gold." 1 Peter 1:18. Oh, had these been sufficient to purchase the salvation of man, how easily

it might have been accomplished by Him who says, "The silver is mine, and the gold is mine"! Haggai 2:8. But the sinner could be redeemed only by the precious blood of the Son of God.' *The Faith I Live By*, page 101.

### **'I thirst'**

#### **9. What expression of His physical suffering did Christ utter? John 19:28-29, Matthew 27:48-49.**

NOTE: 'When the darkness lifted from the oppressed spirit of Christ, He revived to a sense of physical suffering, and said, "I thirst." One of the Roman soldiers, touched with pity as he looked at the parched lips, took a sponge on a stalk of hyssop, and dipping it in a vessel of vinegar, offered it to Jesus. But the priests mocked at His agony. When darkness covered the earth, they had been filled with fear; as their terror abated, the dread returned that Jesus would yet escape them. His words, "Eloi, Eloi, lama sabachthani?" they had misinterpreted. With bitter contempt and scorn they said, "This man calleth for Elias." The last opportunity to relieve His sufferings they refused. "Let be," they said, "let us see whether Elias will come to save Him.'" *Desire of Ages*, page 754.

#### **10. How did this episode also fulfil prophecy? Psalm 69:20-21.**

NOTE: 'In the sufferings of Christ upon the cross prophecy was fulfilled. Centuries before the crucifixion, the Saviour had foretold the treatment He was to receive. He said, "Dogs have compassed Me: the assembly of the wicked have enclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture." Psalm 22:16-18. The prophecy concerning His garments was carried out without counsel or interference from the friends or the enemies of the Crucified One. To the soldiers who had placed Him upon the cross, His clothing was given. Christ heard the men's contention as they parted the garments among them. His tunic was woven throughout without seam, and they said, "Let us not rend it, but cast lots for it, whose it shall be." In another prophecy the Saviour declared, "Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." Psalm 69:20, 21. To those who suffered death by the cross, it was permitted to give a stupefying potion, to deaden the sense of pain. This was offered to Jesus; but when He had tasted it, He refused it. 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.' *Desire of Ages*, page 746.

### **'It is finished'**

#### **11. With what words did Christ announce the completion of His sacrifice for man's redemption? John 19:30.**

NOTE: 'Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." John 19:30. The battle had been won. His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost. To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory.' *Desire of Ages*, page 758.

#### **12. With what prayer did Christ's life end? Luke 23:46.**

NOTE: 'Amid the awful darkness which is felt by sympathising nature, the Redeemer drains the mysterious cup even to its dregs. Denied even bright hope and confidence in the triumph which will be His in the future, He cries with a loud voice: "Father, into Thy hands I commend My spirit." He is acquainted with the character of His Father, with His justice, His mercy, and His great love, and in submission He drops into His hands. Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary.' *Lift Him Up*, page 42.

'A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died. 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. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favour was withdrawn. By faith, Christ was victor.' *Desire of Ages*, 756.

## **Lesson 10: 'Is it nothing to you, all ye that pass by?'**

MEMORY VERSE: 'Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the LORD hath afflicted Me in the day of His fierce anger.' Lamentations 1:12.

STUDY HELP: *Desire of Ages*, pages 746-751.

LESSON SCRIPTURE: Isaiah 53.

### **Introduction**

'All heaven was filled with wonder when the prayer of Christ was offered in the midst of His terrible suffering, "Father, forgive them; for they know not what they do." Luke 23:34. Yet there stood men, formed in the image of God, joining to crush out the life of His only-begotten Son. What a sight for the heavenly universe!' *Desire of Ages*, page 760.

### **'The rulers derided Him'**

#### **1. How did the chief priests and rulers treat Jesus as He was crucified? Matthew 27:41-43.**

NOTE: 'It was there that the priests and rulers, who had not responded to His divine teaching and mission, had mocked Him who was dying to redeem the children of men. There it was that they had railed on Him, and reviled Him, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the king of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God." The chief priests and rulers who rejected the Son of God had gone from one degree of blindness to another in their hardness and unbelief. They had refused the first rays of divine light, and at last by their own perversity and stubbornness they were completely blinded to the evidences of the divinity of Christ. Brethren, it is a terrible thing to refuse to receive the first ray of light; for you will thus be led to reject greater light. After truth has once appealed to your heart in vain, the succeeding evidences of its sacred character will become dimmer to your understanding, and how great is your darkness.' *Review & Herald*, April 19, 1892.

#### **2. How did this fulfil prophecy? Psalm 22:7-8.**

NOTE: 'In their mockery of the Saviour, the men who professed to be the expounders of prophecy were repeating the very words which Inspiration had foretold they would utter upon this occasion. Yet in their blindness they did not see that they were fulfilling the prophecy. Those who in derision uttered the words, "He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God," little thought that their testimony would sound down the ages. But although spoken in mockery, these words led men to search the Scriptures as they had never done before. Wise men heard, searched, pondered, and prayed. There were those who never rested until, by comparing scripture with scripture, they saw the meaning of Christ's mission. Never before was there such a general knowledge of Jesus as when He hung upon the cross. Into the hearts of many who beheld the crucifixion scene, and who heard Christ's words, the light of truth was shining.' *Desire of Ages*, page 749.

### **'Wagging their heads'**

#### **3. What specific taunts were levelled at Christ? Matthew 27:39-40. Compare Matthew 26:59-61.**

NOTE: 'As Jesus hung upon the cross, some who passed by reviled Him, wagging their heads as if bowing to a king, and said to Him, "Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross." Satan used the same words to Christ in the wilderness: "If Thou be the Son of God." The chief priests, elders, and scribes mockingly said, "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him." The angels who hovered over the scene of Christ's crucifixion were moved to indignation as the rulers derided Him and said, "If He be the Son God, let Him deliver Himself." They wished there to come to the rescue of Jesus and deliver Him, but they were not suffered to do so. The object of His mission was not yet accomplished.' *Early Writings*, page 177.

#### **4. When had Jesus spoken such words and what did He mean by them? John 2:18-21.**

NOTE: 'Jesus had shown them a sign. In flashing light into their hearts, and in doing before them the works which the Messiah was to do, He had given convincing evidence of His character. Now when they asked for a sign, He answered them by a parable, showing that He read their malice, and saw to what lengths it would lead them. "Destroy this temple," He said, "and in three days I will raise it up." In these words 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?" Now they felt that Jesus had justified their unbelief, and they were confirmed in their rejection of Him.' *Desire of Ages*, page 164.

### **'They that were crucified with Him reviled Him'**

#### **5. What words did the thieves who were crucified with Him address to Christ? Matthew 27:44, Mark 15:32, Luke 23:39.**

NOTE: 'Both the men who were crucified with Jesus had at first railed upon Him; and one under his suffering only became more desperate and defiant. But not so with his companion.' *Desire of Ages*, page 749.

#### **6. How was prophecy fulfilled in Christ being crucified along with thieves? Isaiah 53:12.**

NOTE: 'The thieves crucified with Jesus were placed "on either side one, and Jesus in the midst." This was done by the direction of the priests and rulers. Christ's position between the thieves was to indicate that He was the greatest criminal of the three. Thus was fulfilled the scripture, "He was numbered with the transgressors." Isaiah 53:12. But the full meaning of their

act the priests did not see. As Jesus, crucified with the thieves, was placed “in the midst,” so His cross was placed in the midst of a world lying in sin.’ *Desire of Ages*, page 751.

### **‘Not this man but Barabbas’**

#### **7. Who was reprieved from crucifixion when Jesus was condemned? Luke 23:13-19.**

NOTE: ‘The Roman authorities at this time held a prisoner named Barabbas, who was under sentence of death. This man had claimed to be the Messiah. He claimed authority to establish a different order of things, to set the world right. Under satanic delusion he claimed that whatever he could obtain by theft and robbery was his own. He had done wonderful things through satanic agencies, he had gained a following among the people, and had excited sedition against the Roman government. Under cover of religious enthusiasm he was a hardened and desperate villain, bent on rebellion and cruelty. By giving the people a choice between this man and the innocent Saviour, Pilate thought to arouse them to a sense of justice. He hoped to gain their sympathy for Jesus in opposition to the priests and rulers. So, turning to the crowd, he said with great earnestness, “Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?”’ *Desire of Ages*, page 733.

The name ‘Barabbas’ means ‘Son of the father.’ An ancient tradition holds that Barabbas’ real name was also Jesus.

#### **8. What similar choice is placed before mankind today? Revelation 14:6-12.**

NOTE: ‘The scene in the judgement hall in Jerusalem is a symbol of what will take place in the closing scenes of this earth’s history. The world will accept Christ, the Truth, or they will accept Satan, the first great rebel, a robber, apostate, and murderer. They will either reject the message of mercy in regard to the commandments of God and the faith of Jesus, or they will accept the truth as it is in Jesus. If they accept Satan and his falsehoods, they identify themselves with the chief of all liars, and with all who are disloyal, while they turn from no less a personage than the Son of the infinite God.’ *Review & Herald*, January 30, 1900.

### **‘Beholding afar off’**

#### **9. What group was present throughout the crucifixion? Matthew 27:55-56, Mark 15:40-41.**

NOTE: ‘Their [James’ and John’s] mother was a follower of Christ, and had ministered to Him freely of her substance. The record declares, “He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod’s steward, and Susanna, and many others, which ministered unto him of their substance”... The women who had been Christ’s humble followers while He lived would not leave Him until they saw Him laid in the tomb and a stone of great weight placed before the door, lest His enemies should seek to obtain His body.’ *Daughters of God*, page 70.

#### **10. What special work did these women plan to do for Christ? Luke 23:55-56. Compare Matthew 27:61, Mark 15:47.**

NOTE: ‘Luke, in his account of the Saviour’s burial, speaks of the women who were with Him at His crucifixion, and says: “They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.” Luke 23:56. The Saviour was buried on Friday, the sixth day of the week. The women prepared spices and ointments with which to embalm their Lord, and laid them aside, until the Sabbath was past. Not even the work of embalming the body of Jesus would they do upon the Sabbath day. “And when the Sabbath was past, . . . very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.” Mark 16:1, 2.’ *The Story of Jesus*, page 157.

### **‘Truly this Man was the Son of God’**

#### **11. What amazing events took place at the time of Christ’s death? Matthew 27:51-53.**

NOTE: ‘When the loud cry, “It is finished,” came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred.’ *Desire of Ages*, page 756.

‘When Jesus, as He hung upon the cross, cried out, “It is finished,” the rocks rent, the earth shook, and some of the graves were opened. When He arose a victor over death and the grave, while the earth was reeling and the glory of heaven shone around the sacred spot, many of the righteous dead, obedient to His call, came forth as witnesses that He had risen. Those favoured, risen saints came forth glorified. They were chosen and holy ones of every age, from creation down even to the days of Christ. Thus while the Jewish leaders were seeking to conceal the fact of Christ’s resurrection, God chose to bring up a company from their graves to testify that Jesus had risen, and to declare His glory.’ *Early Writings*, page 184.

#### **12. What was the response of the Roman centurion to the things he witnessed on Calvary? Mark 15:39. Compare Luke 23:47.**

NOTE: 'When the darkness had lifted from the cross, and the Saviour's dying cry had been uttered, immediately another voice was heard, saying, "Truly this was the Son of God." 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 divine patience of the Saviour, and His sudden death, with the cry of victory upon His lips, had impressed this heathen. In the bruised, broken body hanging upon the cross, the centurion recognized the form of the Son of God. He could not refrain from confessing his faith. Thus again evidence was given that our Redeemer was to see of the travail of His soul. Upon the very day of His death, three men, differing widely from one another, had declared their faith, he who commanded the Roman guard, he who bore the cross of the Saviour, and he who died upon the cross at His side.' *Desire of Ages*, page 770.

## **Lesson 11: 'They pierced My hands and My feet.'**

MEMORY VERSE: 'But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.' Isaiah 53:5.

STUDY HELP: *Desire of Ages*, pages 25-26.

LESSON SCRIPTURE: Psalm 22.

### **Introduction**

'Who can comprehend the love here displayed! The angelic host beheld with wonder and with grief Him who had been the Majesty of heaven, and who had worn the crown of glory, now wearing the crown of thorns, a bleeding victim to the rage of an infuriated mob, fired to insane madness by the wrath of Satan. Behold the patient Sufferer! Upon His head is the thorny crown. His lifeblood flows from every lacerated vein. All this in consequence of sin! Nothing could have induced Christ to leave His honour and majesty in heaven, and come to a sinful world, to be neglected, despised, and rejected by those He came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery.' *Testimonies Volume 2*, page 207.

### **'A crown of thorns'**

#### **1. How did the Roman soldiers ill-treat Jesus? Matthew 27:29-30.**

NOTE: "'And the soldiers led Him away into the hall, called Praetorium, and they call together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head, and began to salute Him, Hail, King of the Jews! And they . . . did spit upon Him, and bowing their knees worshiped Him.'" Occasionally some wicked hand snatched the reed that had been placed in His hand, and struck the crown upon His brow, forcing the thorns into His temples, and sending the blood trickling down His face and beard. Wonder, O heavens! and be astonished, O earth! Behold the oppressor and the oppressed. A maddened throng enclose the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and humble life are commented upon by the unfeeling mob. His claim to be the Son of God is ridiculed, and the vulgar jest and insulting sneer are passed from lip to lip. Satan led the cruel mob in its abuse of the Saviour. It was his purpose to provoke Him to retaliation if possible, or to drive Him to perform a miracle to release Himself, and thus break up the plan of salvation. One stain upon His human life, one failure of His humanity to endure the terrible test, and the Lamb of God would have been an imperfect offering, and the redemption of man a failure. But He who by a command could bring the heavenly host to His aid, He who could have driven that mob in terror from His sight by the flashing forth of His divine majesty, submitted with perfect calmness to the coarsest insult and outrage. Christ's enemies had demanded a miracle as evidence of His divinity. They had evidence far greater than any they had sought. As their cruelty degraded His torturers below humanity into the likeness of Satan, so did His meekness and patience exalt Jesus above humanity, and prove His kinship to God. His abasement was the pledge of His exaltation. The blood drops of agony that from His wounded temples flowed down His face and beard were the pledge of His anointing with "the oil of gladness" (Hebrews 1:9.) as our great high priest.' *Desire of Ages*, page 734.

#### **2. What provoked this cruel mockery? Matthew 27:11 & 37.**

NOTE: 'Pilate then wrote an inscription in Hebrew, Greek, and Latin, and placed it upon the cross, above the head of Jesus. It read, "Jesus of Nazareth the King of the Jews." This inscription irritated the Jews. In Pilate's court they had cried, "Crucify Him." "We have no king but Caesar." John 19:15. They had declared that whoever should acknowledge any other king was a traitor. Pilate wrote out the sentiment they had expressed. No offence was mentioned, except that Jesus was the King of the Jews. The inscription was a virtual acknowledgment of the allegiance of the Jews to the Roman power. It declared that whoever might claim to be the King of Israel would be judged by them worthy of death.' *Desire of Ages*, page 745.

### **'Pilate therefore took Jesus, and scourged Him'**

#### **3. What unjust punishment did Pilate carry out on Christ? Luke 23:22.**

NOTE: 'When Pilate gave Jesus up to be scourged and mocked, he thought to excite the pity of the multitude. He hoped they would decide that this was sufficient punishment. Even the malice of the priests, he thought, would now be satisfied. But with keen perception the Jews saw the weakness of thus punishing a man who had been declared innocent. They knew that Pilate

was trying to save the life of the prisoner, and they were determined that Jesus should not be released. To please and satisfy us, Pilate has scourged Him, they thought, and if we press the matter to a decided issue, we shall surely gain our end.' *Desire of Ages*, page 735.

#### **4. What was meant by this scourging?**

NOTE: The English word 'scourge' comes from a Latin word meaning to strip off the skin. The victim was spread-eagled against a wall or around a pillar and then, exposed and vulnerable, was flogged by two or more men, chosen for their physical strength. The means used was a flagellum, a multi-thonged, short-handled whip made of leather and knotted with small knuckle-bones or lead balls. The Jewish tradition (see Deuteronomy 25:2-3) was to beat the victim a maximum of forty times which, to avoid the possibility of exceeding the lawful penalty by miscounting, was habitually reduced to thirty-nine stripes. (See 2 Corinthians 11:24.)

### **'They pierced My hands and My feet'**

#### **5. What lasting reminder of Christ's crucifixion remains? John 20:25-27.**

NOTE: 'What a price has been paid for us! Behold the cross, and the Victim uplifted upon it. Look at those hands, pierced with the cruel nails. Look at His feet, fastened with spikes to the tree. Christ bore our sins in His own body. That suffering, that agony, is the price of your redemption.' *God's Amazing Grace*, page 172.

#### **6. What prophecy speaks of the glory of this memorial? Habakkuk 3:4, marginal reading.**

NOTE: 'One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory, "He had bright beams coming out of his side: and there was the hiding of his power." The cross of Christ will be the science and the song of the redeemed through all eternity.' *The Faith I Live By*, page 361.

### **'Blood and water'**

#### **7. What additional wound was inflicted on Christ's body? John 19:34.**

NOTE: 'The priests and rulers were amazed to find that Christ was dead. Death by the cross was a lingering process; it was difficult to determine when life had ceased. It was an unheard-of thing for one to die within six hours of crucifixion. The priests wished to make sure of the death of Jesus, and at their suggestion a soldier thrust a spear into the Saviour's side. From the wound thus made, there flowed two copious and distinct streams, one of blood, the other of water. This was noted by all the beholders, and John states the occurrence very definitely. He says, "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken. And again another scripture saith, They shall look on Him whom they pierced." John 19:34-37. After the resurrection the priests and rulers circulated the report that Christ did not die upon the cross, that He merely fainted, and was afterward revived. Another report affirmed that it was not a real body of flesh and bone, but the likeness of a body, that was laid in the tomb. The action of the Roman soldiers disproves these falsehoods. They broke not His legs, because He was already dead. To satisfy the priests, they pierced His side. Had not life been already extinct, this wound would have caused instant death.' *Desire of Ages*, pages 771-772.

#### **8. How did Christ use this wound to prove His resurrection to the disciples? John 20:20.**

NOTE: 'While the disciples were taking their evening meal, they talked of the evidences which Christ had given them in the prophecies. "Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." Turning to Thomas He said, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." These words showed that He was acquainted with the thoughts and words of Thomas. The doubting disciple knew that none of his companions had seen Jesus for a week. They could not have told the Master of his unbelief. He recognized the One before him as his Lord. He had no desire for further proof. His heart leaped for joy, and he cast himself at the feet of Jesus crying, "My Lord and my God." Jesus accepted his acknowledgment, but gently reproved his unbelief: "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." The faith of Thomas would have been more pleasing to Christ if he had been willing to believe upon the testimony of his brethren. Should the world now follow the example of Thomas, no one would believe unto salvation; for all who receive Christ must do so through the testimony of others. Many who are given to doubt excuse themselves by saying that if they had the evidence which Thomas had from his companions, they would believe. They do not realise that they have not only that evidence, but much more. Many who, like Thomas, wait for all cause of doubt to be removed, will never realise their desire. They gradually become confirmed in unbelief. Those who educate themselves to look on the dark side, and murmur and complain, know not what they do. They are sowing the seeds of doubt, and they will have a harvest of doubt to reap. At a time when faith and confidence are most essential, many will thus find themselves powerless to hope and believe.' *Desire of Ages*, page 807.

### **'For our transgressions'**

#### **9. Why was Jesus subjected to these things? Isaiah 53:5-6.**

NOTE: 'Christ gave Himself, an atoning sacrifice, for the saving of a lost world. He was treated as we deserve, in order that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His

righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed." Isaiah 53:5.' *Testimonies, volume 8, page 208.*

**10. What example has Christ revealed in His suffering? Isaiah 53:7.**

NOTE: 'The cross of Calvary appeals in power, affording a reason why we should love Christ now, and why we should consider Him first, and best, and last, in everything. We should take our fitting place in humble penitence at the foot of the cross. We may learn the lessons of meekness and lowliness of mind as we go up to Mount Calvary, and, looking upon the cross, see our Saviour in agony, the Son of God dying, the Just for the unjust. Behold Him who could summon legions of angels to His assistance with one word, a subject of jest and merriment, of reviling and hatred. He gives Himself a sacrifice for sin. When reviled, He threatened not; when falsely accused, He opened not His mouth. He prays on the cross for His murderers. He is dying for them. He is paying an infinite price for every one of them. He would not lose one whom He has purchased at so great cost. He gives Himself to be smitten and scourged without a murmur. And this uncomplaining victim is the Son of God. His throne is from everlasting, and His kingdom shall have no end. . . . Look, O look upon the cross of Calvary; behold the royal victim suffering on your account.' *That I May Know Him, page 65.*

**'He shall be satisfied'**

**11. How did the prophet express the fact that Christ's sufferings were worthwhile? Isaiah 53:11-12.**

NOTE: 'Christ will not be satisfied until the victory is complete, and "He shall see of the travail of his soul, and shall be satisfied" (Isaiah 53:11). All the nations of the earth shall hear the gospel of His grace. Not all will receive His grace; but "a seed shall serve him; it shall be accounted to the Lord for a generation" (Psalm 22:30). "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," and the "earth shall be full of the knowledge of the Lord, as the waters cover the sea." "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun" (Daniel 7:27; Isaiah 11:9; 59:19).' *God's Amazing Grace, page 348.*

**12. What will at last replace the crown of thorns? Revelation 14:14, Revelation 19:11-12.**

NOTE 'Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a "Man of Sorrows," to drink the bitter cup of shame and woe, He comes, victor in heaven and earth, to judge the living and the dead. "Faithful and True," "in righteousness He doth judge and make war." And "the armies which were in heaven" (Revelation 19:11, 14) follow Him. With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms, "ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene; no mortal mind is adequate to conceive its splendour. "His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." Habakkuk 3:3,4. As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head; but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun. "And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." Revelation 19:16.' *Great Controversy, page 640.*

**Lesson 12: 'There laid they Jesus'**

MEMORY VERSE: 'And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth.' Isaiah 53:9.

STUDY HELP: *Desire of Ages, pages 769-778.*

LESSON SCRIPTURE: Matthew 27:55-66.

**Introduction**

'In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation... Now Jesus rested from the work of redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven. Glorious to the eyes of heavenly beings was the promise of the future. A restored creation, a redeemed race, that having conquered sin could never fall, this, the result to flow from Christ's completed work, God and angels saw. With this scene the day upon which Jesus rested is forever linked. For "His work is perfect;" and "whatsoever God doeth, it shall be forever." Deuteronomy 32:4; Ecclesiastes 3:14. When there shall be a "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as "from one Sabbath to another" (Isaiah 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb.' *Desire of Ages, page 769.*

**'He took the body of Jesus'**

**1. What request did Joseph of Arimathaea make to Pilate? John 19:38.**

NOTE: 'In this emergency, Joseph of Arimathaea and Nicodemus came to the help of the disciples. Both these men were members of the Sanhedrin, and were acquainted with Pilate. Both were men of wealth and influence. They were determined that the body of Jesus should have an honourable burial. Joseph went boldly to Pilate, and begged from him the body of Jesus.' *Desire of Ages*, page 773.

**2. Who joined Joseph in this sad work? John 19:39, first part.**

NOTE: 'While the disciples feared to show themselves openly as His followers, Joseph and Nicodemus came boldly to their aid. The help of these rich and honoured men was greatly needed at this time. They could do for their dead Master what it was impossible for the poor disciples to do; and their wealth and influence protected them, in a great measure, from the malice of the priests and rulers.' *Desire of Ages*, page 773.

**'The same had not consented'**

**3. What is told us of the attitude of Joseph to the decision of the Sanhedrin to condemn Jesus? Luke 23:50-51.**

NOTE: 'Neither Joseph nor Nicodemus had openly accepted the Saviour while He was living. They knew that such a step would exclude them from the Sanhedrin, and they hoped to protect Him by their influence in its councils. For a time they had seemed to succeed; but the wily priests, seeing their favour to Christ, had thwarted their plans. In their absence Jesus had been condemned and delivered to be crucified. Now that He was dead, they no longer concealed their attachment to Him.' *Desire of Ages*, page 773.

**4. On what occasion had Nicodemus tried to speak up for Jesus? John 7:50-52.**

NOTE: 'The priests and rulers proceeded to lay plans for arresting Jesus. It was urged that if He were longer left at liberty, He would draw the people away from the established leaders, and the only safe course was to silence Him without delay. In the full tide of their discussion, they were suddenly checked. Nicodemus questioned, "Doth our law judge any man, before it hear him, and know what he doeth?" Silence fell on the assembly. The words of Nicodemus came home to their consciences. They could not condemn a man unheard. But it was not for this reason alone that the haughty rulers remained silent, gazing at him who had dared to speak in favour of justice. They were startled and chagrined that one of their own number had been so far impressed by the character of Jesus as to speak a word in His defence. Recovering from their astonishment, they addressed Nicodemus with cutting sarcasm, "Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet." Yet the protest resulted in staying the proceedings of the council. The rulers were unable to carry out their purpose and condemn Jesus without a hearing. Defeated for the time, "every man went unto his own house.'" *Desire of Ages*, page 460.

**'As the manner of the Jews is to bury'**

**5. What sad office did Nicodemus and Joseph of Arimathaea perform? John 19:39-42.**

NOTE: 'Joseph of Arimathaea and Nicodemus offered not their gift of love to Jesus in His life. With bitter tears they brought their costly spices for His cold, unconscious form.' *Conflict & Courage*, page 306.

**6. How did this action fulfil prophecy? Isaiah 53:9.**

NOTE: 'Many minds were busy with thoughts started by the scenes of Calvary. From the crucifixion to the resurrection many sleepless eyes were constantly searching the prophecies, some to learn the full meaning of the feast they were then celebrating, some to find evidence that Jesus was not what He claimed to be; and others with sorrowful hearts were searching for proofs that He was the true Messiah. Though searching with different objects in view, all were convicted of the same truth, that prophecy had been fulfilled in the events of the past few days, and that the Crucified One was the world's Redeemer. Many who at that time united in the service never again took part in the paschal rites. Many even of the priests were convicted of the true character of Jesus. Their searching of the prophecies had not been in vain, and after His resurrection they acknowledged Him as the Son of God.' *Desire of Ages*, page 775.

**'The women beheld the sepulchre'**

**7. Who were watching while Joseph and Nicodemus attended to the body of Jesus? Luke 23:55. See Matthew 27:55-56 & John 19:25.**

NOTE: 'The Galilean women came to see that all had been done that could be done for the lifeless form of their beloved Teacher. Then they saw the heavy stone rolled against the entrance of the tomb, and the Saviour was left at rest. The women were last at the cross, and last at the tomb of Christ. While the evening shades were gathering, Mary Magdalene and the other Marys lingered about the resting place of their Lord, shedding tears of sorrow over the fate of Him whom they loved.' *Desire of Ages*, page 774.

**8. What preparations did these women quickly do before the beginning of the Sabbath? Luke 23:56, first part.**

NOTE: 'Luke, in his account of the Saviour's burial, speaks of the women who were with Him at His crucifixion, and says: "They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. The Saviour was buried on Friday, the sixth day of the week. The women prepared spices and ointments with which to embalm their Lord, and laid them aside, until the Sabbath was past. Not even the work of embalming the body of Jesus would they do upon the Sabbath day.' *The Story of Jesus*, page 157.

## **‘According to the commandment’**

### **9. After His followers had done what they could in the time available, what did they do next? Luke 23:56, last part. Compare John 19:42.**

NOTE: ‘At last Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph’s tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day.’ *Desire of Ages*, page 769.

### **10. What was special about that Sabbath? John 19:31. See Leviticus 23:6-7. See also Deuteronomy 21:22-23.**

NOTE: ‘This particular Sabbath was “very great”, for it was the Sabbath of the Passover-feast.’ Hendriksen, *An Exposition of the Gospel of John*, page 436.

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## **‘That the sepulchre be made sure’**

### **11. While the disciples were resting on the Sabbath day, what concerns were expressed by the chief priests and Pharisees? Matthew 27:62-64.**

NOTE: ‘Now they remembered that Christ’s predictions had so far been fulfilled. He had said that He would rise again the third day, and who could say that this also would not come to pass? They longed to shut out these thoughts, but they could not. Like their father, the devil, they believed and trembled. Now that the frenzy of excitement was past, the image of Christ would intrude upon their minds. They beheld Him as He stood serene and uncomplaining before His enemies, suffering without a murmur their taunts and abuse. All the events of His trial and crucifixion came back to them with an overpowering conviction that He was the Son of God. They felt that He might at any time stand before them, the accused to become the accuser, the condemned to condemn, the slain to demand justice in the death of His murderers. They could rest little upon the Sabbath. Though they would not step over a Gentile’s threshold for fear of defilement, yet they held a council concerning the body of Christ. Death and the grave must hold Him whom they had crucified.’ *Desire of Ages*, page 777.

### **12. What response did they receive from Pilate? Matthew 27:65-66.**

NOTE: ‘Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.’ Matthew 27:62-65. The priests gave directions for securing the sepulchre. A great stone had been placed before the opening. Across this stone they placed cords, securing the ends to the solid rock, and sealing them with the Roman seal. The stone could not be moved without breaking the seal. A guard of one hundred soldiers was then stationed around the sepulchre to prevent it from being tampered with. The priests did all they could to keep Christ’s body where it had been laid. He was sealed as securely in His tomb as if He were to remain there through all time. So weak men counselled and planned. Little did these murderers realise 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. Hundreds of years before the death of Christ, the Holy Spirit had declared through the psalmist, “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed. . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision.” Psalm 2:1-4. Roman guards and Roman arms were powerless to confine the Lord of life within the tomb.’ *Desire of Ages*, pages 777-778.

## **Lesson 13: ‘He is risen’**

MEMORY VERSE: ‘But now is Christ risen from the dead, and become the firstfruits of them that slept.’ 1 Corinthians 15:20.

STUDY HELP: *Desire of Ages*, pages 779-787.

LESSON SCRIPTURES: Matthew 28:1-15, Mark 16:1-11, Luke 24:1-12, John 20:1-18, 1 Corinthians 15:3-8.

### **Introduction**

‘They rejoiced in the knowledge that their believing friends would be raised from the grave to live forever in the kingdom of God. The darkness that had enshrouded the resting place of the dead was dispelled. A new splendour crowned the Christian faith, and they saw a new glory in the life, death, and resurrection of Christ.’ *Acts of the Apostles*, page 249.

## **‘A great earthquake’**

### **1. What dramatic event took place early on the first day of the week? Matthew 28:2-3.**

NOTE: ‘Now, priests and rulers, where is the power of your guard? Brave soldiers that have never been afraid of human power are now as captives taken without sword or spear. The face they look upon is not the face of mortal warrior; it is the face of the mightiest of the Lord’s host. This messenger is he who fills the position from which Satan fell. It is he who on the hills of Bethlehem proclaimed Christ’s birth. The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the

stone, heaven seems to come down to the earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, Son of God, come forth; Thy Father calls Thee. They see Jesus come forth from the grave, and hear Him proclaim over the rent sepulchre, "I am the resurrection, and the life." As He comes forth in majesty and glory, the angel host bow low in adoration before the Redeemer, and welcome Him with songs of praise. An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph. He who had vanquished death and the grave came forth from the tomb with the tread of a conqueror, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder.' *Desire of Ages*, pages 779-780.

**2. What event took place at the same time? Matthew 27:52-53. Compare Psalm 68:18 & Ephesians 4:8, margin.**

NOTE: 'Satan is the author of death. What did Christ do after He brought Satan under the dominion of death? The very last words of Christ while expiring on the cross were, "It is finished" (John 19:30). The devil saw that he had overdone himself. Christ by dying accomplished the death of Satan and brought immortality to light. And after Christ came up from the Resurrection, what did He do? He grasped His power and held His sceptre. He opened the graves and brought up the multitude of captives, testifying to everyone in our world and in creation that He had the power over death and that He rescued the captives of death. Not all that believed in Jesus were brought to life at that time. It was only a specimen of what would be, that we may know that death and the grave are not to hold the captives, because Christ took them to heaven. And when He comes again with power and great glory, He will open the graves. The prison house will be opened, and the dead will come forth again to a glorious immortality. Here are the trophies which Christ took up with Him and presented to the universe of heaven and the worlds that God has created.' *Faith & Works*, pages 73-74.

**'The keepers did shake'**

**3. What was the reaction of the soldiers to the appearance of the angel? Matthew 28:4.**

NOTE: 'Christ came forth from the tomb glorified, and the Roman guard beheld Him. Their eyes were riveted upon the face of Him whom they had so recently mocked and derided. In this glorified Being they beheld the prisoner whom they had seen in the judgment hall, the one for whom they had plaited a crown of thorns. This was the One who had stood unresisting before Pilate and Herod, His form lacerated by the cruel scourge. This was He who had been nailed to the cross, at whom the priests and rulers, full of self-satisfaction, had wagged their heads, saying, "He saved others; Himself He cannot save." Matthew 27:42. This was He who had been laid in Joseph's new tomb. The decree of heaven had loosed the captive. Mountains piled upon mountains over His sepulchre could not have prevented Him from coming forth. At sight of the angels and the glorified Saviour the Roman guard had fainted and become as dead men.' *Desire of Ages*, pages 780-781.

**4. When the guard reported this event to the priests, what were they bribed to say? Matthew 28:11-15.**

NOTE: 'The soldiers told all, just as they had seen it; they had not had time to think or speak anything but the truth. With painful utterance they said, It was the Son of God who was crucified; we have heard an angel proclaiming Him as the Majesty of heaven, the King of glory. The faces of the priests were as those of the dead. Caiaphas tried to speak. His lips moved, but they uttered no sound. The soldiers were about to leave the council room, when a voice stayed them. Caiaphas had at last found speech. Wait, wait, he said. Tell no one the things you have seen. A lying report was then given to the soldiers. "Say ye," said the priests, "His disciples came by night, and stole Him away while we slept." Here the priests overreached themselves. How could the soldiers say that the disciples had stolen the body while they slept? If they were asleep, how could they know? And if the disciples had been proved guilty of stealing Christ's body, would not the priests have been first to condemn them? Or if the sentinels had slept at the tomb, would not the priests have been foremost in accusing them to Pilate? The soldiers were horrified at the thought of bringing upon themselves the charge of sleeping at their post. This was an offence punishable with death. Should they bear false witness, deceiving the people, and placing their own lives in peril? Had they not kept their weary watch with sleepless vigilance? How could they stand the trial, even for the sake of money, if they perjured themselves? In order to silence the testimony they feared, the priests promised to secure the safety of the guard, saying that Pilate would not desire to have such a report circulated any more than they did. The Roman soldiers sold their integrity to the Jews for money. They came in before the priests burdened with a most startling message of truth; they went out with a burden of money, and on their tongues a lying report which had been framed for them by the priests.' *Desire of Ages*, pages 781-782 .

**'Who shall roll us away the stone?'**

**5. Why did the women come to the tomb early in the early morning on the first day of the week? Mark 16:1.**

NOTE: 'The women who had stood by the cross of Christ waited and watched for the hours of the Sabbath to pass. On the first day of the week, very early, they made their way to the tomb, taking with them precious spices to anoint the Saviour's body. They did not think about His rising from the dead. The sun of their hope had set, and night had settled down on their hearts. As they walked, they recounted Christ's works of mercy and His words of comfort. But they remembered not His words, "I will see you again." John 16:22.' *Desire of Ages*, page 788.

**6. What problem was exercising their minds as they went? Mark 16:3.**

NOTE: 'Ignorant of what was even then taking place, they drew near the garden, saying as they went, "Who shall roll us away the stone from the door of the sepulchre?" They knew that they could not remove the stone, yet they kept on their way. And lo, the heavens were suddenly alight with glory that came not from the rising sun. The earth trembled. They saw that the great stone was rolled away. The grave was empty.' *Desire of Ages*, page 788.

## **‘They found not the body of the Lord’**

### **7. Who was the first of the women to arrive at the tomb and what did she do? John 20:1-2.**

NOTE: ‘The women had not all come to the tomb from the same direction. Mary Magdalene was the first to reach the place; and upon seeing that the stone was removed, she hurried away to tell the disciples.’ *Desire of Ages*, page 788.

### **8. What did the rest of the women find when they arrived at the tomb? Luke 24:1-4. Compare Mark 16:4-5.**

NOTE: ‘Meanwhile the other women came up. A light was shining about the tomb, but the body of Jesus was not there. As they lingered about the place, suddenly they saw that they were not alone. A young man clothed in shining garments was sitting by the tomb. It was the angel who had rolled away the stone. He had taken the guise of humanity that he might not alarm these friends of Jesus. Yet about him the light of the heavenly glory was still shining, and the women were afraid.’ *Desire of Ages*, page 788.

## **‘He is not here, but is risen’**

### **9. What did the angel say to the women? Luke 24:5-8. Compare Mark 16:6-7, Matthew 28:5-7.**

NOTE: ‘They turned to flee, but the angel’s words stayed their steps. “Fear not ye,” he said; “for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead.” Again they look into the tomb, and again they hear the wonderful news. Another angel in human form is there, and he says, “Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” He is risen, He is risen! The women repeat the words again and again. No need now for the anointing spices. The Saviour is living, and not dead. They remember now that when speaking of His death He said that He would rise again. What a day is this to the world!’ *Desire of Ages*, page 788.

### **10. What did Peter and John do when they arrived at the tomb? John 20:3-10.**

NOTE: ‘Mary had not heard the good news. She went to Peter and John with the sorrowful message, “They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.” The disciples hurried to the tomb, and found it as Mary had said. They saw the shroud and the napkin, but they did not find their Lord. Yet even here was testimony that He had risen. The grave-clothes were not thrown heedlessly aside, but carefully folded, each in a place by itself. John “saw, and believed.” He did not yet understand the scripture that Christ must rise from the dead; but he now remembered the Saviour’s words foretelling His resurrection.’ *Desire of Ages*, page 789.

## **‘Now is Christ risen’**

### **11. After Peter and John had left, what experience did Mary have? John 20:11-13.**

NOTE: Mary had followed John and Peter to the tomb; when they returned to Jerusalem, she remained. As she looked into the empty tomb, grief filled her heart. Looking in, she saw the two angels, one at the head and the other at the foot where Jesus had lain. “Woman, why weepest thou?” they asked her. “Because they have taken away my Lord,” she answered, “and I know not where they have laid Him.”’ *Desire of Ages*, page 789.

### **12. Whom did Mary then see? John 20:14-18. Compare Matthew 28:9.**

NOTE: ‘Through her tear-dimmed eyes, Mary saw the form of a man, and thinking that it was the gardener, she said, “Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.” If this rich man’s tomb was thought too honourable a burial place for Jesus, she herself would provide a place for Him. There was a grave that Christ’s own voice had made vacant, the grave where Lazarus had lain. Might she not there find a burial place for her Lord? She felt that to care for His precious crucified body would be a great consolation to her in her grief. But now in His own familiar voice Jesus said to her, “Mary.” Now she knew that it was not a stranger who was addressing her, and turning she saw before her the living Christ. In her joy she forgot that He had been crucified. Springing toward Him, as if to embrace His feet, she said, “Rabboni.” But Christ raised His hand, saying, Detain Me not; “for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.” And Mary went her way to the disciples with the joyful message. Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life.’ *Desire of Ages*, page 790.

### **13. How did Paul express the importance of Christ’s resurrection? 1 Corinthians 15:14-23.**

NOTE: ‘Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. The resurrection of Jesus was a sample of the final resurrection of all who sleep in Him. The risen body of the Saviour, His deportment, the accents of His speech, were all familiar to His followers. In like manner will those who sleep in Jesus rise again. We shall know our friends even as the

disciples knew Jesus. Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognise, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love. At His second coming all the precious dead shall hear His voice, and shall come forth to glorious, immortal life. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come.' *The Faith I Live By*, page 180.

### **Concluding Thoughts.**

'The life of Christ was a life charged with a divine message of the love of God, and He longed intensely to impart this love to others in rich measure. Compassion beamed from His countenance, and His conduct was characterised by grace, humility, truth, and love. Every member of His church militant must manifest the same qualities, if he would join the church triumphant. The love of Christ is so broad, so full of glory, that in comparison to it, everything that men esteem as great, dwindles into insignificance. When we obtain a view of it, we exclaim, O the depth of the riches of the love that God bestowed upon men in the gift of His only begotten Son!

'When we seek for appropriate language in which to describe the love of God, we find words too tame, too weak, too far beneath the theme, and we lay down our pen and say, "No, it cannot be described." We can only do as did the beloved disciple, and say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [1 John 3:1.] In attempting any description of this love, we feel that we are as infants lisping their first words. Silently we may adore; for silence in this matter is the only eloquence. This love is past all language to describe. It is the mystery of God in the flesh, God in Christ, and divinity in humanity. Christ bowed down in unparalleled humility, that in His exaltation to the throne of God, He might also exalt those who believe in Him, to a seat with Him upon His throne. All who look upon Jesus in faith that the wounds and bruises that sin has made will be healed in him, shall be made whole.

'The themes of redemption are momentous themes, and only those who are spiritually minded can discern their depth and significance. It is our safety, our life, our joy, to dwell upon the truths of the plan of salvation. Faith and prayer are necessary in order that we may behold the deep things of God. Our minds are so bound about with narrow ideas, that we catch but limited views of the experience it is our privilege to have. How little do we comprehend what is meant by the prayer of the apostle, when he says, "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." [Ephesians 3:16-21.]'

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