

**EXPANDED  
BIBLICAL  
COMMENTS**

**1879-1916**

**MATTHEW — MARK  
LUKE — JOHN**

**ACKNOWLEDGMENT**

This electronic publication is the result of a collaborative pursuit. It is the culmination of a comprehensive and intense data entry effort. Numerous individuals have contributed a significant portion of time to this endeavor. A variety of state-of-the-art methods were employed to ensure the faithfulness to the original print publication. It is made available here courtesy of the *Harvest Truth Database* published by the Chicago Bible Students.

**COPYRIGHT**

This electronic publication may be reproduced for personal use only. Unauthorized reproduction, transfer, storage or distribution, in whole or in part, including but not limited to, posting on the Internet or any other electronic bulletin board, forum, Newsgroup, etc., is strictly prohibited by the publisher and by copyright law, unless prior written permission has been obtained from the publisher.

## PREFACE

It is with great joy that the publishers put forth the first of the two volume set of "Expanded Biblical Comments on the New Testament." These books are designed as companions to the "Expanded Comments on the Old Testament," printed some six years ago.

The same procedure of many hands being used to extract the voluminous comments of Charles Taze Russell that was employed in the former work, was used in this project as well.

Once again, an effort was made to search all the writings of the late Pastor Russell in order to offer as complete a representation of his views as possible.

As in the Old Testament work, no attempt was made to bend his expressions to fit into a given doctrinal mold, but rather the individual comments, even when apparently contradictory, were let stand. This volume, as its companions, is not intended to be an "answer book," but to be used as a reference work, directing the student to original source material.

Wherever possible, direct quotes were extracted. However, in many cases, to maintain the brevity required for a work of this magnitude, the thoughts had to be either paraphrased or condensed. Where the compilers made such condensations, the required ellipses were omitted for typographical clarity.

Writings by other authors than Pastor Russell, when a part of the books he edited, are included also in this volume. However an asterisk (\*) is used in such cases to identify the fact that they were penned by other authors.

The different Gospel records of the life of our Lord contain many similar incidents. It was not possible to include the same references in each of these occurrences. Therefore, an appendix has been prepared showing the similar passages in parallel columns. By use of this appendix, the careful student will be able to locate all of the comments that apply to the given incident.

Work on the remainder of the New Testament books will be continued, and the final volume will be produced as soon as practicable.

As in the former book of this series, the publishers are only too aware of the failings of their flesh, and realize that inadvertent errors may have crept into this manuscript. We sincerely apologize for such errors of omission or commission, assuring you of our efforts to prevent such mistakes.

We owe a large debt of gratitude to all the many brethren who sacrificed literally thousands of hours of their time to make this endeavor possible. Not only do we include here the researchers, editors and compilers in this expression of appreciation, but also the many others who were involved in typing, correcting and the various phases of production.

With these remarks, we entrust this work to your hands, hoping and praying that it will be of help to you in your continuing search of the Scriptures to prove "what is that good, acceptable and perfect will of God."

CHICAGO BIBLE STUDENTS  
Book Republishing Committee  
November 1, 1988

## EXPLANATION OF FORMAT

### SYMBOLS USED

- A** — Scripture Studies, Volume 1 — The Divine Plan of the Ages
- B** — Scripture Studies, Volume 2 — The Time is at Hand
- C** — Scripture Studies, Volume 3 — Thy Kingdom Come
- D** — Scripture Studies, Volume 4 — The Battle of Armageddon
- E** — Scripture Studies, Volume 5 — The Atonement Between God and Man
- F** — Scripture Studies, Volume 6 — The New Creation

- R** — Watch Tower Reprints
- Q** — Question Book (What Pastor Russell Said)
- T** — Tabernacle Shadows
- CR** — Convention Report Sermons
- HG** — Harvest Gleanings, Vol. 1
- NS** — Newspaper Sermons (Harvest Gleanings, Vol. 2)
- OV** — Overland Monthly (What Pastor Russell Wrote)
- PD** — Photo Drama of Creation
- PT** — What Pastor Russell Taught
- SM** — Sermon Book

### DENOTING PAGE AREAS

- :1-6** Section of Page as per Chart Herewith  
(Used for Reprints, Convention Report Sermons,  
Harvest Gleanings, Newspaper Sermons)
- :1-9** Paragraph Numbers  
(Used for all other books, except Scripture  
Studies, where only a page number is given)
- :T** Referring to portion of paragraph at top of page,  
carried over from preceding page
- :I-x** Referring to page numbers of forewords in Six  
Volumes of Scripture Studies
- \*** Referring to quotations from articles not written  
by Pastor Russell
- “To,” Used where a reference covers multiple  
sections or pages
- /** Separating page numbers of Old and New  
Editions of Photo Drama of Creation
- Italics*** Generally used to denote Hebrew and Greek  
words

1	4
2	5
3	6

## **THE FOUR GOSPELS—GENERAL**

In each of the four Gospels we have a historic account of the Lord's earthly life and work, and in each the individuality of the writer appears. Each, in his own manner and style, records those items which seem to him most important; and, under the Lord's supervision, all together furnish as complete an account as is necessary to establish the faith of the Church (a) in the identity of Jesus of Nazareth with the Messiah of the prophets; (b) in the fulfillment of the prophecies concerning him; and (c) in the facts of his life, and the divine inspiration of all his teachings. If the inspiration had been verbal (i.e., by word-for-word dictation), it would not have been necessary for four men to rephrase the same events. But it is noteworthy that while each exercised his own individual freedom of expression, the Lord so supervised the matter that among them nothing of importance was omitted, and that all that is needed is faithfully recorded and is thoroughly trustworthy, as evidenced both by the personal integrity of the writers, and also by the promise of the influence of the holy Spirit to refresh their memories. R1525:4,5; F218

They are simply told. Unfavorable truths are not ignored. It is freely conceded that Jesus died between two thieves; that he was betrayed by one of his own disciples; that all forsook him and fled; that one of them even denied him with cursing. The humble origin of the disciples is stated, yet without parade, and in narrative form it is innocently declared that when the Apostles Peter and John preached under the power of the holy Spirit their learned hearers could "perceive that they were ignorant and unlearned men." What biographies or other writings of today display as much candor as we thus see at a glance as we open the Bible? OM11:6; SM169:4

The world was then for a time at peace and quiet, the Roman dominion having brought all the world under its powerful control; and as all men were in expectation of Messiah's advent according to the Jewish prophets, whose fame had gone out into the world, the sudden announcement of his birth attracted wide attention, as it would not have done in less peaceful times. The Greek language, noted by all scholars as the most nearly perfect, exact and precise medium for human speech, had at that time been fully developed and widely disseminated. Thus was prepared in due time the very best medium for the communication of the Gospel. The Old Testament had been translated into the Greek language three centuries before Christ; and Jews had been dispersed among all peoples, carrying the Old Testament with them and bearing witness to its prophecies of a coming Messiah. It was a time, too, of increased intellectual activity, which was ready to operate on this and every other question of public interest. Thus the circumstances of the time were peculiarly adapted to the announcement of this wonderful event—the advent of the world's Redeemer. The fullness of time had come, and under the overruling providence of God, the conditions were ripe. R1673, 1674

In the last analysis we must admit that the great influence which has moulded the civilization of our day has come to us from the words and example of "the man Christ Jesus." The great truths which he uttered have come echoing down the centuries, speaking righteousness, peace and love, even for our enemies. Everywhere his wonderful words of life have made an impression, and here and there have affected the transformation of character. R4866:5

Many and varied are the precious lessons taught by the Master during his earthly ministry, and they never grow old. To the true disciple of Christ they are ever new, ever fresh. Whether he taught by the seaside or on the mountains or by the wayside, as he walked and talked with his chosen twelve, his words of wisdom and grace come to us vibrant with meaning, pulsating with life, full of strength and power, cheering, encouraging and blessing our hearts. R5990:2

Regarding Higher Criticism of the gospel writers and canon of the four books—R2816

The evangelists differ, but do not disagree. Matthew is the Jewish Gospel, connecting the Old Testament with the New Testament, and is written to prove the Messiahship of Christ. Mark is written to the Gentiles, and its theme is Christ's ministry, his works. Luke applies universally to both Jew and Gentile, and brings our Christ's humanity; while John is an essentially spiritual Gospel, dealing wholly with the divinity of our Lord. R1046:3\*

## Matthew

Matthew, elsewhere styled Levi, was a publican—that is to say, a collector of taxes for the Roman government. Publicans were despised for two reasons: (1) It was considered very disreputable to assist a foreign government to collect taxes from one's friends—kin. (2) Many of these publicans were rascally and took advantage of their position to make themselves wealthy through bribes, over-collections, etc. We may be sure that Matthew—Levi was not of the dishonest type, else he never would have been called to association with Messiah as one of his apostles and prospective joint-heirs with him in his kingdom. For such position the highest degree of honesty is requisite. And if Jesus would never call a dishonest man, neither would a dishonest man have accepted his call, because there was nothing to be gained—neither reputation, wages nor fraud. R4587:4

It is worthy of note that Matthew tells us of himself that he was a publican, while none of the other evangelists make this comment, doubtless because the occupation of a publican was considered a very dishonorable one. Hence, for Matthew to tell us of his previous occupation may be esteemed an evidence of his humility, and his desire not to represent himself more honorably than was truthful. Matthew was known by the name of Levi while he was a publican, but his name was changed when he changed his occupation and became a member of the Lord's company. His new name, Matthew, signifies "the gift of God." How great a change the Gospel of the kingdom produced upon Matthew, to lead him to forsake all—the profitable income of his occupation, leaving it to others—and to become a follower of the despised Nazarene! The influence of the fact that our Lord would accept a publican to be his disciple was far-reaching, and no doubt inspired an interest in our Lord amongst the degraded and outcast classes. We are not surprised, therefore, when we are told that many publicans and sinners resorted to our Lord, and gave ear to his teachings. Nor did he treat them after the manner of the scribes and Pharisees, but on the contrary received them as the children of Abraham—as some of the lost sheep of the house of Israel. R2260:1,2

## Matthew 1:1

**The book** — Matthew is the Jewish Gospel, connecting the Old Testament with the New, and is written to prove the Messiahship of Christ. R1046:3\*

**The son of David** — Matthew speaks of Christ as the Son of David; hence his genealogy is complete. R1046:6\*

The necessity of thoroughly establishing the pedigree was important since of this tribe (Gen. 49:10) was to come the ruling king of Israel as well as the promised Messiah. A42; HG532:4

But it was not necessary that he should have a human father of the Davidic line. R453:1

## Matthew 1:6

**David the king** — Matthew presents Jesus as king of the Jews, Luke presents him as a worker, and the other two gospels as a philanthropist and as the manifestation of God. R1046:6\*

**Begat Solomon** — But Solomon's line was not the Messianic line. E129

Only the legal heirship came through Solomon, through his descendant Joseph, the legal father of Jesus. R2060:4

## Matthew 1:12

**Jechonias begat** — That this line of genealogy is not that of Mary, our Lord's mother according to the flesh, is conclusively shown by a comparison of this verse with Jer. 22:30. R2060:4

## Matthew 1:16

**And Jacob** — The real father of Joseph, in contrast with Heli, his father-in-law. (Luke 3:23) E129; Q791:2

**Begat Joseph** — Christ's legal father; but it is not necessary for Christ to use Joseph's genealogy. E130; Q791:2

If Jesus was a son of Joseph and Mary, he was just as much a son of Adam as you and I; and just as much an inheritor of Adam's sin, under the death sentence, and therefore not able to redeem himself, let alone the world. Q363:1

Matthew traces Joseph's genealogy; for, though Jesus was not the son of Joseph, nevertheless, being adopted by him as his son, he might, without impropriety, inherit through him. R2555:3,6; Q791:2

**Mary, of whom was born** — The principle of inherited royalty through a mother is illustrated by the heir apparent to the throne of England—the Prince of Wales, an heir, not of his father, but of his mother, the present queen. R453:1

## Matthew 1:17

**Fourteen generations** — Greek, genea, as in "This generation shall not pass." (Matt. 24:34) D603

The difference in the number of generations from David to Christ—27 in Matthew, 42 in Luke—need not be considered as remarkable. It would be remarkable had they been the same. Q791:2,1

## Matthew 1:18

**Before they came together** — Mary was a sharer with Joseph when Jesus was born, though not when he was conceived; hence the genealogy of Joseph, the son of Solomon the son of David. R453:2

The knowledge of these circumstances was the evident cause of his kinsfolk's sneer at him, "We be not born of fornication." (John 8:41) R2425:1

**With child** — If we can have a perfect life germ, we can have a perfect child from an imperfect mother. R4964:1

## Matthew 1:20

**Of the Holy Ghost** — Holy Spirit. His life came not from an earthly father, but from his heavenly Father. R4964:2

Not the seed of man, hence his very nature was perfect, holy, unlike our nature. R84:3\*

## Matthew 1:21

**His name JESUS** — Meaning “Savior” or “Jehovah’s salvation.” R3687:6, 5335:3

In olden times, the name stood for the character. OV423:4

The Greek form for Joshua, signifying Savior. In the Syriac, Savior signifies life-giver. He has not yet become the life-giver or king. R4534:6

Signifying Savior or Liberator. Hence, only those who receive him as such are given liberty to become sons of God—none else. R1006:1

The entire work of our Lord Jesus is summed up in the meaning of the name, Jesus. R3687:6

Our Lord was publicly recognized as Savior as a babe; but it was only when he had fully completed that sacrifice at Calvary that he had the full right, and became owner, or Lord. R745:1,4

Only at the conclusion of the Millennial age will the full meaning of Savior be appreciated by the world. R4535:4

**For he shall save** — The name of Jesus is nothing, except as it means a Savior from sin and its penalty. R687:6

The Church’s salvation begins now in the sense of reformation and rest in the Lord’s promises; but they are not saved actually, but “saved by hope.” (Rom. 8:24) R4535:1

**His people** — The good tidings of a Savior shall be to all people (Luke 2:10,11), but the special salvation from sin and death will come only to his people, those who believe into him. A107

All who ultimately become his people, no others. R4534:4, 3687:6, 1604:4; SM502:2

Let us make sure that we have accepted him and are “his people.” R1604:4

Such noble shining heathen lights as Aristotle, Plato, Confucius and others are the Lord’s “sheep” and “friends”— “his people” whom he came to save from their sins. (John 10:16; 15:13,14) R1180:3, 1178:3

**From their sins** — From all the mental, moral and physical degradation which came through father Adam’s disobedience. R4702:4; A107

And from the penalty of their sins, death—which includes degradation, mental, moral and physical. R1604:4

## Matthew 1:22

**That it might be fulfilled** — Matthew’s characteristic introduction to a quotation. Mark uses “as it is written.” John has “as said Esaias,” and Luke seldom makes any introductory references. R1047:1\*

Quoting Isa. 7:14 and partially fulfilled at that time, as a type, with the prophet representing Jehovah, the prophetess representing the virgin Mary, and their child representing Jesus. R436:2,4

## Matthew 1:23

**Virgin shall be with child** — Showing that it was not the child of Joseph, but specially begotten by divine power. R4964:1

The narrative of Jesus' miraculous conception has the best and oldest Greek manuscripts to support it—the Sinaitic and the Vatican; the Alexandrian contains it in Luke, though in Matthew it is missing—not omitted. R434:4

Zoroaster taught that in the latter days a pure virgin should conceive and, at his birth, a star would appear with undiminished luster, even at midday. R4098:4\*, 1674:6

**Call his name Emmanuel** — Must we set aside this prophecy because the child was called Jesus? Many names and many offices are his. His name has been called Immanuel (God with us). The church in general has recognized him by that name for 1800 years. R436:4

**God with us** — “God was manifest in the flesh.” (1 Tim. 3:16) R27:2\*

## Matthew 1:25

**Her firstborn son** — The birth of Jesus was a gift of love divine. R5135:2

Implying that she brought forth other sons—his brothers and sisters (Mark 6:3)—afterward; a contradiction of the Catholic doctrine that Mary is “ever a virgin.” R560:2\*

## Matthew 2:1

**When Jesus was born** — For the suffering of death; the first step in the divine plan for our salvation. R1603:6

About October 1, BC 2; 33-1/2 years prior to his death in April AD 33. B60

**Herod** — Of the house of Esau, an Edomite. R4956:2

**There came wise men** — Magi, sages, philosophers. R1674:3

According to tradition, three in number. R3702:3, 4098:4

When we remember that Daniel was at one time a prince in Persia, it is easy to see how Daniel's prophecy respecting Messiah's birth would be handed down, and well known to the disciples of Zoroaster. R3702:3

The Nestorians say that Zoroaster was a pupil of Jeremiah. R3703:3

We are not informed whether or not these were Hebrews; but we consider it probable that they were part of the twelve tribes scattered abroad “waiting for the consolation of Israel.” (Acts 26:7; Luke 2:25) R4098:3

Not only wise men, but reverential men, full of faith. R3703:3

Although heathen, not of Israel, they were good men. R3703:3

Thirty years before our Lord was anointed as the Messiah. B247



Even the Gentile world was in expectation of the coming Messiah. (Luke 3:15) R1674:3; B21; C85

Typifying the Millerite movement in 1844 AD. B247, 241; C85

Those in full harmony with God were not left in ignorance of so important an event. B21

Astrologers, rather than astronomers, affecting to read in the stars the history of nations and individuals. R3703:1

The term originally belonged to a class of priests among the Medes and Persians who constituted the king's privy council and who cultivated astrology, medicine, occult and natural science. R1674:3

**From the east** — Supposedly Persia. R4534:3, 3702:2, 1674:3

In the Far East, the Chinese and Japanese and other nations have cherished a very ancient tradition that God would descend to the earth in visible form to enlighten men and to redeem them from their sins. R1674:3

Today even the Mohammedans and the Brahmins of the East are waiting for Messiah and the Golden Age, seeking evidences. Contrast this with the unbelief of the prominent ministers of "Christendom." R4956:5

**To Jerusalem** — Apparently the star's leading discontinued when they reached Judea. R4534:3, 4098:6

The Lord may have given them additional explanation of the matter, even as he subsequently warned them in a dream. R3703:1

## **Matthew 2:2**

**King of the Jews** — Tacitus, Suetonius, Josephus, Virgil, Confucius and Zoroaster all bear testimony that there prevailed throughout the entire East at this time an intense conviction, derived from the prophecies, that about this time a child from heaven would be born in Judea, gain dominion over the whole world, establish the Golden Age and take away sin. R4098:4, 3703:2

He was born King of the Jews, but that work was still future—at his second coming when he appears in glory and becomes King of Israel—on the spirit plane. R4534:6, 4956:5, 1675:1

**Have seen his star** — God made some astrological sign which the wise men understood and reverently followed. R4534:4

Because they had no special revelation from God, the nobler minds among the other nations gave special study to the starry heavens along the lines of astronomy or astrology. R4534:2

Thus, kindly, God condescends to human ignorance and weakness. R1675:1

It is not a rare occasion for stars to suddenly blaze up, and then suddenly fade in a year or two. Such a star was observed in 1901. We think this was different, however. R3703:2

We have the assurance that there was a truth connected with the manifestation of a special peculiar star, but we have "the more sure word of prophecy." (2 Pet. 1:9) R3703:1

**Come to worship him** — Showing their reverence to the mighty God of Israel, their faith in the divinely inspired prophecies, and their zeal as truth-seekers and their humility to inquire of the God of another nation. R1675:1

## **Matthew 2:3**

**Herod the king** — Although called King of the Jews, Herod was the representative of their conquerors, the Romans. R4098:5

An Edomite, who had built a temple grander than Solomon's. R4956:2

**He was troubled** — By the suggestion that his dynasty might be overthrown. R4956:2, 4098:5

With jealousy on his own behalf, and on behalf of the Roman Empire. R3702:6

Similarly, those who are now in influence and power are troubled at the prospect of a change in government which their own wise men announce as imminent. R4966:2, 4534:3, 4099:1

Any announcement today that Messiah's Kingdom is nigh meets with resentment. R4534:3, 4956:2

**And all Jerusalem** — All under Herod's political influence. R4098:5

Evidently they were in a very self-satisfied condition, experiencing great prosperity, and had ceased to specially long and pray for Messiah. R4956:2

## **Matthew 2:4**

**When he had gathered** — Evidently, knowing of the Jewish tradition respecting Messiah, he sent for those who were learned in the Scriptures. R4098:5

**Priests and scribes** — Although they answered correctly, they showed no enthusiasm in quoting the prophecies of Messiah's birth. R4956:3

## **Matthew 2:5**

**They said unto him** — Showing their faith, even though it was an irreverent and selfishly jealous faith; indirect evidence of the esteem which the Hebrew Scriptures commanded. R1675:2

**In Bethlehem** — Only six miles distant. R3703:2

**For thus it is written** — Though the scribes and chief priests understood his birthplace from Micah 5:2, they could not see that, as the Judge of Israel, he would be smitten with "a rod upon the cheek." (Mic. 5:1) R436:1

## **Matthew 2:8**

**Bring me word again** — Let the civil government, if it chooses, fight down everything associated with the new dispensation; the religious elements remain quite indifferent. R4956:5

**That I may come** — Herod's selfish faith was in strong contrast with the reverent and devotional faith of the wise men. R1675:4

**Worship him also** — The crafty Herod feigned reverence, but only that he might destroy the child. R4534:3,5

## **Matthew 2:9**

**They departed** — None of the priests and teachers of the day followed them to Bethlehem to find the newborn king of the Jews. They had become Higher Critics and no longer believed the prophets. They had less faith in them than had Herod. R4956:3

**And, lo, the star** — Probably a bright, electrical, luminous spot travelling near the earth. R3703:2

Thus, even in his infancy, this light that was to lighten the Gentiles began to shine into some waiting and devout Gentile hearts. R1675:5

Near Rachel's tomb, by Bethlehem, is a cistern where tradition says the star appeared to the wise men the second time to guide them to Bethlehem and the manger. R1401:2

**Till it came** — Greek, elthon, it ceased to go. Its arrival was accomplished; it stood. R149:5\*

**Stood over** — Apparently indicating the very house in which they found the newborn king. R4098:6

## **Matthew 2:11**

**And fell down** — Prostrated themselves, physically expressing their reverence. R3703:4

**And worshipped him** — By prostrating themselves; in their hearts and with their tongues, by giving expression to their rejoicing; and by opening their treasure boxes to him. R3703:4

The humble surroundings did not alter the reverent condition of their hearts. R4534:5, 3703:4

**Unto him gifts** — Let us be true wise men and present to him our treasures—all that we have and are—our hearts. R4534:6, 1604:4

**Gold** — Representing obedience and consecration. R4534:5, 3703:4,5

Our earthly substance. R3703:5

**And frankincense** — Representing praise, devotion, heart adoration, appreciation, gratitude. R4534:6, 3703:4,5

**And myrrh** — Representing submission, a willingness for service, to the extent of bitterness and suffering. R4534:6, 3703:4,5

Have we shown a joy to honor the King even to the extent of suffering with him? R3703:5

## Matthew 2:13

**Angel of the Lord** — “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.” (Heb. 1:14) R1681:3

**Flee into Egypt** — We should be on the lookout for divine deliverance and the opening of a way of escape from things too difficult for us to endure. F508

God did not miraculously interfere with Herod’s plans. The lease of power granted to the kingdoms of this world has not yet expired. R1681:6

## Matthew 2:14

**When he arose** — The faith and prompt obedience of Joseph and Mary to the warning and counsel of the angel of the Lord is notable. They did not hesitate or question, but immediately acted. R1681:3

## Matthew 2:15

**Death of Herod** — Unreliably and variously dated by scholars as 4 BC, 2

AD, 7 AD; therefore not reliable evidence in establishing the date of Jesus’ birth. B56, 57

**By the prophet** — This prophecy has three fulfillments: the deliverance of Israel in the days of Pharaoh; the return of the infant Jesus to the land of his birth; and The Christ being called out of the world (Egypt). R1681:6, 436:1; C316

**Out of Egypt** — Type of the world. C316

**I called my Son** — To the higher, divine nature. C316

Likewise his joint-heirs are called out of Egypt. “They are not of this world even as I am not of this world.” (John 17:16) C316

## Matthew 2:16

**Slew all the children** — Seeking to destroy Christ that thus the kingdom of Israel might be preserved to his own family—as it was through his six successors. R4534:3

## Matthew 2:18

**Lamentation and weeping** — But another note of the long wail of distress of the groaning creation which will be permitted for wise and benevolent ends until the “times of restitution.” R1682:4

**Rachel** — Rachel was the mother of two of the tribes, Joseph and Benjamin, which tribes occupied Palestine at the time of the first advent. R436:1

**They are not** — Not in hell or purgatory; they have ceased to exist. CR430:2; R822:5

## Matthew 2:20

**Young child's life** — Greek, psuche, soul, being. E335

## Matthew 2:22

**Archelaus** — Herod's son and successor, who even surpassed his father in oppression, cruelty, egotism and sensuality. R1681:3

**He turned aside** — Not disregarding the Lord's directions, which were to go into the land of Israel—in any part of which they might settle. R1681:6

## Matthew 2:23

**Called Nazareth** — A despised place, the object doubtless being to bring the truth into disrepute; as Second Adventism has brought the time features into disrepute. B29

**Called a Nazarene** — Although born in Bethlehem, he was reared in Nazareth, "that he might be called a Nazarene"—that he might not have the honor of the "City of David," but the odium of "a mean city." R4556:3

## Matthew 3:1

**In those days** — It was the time of the greatest missionary effort that had ever been made by the Jews. As Jesus said, "Ye compass sea and land to make one proselyte." (Matt. 23:15) R2236:3

**John the Baptist** — Six months older than our Lord, he began his ministry that much sooner. R3292:2

The last of the prophets, and none of them was his superior. "There hath not arisen a greater prophet than John the Baptist." (Matt. 11:11) R4958:2, 4543:1

John was the first one to use baptism. R5964:4

Type of the Church, especially in the harvest. R4958:5; B253

We are to be copies of God's dear Son, our Lord, and not to be copies of John the Baptist—not to stir up strife by trying to mind other people's business. R4978:5

**Of Judea** — At the time, Judaism was in a more flourishing condition than ever before. Idolatry in its cruder forms was unknown, and Pharisaism was the controlling influence. R2236:3, 358:3\*

## Matthew 3:2

**Repent ye** — Reform (Diaglott). R358:4\*

"Change your minds"—(See Young's Concordance). R357:3\*, 358:4\*, 191:6\*

This act of repentance brought them back under the blessings and favor of their Law Covenant. R5963:4

The only ones who can claim to belong to Abraham's spiritual seed are such as show repentance from sin, and make a full consecration to oppose sin. R4958:6, 2245:6

Saying, in substance, Examine your life. If you are living according to a lower standard than the best of which you are capable, you are guilty. R5962:2

John had given them more definite instruction, and with increase of knowledge there should be a corresponding change of mind. R358:4\*

And not that they should believe on God, for he was addressing only the believing, covenanted people, Israel. R2417:2

It was because they were not in the right condition of heart that they were not fit to have the Kingdom which, therefore, was taken from them and given to a new nation, a peculiar people, a royal priesthood. R2417:2

Change of mind is a necessary operation with all finite creatures, so far as we know, because their knowledge is imperfect. R358:1\*

Some had nothing to repent of and nothing to wash away by baptism. R5963:3

The words of this verse have been the message of the Christ in the flesh down through the centuries. R4958:5, 2245:6

**Kingdom of heaven** — The royal majesty of the heavens. R358:4,6\*

In its embryotic state. B14

John's mission was to announce that Kingdom, but it was not his privilege to become a member of it. R3292:1

The Lord commenced his ministry with the same announcement exactly (Matt. 4:17); and the apostles were sent forth to preach the same message. (Matt. 10:7; Luke 9:2) A273

This Kingdom was the hope of every Israelite. A273

The Jews had been waiting for that Kingdom for centuries, and John's mission was the announcement that the fulfillment of the divine promise was at hand. R2417:2

This message was expected to arouse all the "Israelites indeed" and point them to Jesus the King. R4593:2, 4543:2

As the Jews were all baptized into Moses, so when Jesus took the place of Moses, the baptism into Moses was counted as baptism into Christ for all who accepted Jesus as the Messiah. R5963:5

**Is at hand** — Has approached. R358:4,6\*

The royal heir was then present, though unknown. R191:6\*

In the sense that Jesus was present to make a formal tender of the Kingdom to Abraham's natural seed. R4958:5, 4557:2

Announcing to the Jewish nation, in the beginning of the Gospel age, the great feast of Jesus' parable in Luke 14:15-24. R1957:3

The great feast of fat things for Israel, which God has so long promised, is ready. R2701:4

Now true in the sense in which he declared it was yet to come at that time (John 18:36,37)— “in power and great glory.” B14

## Matthew 3:3

**The voice of one** — Not “the Word.” R2409:2

John the Baptist was an antitype of Elijah. R3292:6

Directly announcing the Savior. R4543:1

God chose a strong, rugged character to bear his message. R4543:3

**In the wilderness** — John’s peculiar raiment and food enabled him to be free of sectarian bondage, and gave him freedom of utterance. R4543:3

His wilderness experiences specially qualified him. R4543:3

The Church has cried “in the wilderness” in the sense that she has been alienated and separated from the world. R4958:6

**Prepare ye** — John’s work and baptism were merely preparatory. R4543:4

**The way of the Lord** — To arouse the people of Israel to the fact that Messiah had come. R4543:2

**Make his paths straight** — As a forerunner was sent to fleshly Israel to prepare them for the first advent, so a greater forerunner would precede the second advent. R2563:4

This greater Elijah will be equally unsuccessful with that of the lesser antitype of Elijah, John the Baptist. The Church in the flesh has not succeeded in making straight the paths of the Lord for a triumphal entry to his Kingdom on earth. R2563:5

Messiah’s Kingdom will straighten every crooked path, level up the path of righteousness, and make of it “a highway.” (Isa. 35:8) R2563:5

By the end of the Millennial age this great messenger will have prepared all the arrangements, all the affairs, for the establishment of the everlasting reign of the Kingdom. R3683:4

## Matthew 3:4

**Raiment of camel’s hair** — His peculiar raiment and food enabled him to be independent of all religious sects and parties, gave him a freedom of utterance and made his message more striking to the minds of the people. R4543:3

We do not advocate the example of John in respect to food and raiment, but we believe a good lesson may be drawn from his course—a simplicity of diet and wardrobe. R3292:2

**And wild honey** — John’s course indicated that his entire life was devoted to the special service of the Lord; that he had nothing, wanted nothing and needed nothing. R3712:3, 3292:2

## Matthew 3:5

**Jerusalem, and all Judea** — The baptism of John was not appropriate to any but Jews. Gentiles could not repent or come back into harmony with Moses' Law because Gentiles were never under the Law of Moses. HG254:5; PD56/69; NS48:4, 49:6

He did not go to sinners in the ordinary sense of that term, those living outside the pale of divine influence; but he went to the sinner class, the renegade class, of the Jews, "publicans and sinners." HG254:3

## Matthew 3:6

**Baptized** — The Jews did not practice baptism. The whole nation was recognized as baptized into Moses in the sea and in the cloud. (1 Cor. 10:1,2) HG254:3

Symbol of washing, cleansing, or reformation from sin. SM643:3

John's was a special baptism for a special purpose, and not a matter of getting outsiders in, for he did not assume to get anyone in. Q32:3

Not into Christ. They were already baptized into Moses. But, Repent, be baptized, and wash away your sins. Q33:5

Not the "Israelites indeed," but those who conceded that they had been living in open sin. HG254:5

John's baptism was not Christian baptism, though it would amount to Christian baptism for the Jews who observed it; they would thus be transferred into Christ after Pentecost. R5964:6

"The baptism of John" was to the Jews only and was wholly different from the baptism appointed for those called from amongst the Gentiles. R2417:3

An acknowledgment that you repent of sins, and you will thus wash away your sins. R5963:1, 4543:2, 3292:3

We have no reason to think that any of the disciples except Paul participated in that baptism, because they were not of the class that were called sinners at that time. Q34:T

Water baptism could not remit sin, but it restored the sinner to full harmony with God's arrangement for Israel. R5963:4

Baptism for the remission of sins is no longer effective for the Jews because their opportunity is closed, the way by which they might have a preference over the Gentiles. R5963:6

Not an actual cleansing from guilt. Only the blood of Jesus could actually take away sin. R5963:1

We don't know if baptism will be practiced in the new dispensation. It may be introduced as a symbol of washing away sin, or as a symbol of consecration. R5964:3

The very word signifies to immerse, as is fully admitted by the best exegetes—Catholic, Protestant, English and German. (Supported with 15 quotes.) NS56:3-6

**Of him** — Many of them who received Jesus had previously received John. R3292:4



**Confessing their sins** — Thereby coming again into harmony with Moses, type of Christ, into whom they had all once been baptized. F432; R5963:4; Q33:4

Recognized sin. NS49:5

What sins? All things against the Mosaic covenant, against the law covenant, all the outward transgressions they had committed that they could have avoided. Q33:5, 34:2

The people washed away their own sins, typically. John the Baptist did not wash them away. R5963:1

## **Matthew 3:7**

**Pharisees** — Today a synonym of hypocrite and impostor; but, at the time, the professedly most pious class in Israel, professing consecration, studying the Law diligently, zealous in prayer and the propagation of the Jewish religion. R2236:3

**Sadducees** — Practically unbelievers; of the wealthier, more respectable class. R4986:3

Professed holiness of life, though denying much of the Scripture; practically the “higher critics” in religious matters among the Jews of that city. R2236:3

**To his baptism** — John would not baptize these until they showed by outward conduct a change of life, a change of heart, and not merely a changed profession. R3292:5

**Generation** — Greek, Gennema, race. D603

**Of vipers** — By some prophetic power John was enabled to read their hearts in a manner which would be improper for us to do. R3292:5

Thus implying that their religion was one of outward forms and ceremony merely, and not of the heart; similarly today, many have “a form of godliness” and outward devotion to Sectarianism and its propagation. R2236:3

Their repentance would not be considered genuine without certain proofs. R4543:4, 2236:3

**Who hath warned you** — Exercising the same godly boldness as Elijah in denouncing popular and respected sin and sinners. R556:6

**Wrath to come** — Not torments after death; but a wrath of God about to come upon that nation because of its hypocritical formalism and failure to live up to the light and privileges it enjoyed. R2236:6

“Wrath to the uttermost” (1 Thess. 2:16) which came upon the Jewish nation in the end of the Jewish age. R3292:5, 2301:3,4

## **Matthew 3:9**

**Think not to say** — Although God had elected or chosen them as a people in the past, that was no proof that they would always be the people of his special favor. R1140:3

**Within yourselves** — As nominal Christendom says to itself. R2564:3

Arrogant, haughty and self-confident. R4782:1

**We have Abraham** — They were his natural children without having his faith. R3292:5, 2236:6

**To our father** — We are nominally God's people. R2564:3

Concluding that God must keep his promise to Abraham and that they, being his children, must sooner or later be the Kingdom to bless the world. R4782:1, 2236:6, 1217:4

**God is able** — Also, thus able to resurrect, or create again, that which was once destroyed. R1018:1\*

**Of these stones** — Of some that you consider as far beneath you as the stones under your feet. R2564:3

As a matter of fact, after the wheat had been separated from the chaff of that nation, the Lord sought others from among the Gentiles to complete the elect number of Israelites indeed, the true seed of Abraham. R2245:6, 2236:6, 1795:1

**Raise up children** — Neither will God destroy the wills of the unwilling and make them mere machines; rather than have such children, he could and would create men out of stone. R1176:3

## **Matthew 3:10**

**And now also** — A type of the end of the Gospel age. R2237:5,6

**The axe** — Of divine judgment. R2237:1

The same axe of Gospel requirement, reckoning the intention for the act (see Matt. 5:22-28), still lies at the root of the trees—there must be an utter destruction of the flesh. R518:3\*

**Is laid to the root** — Pruning would no longer do. R4958:6, 731:4

True again today. It is no longer a question of being a citizen of favored Christendom, nor of being a member of its various sects; but it is an individual test. R2237:5

**Every tree** — It would thenceforth be an individual matter and not a national question as to who shall be the children of Abraham in whom would be found the good fruitage of righteousness. R2237:1

**Good fruit** — The fruitage of righteousness. R2237:4

Only such as bore good fruit in their characters and lives would any longer be recognized of the Lord as Israelites and identified with the Kingdom. R4543:4

These would be spared of the Lord and transplanted into the more favorable conditions of the Gospel dispensation. R2237:1

**Is hewn down** — Nominal fleshly Israel was thus cast off from divine favor. R3292:5

**Cast into the fire** — The time of trouble in AD 69-70. R3292:5, 4958:6, 4543:4, 2237:1, 376:3; B233,242

## Matthew 3:11

**I indeed baptize you** — The three baptisms of this verse (of water, of Spirit and of fire) correspond to the three activities of verse 12: separation of wheat and chaff, gathering of wheat, and burning of chaff. R198:4\*

**Unto repentance** — See comments on Matt. 3:6.

**He that cometh after me** — John recognized that his work was merely a reformatory and preparatory work, and that the one who was to do the testing was mightier than himself—the Messiah. R2237:1

When John had announced Jesus as the Messiah, his work soon began to wane; so the work of the John class closes with the announcement that the Kingdom of Heaven is at hand and the King is present. R968:5

**Not worthy to bear** — As his most menial servant. R4543:5

**He shall baptize you** — Messiah's baptism was to be of two parts: one upon the faithful and the other upon the unfaithful. R4543:5

**With the Holy Ghost** — At Pentecost, upon the Israelites indeed. R5443:2, 4959:4, 2237:2; B233; E290

**And with fire** — The fire of God's anger, wrath to the uttermost. F445; NS21:2, 626:4

The fire of trouble upon all others during the 37 years following their rejection of Messiah. B233  
Culminating in the destruction of the Jewish polity in the year AD 70. E290; R4959:4, 4543:5, 2237:2

The baptism of fire is not a blessing, nor is it intelligently that Christian people sometimes pray for it. F445

As there was a baptism of fire in the end of the Jewish age upon the chaff of that nation, so there will be, in the end of this age, upon the tare class of Christendom. F445

Not to be confused with the fire-likeness of the tongues on the Day of Pentecost. R2820:4

## Matthew 3:12

**Whose fan is in his hand** — As a winnow, he separated the wheat of the Jewish people from the chaff. R3292:5, 162:3

**Thoroughly** — In order that every grain of wheat might be found and separated from the chaff. R4543:5

**Purge his floor** — Cleanse his threshing floor. B260,261; R175:3

The purification of the sons of Levi (Mal. 3:3); the household of faith. R4708:6, 4709:1

**Gather his wheat** — The true Israelites indeed. B233; C149; R2237:2

A small proportion of the whole. B205; R4408:3

The harvesting of the Jewish age began with our Lord's first advent and ended forty years later at the destruction of Jerusalem. NS626:3

One of the three great periods of separation revealed in God's Word—chaff from wheat, tares from wheat (Matt. 13:37,43), and sheep from the goats. (Matt. 25:31) R34:2\*

**Into the garner** — The Christian Church. R5443:2, 4543:5, 3292:5; B233; C149

The Gospel dispensation. R162:3

By begetting them of the holy Spirit at Pentecost and onward. R4959:4

**He will** — Not only the work of separation and gathering of the wheat are under the supervision of Christ, but also the burning of the chaff. R115:3\*

**Burn up the chaff** — The balance of the nation, the refuse. A229; B233; C149; R2237:2, 1316:6

As the closing of the Jewish age included the burning of the chaff, so the closing of the Gospel age includes the burning of the tares. (Matt. 13:40) R98:4\*

As soon as all of the worthy have been selected out. R3433:6

The Jewish harvest is spoken of as being a separation of wheat from chaff, while the harvest of this age is designated a separation of wheat from tares. (Matt. 13:30) R2237:6

Indicating the compactness of that people, as contrasted with the wheat and tares, indicating the scattered and confused condition of the present harvest. R1743:3

**Unquenchable** — The Jews were powerless to avert the catastrophe. A229; R2237:2

In the sense that it was the divine intention that the nation should be consumed, and it was not in the power of the ablest of the statesmen and rulers to prevent this. R4543:5

“Wrath is come upon this people to the uttermost.” (1 Thess. 2:16) R4959:4, 4543:5; F445

**Fire** — Not literal, but symbolic fire. C149; R5363:3

The great fire of religious and political contention which destroyed the Jewish nation. B233; C148; R5443:2, 4543:5, 175:3

Confusion, anarchy and the Roman legions. R3292:6

## **Matthew 3:13**

**Then cometh Jesus** — He was thirty years of age, the legal age at which a priest could offer sacrifice. R4544:2, 3297:1, 2565:1, 2417:1, 2237:3; A179; B66

**To Jordan** — Meaning “judged down,” “condemned”; typifying the curse, the sentence against our race, which has rested for 6000 years. R3086:4

**Unto John** — His second-cousin. R2565:1

Baptism is valid even though the baptizer be a believer not of the Kingdom or Church class. R1541:4

**To be baptized** — Symbolizing his death. CR460:1

This was a cross, a humiliation; for the masses, as well as John, thought of it as a washing away of sin instead of a symbol of death. SM643:3

## Matthew 3:14

**John forbid him** — Because he knew nothing of the baptism which is unto death. R3296:6

Asserting that, of the two, he himself, rather than Jesus, needed that baptism. R3296:3

Our Lord Jesus was holy, harmless, undefiled, separate from sinners (Heb. 7:26); hence it would have been wrong for him to have been baptized for the remission of sins—John's only understanding of baptism. R2565:5, 4644:2, 2417:5, 2237:3, 1917:1; HG261:6; NS51:4

He knew Jesus well from infancy to manhood; as cousins they doubtless had discussed various features of divine law, and were of one heart as respects service to the Lord. R2417:1

**I have need** — We have no record that John was ever immersed himself; nor would we need to have, since he was evidently a godly man, living up to the standard of the Law Covenant to the best of his ability. R2417:5

If either of the two needed to confess sin and profess a washing away of sin, it would be John himself rather than the Master. HG254:5; Q34:T, 35:6

**To be baptized of thee** — But Jesus did not baptize John and he did not explain to John the philosophy of it all. Q32:3

## Matthew 3:15

**Suffer it to be so** — Thus intimating that he was not following John's baptism to wash away sins, but that His baptism had another special meaning. PD57/69; R4544:2; Q35:6, 32:3

“I have a baptism to be baptized with; and how am I straitened till it be accomplished.” (Luke 12:50) R2417:6; PD57/69; NS51:6

He did not dispute John's argument, but insisted upon being baptized. HG261:6

Jesus did not stop to argue the matter with John because John could not have understood; it was not due time for John to understand; he was not of those begotten of the holy Spirit. Q35:6

It was not then due time to explain Christian baptism because the new baptism belonged to the new dispensation which did not begin until Pentecost. R2565:2

**Thus it becometh us** — I have a reason for so desiring it, and it is proper that I should do it in the fulfillment of certain things which I recognize to be right. R3296:6, R2417:5

It behooved him, who was the prospective Head of the prospective Body, to set an example that we, coming after, might follow in his steps. NS51:5

The Christ, Head and Body. R1917:4

**Fulfil all righteousness** — Righteousness obtained through Jesus only. PT390:3\*

The righteousness of God's law which could by no means clear the guilty without a satisfaction of the claims of justice by the sacrifice of a life for a life, which he was about to fulfill by the sacrifice of himself. R1917:1

It is merely a question of knowledge and obedience, both as respects the real baptism of the will, and also respecting the outward, symbolic baptism in water. R2167:1

This act was doubtless foreshadowed by the high priest washing himself with water and putting on the holy linen garments (Lev. 16:4). Clean linen is the symbol of righteousness. (Rev. 19:8) R157:4\*

The satisfaction of mind and peace of heart that we, like our Lord, have endeavored to “fulfill all righteousness” contributes to the peace of God that passeth all understanding in our hearts. NS56:1

## Matthew 3:16

**And Jesus** — At 30 years of age, manhood according to the Law, the right time to consecrate himself as a man. A179

**When he was baptized** — Symbolizing the full consecration of his life, even unto death. He was laying down a foundation for a new order of things. Q32:3; A197

He sacrificed all the blessings and favors that were his under the Law Covenant. R5090:1

Our Lord’s baptism was more than John’s baptism. R3296:3

Our Lord’s baptism in water was not his real baptism, but merely a symbol or picture of it. His real baptism was unto death, and his real raising up was his resurrection. HG262:2; NS51:5

Not as a sinner, but as a sin-offering. R4544:2

A new baptism, not for sinners, but exclusively for holy ones; not symbolic of cleansing from sin, but symbolic of a sacrificial death for the sins of others. R2565:2

As Jesus’ baptism signified his death sacrificially for sins, so the baptism of Christians symbolizes their participation with the Lord in his sacrifice. R2565:4

Symbolizing the laying down, burial, of “the man Christ Jesus, a ransom for all” (1 Tim. 2:5,6). In the dying he represented the sacrificial bullock of the Jewish Atonement Day. HG262:1; Q183:T

Not into the Church of Christ, for there was no Church of Christ as yet, not until Pentecost; but the beginning of a new institution in every sense of the word. HG261:6

It was a symbol, not a type. Q35:2

Scriptures tell us it is pleasing in God’s sight that we symbolize our consecration by water immersion as Jesus symbolized his by water immersion. So we will follow his example. Q32:3, 33:T

**Out of the water** — His raising up from the water symbolized his resurrection from death on the third day after Calvary. In the rising from the water, he represented the antitypical High Priest. HG262:1; Q183:T

**The heavens** — The word heavens in both the Greek and Hebrew signifies “higher things.” In this case, spiritual truths, the higher things that he had not seen before. Q183:T

**Opened unto him** — Connecting his experiences as a man with his prehuman experiences with the Father. R5157:5, 5065:1, 2565:5

The higher, the spiritual things, the heavenly things, were opened unto him. R5128:5, 5847:1, 5157:5; OV159:1; CR402:5; Q183:T; PD57/69

Things, which as a natural man he could not receive, revealing the divine purpose respecting himself. R4968:2, 4970:1, 5054:2, 5157:5, 3297:2; Q547:4

Literally, rent asunder. R4970:1

Jesus became conscious of some great change in his own condition and in his relationship to the Father and to spiritual things. R5157:5

This enlightenment came by the receiving of the holy Spirit. PD57/69

That very moment marked the time of our Lord's spirit begetting, and we believe that he then received special knowledge of heavenly things. R5157:5, 4544:2

No matter how perfect a man may be he cannot receive spiritual things. "The natural man receiveth not the things of the Spirit of God." (1 Cor. 2:14) R5157:5, 4544:3

With us, as with Jesus, the Father provides not only a clearer appreciation of our trials and responsibilities, but also a clearer perception of the glories which will follow to the faithful. R4970:1

All who are baptized into his death (1) receive an opening of their minds to see heavenly things; (2) hear the voice of the Father saying they are now beloved sons; and (3) receive the holy Spirit in their hearts, the peace-giving, meek and gentle spirit of holiness. R2565:6

**And he saw** — John alone, probably, saw the dove. E212; R5157:4, 3297:1, 3296:6, 2565:5, 2417:6

John was granted the privilege of seeing the dove and hearing the voice to the intent that he might bear witness to the fact. R2565:5, 2417:6, 2237:4; Q35:4, 36:8

**The Spirit of God** — A manifestation representing the invisible. E212

Jesus could receive the spirit without measure, whereas all imperfect members of his Church may have a measure of the spirit only. R370:1

The human nature had to be consecrated to death before he could receive even the pledge of the divine nature. A179

Our Lord was already dead to his own will; otherwise he would not have gone down to John at Jordan. But God's manifestation of his acceptance of Jesus' sacrifice apparently waited until after Jesus had performed the symbol. Q36:8

Illustrated by the oil that anointed the unleavened wafers of the meat-offering. R84:3\*

**Like a dove** — An outward representation of God's power coming on Jesus. CR460:2; R5291:6

Emblem of peace and purity, representing the fullness of Jehovah's spirit of love in Jesus. E212

Possibly a stream of light which came not violently, like the lightning, but gently, like a dove. R3296:6

A dove was a favorite figure with the Jews as an emblem of peace and salvation. It represented fittingly the meek and quiet spirit of all those who possess the spirit of holiness unto the Lord. R2565:5, 2237:4

Neither the voice, the opened heavens or the dove are experiences granted to his followers; nor to be expected today. The coming of the holy Spirit at Pentecost was signaled by an outward demonstration which serves the entire Church. R2565:6



**Lighting upon him** — Giving the earnest of his inheritance of the divine nature. A179

Anointing him. Jesus was not the Messiah, the Christ, until this anointing took place. T27, 37; B66

## **Matthew 3:17**

**And lo a voice** — Such a voice was heard on three different occasions: (1) on this occasion, (2) on the Mount of Transfiguration (Mark 9:7) and (3) at the close of our Lord's ministry (John 12:28). R2237:4

Both the voice and the descent of the holy Spirit showed the Lord to be perfect and to have made a perfect consecration. R5080:5

**My beloved Son** — Jesus was the first Son of God after Adam. R5623:5

Being begotten again to the spiritual plan and to the divine nature. R418:3, 164:5\*

Again, after his baptism unto death, the Spirit bore witness to him still being the well-beloved Son, in raising him from death and highly exalting him to the right hand of power. R1411:3

Jesus claimed to be the Son of God and, consequently, the Messiah. R944:4\*

**I am well pleased** — At his baptism our Lord was at the mark of character which merited the promised reward of the Father. R5081:5

Because he was holy, harmless, undefiled and separate from sinners and knew no sin. (Heb. 7:26; 1 John 3:5) R1585:5

The words, deeds and character of our Lord Jesus illustrate to us what pleases God. R1781:4, 1273:1

Pictured in the fine flour of the meat offering, flour that had no roughness or unevenness. R84:2\*

## **Matthew 4:1**

**Then** — Temptations immediately followed his baptism. This is the experience of all who follow in his steps. R3296:3, 2566:3, 1688:1; F141

**Was Jesus** — Not God, "For God cannot be tempted with evil, neither tempteth he any man." (Jas. 1:13) R370:2

**Led up** — Mark expresses it, "driven into the wilderness." (Mark 1:12) R3297:2, 2566:1

We should never voluntarily go into temptation, but, knowing our weakness, should seek to avoid it. R3715:6

Therefore we think that the Scripture, "Lead us not into temptation" (Matt. 6:13) should be translated as in the Diaglott, "Abandon us not in temptation." R3716:1

**Of the Spirit** — The holy Spirit—which was now his own spirit, or mind, or will. R3297:2



His own spirit: his own enlightened new mind. Thus it is our new mind, the result of full consecration to the Lord, that leads us into temptations, trials and difficulties. R3716:1, 4970:2, 5054:2, 5579:3; Q183:T

The illumination (Matt. 3:16) gave Jesus such new views respecting his work that he was impelled to go aside to think, pray and study what his course should be as outlined by the Law and the prophets. R4544:3, 2566:1, 2243:2

He must not even take his own previous conceptions of his work. He must look at everything from the new standpoint of the Spirit. No wonder he wished to be alone with God. R3297:3

That he might study the divine Word, treasured up in a perfect memory, and now fully intelligible by the power of the Spirit. "The natural man receiveth not the things of the spirit." (1 Cor. 2:14) R5157:6, 3297:3,2, 1688:2

**Into the wilderness** — Away from every friend and acquaintance and distracting thing. R3297:2

Instead of being taken to the mountain top of joy. F141

That in solitude he might know thoroughly the proper course for him to take in announcing himself as Messiah to Israel and the world. R3716:3

He must not confer with flesh and blood respecting his future course, even if there had been anyone perfect like himself with whom he might have conferred. He must confer with the Father. R3297:3, 2566:2

**To be tempted** — Along the very lines of his work—the consecration which he had already made. R5065:5

Along the line of selfishness. R3715:3

The three temptations here recorded illustrate practically all the temptations that came to our Lord during his ministry; and, likewise, the temptations that come to his followers. R3297:6

The environment of the present world, and the natural and often legitimate desires of the flesh, are the mediums through which the temptations are presented. R1689:5

Temptation does not imply sin. Our Lord was tempted "without sin"; so may his brethren be if they follow his example. Sin only comes through yielding to temptation. R2568:5, 1802:5\*, 1689:5

"In all points tempted like as we are, yet without sin" (Heb. 4:15); not referring to ordinary temptation, but trials and temptations as a new creature. R3715:6, 3297:6, 2566:3, 2243:5, 1689:5; E110; Q706:2

There is a difference between temptations which the Father considers proper and the temptations which come of the Adversary. R3297:5

The temptations or trials which Jehovah permits to come upon his consecrated people are of the same kind that he permitted to come upon our Redeemer. R4970:3, 4544:3

Since we read that God tempteth not, neither is tempted of any man (Jas. 1:13), then Jesus must not be God. R370:2

**Of the devil** — Greek, diabolus. The word always appears in the singular and undoubtedly refers to Satan. R3716:1, 3297:5, 2567:5

Whose very existence is now denied by many. F609

Satan is the Adversary in a sense that the world and our own flesh are not our adversaries. They are not bitter nor malicious. Satan alone is the willful, intelligent plotter and schemer. F611, 612

## Matthew 4:2

**Fasted forty days** — Doubtless the entire period was spent in meditation and prayer, being led to this course by his spirit of devotion to the Father—his anxiety to do the Father’s will in the Father’s way. R3716:4, 5054:2

Mark and Luke imply that he was tempted for the entire period. Both thoughts are evidently true—he was tempted all during the 40 days, while the three temptations narrated here occurred at the close of the 40 days. R3716:1, 2566:3

Aided by a perfect memory, he considered the prophecies, including those which showed he should be rejected of men and led as a lamb to the slaughter. R3716:4,5

These 40 days were spent in meditation and prayer. He had no Bibles nor concordances, but a perfect memory and 18 years of hearing and reading the Law. We may safely say that he knew the entire Word of God by heart. R3716:4, 3297:3, 1688:2

Apparently he neither ate nor slept. R4970:2, 3716:6

If it was proper for the Master to make a study of the divine plan before beginning his work, how much more is it necessary for his followers to do so. “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (2 Tim. 2:15) R3717:1, 2566:2

**Afterward an hungred** — It was an appeal to one of the strongest cravings known to human nature. R2243:4

Up to this time his perfect mind was so absorbed in his great theme, and so perfect was he physically, that he probably neither ate nor slept. R3716:6, 3297:3,4, 2567:5; Q184:T

While busily engaged in searching the Father’s will he was not molested by the tempter; but when he had reached a conclusion, that was the moment of the tempter’s assault. It is the same with us. R3717:5

Shipwrecked sailors have been exonerated for turning cannibals under the stress of hunger when they have been without food much less than 40 days. R2243:4

## Matthew 4:3

**When the tempter** — One who was of a higher order of being than himself, who had not taken upon himself a bondman’s form. R5084:6

Choosing the time when Jesus’ overtaxed human powers sought refreshment and recuperation. R4970:2,3, 3717:2, 3297:5; Q184:T

**Came to him** — Probably not personally, but by suggestion. R3717:3, 5084:2

**He said** — I remember you well from the long ago when we were in fellowship, before my deflection. R4970:4

In approaching our Lord, Satan did not attempt to lie outright, nor to distort the facts, but rather to put a false color on them. R5084:6

Representing himself as a friend, an angel of light. R3717:3, 4970:3

**If thou be** — This demand of the tempter would seem to be a challenge to prove himself the Son of God, to prove that he received the holy Spirit in full power; and that, if he did not do so, his claim might be considered fraudulent. R2243:3

Compliance meant not only the relief of his hunger, but additionally it meant the apparent conversion of Satan, who seemingly was in a repentant attitude. R2567:1

**Be made bread** — The first temptation—the flesh. R3717:4

Use spiritual gifts to further temporal ends. E110; R4970:3, 3798:1, 3058:2

Since you have so unwisely forfeited your higher form of life, so that you may never regain it, don't give up, but keep the life you now have. If you die now you shall never live again, neither will you be able to liberate mankind from death. R314:2

Illustrating our temptations to preach for worldly applause, wealth and social positions, and to seek the healing of our bodies which we have consecrated to death in God's service. R5965:5, 4970:6, 3798:1, 3717:6

The spiritual gift could no more be used to procure temporal comforts than it could be sold for money to Simon. (Acts 8:18-20) R2567:2

So far from using his miraculous powers selfishly, we find that many of his miracles, especially healings, were done at his own personal expense. "Virtue [vitality] went out of him and healed them all." (Luke 6:19) R2243:5

Our Lord subsequently used this power in feeding multitudes and turning water into wine, but it would have been sinful for him to use it upon himself, to sustain the human life which he had already consecrated unto death. R4544:5, 1689:4; Q707:2

Food thus secured could sustain life for but a little while; the better plan would be to trust in the Word of God and have eternal life with God. R4897:1

When he hungered, he sent his disciples to buy bread. When weary, he rested on the well or elsewhere. He never prayed for deliverance from natural troubles, but cheerfully endured them as part of his sacrifice. So should we. F636, 650

## **Matthew 4:4**

**But he answered** — The fact that Jesus discussed matters with the Adversary does not furnish us with an excuse to try our ability in this direction—as in spiritism. R5084:6

If we are positive in our rejection of temptation it increases our strength of character, not only for that time, but also for subsequent temptations. R2567:3

**It is written** — Although filled with the Spirit, he relied upon that which was "written" for his replies to temptations. R1688:4; Q708:T

The sure defense of the true child of God. F200

**Man shall not live** — I could not enjoy life, even with all my wants supplied, apart from communion with my Father. R314:3

**By bread alone** — Thus refusing to use divine power for his personal comfort and healing. F636, 650; R4970:4

Natural food alone will not sustain us. We cannot live except as we have the smile, the favor, the approval of the Lord our God. To live without that, for us, would not be living. R3717:6

Man can find no kind of bread, no kind of food, that will produce life in the full and complete sense of that word—that will swallow up death in life. R3058:3

The increase of learning, wealth, conveniences, medical skill and dietetic knowledge which the world has recently experienced has not increased its peace. NS521:2

Every temptation to sacrifice spiritual privileges or violate spiritual responsibilities for the attainment of earthly advantages would be a yielding to this form of temptation. R4544:6

The most that we should do is to make mention to him of those promises for temporal provision and of our trust in them. R5202:5

If God calls us to be members of the body of Christ, neither lack of food nor anything else can hinder us from the full opportunity of making our calling and election sure. R5202:5

The wrong course is symbolically prefigured in Esau's selling the birthright for a mess of pottage. (Heb. 12:16) R4544:6, 3717:6, 2567:2

**But by every word** — Not merely the milk of the Word. R3622:2, 1568:2

All hopes of eternal life depend upon God—upon the divine plan and its promises. R3058:5, 4896:3

Every admonition, every encouragement, every promise, is necessary to the development of those called to eternal life. R4896:6, 3060:4

It is as certain that we need spiritual bread—the truth—constantly, in order that our spiritual life be sustained, as that we need natural bread daily to sustain our physical life. R136:3\*

Truth is the proper food of man, and a large share of it must be received by faith. Thus we must live by faith. Faith is to truth as eating is to bread. R74:1\*

The words of God's mouth to us are not exactly the same as to our Lord Jesus and to the holy angels. To us they are the words of justice, pity, sonship, promise, admonition, patience, consolation and resurrection. R3058:6-3060:4

His word is that "whosoever seeketh to save his [earthly] life [at the expense of his covenant] shall lose it; and whosoever shall lose his [earthly] life [laying down his life in harmony with his covenant of consecration, faithfully unto death] shall find it [eternal life]." (Matt. 10:39) R2244:1

If he would deserve eternal life, it must be as a result of absolute obedience to the divine law. R4544:5, 3058:5, 2567:2

He had been feeding upon this heavenly food. He was strong in spirit and determination to do the Father's will. R3717:6

Our meat and drink should be to do the will of our God, and to finish his work. (John 4:34)  
R1689:3

“Whoso keepeth his Word, in him verily is the love of God perfected.” (1  
John 2:5) R4897:4

**Mouth of God** — God’s word is that obedience is the condition of life everlasting. R4896:6

## **Matthew 4:5**

**Then the devil** — The second temptation—the world. R3718:2

Not even dissenting from our Lord’s decision, he presented him a second subtle temptation.  
R5084:6, 3718:2

**Into the holy city** — Mentally, not physically. R5084:3, 4970:4, 4544:6, 3719:2

**On a pinnacle** — The roof of the southern wing of the Temple. R3718:2, 3298:2, 2567:4

About 600 feet above the bottom of the valley. R3298:2

**Of the temple** — Overlooking the Valley of Hinnom (Gehenna). R3718:2, 3298:2, 2567:4

## **Matthew 4:6**

**And saith unto him** — Again posing as a friend, an angel of light. R3718:3

**If thou be** — Your trust in Jehovah is misplaced; first prove Him and see if He will keep His word.  
R314:4

**Cast thyself down** — Not a temptation to gross wickedness, but a temptation to do the Lord’s work in  
another way than that which the Lord had planned. R2567:3

Recklessly expose yourself in proof of your mission. E111

Thus drawing the immediate attention of all Israel to the fact that you are the Messiah. R3718:3,  
5965:6, 4970:4, 4544:6

“A wicked and adulterous generation seeketh after a sign” (Matt. 16:4), such as the laying on of  
hands, the gift of tongues, physical healing, peculiar dress, robes, mitres, relics of saints, etc.  
R3718:5

“This generation seeketh a sign” (Mark 8:12); and thus it is with every generation. The world  
wants miracles or outward shows of sanctity and great professions. R3718:5

Illustrating the temptation to recklessly expose ourselves to any danger—moral, financial, phy-  
sical or spiritual—expecting miraculous deliverance. R2244:2,3, 4970:6

He had not been called upon to thus hazard his life, but rather was required to sacrifice it—laying  
it down in the service of the truth and of humanity. R4545:1

The Lord’s people should be on guard against any unreasonable procedures in the proclamation  
of the Gospel. The service of ambassadors for God is a reasonable service. R3718:6, 3298:6,  
2567:5

Another temptation of the same character: To expect divine interposition to put truth into our mouths and hearts while failing to obey the divine instruction to “Search the Scriptures.” R2244:3

It would be a sin to use spiritual power for the gratifying of our human nature when it was given us wherewith to crucify it. R146:5

The wonder-working spirit is contrary to the spirit of humility and, if gratified, would lead to spiritual pride and egotism. R4545:1

We are to do all in our power before expecting divine interpositions. We are not to thus tempt providence. R2421:2

If we should presume to go out in cold or stormy weather improperly clad, when it is not necessary to do so, and thus risk contracting illness, we would be doing a wrong and unwarranted thing. Q708:1

It requires greater courage to ignore the shame and ignominy of the world in the disesteemed service of God than to perform some great and wonderful feat that would cause the natural man to wonder and admire. E112

**For it is written** — Satan quoted Scripture but misapplied it. R3718:2,6, 4970:4

**His angels** — Ministers of divine truth who, in the present harvest-time, would be commissioned to bear up the feet members with such counsels, admonitions and expositions of Scripture as would be necessary for them. (Psa. 91:11,12) R2567:6

**Bear thee up** — If he had been thrust off the Temple pinnacle by the hands of an angry mob before his time had come, or if he accidentally fell, surely the Father would have intervened that he not be injured; but to do so deliberately would have been to tempt God. R4970:5, 3718:4, 3298:3

**Dash thy foot** — This Scripture really belongs to the feet members of the Body of Christ, that they may surmount the difficulties and receive blessing instead of injury. R4545:1, 3719:1, 3298:4, 2567:5, 2244:2, 1680:6, 844:3

**Against a stone** — It is possible that our Lord at that time did not know the proper interpretation of this Scripture; if he had, there would have been little temptation in the suggestion. R3298:3

We now see that the Lord himself was the “stone of stumbling and a rock of offence to both the houses of Israel” (Isa. 8:14), and that his “feet” represent spiritual Israel particularly during the harvest time. R3298:4

In our day there is a stumbling-stone permitted for the testing of our faith. Whoever is of the proper character will be aided of the Lord to victory so that the stumbling-stone will become a stepping-stone to higher riches of grace and blessing. R3719:1, 3298:5

## **Matthew 4:7**

**It is written again** — Seemingly conflicting Scriptures should be harmonized by examining the underlying principles. R3298:3

**Not tempt the Lord** — By trying him through a misapplication of his promise. Q708:T

To deliberately defy the laws of nature and to expect divine protection would have been to tempt God. This Jesus refused to do. R4970:5, 3718:4, 1688:4; Q707:4

## Matthew 4:8

**Again, the devil** — The third temptation—the devil. R3719:2

In seeming sympathy with our Lord. R3719:3

Again changing his method of attack. R5084:5

This time he no longer disputed with Jesus that he was the Son of God. R2244:5

**Taketh him up** — Mentally, not physically. R4970:5, 3719:2, 3298:4

**High mountain** — Satan's own dominion over the world. R5084:5, 4970:5, 4545:2, 3719:2, 3299:1, 2244:4

**And sheweth him** — Thus picturing his own power over the world, the power of a usurping prince imposing upon him the ignorance and superstition of mankind. R4545:2

This panoramic presentation of Satan's power was designed to impress upon our Redeemer the thought that Satan's friendship and assistance would be most valuable—nay, of almost vital importance to the success of his mission. R2567:6

**All the kingdoms** — Held and ruled through his minions, the blood-thirsty kings of earth. R615:1\*

Our Lord clearly understood that sometime he was to have authority over these kingdoms, and that his mission was to lay the foundation for a Kingdom, but he probably did not yet fully understand how or when—hence, the peculiar force of this temptation. R3299:1

Though God has given over the world to the “prince of this world” until the full end of the Gentile times, yet God has not given him unlimited power. R5205:4

Pray God's guidance and direction over all the affairs of life and over rulers to the end that the piety, sobriety and growth of the Church may be conserved. R5205:4; HG570:4

## Matthew 4:9

**All these things** — You will be great indeed. You are a perfect man and you can live forever. Since your life is not forfeited, no one can take it from you. You can be Lord of lords and King of kings to bless mankind. R314:4

**Will I give thee** — Satan controls the invisible spiritual phase of the present kingdoms of earth, as well as the visible human phase. A251; R4970:5

This offer was no farce; it was the climax of the temptations, the last resort of a baffled enemy. R615:1\*

To give the impression that he himself was tired of rebellion against God in the world and that he was ready to join our Lord in a great social uplift. R5084:5, 4970:5, 4545:4, 3719:3, 3299:2; E113

Furthermore, this would involve my own conversion to righteousness, which surely would not be amiss, either in your sight or in the sight of Jehovah. R2244:5; E114



The suggestion was that with some maneuvering and wire-pulling he, as a perfect man, and therefore far superior to other men, could soon win his way to a chief place of power and dominion over the whole world. R1688:6

His proposition is a social uplift which shall ignore individual responsibilities and sins and merely regard social conditions and make society outwardly clean. E115

**If thou wilt fall down** — Bend a little; make compromise with the worldly spirit. R2568:2

He foresaw that the suggested course would involve many compromises with evil men then in power, just as all office-seekers under the present order have always found it. R1689:1

Similarly today, he proposes to the Lord's followers identification with nominal Churchianity. R3299:5

The temptation is, Will we connive with and recognize unjust and sinful institutions because they have power and because to oppose them would imply their opposition and the bringing of shame, scorn and death. R4545:5, 3299:5

Satan was willing to become a reformer in all particulars except one—his ambition must be gratified. E113

**Worship me** — Cooperate with me for the world's uplift. R4970:5; E112

Implying that Satan would not require such suffering and sacrifice as God required; that, if Jesus would cooperate with him, all would work smoothly and prosperously. R5966:1; Q708:3

As does the nominal church when it seeks to increase membership by resorting to worldly customs, games, entertainments, etc. R3719:5, 4970:6

When the Papacy did this, Satan was true to his promise. B293; E114

Recognize his influence and cooperation in the work. Not for a moment can we suppose that he expected him to kneel before him and worship him as a God. R2568:1

I do not ask that you shall not recognize Jehovah, but that you shall be under my supervision. You will not be required to do anything very bad. R5084:6

I, on the spirit plane, and you, on the human plane, will be quite masters of the situation. Let us federate and cooperate. R4970:5, 4545:4

By not opposing evil, by respecting or reverencing evil customs already established under Satan's regime, Satan would cooperate with our Lord in the establishment of his Kingdom. E74

It was not long after the apostles fell asleep in death that the Adversary succeeded in deluding the church to go into partnership with him for the control of the world and its blessings through a combination of religion and politics. R2245:1

## **Matthew 4:10**

**Get thee hence, Satan** — Adversary, opposing spirit. F611

I cannot be a co-worker with you in any sense of the word. R4970:6, 3299:4

Fully awakening in Jesus a realization of the fact that there was no real reformation at work in Satan's heart. R2568:2



Our Lord was saved from any vacillation on the subject by reason of the fullness of his consecration. R3299:4

Our Lord was indignant that it should be thought for a moment he would prove traitor to his covenant and enter into a confederacy with the great Arch-enemy of righteousness, Satan. R4970:6

Had he not reached this final decision we may presume that Satan's temptations would have continued for days or weeks or years. R3299:6

Let each of us, as followers of the Master, be prompt in giving our response to the Adversary's proposition of compromise. He who dallies with temptation increases its power every moment. R3720:1, 3299:6; Q184:T

We are to resist the Adversary courageously that he may leave us permanently. R4970:6

When we take a positive stand on any question we have special help from the Lord along those lines. R4339:4\*

**Worship the Lord** — The Greek word translated "worship" in the New Testament is proskuneo which signifies "to kiss the hand," as a dog licks the hand of its master. The significance is reverence. E72

**Thy God, and him only** — Reverence to those in honored positions, if not rivals of Jehovah, is proper. E73

**Shalt thou serve** — I will follow the divine program at any cost. R2244:6

## **Matthew 4:11**

**Devil leaveth him** — And never made another attempt, as far as the record goes. R5292:4, 4970:6; Q184:T

"Resist the devil and he will flee from you." (Jas. 4:7) R1689:5; Q184:T

**Behold, angels came** — Uninvited. R1689:6

From the moment of our positive resistance of temptation and positive standing up for the Lord we become stronger in the Lord and in the power of his might. R3300:4

Our Lord had no Advocate to sympathize with him, and to succor and encourage him in the hour of temptation. With us, however, matters are different. R4545:5

Whatever terror lay in the intimated opposition of the Adversary was more than counterbalanced by the assurance of divine favor and assistance. So it is with us. R3300:4

**Ministered unto him** — Strengthened him, revived him. R4970:6

## **Matthew 4:12**

**Now when Jesus** — Probably six months or a year after his baptism. R2245:2

**Heard that John** — Foreshadowed the closing work of the Church at the second advent. B261,253

**He departed** — “When they persecute you in this city, flee to another.” (Matt. 10:23) F508

It is our duty to be on the lookout for divine deliverance and the opening of a way of escape from things too difficult to endure. F508

**Into Galilee** — More amenable to the teachings of Jesus than were many of their more religious, more enlightened, and more priest-ridden brethren of Judea. R4557:1

The expression “Can any good thing come out of Nazareth?” (John 1:48) applied to all Galilee. R4556:6

## **Matthew 4:13**

**In Capernaum** — Moving there with his mother and brethren, as a family. R2245:3

Capernaum was more closely in touch with the Gentile world, its good and its evil, than was Jerusalem. R4557:2

## **Matthew 4:15**

**Galilee** — Signifies circle; implying that this land would be encircled by the Gentiles. R4556:6

## **Matthew 4:16**

**The people** — The people of Palestine, long in doubt, uncertainty, etc. R4988:2

**Sat in darkness** — Separated from the great religious center of their day, they were in greater darkness than their brethren. R4557:1

**Saw great light** — Jesus and his teachings. R4988:2

Symbol of God, of Christ, of the Church, of truth, of influence for righteousness. R4987:3

Which flared forth in Capernaum, Bethsaida, Chorazin and Nazareth, chief cities of Galilee, and blessed and gathered some, the elect. R4557:1,5

The benighted Galileans were blessed in the great light which shone in their midst; but it also tested them as truth, light, always does. R4557:5

All mankind shall see the great light which God has provided. R4988:5, 4557:1

**Shadow of death** — In the very shadow of the death-darkness that was upon the Gentiles. R4557:1

Subject to a reign of sin and death, under a pall of darkness, ignorance, superstition, sin, etc. R4987:6

Even these must come forth that all may be enlightened by this “true light which lighteth every man that cometh into the world.” (John 1:9) R4988:6

**Light is sprung up** — Before the world will be enlightened, the Church must be enlightened, completed and glorified together with her Lord. R4988:4

## Matthew 4:17

**Repent** — From our Lord's viewpoint the healing of soul-sickness was of greater importance than physical healing, which was merely incidental. R2246:4

**Kingdom of heaven** — The hope of every Israelite. A273

Matthew uses the terms "kingdom of heaven" and "kingdom of God" interchangeably. R396:3,6

**Is at hand** — The 69 (of 70) weeks of Daniel's prophecy have expired. R3630:2

In the sense that Jesus was present to make a formal tender of the Kingdom to Abraham's natural seed. R4557:2

## Matthew 4:18

**Simon called Peter** — "Simon Peter, lovest thou me more than these? [nets, boats, etc.]" (John 21:15) NS656:4

**And Andrew** — This calling was not their first introduction to Jesus, but merely the Lord's invitation to them to become special associates in the work. R2245:2

**They were fishers** — Christ did not call idlers, but workers, into his ministry. R2246:1

All his disciples (the twelve) were from what might be termed the humbler walks of life. It is declared without disapproval that the rulers "perceived that they were unlearned men." (Acts 4:13) F210

## Matthew 4:19

**Follow me** — While the Lord called each individually, there was also a special occasion upon which he dedicated them to their office as apostles. (Luke 6:13) R1521:2

**I will make you** — The twelve whom I have specially chosen. F217

**Fishers of men** — Spiritual fishing requires knowledge, tact, bait, and that self be kept out of sight. Fish are easily alarmed when they think anyone wishes to take them. "Be ye wise as serpents and harmless as doves." (Matt. 10:16) R5555:1,3, 3308:3; CR156:4

The skillful fisherman catches the fish individually. Likewise, very much of the work of this age has been an individual work, accomplished by talking to people. R5555:1

"The Kingdom of heaven is like unto a net that was cast into the sea and gathered fish of every kind." (Matt. 13:47) C214; R920:1

## Matthew 4:20

**Left their nets** — Forsook all to follow him. The "seventy" commissioned later on were never recognized as apostles. F210

Evidently retaining some sort of interest in them, however, as they had no difficulty in regaining possession of them when they re-embarked in the fishing business after our Lord's death. R3308:2

Not instantly, but after making necessary arrangements. Similarly, we have a stewardship of duties and responsibilities in life which we cannot abruptly cast aside. R3720:6, 3721:1

The Lord accepts none as his disciples except those who forsake all to follow him. R4557:4

And so it is today. Those who most cheerfully, most zealously forget self and earthly ambitions, aims and projects, and who most fully give themselves to the Lord and to his service—these may walk nearest to the Lord at all times. R3334:6

## **Matthew 4:22**

**And their father** — Leaving the fishing equipment in the care of Zebedee and hired servants. R3720:6

## **Matthew 4:23**

**All Galilee** — Supposed to have had a population of over 3,000,000. R3334:3

The people of Galilee were evidently thrifty, prosperous work people, people best prepared to receive his teachings. R3334:3

**In their synagogues** — They could teach the people there, for a time; but as they shunned not to declare the whole counsel of God, they soon found little and finally no opportunity to teach the people in the synagogues. R986:5

**The gospel** — His message is called “the Gospel,” the good news, because Israelites, like the rest of the groaning creation, have been long waiting for the promised Golden Age. R2246:1

**Of the kingdom** — The sum and substance of the gospel theme. R1579:3

**And healing** — “These things did Jesus, and manifested forth his glory.” (John 2:11) PD64/74

**All manner of sickness** — Let those who are lame through pride and self-will and unable to follow in the narrow way cast away their crutches. Let them learn to walk in his ways of meekness, gentleness, patience, longsuffering and brotherly-kindness. R2246:5

## **Matthew 4:24**

**His fame** — As his fame increased, the opposition to him became more and more pronounced, especially from those who were brought into competition and unfavorable comparison with him as public teachers. R1735:3

**And they brought** — We urge the necessity of bringing friends, and coming oneself, to the Great Physician for the healing of soul-sickness. R2246:5

**Possessed with devils** — The evil spirits of selfishness and pride. R2246:5

**The palsy** — The palsy of fear of man which bringeth a snare. [Prov. 29:25] R2246:5

**He healed them** — To foreshadow the still greater work to be accomplished during his Millennial reign, and also to draw attention to the message proclaimed. PD64/74; R4557:5, 2246:4

## **Matthew 5:1**

**He went up** — Being wearied with exhaustive labor, too weary to minister to the multitudes. R1493:3\*

**Into a mountain** — He did not seek a public place where the largest audience could be gathered, but a place of retirement where he could be alone with his disciples. R3243:1

Supposedly a site known as the Mount of Beatitudes, sloping gradually, about 60 feet high, situated about seven miles southwest from Capernaum. R2249:3

It is said that on this mountain the last remnant of the Crusaders was destroyed in AD 1187. R2249:3

**His disciples came** — They had not yet become sons of God in the full sense of the word. Jesus spoke in an anticipatory or prophetic sense, as if they were already new creatures. R5623:2,3

His disciples were nearest to him, with the multitudes surrounding. R2249:3, 2589:1

Our Lord's first message was, Repent and get ready for the Kingdom (Matt. 4:17). To those who accepted that message he now gave additional blessed lessons. R4556:3

Jesus was addressing such of the Jews as had the hearing ear, such as had an inclination to be his disciples. Only the spirit-begotten understand these beatitudes fully. R5003:4, 4557:2, 3243:1

Not addressed to a promiscuous congregation of saints and sinners, but to his earnest and faithful disciples who had left all to follow him. R1493:3\*

## **Matthew 5:2**

**Taught them** — A different message; others hold forth the rich, the learned, the influential, as patterns to copy; but Jesus set forth the reverse to attain happiness. R5003:2

The sermon is entirely devoid of anything like oratory; for evidently its object was to instruct, rather than to play upon the emotions of the hearers. R1493:2\*

Instructed his disciples how they could best make their calling and election sure and win the great prize. R5003:5

His words were simple and easy to be understood. They applied strongly both to the judgment and to the heart. R1493:3\*

His discourse was so directed as to divide his hearers into two classes—some disappointed, others thoroughly satisfied. Thus does the truth always separate. R3733:3

Not with threats of vengeance if the lessons were not learned; and while only the spirit-begotten can fully appreciate them, others may gather precious lessons from the beatitudes. R5003:5

**Saying** — The character of our Lord is one. Here the Lord divides this one character into different sections, giving us a view of each particular part. R2585:2

## Matthew 5:3

**Blessed** — Much more than happy. Happiness usually proceeds from outward causes, while the word blessed here carries with it the thought of great or honorable. R2249:6

Happiness describes joyful moods which come from time to time; but blessedness relates to that permanent joy and comfort which results from attaining character in harmony with the divine. R3733:2

The contrast between the Ten Commandments and the eight beatitudes illustrates the difference between the Law Dispensation and the Dispensation of Grace. R5003:2

The beatitudes designate the particular graces necessary to receive the blessings which the Father designed we should enjoy through Christ. R2249:3, 2240:1

We advise a reading and pondering on alternative Sundays of this delineation of the graces and the Apostle Paul's summation of the same graces in 1 Cor. 13. R2240:1, 2234:5, 2205:6

**The poor in spirit** — The Foundation of the Palace of Blessedness is Humility. R5003:5

The Greek word signifies "extremely poor, utterly destitute." R2250:1

The first blessed state, in some respects, comprehends all the others. It is the gateway, the hallway of the House of Blessing, from which all the other rooms are accessible. R2249:6

Not the rich, the learned, the prominent, the rulers, the self-conceited, but those lacking self-esteem, who appreciate their own littleness and imperfection. R3733:6, 5991:5, 2139:1

Nevertheless, evidently moderate poverty is the most favorable condition for us in our present weak and fallen condition. R2250:1

Humble-minded, and therefore more teachable. R4969:4, 4557:3

While all humble persons will not attain the Kingdom, the Kingdom cannot be attained by anyone who is not humble. R2585:2

God would never accept as a member of the Kingdom class one possessed of the spirit of pride and selfish ambition. R5003:5, 2585:3

Not necessarily poor in pocket. Some who are poor in pocket, or in intellectual gifts or attainments, are very proud in spirit. R2585:5, 1920:5

A full appreciation of our own spiritual destitution is essential before we will be ready to receive the measures of divine grace provided. R2250:1

It is only when we are little in our own eyes that God can use us with safety to ourselves. R1920:5

Luke omits "in spirit"; those who become poor in any sense of the word, whether financially, socially or otherwise, by sacrificing themselves. Blessed are all the sacrificers. R1493:5\*

If the success of yesterday makes you fret under the humiliation of today, then beware: you are not as roundly developed spiritually as you should be. R1920:6

**Theirs is the kingdom** — They are the prospective kings and priests of the new dispensation. R2139:5\*

To those, all the Master's gracious promises and lessons of wisdom, comfort and instruction are given. R5991:5

Even now these constitute the embryo Kingdom. R2139:4\*

Only the poor in spirit can submit to the discipline and training necessary to fit them for the Kingdom. R2139:4\*

## Matthew 5:4

**Blessed** — Growing out of the first quality, as a tree of many branches out of the root, come the other graces of the spirit. R2585:3

So if we find that the great majority of mankind have had considerable mourning and sorrow, there is comfort that the majority shall be comforted and receive joy. NS614:4

**They that mourn** — The Palace Reception Room is the Chamber of Sorrow—mourning. R5003:6

The sympathetic, who realize their own imperfections, and are touched with pity for the poor groaning creation as they see them dying in sorrow, pain and disappointment. R3734:1,2, 5003:6, 2586:1, 2250:2; NS190:4

Necessary for our complete separation from the things of the world, the flesh and the devil. R5003:6

Mourners in Zion, true saints in the nominal church, distressed at the worldliness therein. D30; R1441:2

Mourning, of itself, is not a grace, but it betokens an attitude of mind which is acceptable in the Lord's sight. R2585:6

Our Heavenly Father is not a continual mourner. The thought, rather, is Blessed are ye that mourn now. R2585:6

Because iniquity abounds. R2138:6\*, 1493:6\*

Not expecting that becoming his disciples would lift them out of trials, difficulties, sorrows, tears, but that such experiences would be overruled for their good. R4557:5

It was this mourning in sympathy that led to Jesus' tears at Lazarus' tomb; and to his being called "the man of sorrows and acquainted with grief." (Isa. 53:3) R3734:3

We can cultivate this grace by frequently thinking of others and their interests and seeking to enter into these as though they were all our own. R2586:1

"Ye shall weep and lament, but the world shall rejoice." (John 16:20) R1493:6\*

**They shall be comforted** — The word comfort does not contain the thought of relief, but rather that of strengthened together, or added strength. R3734:4

Our Lord notes their tears as well as their efforts in opposition to sin. R2250:3

Their comforting will begin at once, for their mourning will bring a readiness of mind to hearken for the Lord's favor. R3734:2, 2586:1

Blessed are those who, being comforted themselves, shall be used of the Lord in the comforting of other members of his Body. R3734:5



In receiving the reward of the righteous, and in beholding the final triumph of righteousness and truth. R1493:6\*

“Beauty for ashes and the oil of joy for mourning.” (Isa. 61:3) D30

## **Matthew 5:5**

**Are the meek** — The Palace Library is Meekness. R5003:6

Submissive to the divine will. R2586:3

The teachable; not too proud to learn. R5003:6, 5186:1, 2586:1; Q469:2

Self-controlled, gentle, not easily provoked or irritated, forbearing under injury or annoyance. R3734:5,6

Meekness is necessary to learn valuable lessons in character-development, to be prepared to be the teachers of the world. R5003:6, 4557:3,6

“God resisteth the proud.” (Jas. 4:6) E255

Impossible without the first two graces of a humble mind and the large sympathies of the mourner. R2586:2

The outward manifestation of the second grace, which is an inward quality. R2586:2

There is quite a difference between this gentle submission to the divine will and ordinary gentleness which is frequently exercised to gratify selfish desires. R2586:2

Any wise man may learn something from a child; but anyone who is not meek finds it difficult to learn anywhere. Q469:2

Not bold, grasping, ferocious, self-willed, getting the best of the earth and everybody in it, but submitting to injustice in the interests of the coming Kingdom. R4557:6, 3734:5

The blessed meek of verse 5 are the same class who, in verses 10 and 11, are bold and courageous enough to withstand evil and error and champion righteousness and truth. R1493:6\*

It is a life work with many to conquer their too-high appreciation of themselves and to obtain the spirit of a sound mind as respects their own talents. E255

Nothing is more dangerous to the child of God than self-conceit; it hinders reformation of the heart, as well as true usefulness to others, and especially usefulness in God’s service. R5186:1

**For they** — The seed of Abraham, members of Messiah. R5370:5, 5003:6, 4557:6

And not the selfish, avaricious and grasping. D633

**Shall inherit the earth** — Purchased, as well as man, by the great sacrifice finished at Calvary. R2250:3

The reward of this grace, like the others, is future. R2586:6

When God’s Kingdom has come and his will is done on earth as it is in heaven. R3734:5

The Lord’s followers now have more enjoyment of the earth than others; while others are grasping, they are enjoying. R3734:6, 2586:3



Losing houses, lands, parents, children and friends, eventually they will inherit the earth. R4557:6

Under the primary and original covenant, as the Seed of Abraham. As members of Messiah, these will come into the full possession and control of the earth. R5370:5, 5003:6

The Church of the Firstborn is soon to have the entire Inheritance, the land as well as the power, dominion, glory and honor. R1164:2,4

“I will give thee the heathen for thine inheritance; and the uttermost parts of the earth for a possession” (Psa. 2:8) as soon as the last member of the elect has been prepared. R2250:4

To bring it to becoming again a Paradise of God, a world-wide Eden. R4557:6

The overcomers of this age inherit it now by faith, and the overcomers of the next age will do so actually. R3734:6

During the Millennial age the meek of the restitution class shall inherit the earth. R3734:6

At the close of the Messianic reign, the meek will turn over their inheritance, the earth, to mankind. R5004:1, 2586:3

## **Matthew 5:6**

**Blessed are they** — Others are wholly unprepared to come to Jesus—such as those morally of a superior class who feel less the need of divine aid. NS121:1

**Hunger and thirst** — In a symbolic palace of blessedness the dining room is Hunger for Righteousness. R5004:1

“As the hart panteth after the water brook.” (Psa. 42:1) R5163:6

The human heart, as well as the human body, has its appetites. NS119:3

Some of the soul’s appetites are: (1) craving for sympathy and fellowship; (2) craving for ease and comfort; (3) craving for name and fame; (4) craving for pleasure. NS120:1

Uncontrolled by the other graces, has led many reformers into wild excesses; yet, under the control of a sound mind, the child of God waits for the fulfillment of his promises. R2586:5

The first step of justification does not admit to the Lord’s table except as it prepares us for it. The second step is full consecration to the Lord. NS121:4

A heart condition of faith and teachableness; and, while exercising our reasonable faculties, we expect divine guidance. R4744:6

Nothing is more conducive to spiritual hunger than approach to the throne of grace. NS122:3

The hope inspired by God’s promise to Abraham is the power which has taken the spiritual stone out of the mountain—the world. (Dan. 2:45) OV429:3

God allows us to get very hungry before he gives us the truth. CR54:3

Many of the Lord’s people reach his table without having a very keen appetite—such are easily satisfied. NS121:6

Lovers of righteousness and haters of iniquity. R5004:1

Who desire more and stronger spiritual food that they may grow thereby. Milk is for babes, but strong meat is for those who have passed the infant stage. (Heb. 5:14) R1358:2

Manifested by the desire to draw near to God, which the Lord expects before he fulfills his promise that they shall be filled or satisfied. R2671:1

**After righteousness** — That which is right, truth. R4971:1, 3735:1

Wisdom, knowledge, understanding of the good and true. R3284:6

The satisfying portion—at the table of divine provision. OV260:3

The Scriptures assure us that “There is none righteous, no, not one” (Rom. 3:10). There is a relative righteousness, however, which God can approve. R5218:2

Righteous heart or character. R5901:3\*

Righteousness is so interwoven with its various parts—justice and injustice, truth and error, holiness and sin—that whoever is careless in one element is deficient in all. NS123:2

Righteousness here applies to right in every matter—truth. R3735:1; NS120:4

New Year is a favorable time for heart reformation—not only because of the suggestions of new things, but also because of heart disappointments incidental to the holiday season. NS122:1

Seeking to be in harmony with Him to the best of their ability, and trusting in the precious blood of our Redeemer. R5218:2

With an antipathy to untruth in every form, and to all injustice and inequity; modified by the third grace, by patient submission to the divine will. R2586:5

So loving righteousness, truth, that they renounce and denounce bondage to creeds and stand forth for the truth. NS123:1

We find what we seek! Those who desire to find God’s message will be guided of the Lord. Those who approach from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek—flaws, contradictions, etc. R4971:1; HG473:6; Q643:2

**They shall be filled** — Made holy. R5901:3\*

The truth on every subject necessary for us will be given as the Lord is pleased to reveal it. R5570:4, 4744:5, 5004:1

The very fact that we do not know everything, far from being a cause of disappointment, is a source of pleasure. Each fresh item of knowledge is a new well-spring of pleasure. NS742:3

Satisfied with the spiritual refreshment God provides; we shall be bountifully fed and sweetly refreshed with the “meat in due season” and the water of life. R1396:5, 3735:1, 1899:2, 4558:1

The water of life and truth which Christ has furnished satisfied as nothing else could do. Those who drink of it have no cravings for vain philosophies of men which make void the Word of God. R1703:4

Righteousness and truth are scarce commodities at the present time. R4558:1

There is nothing in unrighteousness to fill any man. There is a filling power in righteousness. NS122:5

The appetite for truth and righteousness will remain, but the prevalence of truth and righteousness shall be its satisfaction. R2586:5

Does not imply a miraculous filling. They will make use of their time, knowledge and opportunities for seeking the bread of eternal life which satisfies. R3735:1

Repeatedly filled as full as the present poor earthen vessel will contain. With the filling comes the enlargement of our capacities, and still further filling and a further enlargement, and so on. NS122:4

Satisfaction will not be attained fully in the present life; the believer progresses more and more to this satisfaction, receiving the full measure on the other side of the veil. R2671:1, 2586:6, 2250:5

Their own perfection in the first resurrection, and the establishment of righteousness in all the earth during the 1000 years of Messiah's reign. R5004:1

## Matthew 5:7

**The merciful** — In a symbolic palace of blessedness the door is Mercy. R5004:1

Those who, having recognized their own need of divine mercy, are merciful and compassionate toward others. R5004:1, 3735:2

Only such could be entrusted with the works of restitution. R4558:1

A genuine mercy, a forgiving "from your hearts." (Matt. 18:35) R2587:1

God would rather have us err in the sense of being too lenient than have us be merely just. SM432:2

A genuine mercy and not a feigned one; it must cover from sight, and, as far as possible, blot from memory the failings and weaknesses of others. R2587:1

An outward expression, which men can discern, resulting from an appreciation of righteousness and a hunger and thirst for it in the renewed heart. R2586:6

It is for God to be just; it is for men to exercise the blessed characteristic of mercy, compassion, forgiveness. R2587:3

When Abraham requested mercy for Sodom (Gen. 18:23-32) the Lord was proved, in every case, to be no less just and no less generous than his servant. R3948:1

As applied to thought: it is better to be deceived a hundred times than to go through life soured by a suspicious mind. R4919:4

The unmerciful, evil-thinking mind is father to unmerciful conduct toward others. R4919:4

It is very unbecoming for those who themselves have need of divine mercy to be sticklers in the last degree in the requirement of justice for others. R3735:3

"Mercy rejoices against judgment"—against the execution of justice. (Jas. 2:13) R3735:2, 2587:2

**Obtain mercy** — Only the merciful shall obtain mercy: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:15) R2587:1, 3803:1

The promise of mercy to the merciful is a principle of divine government, because the more generous and loving the heart, the nearer to the perfect condition. OV210:3

God will extend his mercy toward us as respects those deflections which are not willful. R2587:4  
God will deal gently with them, forgiving their blemishes and weaknesses in proportion as they have this spirit of generosity, forgiveness, toward those who trespass against them. R3805:5  
But the Lord declines to forgive our trespasses against his law unless we exercise this spirit toward our fellow-men. R4558:2  
The strongest incentive towards as lenient a judgment of our fellow-men as circumstances will permit. R1493:6\*

## Matthew 5:8

**The pure in heart** — In a symbolic palace of blessedness the window through which we may see God is Purity of Heart. R5004:4

In his creation, man was made in the image of God, and so was originally pure in heart. R5148:3, 3735:3

We will be judged according to the purity of the heart, mind, intention, will. R4558:2

Those absolutely cleansed in will and spirit, and, as far as possible, in flesh and tongue. F409; R5389:3; SM335:1, 633:2; Q51:3

Loyalty to the principles of truth and righteousness, the principles of divine government; loyalty to God and our Lord Jesus Christ and members of his body. R4929:3

Purity of motive, of intention, of effort, of will; in the sense of transparency, of truthfulness; sincere, unsullied, without adulteration. R5148:3, 5004:4, 5264:5, 3735:3, 2587:3; Q51:4

So long as the motives of the new will are honorable, we have the assurance that we will ultimately reach perfection through obedience. R5149:2, 5756:3

If we fail to reach perfection of heart-development during the period of our trial, we shall die the second death. But this does not mean perfection of the flesh. R4400:6, 5902:1, 4558:3, 3735:5

To be pure-hearted means to be sincere and to utter nothing which we do not mean. NS673:6

The pure of heart are those whose intentions are pure, whose motives are pure, who desire the best—long for the best. Q51:4

Hence the importance of criticizing or judging our hearts, the necessity of purging from them everything rebellious and sinful. NS163:6

The Lord's judgment will be, not according to outward attainment, but according to inward attainment. NS593:4

We may be sure that the pure in heart, in intention and endeavor, will make considerable progress in overcoming the weaknesses of the flesh. NS654:4; SM335:1

Purity, charity, holiness of heart and mind belong to our consecration. R2015:4

The thought is not perfection of conduct, word or thought, but perfection of intention as respects all of these. R2587:5, 2250:6, 1739:2

The honest-hearted, those that have absolutely right intentions. R5148:3

A heart filled with the spirit of love will be sure to bestow it upon others. R4770:6

Maintain purity of heart by purity of mind. R5149:5

An evil mouth, a mouth which does injury to others, indicates an evil heart. R2444:1

**They shall see God** — Greek, horao, discern. R1494:1\*

“Without holiness no man shall see the Lord.” (Heb. 12:14) R2587:3, 1739:2

Such have the clearest views of God’s character and plan now; and such shall see him shortly when changed in the first resurrection. R3735:6

Not only attain the character-likeness of the Lord Jesus, but eventually they shall be made like him and “see him as he is” in the first resurrection. (1 John 3:2) R5149:1, 2587:5

In the fullness of heavenly glory. CR393:2; R4929:3, 5004:4, 5958:3

Having no films of prejudice or vain philosophy before their eyes and no clouds between themselves and God. R1494:1\*

A foretaste comes in the present life: to “comprehend with all the saints what is the breadth and length and height and depth, and know the love of Christ.” (Eph. 3:18) R2587:6

Where God sees the heart pure and true to him and to his spirit and law of love, he will, in due time, give the new body suited to it. F409

In his Word and his plan, in his mighty works, in nature, in the secret closet communions, in his providences. R1739:3

Only such as attain to heart purity can hope ever to see God, to enjoy this evidence of his love. R3735:5

The Church of Christ, begotten of the holy Spirit, may see him with the eyes of their understanding in a sense in which the ancient worthies could not. R5149:5

Those who have a double mind, a double will, also have a double vision, a double eye. They see spiritual things cross-eyed, double, and proportionately indistinctly. R2587:6

## **Matthew 5:9**

**The peacemakers** — In a symbolic palace of blessedness the parlor is represented by the characteristics of a Peacemaker. R5004:4

Addressed to the consecrated, Jesus’ disciples. SM452:1, 456:2

Purity of heart toward God manifests itself in peaceable desires and efforts to promote peace in others. R2588:1

To be a peace-maker, one must first be a peace-lover. R2251:2

Peacemaking is chiefly done with the tongue, though it may also operate through the eye. R2588:2

The Lord’s people are to sympathize with all and join with none in the warring world. R5767:4

We may avoid denunciation of things we cannot endorse, especially things having no bearing on the Lord’s Word. What God sees fit to permit, we can see fit to endure. R4978:6, 2621:6, 4558:4, 2948:6

Not mischief-makers, strife-breeders, lawless. R4558:4

Taking opportunity to help others. R5004:4

We should seek to subdue and calm the passions of men in the coming strife. OV287:2

The great majority of those who have named the name of Christ, even if their hearts are pure and their sympathies large, pursue a reverse course. Even some of the true saints use their tongues to stir up strife. R2588:1,2, 3736:1

With perverse natural dispositions, it may require considerable time and practice to learn and love the path which leads to peace amongst God's people. R2251:1

Not peace at any price, otherwise our Lord and the faithful body might not have suffered. R2251:1

There are times where "backbone" is necessary, when principle is involved, and when retreat would be absolutely wrong; but these cases are rare. Undoubtedly we can often yield as Isaac did with Abimelech. (Gen. 26:12-25) R3593:6

Combativeness, exercised toward fellow creatures, must be modified by mercy; it must be trained to fight for truth and against error, but not against the ignorant servants of the error. R2588:4

Fighting against the imperfections and weaknesses of our own natures will leave comparatively little time for assaulting others. R2588:4

If we think the majority less wise than we, let us learn patience and wait, as the Lord does, until they learn the error of their course and amend it. R4772:6

We are never to use the sword, earthly power, in seeking to promote the cause of the Master. R3888:1

**Children of God** — They have God's spirit. The likeness of his dear Son has been traced in their hearts. R2588:3

## **Matthew 5:10**

**Blessed are they** — To be worthy of this blessing means to develop and possess a character which the enemies of righteousness would deem worthy of persecution. R4866:4

It is not until the Lord's people have experienced the preceding blessings of his grace that they reach the point where they can "glory in tribulation also." (Rom. 5:3) R2588:4

**Which are persecuted** — In a symbolic palace of blessedness the kitchen represents the trials and difficulties incidental to the rounding out of character and proper nourishment and upbuilding spiritually. R5004:4

Not only in severe persecutions, but also in the lesser ones, when our names are cast out as evil, "when men shall separate you from their company." (Luke 6:22) R3617:4

The Lord is looking for those who are so faithful to the principles of righteousness that they will exercise it toward their enemies even when persecuted by them. R3736:3

**For righteousness' sake** — Not for fault-finding and general cantankerousness. R2588:5

For the sake of truth in obedience to the heavenly calling. R4637:1

Peter, John, Paul and Silas, with backs bleeding and feet fast in the stocks, sang praises to God for the privileges they enjoyed of suffering with Christ. R4866:1

“If any man suffer as a Christian, let him not be ashamed, but let him glorify God.” (1 Pet. 4:16) R3736:2, 4558:4, 4326:4, 2251:4

## **Matthew 5:11**

**Blessed are ye, when** — Addressed to his disciples, all his followers throughout this age. R5544:2

As a result of making the Gospel your all- absorbing theme of life. A347; R5544:3

From the moment of our positive standing up for the Lord and his cause we become stronger in the Lord. R4814:1

“Blessed are ye” signifies that persecution is a favor from God. R5544:2

His followers must take up their cross if they would follow him. Through much tribulation they must enter the Kingdom. (Matt. 16:24; Acts 14:22) NS71:2

We should not court it, but should desire this evidence of our faithfulness. R5544:3

Whoever will faithfully exercise his ambassadorship, and not shun to declare the whole counsel of God, will speedily know something of the sufferings of Christ. E490

Increase the sacrifice daily and you increase the proof daily that you are his; and such as are his he gathers. R581:3

When God gives quietness, none can make trouble. (Job 34:29) R5879:2

**Men shall revile you** — Thinking you carry matters to an extreme, are too conscientious, give too much time to religious matters, and run not with them to the same excesses as formerly. NS337:2, 605:2

Followers of him who “when reviled, reviled not again.” R3736:3

“Ye shall be hated of all men for my sake.” (Matt. 10:22) E490

God permitted his Son to be reviled to demonstrate the kind of character that was pleasing to him, and he wished to test the loyalty of Jesus himself. R5545:5

The chief opposition to our Lord came from the religious leaders and professors; so also with his followers. R4814:1, 4326:2; OV357:1

If, under the pressure, they yield and revile in return, and slander and backbite, they are proving themselves unworthy of a place in the Kingdom. R3736:5

**And persecute you** — “Whosoever will live godly shall suffer persecution.” (2 Tim. 3:12) F464

Pictured by the bitter herbs of the Passover. F464; NS75:5

The faithful followers of the Lord will be unsympathetically viewed, hated and persecuted; for the presentations of truth make manifest errors and hypocrisies. R4814:4, 4558:4, 4557:5,6

Such trials and difficulties are for the rounding out of character and for nourishing and upbuilding spiritually. R5004:4, 4326:1



Such experiences, overruled for good, serve to test faithfulness and trust; and the joys of the Kingdom, gained through much tribulation, will more than compensate for every tear and sorrow. R4557:5

Should be endured faithfully, calmly, rejoicingly. R4558:4

During the present life the Kingdom of heaven, the true Church of Christ, suffereth violence, and the violent take it by force. (Matt. 11:12) CR493:4

Things may seem to be going contrary to your welfare, to be working out incalculable harm—but have faith. R2699:4

Persecution implies that the person persecuted possessed qualities that are feared; that the persecutor realizes his own weakness to meet the arguments in a more rational way; that either the persecutors are weak or the arguments of the persecuted are strong. R4865:2

Persecution will come to those who have the courage of their conviction. R5547:1

All who have walked the narrow way have received persecution—the Baptists, Methodists, Presbyterians—in their early day, because they had more light than others. R5546:6

It is safe to say that the persecutors are always wrong, even if we cannot say that the persecuted are always right. R4865:2

Sometimes this comes from those who were once brethren in the truth; those who once dipped with us in the dish of divine nourishment at the table of the Lord. R4326:4

**And shall say** — Our Lord seems to have taken more notice of the evil-speaking that would come upon his people than of the physical sufferings. R2295:4

**All manner of evil** — The call is to ignominy now. R4841:6, 4637:1, 5145:2

Boycotted socially, boycotted in business, slandered in every conceivable manner, and often by those of whom they had least expected it. R2496:2

Their object in this course is to undermine by prejudice what they fail to meet by fair reasoning and Scripture. R1192:3

Our opposers do not try to show wherein we have retrograded in life and action, but put forth all their efforts to show what a fearful thing it is to leave the church. R2142:4\*

Those who would say all manner of evil falsely, knowing the charges are false, are the very kind who would crucify or burn at the stake, had they the power. R5545:2

“Woe unto you when all men speak well of you; for so did their fathers unto the false prophets.” (Luke 6:26) R5546:1

**Falsely** — We should not be surprised at false charges and false insinuations against the faithful. R5173:1, 5294:5

Ignorance rather than malevolence is at the foundation of opposition to the truth. R5145:3

Falsely accused of “fanaticism” because the wisdom of God is oft esteemed foolishness with men. R2588:5

And yet take it patiently as did the Master, continuing faithful to the Lord and his cause at any cost. E191



**For my sake** — Not for error, but for the truth; not for sects, but for Christ. R785:4

“Your brethren that hated you, that cast you out for my name’s sake, said, Let the Lord be glorified” (we do this for the Lord’s glory). (Isa. 66:5) C182

His followers would be highly esteemed among the nominally religious were it not for their loyalty to the Word of God. Because of faithfully pointing out popular errors and their fidelity to the truth, they are hated by those prominent in Churchianity. R5173:1, 3736:4

## **Matthew 5:12**

**Rejoice** — Possible only when we understand that in these trying experiences there is a glorious purpose. R5495:6, 4558:5, 5545:2, 5893:6

**Great is your reward** — What we do not get here of prosperity we shall get there, in the Kingdom. R5545:3

The measure of self-sacrifice and sufferings for Christ, endured by each of the consecrated, becomes a measure of the faithfulness of each as ambassadors. E490

There will be some least and some greater in the Kingdom of heaven. R1973:5

He that is not willing to have the Kingdom at such a cost is not worthy of the Kingdom. R4637:1

**In heaven** — In spiritual things, not in temporal matters. R3223:2

And it is this heavenly reward for which you have been called and for which you have entered the race. R2699:4

The rewards of Christ’s discipleship were not to be expected in the present life. All that we may now have is the peace and blessing of the Lord in our hearts, with glorious hopes for the future. NS602:4

**So persecuted they the prophets** — And our Lord and the apostles. Being thus in good company in our experiences, we shall be in like good company when the Lord makes up his jewels. R2588:6

**Which were before you** — We have reason to believe that the Master would fare no better in the world today than at his first advent, were he to appear as then. Q752:2

## **Matthew 5:13**

**Ye are** — Even now. R2099:3\*, 2073:2\*

**The salt of the earth** — Jesus and his higher law of love, in his own life and in that of his followers. R3736:5

A healthful, cleansing, preserving element in the midst of a world of moral decay and sinful pollution. R2073:2\*, 1494:2\*

The Christian has a special purpose in the world—to be a preservative power, to have antiseptic qualities, and to draw out all the good qualities of those with whom he is connected. R5426:5

Exerting an influence and power among men of a preservative kind, delaying, if not arresting, degrading tendencies. R4558:5

The preservative influence of God's people affects not only themselves, but spreads over a considerable space around them. R3736:6

A symbol of faithfulness and loyalty, and signifies a purifying and preservative quality that is a detriment to corruption. Q618:1; R5426:5, 5173:2, 4558:5, 634:1\*

As a savory article of diet, it symbolized hospitality; as an antiseptic, it signified durability, fidelity, purity; as a preservative, it is a symbol of an enduring compact. R2099:2\*, 84:6\*

Saltiness from the Savior's teachings has a wide influence upon the world. Without it, corruption and a complete collapse would have come long ago. R5173:3

Civilization is merely the arrest of those elements of decay which are at work in the human family, a preserving or salting of the good qualities which have not yet become extinct. R634:3\*

After the taking away of the salt class, putrefaction and disintegration will speedily follow. R4706:6, 5173:3, 3737:1, 2745:1; Q618:1

It will be in and through the glorified Salt of the Earth that the blessing will come, the stream of truth for human refreshment for 1000

years. (2 Kings 2:19-22) R5780:2

**Have lost his savour** — That which constitutes the saints the salt of the earth is the fact that they have been salted with the truth. R634:5\*

“Have salt [purity, righteousness] in yourselves” (Mark 9:50). If we have not the salt in ourselves, how can we be the salt of the earth? R2099:5\*

How important that we not only have salt in ourselves, but that we continue to retain its healthful properties! R2099:5\*

**Good for nothing** — Absolutely useless except for its intended purpose. R5426:5, 4558:5

“Unto every good work worthless.” (Tit. 1:16) R2517:3

Jesus made no attempt at a reformation of the apostate Jewish church. R778:1\*

**But to be cast out** — If we lose the holy Spirit, there is no way by which we could be renewed again. Q618:1

May picture the rejection of the nominal church systems. R778:4\*

Castaways from divine favor. R2073:3\*

**Trodden under foot** — Destroyed. R634:6\*

## **Matthew 5:14**

**Ye are the light** — Greek, phos. The same word applied to our Lord. R2409:2

Synonym for truth and righteousness. R5038:1

The Lord was addressing the apostles in particular, and all “overcomers” of that time. R4992:3, 4746:2

You are now so illuminated by the truth that you yourself have become a living representative of it. R3243:2, 5129:2

By his spirit in us. CR313:1; R375:3

The Lord’s light shone into a little corner of the world called Palestine, and from his lamp many followers have lighted their lamps. R3686:2, 627:2\*

It is the light of God’s truth, shining in our hearts, which shines out upon the world. E293

The light will become brighter in proportion to our realization of our own imperfections to the degree of our consecration to the Lord. R5129:3

The Church is now enabled to declare to the world the presence of Christ, the changes impending, and the wisest course to pursue. B141, 142

Light-bearers for the benefit of others—burning and shining lights, sympathetic and helpful lights. CR126:1

As children of the light, every day and year will see progress; their light will be shining more and more clearly and accomplishing the greatest good. R4189:6

Christian fellowship is thought to be one of the very best aids to maintaining the light of the Spirit. R5129:6

Although not yet as the sun, nevertheless luminous even now, and their light may shine within a smaller radius for the blessing of all who will receive it. R2099:6\*

It would require the light of the Sun of Righteousness, Christ and the Church in glory, to enlighten the whole world. R5769:3

Continuing to shine in the world in the midst of darkness until the predicted night would come when the world that has loved darkness shall be overwhelmed by it. R1774:1

It is the light which shines from the true Christian which reproveth, condemns and opposes the darkness of this world. E293; R375:2

If we neglect the privilege of prayer, of study, or of fellowship with the Lord through failure to think of him, the illumination of the Spirit will grow dim. R5129:3

But if we should be seduced into worldliness by the spirit of the world, our light would be quenched or extinguished. E264; R371:6

Neither the philosophies of men nor their moral sentiments are light. The true light cometh down from above and only those begotten of the Spirit of the Lord have that light. R5099:6

**Of the world** — Not directly, but by a reflex light—through those who possess it—the spirit operates upon, but not in, the world. R375:3; E293

Whatever light the world gets reaches them indirectly, as reflected from the children of God. R3646:3

Civilization is simply the indirect result of the measures of salt and light that have been in the world up to this present time. R2100:1\*

Without the Gospel light shining from Jesus and his followers, the corruption of Christendom would be even worse than it is. When the lights have all been extinguished, the great time of trouble will follow. R3736:6, 3737:1, 1774:1

A city—The Church as a whole. R4558:5

The New Jerusalem. R1494:5\*, 1185:5, 421:6, 338:5

**Set on a hill** — The Kingdom. R1494:5\*

“Established in the tops of the mountains... exalted above the hills, and all nations shall flow into it.” (Isa. 2:2) R421:6, 338:5

**Cannot be hid** — Its glory shall lighten the whole world. R1494:5\*, 421:6\*

## **Matthew 5:15**

**Light a candle** — The candle light the saints are holding up in the world is powerless to overcome the great mass of darkness. God, in his due time, will dispel the darkness of night by causing the sun of righteousness to arise with healing in its beams. (Mal. 4:2) NS88:3,4

He will test us and prove whether we are worthy to shine forth as the sun, enlightening the whole world in a manner with which our little lamps of the present time will in no sense compare. R3737:4

**Under a bushel** — Its light would become extinguished. If light does not shine out, it will soon die out. R4558:6

By covering his light, one demonstrates lack of courage, of appreciation, of earnestness. R4967:5

We should not say, “We know not the man Jesus.” He will withdraw the light from such a one. R4993:1, 4558:5

**On a candlestick** — In a position where it may dispel as much as possible of the darkness of this world. R2099:6\*

**It giveth light** — The light is conspicuous because the darkness is general. R4993:2

Though the darkness recognizes the reproof of its presence, it comprehends it not. R375:4

**In the house** — Our lights are to shine in the “household of faith.” SM241:2; R5769:3, 4558:6, 4305:1, 4189:6

So that our own family, our own household, our neighbors, may see it burning. R4993:1

## **Matthew 5:16**

**Let your light** — Of the holy Spirit; its influence is Christianizing, civilizing, uplifting, and produces a regard for right and a respect for God. R4992:3, 4993:4

Not merely the message upon our lips, but also the influence which emanates from our daily lives. R4330:5, 4675:6, 4460:5

It is the duty of every child of God to be very active in the dissemination of the truth. R3243:3

The illumination comes, not only through the truth, but also through the begetting of the holy Spirit. R4746:2

The darkness “hateth the light.” (John 3:19,20) R3686:2

**So shine** — For the benefit of others, that they may discern what is the right doctrine. R4967:4, 4746:5, 4675:6

That the spirit of devotion pervade every family, every household, including the servants. R2989:3

Flash forth the truth into every nook and corner where dark creeds and black theories have so long lain. R825:6

In proportion as the true followers of Jesus have kept their lamps trimmed and burning, a measure of enlightenment has spread throughout the world. R3686:3

All men who are directly or indirectly in contact with these lights of the world have blessings in proportion to their preparation for them. NS294:2

**That they may see** — That all those intimately associated with the body of Christ may be able to take knowledge of them, that they have been with Jesus. R4746:5

This text is not in conflict with that which says we are not to let our left hand know what our right hand does, not to do our good deeds to be seen of men. (Matt. 6:1-3) R4993:2

**Your good works** — In accord with the Master’s teachings. SM183:T; R4558:5, 4967:4; CR126:1

Your likeness to the character of the Lord. R4558:6

In our daily lives. R4967:4

Our daily walk and conversation in all the little things of life. R1464:2\*

Will be a reproof on the sins of the world without one word being uttered on the subject. OV155:3; R4746:5

Not carrying our Bibles in an ostentatious manner, but we are exhorted to show forth in our daily lives the lessons we learn from its precious pages. CR126:1

Whether they account for these works properly or evilly. R4746:5

Of some our Lord said that they confess with their mouths, but deny with their lives. Our whole lives are to be in conformity with the professions we are making. R4993:1

**Glorify your Father** — By honoring the principles of righteousness as they see them exemplified in God’s peculiar people. Recognizing that these are of God, that theirs is the ideal life, they glorify God. R4993:3

Some who see our good works will glorify God in the day of visitation even though they do not become followers now. R4746:6

This shining will have an effect upon the world, reproving mankind and setting before them an example of better living, better thinking. R5057:2

“In the day of their visitation.” (1 Pet. 2:12) SM153:1

## Matthew 5:17

**Think not** — Jesus and his apostles expounded the harmony between Christianity and Judaism. R5006:2

**To destroy the law** — The Jews reasoned that by promising a class everlasting life, even though they were unable to keep the Mosaic Law, was a setting aside of the Law, making void all the prophets. R5006:3,5,6

Moses' Law, the divine law given to Israel. R5006:2

We, under the new dispensation, are under the same Law, but with a higher definition, or explanation. R4226:4

**Or the prophets** — The prophecies of selecting a priestly class are now in process of fulfillment; neither the Law nor the prophets are being ignored. R5007:1

**But to fulfil** — Jesus was a Jew, and obligated to every feature of the Law. R4703:1

Jesus has been fulfilling the Law during the past 1800 years, as well as during his ministry. R5165:2

He fulfilled the Law Covenant—met all its requirements, and obtained its reward, life. That fulfilled it, for that was the end for which it was given. R1732:6

Only a perfect man could meet its conditions, thus proving that Christ's perfection was not altered by the fact that his mother was imperfect. R777:1

But he no more fulfilled all the Law than he did all the prophecies. He fulfilled all connected with the sacrifice, and nothing connected with the Kingdom. HG55:6

Jesus will continue the fulfillment of the types of the law during the thousand years, until all is fulfilled at the close of the Millennial age. R5165:2

The Gospel of Jesus magnifies the Jewish Law by admitting its righteousness, its reasonableness, and by admitting that the full fault is with humanity. R5006:3

## Matthew 5:18

**One jot** — One iota, the smallest letter in the Greek alphabet. R52:3\*

Realizing God's care in making the shadow should not only give us confidence in its correctness, but lead us to examine closely for the meaning of those shadows. T12

**One tittle** — Fine point of a letter. The holy Spirit inspired, in many cases, the exact phraseology. R52:2\*

Every good promise of the holy Scriptures will surely have fulfillment. OV129:1

**In no wise pass from the law** — The Law stands exactly as it was given, and applies only to those to whom it was given. R970:2

The strictness with which the Jews were obliged to obey the Law indicates the amount of reliance which can be placed on its numerous sacrifices and observances. R72:1; B174

The typical sacrifices continued until Christ died, for Jesus himself was under the law, a part of which he fulfilled. R5163:3

Note the remarkable similarity with 2 Cor. 3:11. (R.V.) HG584:3\*

**Till** — Our Savior did not say the Law should not pass away, but that it should not pass away until it was fulfilled. But he came to fulfill it, so if it was fulfilled in him, it has passed away. HG582:3\*

The observance of all types must be kept up until their fulfillment at least began; for the keeping of a type is not the fulfillment of it. The fulfillment is reached when the type ceases, being replaced by the reality, the antitype. B174; HG55:5

**All be fulfilled** — The Law was neither altered nor amended, but fulfilled and set aside, abolished by our Redeemer. R970:2

Referring not only to its covenant obligations, but that all the blessings expressed in it typically would also be sure of fulfillment on an antitypical scale. B174

Including the great Times of Restitution, typified by the Jubilee year. B173,187; HG55:2

Then the ceremonial, or typical, features of the Law will pass away. R1527:3

## **Matthew 5:19**

**Whosoever** — In the Church class. Q423:1

**Shall break** — If any of the followers of Jesus should violate the Ten Commandments and teach men to do so, it would manifestly be done through ignorance and misunderstanding, marking such as one of the least in the Kingdom, unfit for a position of prominence in the service of the Church. R5007:2

Shall make little of any commandment of God. Q423:1

Whoever will go contrary to God's arrangements or will in any respect, we should thereby consider him less. Q423:1

**Of these commandments** — The divine law is briefly summed up: "Thou shalt love the Lord thy God with all thy heart...And thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18; Matt. 22:37-39) R5359:6

The Ten Commandments are but the outer shell, as it were, of deeper sentiments. R5360:1

In other words, we understand the Master to be teaching that the Gospel is not out of sympathy with the Jewish Law. R5359:6, 1730:5

The new hope of Gentile Christians does not abrogate God's law, nor does it release them from the obligations of his law; but our imperfections are covered by Christ's merit. R5359:3

**Shall teach men so** — By example or precept, what is not in fullest accord with the divine plan. F258; R5359:5

It is a responsible thing to be the mouthpiece of God, to make sure that not a word is uttered which would misrepresent the divine character and plan. F258; R2156:3, 1475:3

Those who hold and teach a measure of error when it was their privilege to have clear truth shall be called least in the Kingdom of heaven. R3243:6

"Be not many teachers." (Jas. 3:1, Revised Version) R2156:2



**Shall be called the least** — Receive a lower position. F258; R5007:2, 5359:3

**In the kingdom of heaven** — In the Church, the incipient Kingdom, the embryotic Kingdom. R5359:5

**But whosoever** — Our Lord Jesus himself. R1730:5, 5359:5

**Shall do** — Those who would keep the divine law most perfectly in heart and life would be most nearly copies of God's dear Son. R5359:5

“Love is the fulfilling of the law.” (Rom. 13:10) R5359:6

**And teach** — The Christian must study the Law, but he studies it as a shadow of better things, as typical of the blessings promised under the greater than Moses—Christ. HG582:5

Look out amongst you those who are walking the most in the footsteps of Jesus if you want to elect elder brothers and deacons in the Church. Q423:1

## **Matthew 5:20**

**Shall exceed** — To be accepted, his followers must be nearer right in heart, have more of the spirit of the divine law, than the Pharisees. R5007:4

The Church's covenant means more than merely the observance of the Law; it is a covenant to sacrifice; and justice, the divine law, could not demand sacrifice. R5006:6

**Of the scribes** — They had the whole Law of God and claimed to believe and teach it; but they distorted it by their traditions and their ignoble, though whitewashed, characters. R3243:5

They were particular respecting the little requirements of the Law, but were careless respecting the spirit of love. This, Jesus termed hypocrisy. R5007:4

**In no case enter into the Kingdom of heaven** — Not be fit for the begetting at Pentecost. We must distinguish between the embryo Kingdom at Pentecost and the glorious Kingdom of the first resurrection. R5007:4, 4559:2

## **Matthew 5:21**

**In danger of** — Amenable to. R2601:5

**The judgment** — The judges. R2601:5, 4558:6

## **Matthew 5:22**

**But I say** — Jesus, who understands the perfection of God's law, and how fully it will be defined and enforced in the Millennium. R2602:1

That the thoughts are to be considered as well as the deeds. HG304:3

**Whosoever is angry** — Thereby disobeying the spirit of the command, Thou shalt not kill. R2601:6

In the heart, unexpressed. R4558:6



Hatred is murder, slander is assassination, and the destruction of a neighbor's good name is robbery and rapine. R2444:6

For one of the Lord's consecrated people to be even slightly angry would be a serious matter. R5007:4

**Without a cause** — Malicious anger and vituperation shall be considered a violation of God's law under the New Covenant. R2601:6, 2249:2

**Shall be** — Under the regulations of the Millennial Kingdom. R2601:5

**In danger of** — Amenable to. R2601:5

As a violator of the Law, whose violation forfeited all right to life under the Jewish Covenant. HG304:3

Because the spirit of anger is that which, unrestrained, would lead to murder. R3254:1

**The judgment** — The judges; a court of seven (some say 23) men, empowered to judge some classes of crimes. R2601:5

"I will restore thy judges as at the first." (Isa. 1:26) A294

**His brother, Raca** — Villain. R2601:5

Blockhead. R4558:6

A slander is a thief according to worldly standards, stealing one's good name; according to Christian standards, still higher, slanderers are murderers. Thus the very suggestion of slander is to be shunned as of the spirit of Satan. (John 8:44) R3595:4

**Of the council** — The High Council or Sanhedrin, of 71 men, the highest court of the Jews, for the gravest offenses; typical of the judges of the Millennial Kingdom. R2601:5, 4558:6

**Thou fool** — A moral degenerate. R4558:6

Apostate wretch. HG304:4

If, aside from the Bible, one reaches a conclusion that another considers wholly illogical, neither should he think nor speak of the other as a fool, but should remember that all present knowledge is incomplete and our reasoning faculties at present imperfect. R1815:4

**Danger of hell fire** — Of Gehenna fire. By the aid of brimstone, the bodies of specially detestable criminals were burned with the other refuse of Jerusalem in the valley of Hinnom, or Gehenna, adjoining the city. A living thing was never cast into Gehenna. The Jews were forbidden to torture any creature; thus Gehenna typified the Second Death. R2601:2-6, 5007:4, 4558:6; OV362:6; HG304:1; NS840:1

Dead bodies were cast into this valley with the filth of the city, for, in their estimation, they had no hope of a resurrection—a tomb being to them an emblem of a resurrection. HG304:3

The destruction of the body in Gehenna after death, figuratively, implied the loss of the hope of future life by a resurrection. R2601:6

The object of this burning in Gehenna was to make the crime and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. R2601:6

If one were angry enough to call a brother Christian “a fool” it would imply that he were in serious danger of the second death—Gehenna. R5007:4

An antitypical Gehenna outside the New Jerusalem for the offal and trash of humanity who will refuse all of God’s favors, the Second Death. NS841:2

## Matthew 5:23

**Gift to the altar** — Anything to offer to the Lord, of service, worship or thanks. R4077:5, 5938:6

**Aught against thee** — It should be noted that the one addressed is not the brother trespassed against, but the trespassing brother. R1694:6

That someone has been wronged by you in thought, word or deed. R4077:5, 5939:1

## Matthew 5:24

**Leave there thy gift** — Do not think that it will be acceptable to God while in your hearts, or outwardly, you are practicing injustice toward others. R5939:1, 5007:4, 4559:1, 4077:5,

**Be reconciled to** — Make amends to; apologize in full. R1694:5, 5939:1

Every moment of delay endangers your spiritual standing with the Lord. R5007:5

**Thy brother** — Explanations in full of whatever wrong you have done him. R4077:6

**And offer thy gift** — Assured that in such an attitude of heart the Lord will be pleased to accept your offering. R4077:6, 5939:1

## Matthew 5:25

**Agree with** — Appeal for mercy from. R1713:2

Admit that you have come short of the righteous requirements of the divine law. R1713:3, 4559:2

**Thine adversary** — Israel’s Law Covenant was really their adversary and condemned them all. R4559:1, 1713:1 Only the few agreed with the Law adversary. (John 1:12) R4559:2

The divine Law, which condemns all to death. R1713:3

**Quickly** — Before final sentence is pronounced. R1713:2

**Whiles thou** — The Jewish people. R1713:2

**In the way with him** — While the offer of mercy is made to you as a nation, through faith in Christ. R1713:3

To get free from that Law obligation, a Jew would have to confess his shortcomings and accept the sacrifice of Christ. R4559:2

**Lest at any time** — Those who did plea for mercy received Christ as the sent of God, the deliverer from the condemnation of their Law Covenant. R1713:2

**The adversary** — The Law, the demands of which you fail to meet, though you claim to meet them. R1713:4

**To the officer** — To some power that will execute the penalty. R1713:4

**Thou be cast into prison** — A position of disfavor. R1713:4

Nationally. Wrath came upon that people to the uttermost. R4559:2

## **Matthew 5:26**

**Uttermost farthing** — The forfeiture of the chief blessing at first offered exclusively to the Jew. R1713:4

They were blinded and cast off from divine favor for a “double.” R1713:2

By the end of the Millennium, Israel will have paid. R4559:2

If we have wronged a brother and not made it right, we will be obliged to suffer the full penalty of our neglect. R5007:5

## **Matthew 5:28**

**To lust after her** — Reckoning the intention for the act. R518:4\*

To desire to do wrong and merely be hindered by circumstances, is in God’s sight as serious, as criminal, as to have really done that wrong. R4020:4, 3254:1, 1726:5, 971:3

It is not only for the actual transgression that men die, but it is for the disposition to transgress. The inherited taint renders them unfit to live because with such a nature they cannot keep God’s law. R527:2\*

**Hath committed adultery** — And he who loves and serves money and spends time and talent for it, more than in God’s service, is an idolater. R971:3

## **Matthew 5:29**

**If thy right eye** — A depraved desire as dear as the right eye. R2602:1

**Pluck it out** — Gladly part with a pleasure or habit contrary to God’s law, though it be as precious as a right eye or a right hand. HG304:5

**Be cast into hell** — Greek, gehenna, utter destruction, the Second Death. R2601:3, 2602:3

## **Matthew 5:30**

**If thy right hand** — A depraved desire as dear as a right hand. R2602:1

**Be cast into hell** — Utter destruction, as brute beasts. (2 Pet. 2:12) R2602:2; NS841:4

As the literal Gehenna was not a place of torment or grief, but represented utter destruction and hopelessness of those already dead who were cast into it, so must its antitype teach the same lesson. HG304:5

### **Matthew 5:33**

**By them of old time** — The traditions of the ancients. The fact that a matter is ancient is no positive proof of its correctness. R3737:2

**Not forswear thyself** — The Law had something to say respecting the taking of God's name in vain, and tradition had modified the law and limited it to false swearing. R3737:3

### **Matthew 5:34**

**Swear not at all** — The use of oaths and expletives implies that the simple statement of the user is not to be believed. Nothing in this would prohibit the taking of an oath or affirmation in court. R3737:5, 5020:2

The fact that one swears what he says is true implies that he does not expect his hearer to believe his simple word, and this in turn presupposes that his word ordinarily is not worthy of belief. R5020:3, 3737:5

Wherever oaths of secrecy are demanded it is safe for God's people to touch not, taste not, handle not—except as oaths are prescribed by public law. R1827:6

### **Matthew 5:35**

**Neither by Jerusalem** — Which will probably become the capital of the world. A295

**Of the great king** — Jehovah. "His feet shall stand in that day upon the Mount of Olives." (Zech. 14:4) D647

### **Matthew 5:37**

**Yea, yea; Nay, nay** — Tell the truth! Be so truthful in all that you say that it will be unnecessary to swear to its truthfulness. R5020:3

Neither overstate nor understate the truth. R5020:3

**Cometh of evil** — Of the Evil One. R3737:6

### **Matthew 5:38**

**An eye for an eye** — Exacting justice of your imperfect fellows encourages an improper spirit in your own heart. R4559:3

**Tooth for a tooth** — This law of absolute justice prevailed amongst the Jews, Romans and Greeks, and in some respects was more just than modern laws which enable the wealthy to escape by payment of fines. R3738:1

The way Israel applied this resulted in hardness of heart, a pitiless and merciless attitude. R4559:2

Strong characters to whom the truth appeals are inclined to carry out the law of Moses, but we must remember that it is not the time for us to judge and discipline the world. R5644:5

## **Matthew 5:39**

**But I say unto you** — Pointing to the more excellent way—love. (1 Cor. 12:31) R4559:2

**Resist not evil** — Do not retaliate. R3738:1, 5898:4

The Church is called out of the world. They are to follow in the footsteps of Jesus. They are to suffer injustice. Jesus gave himself up to suffer for the unjust. R5897:2

As followers of Jesus, we, like him, resign our rights rather than try to get them. To a certain extent we are to permit ourselves to be imposed upon. R5897:3,5

**The other also** — In the indirect sense of not opposing the law; or, if smitten illegally, as were Jesus and Paul, by kindly expostulating with the evil-doer, for his own good. R2470:1, 3738:2, 4559:4

Our Lord, when unjustly sentenced, inquired respecting the justice of the matter. Paul fled some places when persecuted, and in other places appealed. R5897:6

Not literally, but in your heart, mentally. R4559:4

A figurative expression; willingness to have both cheeks smitten rather than to do injury to another. OV357:3

Our Lord, when on trial, was smitten, but did not ask to be smitten again. Figuratively he turned the other cheek, but not literally. R4559:4, 3738:2

## **Matthew 5:40**

**Will sue thee** — Has made up his mind to bring suit. R3738:3

Not that it would be improper to appeal for justice to the law; but, that when the law has decided the matter against us, we should submit. R5897:5

**At the law** — By legal process. R2518:2

Lawfully, even though it may be unjustly. R1735:6; OV357:3

The follower of Jesus is to be thoroughly responsive to all government. R5005:5

Christians are to be law-abiding, whether they consider the laws just or unjust. OV357:3; R4559:4

If ever compelled by law to vote, it would be the duty of each to vote according to his conscientious judgment. R2052:6, 2053:1

If the coat were to be given freely for the asking, the injunction respecting the law suit to obtain it would be meaningless. R2518:3

**Take away thy coat** — If no lawful redress can be obtained. R1735:5

**Let him have** — We feel we should report a burglar to the authorities to shield the public and to check the evil-doer in his wrong course. R5898:1

**Thy cloak also** — The revisers translated this to mean that if any one is disposed to go to law with you and take away your coat, that you should settle with him, even though it deprive you of your coat and cloak. R3738:3

We are to render up willingly all that the Court might decree, more rather than less. R2518:2, 4559:4; OV357:3

## **Matthew 5:41**

**And whosoever** — Whatever magistrate or governor authorized by law. R3738:4

**Shall compel thee** — Command you legally. R3738:4; OV357:4

We are to show our good will be doing a little more rather than shirk legal exactions or grumble. R4559:4

If compelled to enter the army, the Christian might properly request service as a non-combatant; but if required to kill, he is to obey God rather than men, and not kill. OV358:6

We have been wondering whether our earlier suggested course [the one in the preceding citation] is the best one, whether it would mean compromise. R5755:4

**To go a mile** — Similar to the law under which Simon the Cyrenian was compelled to bear the cross of Jesus. R3738:4

**Go with him twain** — Do not show a narrow, stingy spirit in complying with the law's requirements. R3738:5

## **Matthew 5:42**

**Give to him** — Not necessarily extravagant gifts, not all that the petitioner would desire. Judgment and discretion are to be used. R4559:4

The Lord's people might not thus amass as much money as others, but they would be laying up treasures in heaven. R4559:5

We cannot think that he meant that we should neglect the interests of our own homes and families in giving in to others, or in loaning to them. R3738:5

If an enemy demand of us our goods, we are to submit; but if so situated that we can resist legally, we are to resist any unjust demands, and compel a suit at law, submitting gracefully and heartily to its decision. R2518:3

**That asketh thee** — Not that we should lend to anybody who asks for a loan of money or goods, but that we should not turn away from those in need. R4971:1

That demands your valuables. R2518:3

**That would borrow** — Often the very best way is to lend him something, even if sure that he would not return it, for thus his coming again would be barred to some extent. Q135:3; R4971:1

**Turn not thou away** — We should not turn away with a deaf ear from those in need. Q135:3; R4971:1

Do good and lend, hoping for no similar favor in return. R4559:5

Exercise a benevolent spirit, using the proper discretion and judgment. R3738:5

## **Matthew 5:43**

**Ye have heard** — Tradition taught. R4559:5

**Love thy neighbor** — The word “neighbor” signifies those who are near, and the Scribes and Pharisees were in the habit of applying this to those who were near in sympathy, in sentiment, in faith, in sectarian relationship. R3804:4

Our Lord points out that in merely reciprocating the love of others we would come far short of the standard he sets us. R3739:1

**Hate thine enemy** — Directly contrary to the Mosaic Law which enjoined protection of an enemy’s property. R3738:6

## **Matthew 5:44**

**Love your enemies** — Be large-hearted and generous toward them, illustrated by David’s forbearance toward Saul. R3239:6, 3738:6

As God loves the world—sympathetically. OV357:5; R4766:4, 5275:2

God loves his enemies: he provided a sacrifice for them and a reconciliation with himself. R5703:5

This love is that which ignores antagonism and animosities, and considers only the possibilities, the ways and means, for peace, reformation and salvation. R4766:4, 1955:6

Our hearts must be so full of love that not even an enemy could stir up in our hearts an evil or malicious sentiment. F372

If we have not yet attained this high standard, let us not be discouraged, but press onward that, as soon as possible, we may reach this point, which is the mark of perfected character. R2879:5

Not as you love the brethren, but so as to be ready and willing to do good for them. This is the mark of perfect love. F189, 371; R4470:2; OV357:5

If we have not reached the point of loving our enemies, we are not at the mark of the prize, because none having a lesser standard can be of the elect class at all. Q458:T; R3738:6

No one can win the prize unless he loves his enemies. R5953:1

Your enemies, not the enemies of another. Q260:5

In contrast with the spirit of the Holy (?) Inquisition. PD84/97

But all should hate injustice and be out of sympathy with those who oppress the weak and helpless. Q783:T

**Bless them that curse you** — Greek, katara, kataraoimai, signifies condemnation—to speak against, to speak evil of, to injure. R2443:3

Not in the oldest Greek manuscripts. R3738:6

**Do good to them** — The best way to conquer an enemy is to convert him into a friend by kindness. R139:3\*

**Pray for them** — That we might be used in breaking the superstition upon them, that the eyes of their understanding might be opened. R5275:3; OV357:5

Manifest generosity of heart toward them. To attain this sympathy and generosity is part of our instruction in the school of Christ. R5125:4, 3739:1

“God forbid that I should sin against the Lord in ceasing to pray for you.” (1 Sam. 12:23) R4201:2

**Despitefully use you** — Never mind what a supposed enemy said or did. We are not living for ourselves but for the Lord. Q459:T

## **Matthew 5:45**

**Children of your Father** — If we are sons of God, we must have his Spirit, his disposition. R3738:6

When we get before our mind’s eye the loving and true God as our ideal, we are more and more changed and transformed day by day as we discern our Maker’s gracious character. R5474:6

“Like unto your Father”—tending to make the heart and mind more tender, more gentle and more forgiving toward all with whom you have to do. NS674:5

During the Dark Ages, many committed horrible atrocities in the name of religion, thinking that they were copying God—but they had been following demon-drawn pictures. R5474:3

**And on the unjust** — God has done much for them, even though they are sinners. R5624:1

At great cost providing for their redemption and restitution. R1821:6

God is gracious, loving, merciful, kind, even to the unthankful, even to the unjust, even to sinners; so should we be unto all men as we have opportunity. R5474:5, 2032:1

All that can be made out of the present life and present unfavorable conditions, the world is welcome to. NS225:2

## **Matthew 5:46**

**What reward have ye** — What merit is there in it? R1938:4



## Matthew 5:47

**And if ye salute** — Extend the civilities of life. R3739:2

## Matthew 5:48

**Therefore perfect** — Nothing short of purity of heart, intention, will, can be acceptable to God. R5123:4, 5264:5, 5148:6, 5101:6, 4558:3, 3939:1; CR395:2; Q51:2

These admonitions apply only to those who are new creatures in Christ; it is a dark saying and needs to be spiritually discerned. CR391:6,4

We first reach perfection of heart intention; then we pass through experiences which crystallize our characters in righteousness. R5172:2, 4974:3, 4559:6

God has set no lower standard than absolute perfection, but he has provided for us grace, mercy and peace through Christ if we walk in his footsteps. R2587:5

Good heart intention is not sufficient. Our profession of pure heart and God-likeness must be tested. It must be developed to the point of fixity of character. R4558:3, 2250:6

The mark of Christian character is godliness, Christ-likeness, love. We must attain to the same character of love that God possesses and that was manifested by our Lord Jesus. R2754:1

However, we are to remember that we have the new creature in an earthen vessel. It is the new creature that must have the likeness of Christ. Q51:2; R5264:5

We must have love, sympathy, and not merely justice. There is nothing of grace in the giving of justice; less than justice is wrong. But the Lord's people must be more than just. SM433:2

But God knows that we have this treasure of the new will in a mortal body which is imperfect. Through Christ he has made provision that every imperfection of our flesh may be forgiven. R5101:6, 4974:3, 4558:3, 3987:1, 3739:3

“Walk thou before me and be thou perfect.” (Gen. 17:1) R3938:6

**Even as your Father** — It was proper that our Lord should give us the perfect pattern, on the same principle that the teacher of penmanship furnishes the pupil with the best engraved specimens to copy. R3987:2, 3939:1, 3739:4; Q533:2

Poor results come from comparing ourselves with ourselves, and neglecting to keep constantly before our minds the perfect copy. R3739:5

God sets before us Himself as the grand copy that we are to follow after. CR7:4,5; R5794:1, 5148:6; Q533:2; SM434:T

Not that Christians can be all that God's character expresses, but that this is to be their ideal or aim in life. OV367:3; R5794:1, 5336:5, 5123:4; CR391:6; SM433:2

There is no lower standard than that of perfection. It would not do for the Lord to say, Be ye slightly like the Father, or, Be ye nearly like Him. He must present the perfect standard. R5359:6; NS408:2

Are you like your Father? You are in some respects—in your mind. Are you in all words, actions and thoughts? No, but you are trying to get more and more of the character-likeness of God. Q246:4

God is love. The more we grow up into proper, spiritual love, the more we are growing up into the character-likeness of our Father. R5265:6; SM281:T

We are in danger of taking some brother or sister, and saying, I will be like him, or like her! Q533:2

It is a mistake to think that the Apostle Paul's standards for elders are to be taken literally, for no one would be found fully up to all the requirements. He has stated what the ideal elder would be. Q255:7, 248:5, 246:4

The Lord would develop in his consecrated people the spirit of the Father. R3353:3

Those who attain the character-likeness of Christ will have the character-likeness of the Father, of whom the Son is the express image. NS654:3

God could not set an imperfect standard; for Him to do so would mean His agreement, in measure, with sin. R3939:1, 3739:2

**Is perfect** — God is the very personification of purity. R849:1

God's perfection is the standard. He cannot have one standard of perfection for you, another for me, and another for someone else. Q533:2

## 6:1

**Your alms** — Charity. R5021:2

Your righteousness (Revised Version). R5021:2, 4559:3

**To be seen of men** — If we are actuated by a selfish motive, if we are seeking show and applause or earthly gain, it cannot bring divine approval or blessing. R5021:2

Lest, while we continue to sacrifice or do any good work, we get to looking for human instead of divine approval. R955:2\*

If you do good deeds for the approval of men, you will very soon get to doing only such deeds as are likely to bring their approval. R955:2\*

There may be times and places where the giving of charity in the presence of others would be perfectly proper; the point is the motive actuating us. R5021:2

**Have no reward** — None from God; they may or may not get the reward they seek, human praise. R4559:6

## Matthew 6:2

**Glory of men** — There are many enrolled in church membership who seek an earthly reward of Mammon, the praise and approval of men. CR16:5,4

**Have their reward** — The publicity, the praise of men, which they sought. R5021:2, 5786:6

The subtilty of this temptation lies in the fact that those drawn into it imagine that, while they seek and obtain the praise of men, they also merit and obtain the favor of God. R955:2\*

### **Matthew 6:3**

**Doest alms** — Done from principle, love for God and his righteousness, love or sympathy for fellow man. R4560:1

**Let not** — So quietly should this be done that those close to us in life might only by accident discover our generosity. R4560:1

### **Matthew 6:5**

**When thou prayest** — He did not teach the world how to pray, but merely his disciples. R5021:3

Not only in sorrows, but also in joys; to give thanks, praise, worship and adoration. R5021:3

We need have no fear that he is too busy with other matters of greater importance, or that he is weary of our coming to him repeatedly with things of small importance. R1865:4

**As the hypocrites** — Not meaning that all who dress peculiarly, who go to church, who pray in public, etc., are hypocritical. R4560:1

### **Matthew 6:6**

**When thou prayest** — Before whom should we pray? In secret; before believers (John 17); before believers and unbelievers (Luke 3:21); and in the public assembly of the saints (Acts 12:12). R3698:5, 2251:6

Neglect of prayer is sure to lead to leanness of soul and lukewarmness in respect to spiritual things—unfaithfulness, coldness, death. R2692:1

We have no sympathy with the custom of opening political conventions and legislative assemblies, schools or lodges with prayers. R2023:6

**Into thy closet** — Going to the Lord in a formal manner, upon the knees, and in solitude at certain times. R5480:6

The secret place of prayer of the individual family or Church. F687

Our Lord's usual method was to go to the Father privately. R3351:3

This Scripture should not be taken too literally, for Christ prayed audibly in the presence of his followers on numerous occasions, and audible prayer in the Church was counseled by the Apostle Paul. R2252:1

Private apartment. R2649:3, 2501:5, 2023:2

Where no earthly eye will see and no earthly ear will hear. R2251:3

True prayer should be to the Lord, never to the public. Individual prayer, family prayer, prayer in the Church, is proper and is not considered public prayer in this sense of that term. R4560:2

Although fellowship in public prayer in gatherings of the Lord's people is distinctly approved. R5022:1, 2251:6

"The Lord's Prayer" was uttered in the presence of his disciples. It addresses "Our Father," requests forgiveness for "our sins" as "we forgive others." It is a sample of collective prayer. R2023:3

"And when he had sent the multitudes away, he went up into a mountain again to pray; and when the even was come he was there alone." (Matt. 14:23) R5379:6\*

Though Jesus sometimes prayed with his disciples in their hearing, he was not content with merely these opportunities, but frequently sought the Father alone. R2649:3

**To thy Father** — Only believers who have accepted Christ may approach God in prayer and call him "Father." R2252:3

"Whatsoever ye shall ask of the Father in my name he will give it you" (John 15:16); "No man cometh unto the Father but by me" (John 14:6). R2252:3

While Father Adam was created a son of God, he then had access to his Father. R2024:1

Jehovah is the only Father or giver of the Divine nature. God, the Father of our Lord Jesus Christ, is our Father and hath begotten us. R297:1

**Seeth in secret** — The discovery of X-rays makes this sound more plausible. R1935:1

"All things are naked and open unto the eyes of him with whom we have to do." (Heb. 4:13) R1935:2

## **Matthew 6:7**

**When ye pray** — Should be to the Lord, never to the public; should be simple, earnest, and need not be long. R4560:1,2

**Vain repetitions** — "Vain" because not based on the conditions necessary to acceptable prayer. R5311:1

Improper prayer. R3351:6

Formal requests for what we do not expect. R2005:4

Not only vain, unprofitable, but indicating a low degree of spiritual development, imperfect ideas respecting God, and an imperfect relationship with him. R2252:4

We are to recognize a distinct difference between vain repetitions of the heathen and "continuing instant in prayer," in "praying and not fainting." (Rom. 12:12; Luke 18:1) Q539:2

But we do right to pray, "Thy Kingdom come" week after week, year after year, century after century. To grow faint or weary in prayer would not be right. R5020:2; Q539:4

**As the heathen** — With great supplications, as though their God was asleep or indifferent. R5219:3

With their praying wheels, Roman Catholics with their beads, and some Protestants with their long details of instructions to the Almighty. R2252:4, 5020:4, 5022:4; Q540:2,3

All the heathen or Gentiles who have not left the world and come into covenant-relationship with God through Christ. R5021:6

**Their much speaking** — Prayer in private may be as long as we please; but prayer in public should be short and to the point. R5020:5

Evidencing ambition to be thought pious, effort to make an impression upon men rather than to hold communion with the Heavenly Father. R2252:3

His example of a prayer is brief. Nevertheless, in proportion as we feel the importance of the great work in which we are privileged to be co-laborers, our hearts should and will be drawn to seasons of spiritual communion. R2650:1

We have no sympathy with the custom of some of pretending to pray to God while really addressing the congregation. R2023:6

Therefore let us endeavor to present God's truth in all its native simplicity and beauty, and trust its inherent power to win its way in due time into every heart. R651:4\*

## **Matthew 6:8**

**Your Father** — “God dealeth with you as with sons.” (Heb. 12:7) The fact that we are called sons of God implies the beginning of a new life. R5624:2, 5623:5

The multitudes were not to call God “Father,” only those who were followers of the Lord Jesus. R5623:3

Neither a Jew, nor one of the world today, has a right to call God his Father, nor to think of Him as his Father. R5219:1

Jesus spoke in an anticipatory or prophetic sense as to their relationship with God. R5623:2

**Knoweth** — We are not to tell God what we wish, but to give up our will, that His will be done. R5624:3

Our prayers are not to induce God to give us things He desires to withhold from us, but to secure the things He desires us to have and has promised to us. R2252:6

He has fullest knowledge of our needs. R5745:4

We do not need to take up in prayer all the affairs of the world and the affairs of the Church, to tell God about them and how they ought to be regulated. R2252:5

**What things** — Some might declare that we should ask God for something definite, but God has said that we need not go into particulars. R5624:5

Whether you will be most profited by abundance of wealth or absence of wealth, in the possession of health or otherwise. R5624:3

**Ye have need of** — The Lord does not say that his followers shall have as much of these temporary good things as others have. SM370:2

Present supplies and rations may be small; but oh, what riches of grace are in reservation for them that love God. NS466:5

If proud, experiences that would humble; if rude, experiences that would make more polite. R5219:6

If we need to be transplanted to another place, he can arrange it. R5991:2

**Before ye ask him** — But he desires us to ask in order that we may realize our need of his aid and our dependence upon him and be brought into closer fellowship with him. R2252:5, 5219:3

To bring us into that attitude of mind and heart of readiness to receive his blessings. R5745:4, 5022:1, 5834:1

Therefore not asking for resuscitation or special strength as our Lord did not, but accepting such favors as the Father might grant to us unsolicited. R3718:2

As the Christian's experience grows, he comes more to the condition of heart where his prayers will be chiefly thanks for mercies and favors already received. R2252:5

## **Matthew 6:9**

**After this manner** — Not a form to repeat, but merely an example of how to arrange our prayers. R4560:2, 5311:4, 5022:1, 4984:4, 3806:4, 3351:6

In a worshipful, reverent spirit. R3806:3

But not necessarily in those words. R4560:2

Note its brevity, its simplicity, its directness, its orderliness. R5022:1

The order of the prayer is beautiful—the chief thing is the glory of God and the outworking of the divine plan, then physical needs. R4560:2,4, 3807:3, 3352:1

There are seven petitions in what is commonly called the “Lord’s prayer.” R136:2\*

**Therefore pray ye** — Ye who are his sons, not “children of wrath” (Eph. 2:3) or “of your father, the devil” (John 8:44). R2252:6

There is a great blessing that comes from prayer; we are so constituted that reverence for God and desire for prayer are among the highest qualities of our nature. R5311:6,5

Not only should we have special seasons of prayer, but have the spirit of prayer in all of life’s affairs. R5312:1

Prayer is a privilege. Jesus did not command his disciples to pray, nor did he even give them a form of prayer until they requested it. R5021:3

Notice that our Lord never taught the multitudes to pray, nor intimated that they should pray—even though the multitudes with whom he was in contact were nominally the people of God. R3805:2

Our Lord did not tell about how the world should pray. R5021:3

School children should not be taught to repeat the “Lord’s prayer.” R2023:6

**Our Father** — The affection of a true father for his child, one of the most precious in the world, is used to illustrate the relationship of the Lord’s consecrated to the Creator. R3352:1

“To as many as received him, to them gave he the privilege to become the sons of God.” (John 1:12) R3352:1

Only the consecrated spirit-begotten can call God “Our Father.” CR421:1, 499:5; R5022:1, 5833:5, 5834:4,5

We suppose that the children of believers, and tentatively justified believers not yet consecrated, would have the right of addressing the Redeemer in prayer. R3806:3; F681:3

The word “Our” implies a recognition that there are other sons who also have been adopted into God’s family. R3805:5

While Jesus was here in the flesh, the disciples were sons in the prospective sense. R5834:4

No Jew then ever made use of such expressions; they were a house of servants. R5683:6, 3352:1

This prayer would assure the apostles that, though they were Jews, God recognized them now, not as servants, but as sons. R3352:1

The great Jehovah is the fountain of life. All life emanates from him alone. CR498:1

We may consider ourselves, in God’s estimation, reinstated (through faith in Christ) to the original position as sons of God. R1864:6

Implies: (1) faith in the divine being; (2) realization of dependence on him; (3) faith in reconciliation through a Redeemer; and (4) realization that the Creator now accepts one as a son. R3805:3

Implies that the suppliant is on terms of intimate acquaintance with the great Creator of the Universe, so that he is welcomed into the divine presence and heart. R3805:3

Does not imply the fatherhood of God to all mankind. R2252:6

The prayer of the publican, approved by our Lord, did not address Jehovah as “Father,” but as “God”— “God be merciful to me a sinner.” (Luke 18:13) R2251:3

They were to manifest their faith by calling themselves sons of God, though they did not really speak of themselves as sons of God. R5219:2

Some people use the words “Our Father” or “Our God” or “Heavenly Father” more frequently than would seem to be good form. It would sound better if they did not use these repetitions. R5020:4; Q539:6

**Which art in heaven** — As the heavens are higher than the earth so are the Lord’s ways and provisions higher than our conceptions; and in every way to be preferred. R3805:6

**Hallowed be thy name** — Considering first the will and honor of God as superior to their own and every other interest. R3352:3

Reverence for God should be first in all our thoughts, but is losing ground everywhere in our day, even among the Lord’s true people. R3352:2, 4560:4, 5624:5

This expresses adoration, appreciation of divine goodness and greatness, and a corresponding reverence. R3352:2

The desire that the great name of God be hallowed by all, and therefore by the petitioner also. R4560:4

Adored, honored. God’s name represents His character, His Kingdom, His personality. R5022:2



Profound reverence for the glorious character and attributes of God. R1864:6

His name stands for everything that is just, wise and loving. R3806:4

## Matthew 6:10

**Thy kingdom come** — Our Lord taught “the Kingdom of Heaven is at hand.” The Kingdom in its embryo condition was then at hand, but the Kingdom is yet to come in glory and power. R1908:3, 2231:1, 4410:4; B14

The Kingdom of God’s dear Son—the Millennial Kingdom—the Mediatorial Kingdom. NS729:5, 744:1

With the establishment of that Kingdom will come the blessing of the world through the Mediator and the New Covenant. NS557:6

“My Kingdom is not of this world (age).” (John 18:36) NS623:6

Messiah’s Kingdom has various stages of inauguration. First, in his parousia, the resurrection of the sleeping saints; next, his dealing with the living members of his body and their glorification; then the dominion of the world, revealed in a great time of trouble. Thus, the Kingdom of Messiah will be born in a terrible travail, after which “The desire of all nations shall come.” (Hag. 2:7) Ciii,iv

Christ has not yet come into this Kingdom for which he taught us to pray. NS575:6

Very soon to be answered; very soon they, the Christ, shall be associated in his Kingdom and sit upon his throne. NS191:6

Implies: (1) that it is not already here; (2) that it is a part of the divine provision; and (3) that it is one of the chief desires for God’s people and for humanity. HG438:2

The establishment of the long-promised Kingdom of Messiah is just before us, and is now in progress. B363

An acknowledgment that God’s will is not done on earth, that his Kingdom has not come to earth as yet. R2253:1, 5761:6, 5710:4, 4786:2; Div; NS691:2

An acknowledgment that he has faith in the divine promise that a heavenly Kingdom shall, in God’s due time, be established in the earth. R2253:1

It cannot be established until the gathering of the elect has been accomplished. CR21:5; Q523:5; NS664:3, 831:4; HG234:6, 178:5, 145:3, 115:2

The complete overthrow of all human government will open the way for the full establishment of the Kingdom. Biii

It began to be established in 1878 AD. R1908:3

While continuing to pray, let us continue to labor in character-preparation that we may be found worthy of a place in that Kingdom. R5762:2, 3352:4

Meantime the great King is selecting the Bride class to be joint-heirs with his Son in that Kingdom. NS465:6, 803:2, 661:5



Longing for the Kingdom that will bless the world, they also long for the promised privilege of being joint-heirs with their Redeemer. R3806:5, 3352:4; NS451:2, 389:1, 235:1, 141:5

This thought will make all the afflictions and trials of the present time seem to us light afflictions. R3352:4; NS236:2

That it might come as quickly as would be in harmony with the divine program; not implying impatience, nor a desire to hasten matters before the divine time, but an interest in the gracious things of the Father's plan. NS683:3

Not a demand; rather an acknowledgment of faith in the divine promise that a heavenly Kingdom shall in due time be established in the earth. R2253:1, 2005:1

All blessings are of the Father. E45

Realizing that his Kingdom is the very thing the whole world needs, and that he has promised that it shall come. R5624:5

When the regeneration of the world will be the great matter in hand. NS102:3, 184:5

As God, his glory and honor, are to be first in the minds of his children, so their next thought should be for the glorious Kingdom which he has promised shall bless the world. R3352:3

Next in order we acknowledge the divine rule, authority. This means that our hearts are submissive to the will of God. R5022:2

Not merely saying, "Thy Kingdom come," but waiting for it and expecting it. R5624:6

Nearly all of the Lord's parables and teachings related to this Kingdom. NS606:3, 627:1

Present troubles are the harbingers of this Millennium. NS187:6, 672:5

Its worldwide dominion is signified by the stone which struck Nebuchadnezzar's image. NS27:6, 57:5

The panacea for every ill and trouble, not only for ourselves, but for all men. R3352:3, 5602:1; SM103:1; Ciii

Both Jews and saintly Christians still recognize that Messiah's Kingdom is the need and hope of the world. OV156:2

The coming of a great earthly king to a city is the signal for a general cleaning up everywhere. NS852:6

If Christendom had heard the message of the antitypical Elijah, they would be ready to welcome his Kingdom; they would have been praying from the heart what some of them have been praying from the lips. NS143:5

Divine love now permits human pride and selfishness to wreck present civilization because divine wisdom and love, in "due time," will take advantage of the wreck and the lessons it will teach by establishing upon the ruins of present institutions the Kingdom of God's dear Son. NS13:5

The object of which will be that the world may have a trial to determine whether, with the knowledge and experience then granted, they will choose righteousness and the reward of eternal life, or sin and its penalty, Second Death. NS860:2

Not such a reign which papacy recognized as the millennial past, nor the moderate Protestant view that Christ established his Kingdom at Pentecost. HG271:1-3

While appreciating our glorious land and its wonderful blessings, let us rejoice that a still better government and still more favorable conditions are parts of the heavenly promise to the world of mankind. NS665:6

**Thy will** — In respect to all of life's affairs. SM371:T

Not now being exerted or manifested in earth's affairs. R1781:2,5

Implies that we have given up our own will. R5833:5, 3352:4

It is not for us to seek to have our wills done in heaven and earth, but rather to learn the imperfection of our judgment and pray, "Thy will be done." NS648:2

Messiah's reign will be a Monarchy, a very exclusive and aristocratic Monarchy. It will be the most autocratic—theocratic; the will of its subjects will not be consulted in the slightest particular. OV191:2

Men sometimes mean, "Approve my will on earth as I approve your will in heaven"—deceiving themselves. NS673:5

**Be done** — In respect to all of life's affairs. SM371:T; CR51:1

Right and truth must and shall prevail when our Kingdom has been established, however feeble now may be the voices lifted in their defense. R3068:4

Confessing appreciation of the fact that present evil is not of his will, nor of his government. R1781:6, 1273:4

Wishing that this will rule in his heart to the best of his ability in his earthly condition, even as he hopes to have it perfected in the Kingdom. R3352:5

If we pray this, we should live accordingly. C22

We should have in mind God's promise that eventually, through Messiah's Kingdom, sin and death would be overthrown and "every knee would bow and every tongue confess to the glory of God." R5049:3

The declaration is that Messiah shall reign until he shall have put down all insubordination. (1 Cor. 15:25,26) OV192:2

It will take the whole thousand years of Christ's reign to have the will of God done on earth as it is in heaven. CR291:5; R5768:5; SM502:1; Q6:T; OV192:3

**In earth** — The new earth will be the new social order which will come into being at that time under the direction and guidance of the new heavens. PD94/108

We are not to feel careless respecting the interests of the world in general. NS644:2

Many Christians seem to have forgotten the import of these words. B13

**As it is in heaven** — The new spiritual heavens of the future will be Christ and the Church in heavenly glory and power. PD94/108

Is God's will in Christendom done "on earth as it is in heaven"? Surely not. HG272:2

None will claim that conversion of the whole world to the present standard of Christendom would answer this petition. C178

Messiah's Kingdom will insure that, to all eternity, God's will shall be done as perfectly in this earth as it is now done in heaven. OV341:8, 247:1; Civ

## Matthew 6:11

**Give us** — There are occasional scriptural dyspeptics who eat and work not; but the difficulty with most professing Christians is that they eat not at all, or else eat so sparingly that they are dying of starvation. R23:5\*

God knows what we have need of; it is not for us to specify, spiritual or temporal food. R5624:5, 4560:4, 5022:4

Showing our reliance upon him for that which he has promised us. R4984:4

Should divine providence fail to make provision, the believing soul is to recognize that it is not from oversight or lack of power, but because divine wisdom sees best thus to deal with us. R5022:4

**This day** — Not for a superabundance laid up for many days ahead. R2253:2

We cannot understand how any Christian dare neglect to render thanks for daily food. Those who do neglect this propriety are great losers thereby. R2643:6

**Our daily bread** — “Our needful bread.” (American Revision) R3806:5

The necessities of life, temporal and spiritual. R3806:5; CR468:3

It is the new creature that is offering this petition; implying that it is the nourishment of the new creature that is chiefly under consideration. R3806:5

The thought seems to be that of continual dependence upon the Lord, day by day, for the things needed—food, raiment, all things necessary. R3352:5

We are to ask especially for the spiritual bread, praying only incidentally for the earthly things, because we have consecrated our bodies to God. R5745:5, 3806:5, 2253:3

It is certain that we need spiritual bread, the truth, constantly, in order that our spiritual life be sustained, as that we need natural bread daily to sustain our physical life. R136:3\*

We are not to ask for delicacies. R5311:4, 5833:5, 3806:5, 3352:6, 2253:2, 2005:2

Not specifying what would be most pleasing to our palate. We are to leave that part to him, merely acknowledging that we are dependent on him for the necessities of life. R5991:5, 5745:5

The most that we should do is to make mention to him of those promises for temporal provision and of our trust in them. R5205:5

We are to eat with thankfulness, even if only bread and water. R5311:3, 4913:5, 5202:4

And not murmuring, as the Israelites of the Exodus, stipulating that they wanted something as good as the flesh-pots of Egypt. R4012:2

It is improper for saints to ask alms. R4101:5\*

## Matthew 6:12

**Forgive us our debts** — Our trespasses. F403

Not Adamic sins, but personal transgressions. R3806:5, 5006:1, 5089:3, 5022:4, 3353:1; Q649:2

God did not forgive original sin, but provided a Redeemer. R4428:4, 4560:5, 3806:6

Those which are ours after we have become new creatures in Christ. R3806:6

Shortcomings, imperfections, etc., through failure to do the Lord's will the best we know how, the culpability being proportionate to the amount of knowledge enjoyed. R5962:3, 4560:5, 5311:4; Q649:2

To petition the Lord for forgiveness of sins implies that we are, at heart, opposed to the sins. R3353:1

This petition signifies that we recognize that the robe of Christ's righteousness granted to us has become spotted or sullied, and that we desire it to be cleansed. R3353:2

In so doing we learn: (1) to keep track of our blemishes; (2) to be reminded of our dependence on the merit of our Savior; and (3) to be merciful, compassionate and generous toward our debtors. R3807:1

Seeking meanwhile to minimize these trespasses, to be so faithful that these will become daily less and less. R4684:1

Divine mercy is pleased to remit the guilt of all unintentional sins. R4560:5

**As we forgive** — The very essence of Christian principle is love, sympathy, and the forgiveness of the faults of others. We may not express forgiveness until forgiveness is asked, but should always be in a forgiving attitude. R2253:3,4

Let every Christian, in approaching the throne of grace, daily inquire of his own heart, whether or not he has forgiven those who are indebted to him. R2253:4

Only the merciful shall obtain mercy; only the forgiving shall be forgiven. R5022:4, 5004:1, 4585:3, 4560:5, 4428:4, 3803:1

Tending to make our hearts and minds more tender, more gentle, more forgiving toward all with whom we have to do. NS674:6

As we are imperfect and cannot keep the divine law, so likewise others are imperfect. R3353:3

If fully appreciated, it would influence God's sons to be kind and generous in thought as well as in word and deed. R2005:2

Does not imply that we should pay no attention to the transgressions of others against ourselves, that we should not recognize offenses. R2253:4

If, at heart, we treasure up resentment against others, we shall not be forgiven ourselves. R5123:3, 5624:5

The amount of one's likeness to the Lord, in love, will be shown by his mercy and generosity of thought, word and deed toward his fellows. F404

**Our debtors** — Those who trespass against us. R3353:3

Not the forgiveness of financial indebtedness and destruction of our bank account books, except for the debtor willing, but unable, to pay. R2253:4

## Matthew 6:13

**Lead us not into** — Abandon us not in (Diaglott). R2005:3, 3716:1

To abandon us there, to leave us in our own strength. R5022:5, 3939:5

Not signifying that we fear God will tempt us, but that we entreat him to guide us so that no temptation come upon us too severe for us. R3353:4

(Merely), but (also) deliver us from the evil one. It is a part of the divine arrangement to bring us, or permit us, to be put into positions of trial or testing. R2253:5

God is permitting the adversary to bring strong delusions upon the world and nominal church because it is time to completely separate wheat from tares. R3353:5

“God tempteth no man.” (Jas. 1:13) R2253:5

**Temptation** — How foolish to pray thus, and not watch! R3939:5

While we must be brought into positions of trial and testing, we may well pray not to be abandoned there, not to be left to our own strength. R5022:4, 4907:5

**Deliver us from evil** — From the Evil One, who is ever ready to attack us to the extent that the Lord grants the opportunity. R3807:2, 5022:5, 5311:4; NS94:6

The Evil One and his helpers are more than a match for humanity. NS127:1

Temptations from those with whom we have contact, the powers of evil, of the air, of our own flesh. R5833:5

There was never a time when there was greater need of this petition than at present. R3353:5

As we thus pray, we surely will labor in the same direction. R3353:5

If the Lord shall not see best to grant a prompt response, we may be sure it is not from lack of interest in our welfare. Let faith hold her anchorage that the time will not be long until the Millennial Kingdom, when the great adversary will be bound and deliverance granted, not only to ourselves, but also to all. R2653:4

**For thine is the kingdom** — These words, to the end of the verse, are not in the oldest Greek manuscripts, the Sinaitic and the Vatican. R2253:6, 5022:5, 1865:3, 710:6, 278:2

The Kingdom or rule of the present time is not of God. Properly omitted by the Revised Version as being no part of the Scriptures. R5022:5

Added at a time when an earthly exaltation of the Church had led some to believe that the Papal glory was the glory of God’s Kingdom. R2005:3

## Matthew 6:14

**If ye forgive** — Like the father of the prodigal, to see the repentant one coming in the attitude of humility will touch our hearts and prompt us to go out part way to meet him, to forgive him, to greet him kindly and put on the robe of fullest fellowship and brotherhood. R4978:4, 2296:4

God will be no more generous to us and our imperfections than we are generous toward our brethren in their imperfections. R4651:4

In order to give us an education in forgiveness and sympathy toward the world. R5275:2

We are too inclined to look only at the justice of God's character, copy it and deal severely with our debtors; he would make it clear that the grandest elements of his character are love, sympathy, kindness and forbearance. R4651:4

**Also forgive you** — God is ready to forgive the loving and generous who are seeking to copy his character. R4651:4, 2586:6, 2587:1

Only the merciful shall obtain mercy; and if we have not mercy at the hands of the Lord, all is lost. R2587:1

What an incentive to sympathy and generosity and forgiveness is here! R4560:5

## Matthew 6:15

**If ye forgive not** — We should not insist upon having from others abject acknowledgment of everything that is wrong. R5275:1, 4978:4

We should always exercise forgiveness and good will toward all, no matter how serious the trespass against us. R4978:4

Forgiveness "in your hearts" is the condition which should always obtain there. We should never harbor any other feeling no matter how seriously they have trespassed against us. R2296:4

**Neither will** — None will gain a place in the Kingdom class, in the Bride Class, except they have this forgiving quality of love. R3353:4

**Your Father forgive** — Forgive now, but blot out in the First Resurrection. R3729:6, 2970:5

The Lord declines to forgive our trespasses unless we exercise the spirit of mercy toward our fellowmen. "Blessed are the merciful, for they shall obtain mercy." (Matt. 5:7) R4558:2

## Matthew 6:16

**When ye fast** — Fasting, under the Jewish dispensation, was a symbol of self-denial, and sacrificing under the Christian dispensation. R955:3\*

We have good New Testament precedent for the observance of literal fasts. R2022:5

Not a disapprobation to fasting. To the contrary, he is endorsing it as a propriety. R4858:1

Fasting is specially commendable to the Lord's people when they find themselves lacking in spirituality. R4858:5

To be seen of the Lord and not of man. R4858:2

Subordinating the flesh that one might be spiritually strengthened. R4858:1

It would be a very good thing for all of the Lord's people to follow the Lenten custom of fasting, doing so with as little outward demonstration as possible. R4858:5

A very plain diet, if not total abstinence, for a season. R4858:6

**But not as** — There is a danger along this line in the observance of the Lenten season by some, but it may not be hypocritical with all. R4858:5

**The hypocrites** — Drawing near to the Lord with their lips, while their hearts are far from him. R4858:4

**Sad countenance** — Not with long faces to show piety, but cheerfully. R4858:1

If their fasting had brought them nearer to their Heavenly Father, it should have had a happifying effect, which would have shown itself in the countenance. R4858:2

**Disfigure their faces** — Giving them a drawn appearance. NS154:3

**That they may appear** — Do not go about with a sad countenance telling everyone that you are carrying a very heavy cross. That is not presenting your sacrifice to the Lord, but before men. R955:4\*

**Have their reward** — The praise of men. R5786:6

They are getting the approval of the ignorant and easily deceived. NS154:3

Let us take heed that we do not barter away the heavenly approval, crown and glory for the mean rewards of this present life. R955:6\*

## **Matthew 6:17**

**Wash thy face** — Bear the cross cheerfully, with a hearty good will. R955:5\*

## **Matthew 6:19**

**Lay not up** — It requires considerable determination to draw the line and say to business and the various responsibilities pressing upon us, Thus far shalt thou go and no farther. R732:4\*

Trust in the Lord and don't put all your confidence in banks, insurance companies or stock exchanges. Q344:4

**Treasure upon earth** — Pleasure, delight, joy, comfort are all suggested by the word treasure. Our thoughts, hopes and plans center there. Our treasure is the inspiration of our lives, the incentive to energy, perseverance and endurance for the hope which it enkindles. R5862:1

Earthly things are to be merely servants always ready for use, for any emergency. R4567:2

Only by making wealth a treasure and setting upon it inordinate desire can one become miserly or very rich. R4567:2



None of these earthly possessions can any longer be their treasures or in any sense stand in competition with the Lord. F574

Christians have renounced the earth. OV357:6

**Doth corrupt** — Death and corruption touch everything earthly, under present conditions. R4567:1

Wealth may vanish in an hour; fame may change to censure at the caprice of fickle, public sentiment; friends may prove untrue or even treacherous; even the love that glowed on the home-altar may flicker and become uncertain or extinct. R1820:2

The treasures of wealth, fame, social distinction, houses, lands, friends, home, family, power and influence are all subject to change and decay. R5862:1

## **Matthew 6:20**

**But lay up** — Signifying so loose a handling of worldly riches as would hinder the accumulation or preservation of great wealth. R4567:2

Our heavenly treasures may be augmented by special zeal and faithfulness under the peculiar trials of the present time. R5863:2

By buying back moments and hours from worldly matters, social frivolities and various time-killing devices, we are getting an excellent bargain. NS468:6

**Treasures in heaven** — A future reward. OV357:T

The chiefest of all treasures is the personal love and friendship of God and Christ. R5862:4, 1820:3

The honor and privilege of our calling to be “the Bride” should make that the supreme treasure, in comparison with which every other treasure is insignificant. R874:3, 2628:2

Treasures of friendship, of love, of esteem for the sake of our works, of experience that will serve us eternally, of wisdom that will enrich us forever, of divine approval. R1514:1\*

Including the marks of just approval and distinction, treasures of mind and character and all the true and noble friendships which have been founded in truth and righteousness. R5863:2, 1821:2

Treasures of mind and character; for nothing that is good, true and worthy of preservation shall be lost. R1821:5

**Doth corrupt** — Neither the lapse of time nor the exigencies of circumstance will be permitted to wrest these from us. R1821:5

## **Matthew 6:21**

**Where your treasure is** — A treasure is something in which we take special pleasure and delight. It is in our thoughts, plans and hopes, an inspiration to our lives and an incentive to energy. R1820:1, 874:2

That which costs us most and which we give most for, we love most; and thus it is proved to be our treasure. R874:6

**Will your heart be** — Those who set their affections chiefly upon earthly things can with difficulty avoid the snares that go with them. R5323:1

Not that a man may not love his wife or children, or appreciate the beauties of nature, but these can no longer be his treasure in competition with the Lord. F574

“Each heart will seek and love its own; my goal is Christ, and Christ alone.” F573

## **Matthew 6:22**

**Thine eye be single** — To the Lord’s glory. R1849:4

Signifying singleness of purpose, of heart intention toward God; clearness of spiritual vision depends upon this. R4445:1, 4567:4

Adjusting your vision to see the great value of the future life in comparison with the present one, and setting your affection there. R4567:2

We have two eyes of our understanding—one a present and one a future outlook, an earthly and a heavenly view. It is important that we get these rightly adjusted to see matters in their true light. R4567:2

Some are cross-eyed, endeavoring to serve two masters, and to walk according to two standards. R4445:4

**Full of light** — We have clearness of spiritual vision in proportion as we have loyalty to the Lord and the enlightening influence of his spirit of holiness, the spirit of love. R4445:2

## **Matthew 6:23**

**The light** — The holy Spirit, the way of truth. R5099:6, 4399:1

We should let it shine upon men; some who once hated the message have thus been convinced. R4746:3

**In thee** — Refers only to the Church class. R5099:6

Originally man had a clear eye, mental as well as physical. R5797:5

**Be in darkness** — If the light of the holy Spirit of our begetting becomes extinguished. R5099:6, 4445:1, 371:6; E264, 294

Implying unfaithfulness. R3437:4

Showing the importance of proper spiritual sight in order to discern truth clearly. R5797:5

Calling darkness light and light darkness. (Isa. 5:20) R1800:4

Blessings, misused, may be turned into a curse. R1850:6

By reason of sin, man’s discernment of right and wrong have been more or less blurred. R5797:5

The darkness not only affects people intellectually, but morally, blunting their sense of right and wrong. R4586:4

In certain instances, God will force people out of the light into the “outer darkness” common to the world in general. Disloyalty to the Lord tends in this direction. R4445:2

**How great** — Both to yourself and to the world, from whom the light is thus obscured. E294

There are different shades of darkness. R5099:5

It would be better not to have known the way of truth than to have departed from the holy command. R4399:1, 3786:1

**Is that darkness** — The influence for evil of such an enlightened one, sanctified by the truth and then seduced by Satan, is more than doubled. E294

Such a mind will be in a worse condition than that of a worldly mind. Having lost the fear of man, if they lose also the mind of the Lord, they have no fixed principle to govern their course. R5100:4,2, 5797:5,6, 4567:3,4, 4446:1, 4445:3, 4399:1

If any fail to go on in the development of the spirit of love, they will surely retrograde. R4445:6

Comparable to re-entering a dimly-lit room from one that is brilliantly lighted; the room seems darker than when we left it. R5100:2

A darkness that will only become the more intense as one slips and slides along the backward track. R3103:5

He loses all knowledge of the “mystery”—the peculiar relationship existing between Christ and the Church. (Eph. 3:3-6) R5100:2

## **Matthew 6:24**

**Serve two masters** — Dividing the interests between God’s affairs and the affairs of self—half-hearted service. R5666:3

“A double-minded man is unstable in all his ways.” (Jas. 1:8) C221

No one can possibly render full service to two opposing masters. R5666:2, 5344:2

“This one thing I do.” (Phil. 3:13) He concentrated his time, his thought, his energy, upon this one object or goal. HG453:2

Whoever divides his heart, whoever attempts to serve the interests of several equally, will surely fail. HG453:3; NS617:2

“His servants ye are to whom ye render service.” (Rom. 6:16) If our lives are in harmony with sin and unrighteousness, we are not on the Lord’s side but on the devil’s side. NS368:2

No two interests are so completely one that the service of either would not more or less detract from the service of the other. R5344:2

Folly consists in supposing that one can win the world’s prizes of honor and wealth, and at the same time run faithfully for the great prize of glory, honor and immortality. C221

While we are not to do anything contrary to the divine law, yet we are to serve our earthly masters faithfully. They have purchased our time, or a large measure of it. R5666:6

**Despise the other** — Such a half-way course fails to meet the world's approval and to gain the advantages of this present life. If we believe it would pay best to serve mammon, then we should serve mammon with all our hearts. HG453:3; NS617:2

**Ye cannot serve God** — Man was originally God's servant, naturally so. R5666:2

Only a few now are properly fearing and serving the Lord. NS396:6; CR9:3

But merely use mammon and the advantages of life as special assistances leading on to God. HG453:4; NS617:3

**And mammon** — The mammon principle, the selfish principle, is of Satan. R5344:5

There are two kinds of love in the world—love for the world versus love for God. The two are opposites to such a degree that they cannot be blended. We must be on one side or on the other. HG551:1

Mammon was the name of an ancient Syrian god—the god of riches, of cupidity, the impersonation of worldliness. R5896:5

Mammon's empire is the world: it is Confucian, Mohammedan, Greek Catholic, Roman Catholic, Episcopal, Presbyterian, Methodist, according to the locality and influence. It is the ideas of the majority, and too wise and crafty to be irreligious. CR9:3; NS397:1

The spirit of the world, selfishness, avarice, and love of wealth. R5896:5

Sectarianism, the fear of man that bringeth a snare. CR9:5

Earthly advantages and comforts, the attainment of which appears to be the main object in life; in Christendom. R2259:1

Those who serve mammon get the best in the political, ecclesiastical, social and financial spheres. R5344:3

The majority are serving mammon, seeking to have its approval and emoluments. CR9:3

Worldly wealth. T93

The Balaam spirit; to be a servant of God and seek the rewards of an opposite course. R5323:1

Typified by the golden calf made by Aaron. R3047:4, 1836:1

Wherever the love of money or honors or luxuries becomes the ruling passion in those who are professedly God's people, it has usurped God's place. Such are idolaters. R2459:5, 1836:1

## **Matthew 6:25**

**Take no thought** — This does not mean that the Lord's followers are to be negligent about their appearance, or the provision of food; but, realizing that luxuries may not be the best for them, they are to be content with such things as they have. R5220:1,2, 873:3

Fear and anxiety are amongst the most serious foes of our human family; they produce nervous exhaustion and are very injurious to health. R5874:3

We should recognize a wide difference between carelessness and anxious care. Joseph in Egypt laid up wheat in plentiful years to make provision for the seven years of famine. F573

There is a carefulness which is entirely proper, yea, necessary, on our part, but not this extreme worry, the inability to enjoy today because of fears respecting tomorrow. R5874:6, 4567:5, 2488:2, 873:2,3

Not that they should live from “hand to mouth” and be utterly regardless of the future. F572

Having brought children into the world, it becomes the duty of the parents to see to their reasonable and proper establishment in it. F578; R874:1

**For your life** — Greek, psuche, soul, being. E335

**What ye shall eat** — He spoke generally to the poor, and the poor in Palestine and other Eastern countries find it very difficult to obtain food and clothing. R5990:5, 5220:1

Eating, drinking and dressing seem to be the most engrossing thoughts of both rich and poor. R5220:2

We should be ready to share our last loaf or last dollar with any more needy than we. R873:6

**Is not the life** — Our eternal life. If wise, we will seek the future life at any cost, at any sacrifice of the present one. R4567:4

**More than meat** — He would have us absorbed in heavenly things; and to do this he sees that we must be freed from distress of mind with reference to earthly things. R873:3

## **Matthew 6:26**

**They sow not** — They know not how to sow or reap, or the lilies how to spin. They get their food and the lilies their glory in God’s appointed way for them. So man must get his food in God’s appointed way for him. R2804:6\*, 2488:2

**Feedeth them** — We should consider our Heavenly Father’s provision for the fowl of the air and realize that he provides for our best interests also. R4567:5

**Better than they** — Will not God much more care for us who have become his children through faith in Christ? R4567:5

## **Matthew 6:27**

**Can add one cubit** — Let us realize our own littleness and look rather to the Lord for the things of the present as well as the future life. R4567:5

## **Matthew 6:28**

**Consider the lilies** — Learn of the Creator by the things created. R3313:1

A common reddish flower, not the kind generally termed lilies, but very beautiful. R5875:1, 5991:1

Our Lord, as was his custom, drew an illustration of something familiar to all his hearers. R5990:2

Their beauty teaches us that the Lord has a deep appreciation of the beautiful, and that God is abundantly able to produce the beautiful without our aid. R3313:2

The bulb is continually sending up nourishment to its stalks; not idle, but merely exercising its functions by the laws of its nature. R5220:4

Not a hot-house plant, dependent upon some horticulturist; but a flower from the field, growing because the great Protector has provided for its interests. R5220:4

The lily would always have a humble place; it would never be great like a tree. So it is with us here in the flesh. R5875:4

God's care over a simple flower is a reminder of his greater care over his own people. R5990:2

The heart that fails to consider the little things is hindered from a proper appreciation of God and his plan. R5220:5

**How they grow** — In a very reasonable way, without unnatural, unusual stress. It does the best it can wherever it happens to be and develops grace and beauty. R5990:6, 5875:1

The lily has a right to use everything within its power for its own nourishment. So it is our right and duty to use the means within our power for beautifying our characters, and for spiritual nourishment. R5220:5

The lily is not idle, else it would die, but it does not worry. R5220:4

We are not to be anxious about the things of the present life, nor are we to be over-anxious regarding our spiritual growth. R5991:1

**They toil not** — Does not mean that he would not have us labor with our hands and our brains in order to care for our family, home, etc. R5991:1

Similarly we believe that in the heavens the angels are free from toil. Divine power exercised in their interest makes toil unnecessary. CR65:1

But a state of lethargy, indolence, respecting the duties of life and opportunities for presenting truth to others is a sure indication of spiritual poverty. R2488:4

## **Matthew 6:29**

**Like one of these** — The finest clothing cannot approximate the delicate structure of the flower, created by an infinite hand. R5875:1

## **Matthew 6:31**

**Take no thought** — Not worried; as free from anxious care as the lilies. R5991:1; F679

Be content with such things as you have. (Heb. 13:5) R5220:1,2

Give all of the surplus of your time and energy, over and above that spent in providing things needful in the accumulation of the heavenly riches. R874:5

## Matthew 6:32

**After all these things** — Food, raiment, health, etc. R3718:2

The emoluments paid by mammon. CR9:3; NS396:6

Spiritual Israelites are exhorted by the Lord to appreciate the spiritual clothing, the spiritual food, the heavenly riches, which moth and rust cannot corrupt. R3665:1

**Do the Gentiles seek** — The procuring of food and raiment is the most important consideration with most people. R5990:5; SM370:1

It would be unsafe for any of the New Creation to request temporal blessings. R3665:1

They could not pray for spiritual things for they had no appreciation of such gifts. Be not like them. R5202:4, 3665:1

**Father knoweth** — We should accept what he gives us as being for our best interests. R4567:5

To be without worry does not mean to be without proper concern and due diligence to find work and do it. R4567:5

It is for them to rejoice that their affairs are being more wisely and more favorably ordered than if under their own control. SM371:T

How happy and free from anxious cares are the hours of childhood. Perfect trust in parental wisdom and love casts out all fear. R732:1\*

It is improper for the Lord's people to ask alms. R4101:5\*

**Ye have need of** — Our prayers should be more in the nature of thank-offerings, worship and adoration, recounting the blessings and favors we already enjoy rather than in asking those things which the Gentiles seek. R1999:5

Many, however, who know nothing of real, actual want of life's necessities, are much more exercised by the loss of luxuries when adversity comes. R873:6, 832:5

**All these things** — In their case, sickness could not come without the Lord's special permission; hence it should be regarded as from him, and not directly from Satan. R2007:2

Every event and affair of life will be overruled for the highest good. R2468:5

## Matthew 6:33

**Seek ye** — It means to seek a place with the Redeemer in the true glory and power of his coming Kingdom. R4730:6

Not merely seek them in prayer; we are to seek them by setting our affections on those things and by lifting our affections from earthly things. R2479:5

It will not be thrust upon anybody. SM369:1

**First** — Primarily; as of the first or primary importance. SM370:1; F679; R5990:6, 4567:5, 2765:5; NS680:6

First interest; earnestness and singleness of heart are necessary. R5917:6



God will look out for the earthly interests of those who pursue this course. R4567:5

Do that which is in harmony with our Kingdom aspiration. R5171:1, 4913:5

These may lose in temporal advantage, but by faith they recognize it is to their spiritual advantage. R4730:6

All who will be counted worthy to be kings and priests must demonstrate now their willingness to sacrifice their own personal interests and rights in favor of the Kingdom. SM374:1

If the interests of the Kingdom need money, we would feel guilty if we should use the Lord's consecrated money in self-gratification. R5220:2

**The Kingdom of God** — The invitation to joint-heirship in the Kingdom of God. SM370:1; NS680:6

Giving to it all the time, attention, thought, energy, influence and means not needed for the present life. R2765:5, 5918:5

The Jewish nation was first invited to become the Kingdom of God. R5917:2

To which spiritual Israelites are now invited. R4730:6

Messiah's Kingdom is sometimes styled the Kingdom of God. Civ

If seeking the Kingdom seems to hinder some of our earthly prospects, so much the better. The Master said it must cost us our all. R5048:5

**His righteousness** — The standard of perfect love toward God and toward men. SM371:1

The heirs of the Kingdom are to be governed strictly by the laws of the Kingdom. SM372:1

That is to say, the righteousness necessary to attain a place in the Kingdom. R5219:6; NS680:6

God has provided a righteousness in Christ. R5918:4

We shall not only seek the Kingdom, but seek its righteousness: the righteousness which the Kingdom will bring, the righteousness which God will approve. SM371:1

If we seek and find his righteousness we shall also find his Kingdom. (2

Pet. 1:5-15) R2804:6\*

Our first thought should be for the glory of God; our second, for our own profit; our third for the benefit of others. Here we owe it to ourselves to put ourselves first, for if we fit ourselves for service, we have the larger opportunity of helping others. R5130:1,4

**All these things** — Food, raiment, etc. SM370:1

Not wanting for temporal necessities, for light, for necessary cares and disciplines, for consolations of divine grace, for friendship and sympathy. R1745:2,4

**Be added unto you** — He will not let you starve in his service. B119

All things necessary are promised. R5219:6, 5990:6, 5991:1

According to His wisdom. F679; SM371:T; NS680:6

In fact they shall be our servants, instead of we in bondage to them. R2804:6\*

## Matthew 6:34

**No thought** — Take no anxious burdensome care for the morrow. F572; R4871:3

Be neither careless nor anxious. F573

**Sufficient unto** — Sufficient also is the guidance of the Lord and we are to wait and watch for it. Q634:1

**The evil thereof** — The difficulty thereof. R5470:5

If our hopes be not realized so soon as we expected, we are not to worry; we are blessed with the truth and there is work to be done. R5374:4

## Matthew 7:1

**Judge not** — Harshly, uncharitably, unmercifully, ungenerously. R2329:3, 2589:2

Declaring against evil thoughts, evil suspicions, evil surmisings. R2444:5

Because we do not fully comprehend the divine law of love and cannot discern the thoughts of our own heart. F403

We may at times judge the outward action as wrong, but we are not to attempt to judge the heart, where there is a possibility of misjudgment. R5430:3, 1712:5

It is forbidden us to judge the heart. R4568:5

Judging is a clear token that one has not developed the spirit of Christ, the spirit of love, which is full of kindness and consideration. R2589:2, 1713:6; F403

Our Lord refers to the abuse of judgment and not to the legitimate use of that noble faculty. R1712:2

The Lord discountenances criticisms and accusations and sentences of one another as individuals. R2431:5

But when conduct is in manifest opposition and in defiance of God's law, as that of "wolves," "swine" and "dogs," the condemnation should be recognized as God's judgment, not ours. R1712:5

Some people must be held at arm's length, but at the same time we should be careful to give them credit for good motives they claim to have. NS164:4

The first occurrence of the word in the New Testament and would clearly bear the rendering, "Test not, that ye be not tested." R48:6\*

**Be not judged** — Harshly, unmercifully. R2329:3

## Matthew 7:2

**With what judgment** — How we deal with others fixes the gauge of how God deals with us. R5414:5, 5884:5, 5324:4, 5135:5; F403

The Law of Love says: For shame that the weaknesses and shortcomings of brethren should be exposed before the world. F405

See comments on Matt. 6:12

**Ye judge** — How many find it easy to excuse their own weaknesses while they are very captious and critical as respects the shortcomings of others. R5324:4

**Ye shall be judged** — If at heart we treasure up resentment against others, the Heavenly Father will not forgive us. R5123:3

**With what measure** — The fallen or carnal mind is selfish; and proportionately as it is for self it is against others—disposed to approve or excuse self and to disapprove and condemn others. F404

The continual fault-finder, who sees great blemishes in others and none in himself, is blind to his own defects, or hypocritical. R4567:6

**Ye mete** — Measure others. R2253:4

**Measured to you** — If our words are generous and kind, loving and benevolent, we shall receive similarly kind treatment of the Lord; but if harsh, critical, unkind, we may expect reproof. OV209:4, 210:T; R3453:5

### **Matthew 7:3**

**And why** — Busybodying in other men's affairs. F583

**The mote** — The little difficulties and weaknesses with which all the Lord's people are more or less troubled. R2589:3

**Not the beam** — The great fault of lovelessness. R2589:3

Satan possesses this fault; he is called the "Accuser of the brethren." (Rev. 12:10) R2589:4

### **Matthew 7:4**

**Let me** — Fancying that it is "his duty" to advise, to pick, to investigate, to chide, to reprove. F584

**Pull out the mote** — The continual fault-finder who sees great blemishes in others and none in himself is blind to his own defects, or hypocritical. R4567:6

### **Matthew 7:5**

**Thou hypocrite** — Wishing to give the inference that you are not yourself inflicted with the same malady of sin. R2589:4

It is deceptive and hypocritical when we claim that fault-finding is prompted by love for the erring and a hatred of sin. R2589:4

## Matthew 7:6

**Give not** — We are to tell the heavenly things, but not to the natural man. R5065:6

Use the spirit of a sound mind to discriminate between those who are good subjects for the truth and those who are not. R5376:4

This does not mean that we should never bring holy things to the attention of those who are not the Lord's consecrated people. R2589:6

**Unto the dogs** — Idlers, breeders of spiritual contagion, self-seekers, biters and devourers, treacherously lying in wait to deceive. R1671:1

We would not expect that dogs would appreciate the difference between meat from the butcher shop and the holy, consecrated meat eaten only by the priesthood. R2589:6

The selfish, the sensual, who mind earthly things and who have never been begotten of the spirit of God. R2589:6

The only preaching proper for such is "Repent and be converted that your sins may be blotted out" and "Flee from the wrath to come." R1671:2

The "brethren" have been neglectful in the endeavor to feed the "dog" class. R2590:1

**Cast your pearls** — The deep and precious things that belong to the New Creation and which none others can understand and appreciate. R3265:2, 5699:1, 5214:6, 5065:6, 4568:1; OV5:2; SM242:T

We are not authorized to parade our ambassadorship before the world. NS466:1

**Before swine** — The groveling, who think only of money and the things of this life. R2589:6

The brutish and swinish. R2589:2

Those who have not the hearing ear and the seeing eye. R5376:3, 327:5\*

Those who would not be able to understand nor appreciate our position. R5825:5, 4568:1

They would resent our precious truths and do us injury. R4568:1, 4984:3; SM7:T

Those who mind earthly things, the selfish, the sensual. R2589:5,6

**Trample them** — Recognizing no value in pearls, nor appreciating anything that would not give earthly satisfaction. SM7:T

**And rend you** — "Reprove not a scorner, lest he hate thee." (Prov. 9:8) R2589:2

Injure you. SM7:T

## Matthew 7:7

**Ask** — Some of the chiefest of his favors he withholds from us until we make requests, because he thus prepares us more for the blessings he is willing to bestow. R4568:1

All the consecrated are free to make request for the things promised in the Word of God. R4568:1

If you wish to know how to overcome the spirit of fault-finding and harsh criticism of the Lord's brethren. R2590:1

**Seek** — Those who approach the Bible with earnest desire to find God's message, will be guided of the Lord. Q643:1; R4983:6, 4971:1

**And ye shall find** — The knowledge of the holy Spirit shall be revealed. E167

We find what we seek! Those who desire to find God's message will be guided by the Lord. Those who approach the Bible from the standpoint of unbelief are equally sure to find what they seek—flaws, contradictions, etc. Q643:2

**Knock** — Upon the Lord's storehouse of grace and blessing by continued efforts, as well as prayer. R2590:2, 1150:4

**Opened unto you** — The door of privilege, of opportunity. R4983:6  
The door of knowledge. E167

## **Matthew 7:8**

**Every one that asketh** — Anyone, therefore, who seeks God will find him; for the Scriptures promise, "Draw nigh to God and he will draw nigh to you." (Jas. 4:8) R5201:3

**He that seeketh** — In the "Law and Testimony." (Isa. 8:20) E167

Seeks the proper blessings: forgiveness of past sins, divine love and care, both temporal and eternal. OV181:2

**Findeth** — Those who pray for opportunities to serve the Lord and watch for the fulfillment of their prayers will surely have them. R4913:4

The believer, assuming that there is a superhuman wisdom in the divine word, investigates from that standpoint. NS63:2

**It shall be opened** — The door of knowledge shall be opened. E167; R5201:6  
God will reveal his true character to them. OV2:2

## **Matthew 7:9**

**A stone** — Traditions as indigestible as a stone. HG692:3

## **Matthew 7:11**

**Give good things** — The holy Spirit, the true antidote for a fault-finding disposition. R2590:2, 4568:4

The Lord will also give whatever temporal blessings are to the best interests of the new creature. R5835:1

If he gives us a gift at all, we may be sure it will be a blessing. NS229:5

**That ask him** — God is particularly willing to give us the holy Spirit, and is especially pleased that we ask for it. R5310:6, 5835:2

We are not to ask for all manner of earthly things. R5835:1

## **Matthew 7:12**

**Therefore** — Connecting this with the preceding; signifying that this will be a test by which we may discern when and to what extent we are misjudging the motives of others. R2590:3

By way of concluding this subject of finding fault, picking flaws, condemning and criticizing. R2590:3

**Whatsoever ye would** — Our Lord's words were addressed to his disciples. OV231:1; SM431:2

This is not the rule of love, but of justice. R4827:3

To do justice to your neighbor as you wish that neighbor to do justice to you is the essence of the Law of God given to the Jews for their treatment of others. SM352:2

Under this golden measurement, how few bitter, angry or slanderous words would be used, for how few would like to have others use such to or of them. R2688:6

As we would not wish to have others think ungenerously or meanly of us, so we in turn would find our thoughts of others becoming more generous and less suspicious. R2688:6

To reason, If we were in the slums we would wish that some of God's children would help us and hence we should do so to others, is a mistaken application of this rule. R2689:6

It does not say that we should do to our neighbor as he might wish us to do to him, for he might wish a very unreasonable thing. R2688:4

If Jesus had loved us just according to the Golden Rule, he would not have died for us; but he did more, and he requires that his followers should do more for each other. Q286:6

**That men** — Particularly the Lord's brethren and those dependent upon you. R2689:1, 2690:5

It will be applicable to all the heathen world and the substratum of society in the Millennial age, but now it is applicable chiefly to the household of faith. R2690:5

**Should do** — Charging only a reasonable profit on goods sold, expecting to pay a reasonable profit to him who sells. R2688:5; OV231:3

**To you** — Putting off anger, malice, hatred, strife, envy, slanders, etc. R2688:6

**Do ye** — This is a positive rule, to do good; and not a negative rule, to abstain from doing evil. R2688:2, 4567:3

This rule does not express all of the Christian's duty, but marks the very lowest standard which must measure our dealings with others, justice. OV231:2

To the full extent of their ability, the new creatures must render justice. SM431:2, 352:2; R4567:3

We must also be just in our words and thoughts. SM432:1

This law the Apostle calls the "law of liberty," the perfect law. R2688:2

With applications to husbands, wives, children, parents, brothers and sisters. OV232:1

Applications to the Church. OV232:3

The Christian businessman's ideal is the Golden Rule. OV369:2

The Golden Rule is despised and rejected as impracticable. R5723:5

Nothing short of full devotion to the Lord will enable one to live consistently along the lines of the Golden Rule. R4568:4

He who practices the Golden Rule during the six days of his contact with business will surely be faithful on the seventh; but faithfulness to the Golden Rule on the one day only will never win Divine approval. OV232:2

This Golden Rule is necessary in formation of character, not only to develop equity and justice, but also the spirit of love, of unselfishly doing good to others. R2689:3

Only as we exercise benevolence toward others need we expect God's benevolence in respect to our weaknesses and shortcomings. R4567:3,6

The Christian has an additional requirement—the Lord's "New Commandment." We must "love one another" as our Redeemer loved us, to the degree of self-sacrifice, even unto death. R4568:4

To tell uncomplimentary truth is to violate the Law of Love, the Golden Rule. F406

**Even so to them** — By acting kindly, speaking gently, being patient toward weaknesses, not expecting too much. F376

Doing for them now the kind of work which God desires to have done; leaving for the future the things which God has planned to have done in the future (the salvation of the world). R2690:2

This is the Golden Rule and, by comparison, the rule of Confucius, "Do not to others what you would not wish them to do to you" might be considered the brazen rule. R2688:1, 4567:3

**This is the law** — Not a Gospel standard, not a love standard, but justice. OV231:2

The Law of God is briefly summed up in this Golden Rule. R4568:4

"The righteousness of the law." (Rom. 8:4) R2689:3

## **Matthew 7:13**

**Wide is the gate** — First entered by Father Adam. A205

**Broad is the way** — The downward path, in which all of Adam's posterity were born. A205

Opened up in Eden at the time of the loss of the homestead. R4245:6\*

Becoming broad of necessity in order to include every member of Adam's family. R4245:6\*

On which the human race is hurrying to the tomb. R5245:2; A205

Of self-gratification, pride, lust, sin, selfishness. R4838:1, 4568:2

The easy, selfish, worldly way. R2590:5

The present evil world. Q829:2



**That leadeth** — As years and centuries roll on, becoming more and more smoothly worn, daily more glazed and slimed and slippery with sin. A205

**To destruction** — The way that seemeth right to the world will end in death. (Prov. 14:12) CR497:2

Death, not eternal torture. R4568:2; A205

**Many there be** — Our race, now thronging the broad road to death, are to be restored because their guilt and sin are atoned for and will be remitted. R281:4

Mankind daily loses the power of resistance so that now the average length of human life is about 35 years, 900 years less than the first man. A206

Even the Jews were in that Broad Way. CR497:2

**Which go in there at** — All mankind are born under more or less adverse conditions and unfavorable environments; and the majority follow on in the way in which they are born. CR496:4

The world's choice is between hastening down the broad road, giving loose rein to their passion, or seeking to restrain these and go down more slowly. NS81:4

## **Matthew 7:14**

**Strait is the gate** — Applicable only in the Gospel age. R860:2

Difficult is the gate. A207; R5045:3, 5320:2

Full consecration, even unto death; but within are ministering spirits, all conspiring for our ultimate membership in the New Creation. F152; R4568:3; OV177:4

The love and loyalty of the disciples is tested by their call to walk contrary to the world. R4568:3

The Lord permits the Christian to have adverse experiences so that his character may be developed. Q821:3

Our too-low standards have admitted to membership in all denominations millions who are far below the Master's standards. NS778:5

**Narrow is the way** — The way of death by sacrifice with Christ. A212; R5871:5, 5245:2, 2773:2

He opened for us "a new and living way through the veil, that is to say, his flesh." (Heb. 10:20) R279:5

So that only those willing to suffer with Christ may be his joint-heirs. F125; R4964:6, 5005:4

The vows of consecration make the way to glory narrow. NS654:5

So narrow that it admits only the Lord's plan and those willing to conform to it. R5045:3

It is only as "new creatures" that the saints of this age are on the way to life; and only as human beings are we consecrated to destruction, as sacrifices. A213

Were it not that strength is furnished for each successive step of the journey, we could never reach the goal. A214

Those who walk in the narrow way are scripturally called "new creatures in Christ Jesus." (2 Cor. 5:17) NS19:3

We should not be surprised that the way that leads to life is narrow when we realize the grandeur of the life to which it leads. R281:4

Because the successful enduring of these tests is indispensable to those whom he would thus honor. F125

Separate from the world; steep, rugged and beset with snares of the Adversary. CR414:1; OV130:T

Contrary to the general tendencies of the world—upward. R4568:3

Because this Gospel age is a part of “the present evil world” during which Satan is the prince or ruler. NS17:6

Opened up, not to convert the world, but to choose a peculiar people to be associated with the Lord in his spiritual Kingdom. R4246:1\*

Its difficulties will act as a separating principle to separate and refine a “peculiar people.” A214; R281:5; NS345:5

It means more than negative opposition to the world; it means to make a positive stand for the Lord, for the truth of His Word, for righteousness in general. NS19:1

The law given to Israel was a narrow way and they thought it to be a way of life, but they found it to be a way of death. (Rom. 7:10) NS18:3

It did not exist in the Jewish age and previous ages. NS18:1

We are not to expect that this narrow way will continue in the future indefinitely—during the Millennial age. NS17:6

The divine arrangement for our first parents in Eden was not a narrow way of sacrifice, but quite to the contrary. NS20:2

The little flock will run it with voluntary devotion, but the great company will have experiences which will force them, not to take one special way, but to decide for themselves which course they will pursue. R5245:2; Q331:3,6

**Leadeth unto life** — Life inherent, life in the superlative degree, immortality. A210; R5045:3; SM10:1

Glory, honor and immortality—association with the Redeemer in the great work of the Millennial Kingdom. R4568:3

This life is immortality. They were living, justified, before, but the strait gate and narrow way lead to another, a different life. R779:3\*, 659:5\*

The spirit in us is the germ of immortality. Thus we even now are partakers of the divine nature, but the fullness is to be reached when we enter into life. R279:4

There is no other way of life open at the present time. NS19:2

**Few there be** — In comparison with the population as a whole. NS808:3

Because the Lord seeks only a very choice class at the present time. NS19:2, 749:2

Not many great, not many rich or learned, but chiefly the poor of this world, rich in faith. OV123:3

“A little flock.” (Luke 12:32) R2122:5; HG186:3

“Many are called and few are chosen.” (Matt. 22:14) Paul estimates that many run, though few so run as to obtain the prize of the high calling. (1

Cor. 9:24) R281:1

Our Lord himself was the first to walk in it as the captain or leader of all who would walk in his steps. NS83:4

These few are the bride class who, with Christ, are to bless all the families of the earth. R5691:1

**That find it** — The narrow way is a privilege. NS344:4

## **Matthew 7:15**

**Of false prophets** — Public expounders. A55

Some will speak perverse things and draw away disciples unto themselves. R5388:6

A class who pervert the truth, stirring up arguments that confuse the flock, manifesting a wolfish disposition. R5388:6

It is not evil-surmising to be on the lookout for false teachers, nor evil speaking to call the attention of the sheep to such. R3746:6

**In sheep's clothing** — Those who studiously cover up a wolf-like character with the outward professions of godliness, in order to deceive and lead astray the unwary. R1712:2

Professing to be of the Lord's flock; but really not such, because they do not trust in the great sacrifice offered once for all for their sins. R3142:3

While sheep can never become wolves, some, who at one time were sheep, after a while manifest a wolfish disposition and take pleasure in doing all they can to injure the flock. R5388:6

Implies the thought of deception, walking like sheep, wearing sheep's clothing, but never being real sheep. R5388:6

However smooth, polished, educated, gentle they may be on the surface, we must get to know them better than by surface indications before we may dare trust them as leaders of the flock. R3747:1

**Ravening wolves** — A class who pervert the truth, injure the flock, stir up arguments that confuse the flock, destroy the new creature, dragging them down to death. R5388:6

Greedy, selfish: “Through covetousness shall they with feigned words make merchandise of you.” (2 Pet. 2:3) R3747:1

Ready to destroy your faith in the ransom and thus destroy you as sheep. R3142:3

Hungry with ambition for fame and prominence and honor of men, and willing to barter the interests of the flock for their personal aggrandizement. R3748:2

The wolf is not to be tolerated. He has no rightful place in the assemblies of the true sheep until his character is changed by repentance and submission to the will of God. R1712:2

We should neither reprove as wolves, or disown as brethren, those whose hearts, characters, give evidence that they belong to the Lord, even though they follow not with us in respect to his service. R3747:1

## Matthew 7:16

**By their fruits** — Sharp, thorny, injurious, poisonous—or, helpful, strengthening, uplifting. R4568:5

Of character, conduct or teaching. R1712:2

Signs that their characters are being transformed in a wrong direction. R5957:1

As James claims, if the right kind of faith be developed in the heart it will surely bear fruit and make an outward manifestation, according to circumstances. R4377:3, 3318:1

The same must be true of the Almighty—by His fruits, His workmanship, fully completed, He may be known to be either good or bad, just or unjust, loving or vicious. SM449:4

**Of thorns** — Some, like thorns, reach out to impede, irritate, annoy and injure those with whom they come in contact. R3747:2

Little of this injury is done physically; nevertheless, the thorny and briery people find abundant opportunity for injuring others with their lips and tongues. R3318:2

The thorn and brier classes, however closely affiliated with religious things, are not vine branches. R5148:1

There is a thorn-bush in Palestine which grows a fruit somewhat resembling grapes, and a kind of thistle with heads shaped like figs. R3747:2

**Of thistles** — Some, like thistles, are always scattering seeds that cause trouble: false doctrines, evil-surmisings, errors. R3747:2

The thorns and thistles are bad fruits, belonging to the evil nature, and not fruits of the spirit of the Lord. R5224:3

## Matthew 7:17

**Every good tree** — Contrasting a healthy fruit tree with a diseased or evil one; contrasting a healthy Christian with a perverted and misguided one. R3747:3

**A corrupt tree** — The Lord supplies the good soil of truth, the refreshing showers of grace and the nourishment of precious promises; but it is for each of his people to use these and thereby grow. R3747:4

Illustrating that those who are his disciples, sound and proper enough to begin with, might lose their spiritual strength and forcefulness, their carefulness. R3747:3

A Christian who has failed to use the chastisements, trials, and difficulties to correct the weaknesses, shortcomings and wrong development of his nature; a Christian who has set his affections on houses, lands or worldly aims, objects or individuals. R3747:4

A Christian who has failed to grow in grace, knowledge and love has not appropriated the nourishment provided, has not submitted to pruning. His heart has become decayed. R3747:3

So surely as a corrupt tree brings forth bad fruit, so false doctrines will develop bad characters in those who receive them. SM382:2

**Evil fruit** — Knotty, wormy, unsatisfactory. R3747:3

## **Matthew 7:19**

**Is hewn down** — In Palestine, to this day, fruit trees are taxed, and trees which do not bear are promptly cut down. R3747:5

“Every branch in me that beareth not fruit he taketh away.” (John 15:2) R3747:5

**Cast into the fire** — Symbolizing the time of trouble in the end of the Jewish age, and that to come at the end of the Gospel age and beginning of the Millennial age. R3747:5,6

## **Matthew 7:20**

**By their fruits** — Lives. HG693:1

What they do with their spare time and money. R2259:3

Outward manifestations. R5000:2

We are to judge the outward conduct, but we cannot go beyond and say what is of the heart. R5000:3

Only in regard to that of which we have positive knowledge should we render a decision in our own minds. R5519:6, 5000:2

Sharp, thorny, injurious, poisonous—or, helpful, strengthening, uplifting. R4568:5, 5224:3, 4592:2

A wicked spirit, a malicious tongue, and pleasure in doing unrighteousness betoken a change of heart, that they have not the holy Spirit governing them as they once had. Q648:T

The holy Spirit or the spirit of the Adversary. R4592:2; Q648:T

The fruits of the people of God are holiness, meekness, gentleness, long-suffering, brotherly-kindness, self-sacrifice for others and for God and His truth. R5504:5; OV401:4; NS205:6, 403:3

Aside from any fruits that would be injurious, we are to accept the profession of all who claim to be consecrated. R4653:6

**Ye shall know them** — We know the Almighty by His fruits—His good, just and loving workmanship finally completed. SM449:4

Be able to discern which are brethren and which are “dogs” or “swine.” R2589:5

Know that those bearing the fruits of the spirit are no longer children of wrath, but have passed from death unto life. NS403:3

Specially applicable to those who would be leaders of His flock. R3747:5

Know that those having the spirit of anger, etc., are yet in the “gall of bitterness,” however outwardly respectable they may be. NS403:4

## Matthew 7:21

**Not every one** — Who are professing to be his disciples. R3317:6

Not all who have their names upon earthly church rolls, but only those whose “names are written in heaven” and whose names will not be blotted out because of unfaithfulness. (Heb. 12:23; Rev. 3:5) HG315:6

Only those who, after repentance, renunciation of sin, and acceptance of Christ as their Redeemer, make a full consecration of themselves to the Lord, to know and to do His will. NS391:2

**Shall enter into** — Can be accepted as a joint-heir with Christ. R4470:1, 5938:3, 2235:3

**Kingdom of heaven** — The actual Kingdom, not the Church in her present condition. R3317:6

**Doeth the will** — God’s will is to select such as believe His promises for the future so fully that they will give up the present to obtain it. R581:2

The heart, the will, must be right, sincere, true, pure, loyal to God and the principles of his government. R4568:5

By our deeds, and not merely by our professions. R5938:3

## Matthew 7:22

**Many will say** — In contrast with the “few there be that find it.” (Verse 14) R814:5\*

Not only a few, but “many,” who in their outward course of life have in some measure acknowledged the Lord publicly. R3318:2

Many sadly misinformed partial-believers in Christ. D632

Many who have done philanthropic and reform work. R5404:6

The Great Company. R5383:5

Professed church of Christ— “false brethren.” SM222:1

Ostensibly they serve the Lord, in reality they serve mammon. SM760:1

**In that day** — In the close of the Gospel age. R3747:6, 5404:6, 4568:5

**Lord, Lord** — They had a form of godliness. R5407:4

**Have we not** — As Laodicea, “I am rich, increased in goods, and have need of nothing.” (Rev. 3:17) R4314:4

But these boastings avail little to the interests of Babylon because the lack of the spirit of God’s law of love is too painfully manifest to be concealed. D170

The harvest truth is only for the holy and meek. R1348:5

**Prophesied** — Preached. D632

He will not guarantee that anybody who has power to work miracles and preach publicly will be granted a place in the Kingdom. R4668:2

**In thy name** — The Revised Version gives “by thy name,” intimating that the name of Christ is used rather as a charm, to conjure by. R3748:1

Much of this conjuring in the name of Jesus has been merely a cloak. R3748:1

Claiming divine authorship for their own erroneous theories. R3647:6

Many take the Lord’s name in vain, associating it with their enterprises, which are often in direct conflict with the Master’s Word and Spirit. R3748:1

**Cast out devils** — Opposing sin and multitudinous forms of evil. R3747:6

**Wonderful works** — Good works: mission work, slum work. Q112:5

Miracles are not necessary today amongst the Lord’s people, and hence they have passed away. R3301:5

Not that the Lord does not approve of hospitals, asylums and charities, but they are not the fruits of the spirit. NS376:6

The Lord’s followers are not to be known by their great works— “by their fruits ye shall know them.” (Verse 20) Q783:2

Many there are who are consecrated to a system or to a work who are not fully consecrated to God. R1802:3\*

Benevolent institutions, colleges, seminaries, etc. R3747:6

Not acceptable to God because they have not submitted themselves to His plans and methods. R3647:6

The Lord makes use of various characters as agents in these healings, even as Judas was one of the twelve who worked miracles. R749:4

So satisfied with their present world-converting machinery that they would rather dislike to have the second advent occur now and spoil their plans. R1439:3

Ecclesiasticism is constantly boasting of her great achievements, as here prophesied. D170

Including miraculous physical healings. F639

Some are urged to make money as honestly as possible and contribute liberally to the church, and told they will be granted a free pass to eternal happiness in the future. SM760:T

Some may be found building up Babylon in some of its denominations, but neglecting the divine Word and their own character building. NS319:6

There is so much reckoning, figuring and apologizing for the meager missionary results now, because we are living in the “harvest” or reckoning time. R1078:3

The various persons and systems performing the “many wonderful works” of today, almost without exception, directly or indirectly antagonize the truth. R3158:4

We are not to object to the works if they are good works. R4668:2, 3120:3; Q112:5

Implying that Satan will have not only false teachers, but false miracle-workers, deceiving themselves and others respecting the source of their power and teachings. R2837:3



## Matthew 7:23

**I never knew you** — “Never approved you.” (Diaglott) R2837:3

Never recognized or authorized your sects. R3748:2

I do not recognize you. R5383:5, 5404:6, 5389:6

You are not fit for the Kingdom class. Q112:5; R5407:4, 4668:2, 4568:6; SM222:2

You did not come in by the door of the sheep-fold (John 10:1). R5404:6

Your work is out of harmony with the principles of my teaching. Such will pass through tribulation and lose the great prize. R4568:6

Only those will be recognized who have done the will of the Lord and who have no theories or works of their own whereof to boast. R3252:4

Because of not having developed characters in harmony with the Father’s law—the Golden Rule. R4568:6, 3318:2

**Depart from me** — Left to have a part in the great time of trouble, they will doubtless become God’s people instead of sectarians, and will be “willing in the day of his power.” (Psa. 110:3) D632

Obliged to pass through tribulation with the world, losing their share of the great prize of this Gospel age. R4568:6

It is the duty of every true disciple to rebuke them, for the outward opponents do far less harm than those who wear the Master’s name while denying his doctrine. R1418:6

Not into eternal torment. He does not say, “Depart, ye cursed.” R5383:5

**That work iniquity** — Neglecting the privileges of the high calling when they knew of it. R5407:4

Workers of unrighteousness, in my name. R5389:6, 3748:3

Through misrepresentation of God’s character and plan. R3748:3

The 1000 years of Christ’s reign will accomplish the real reform work. R5404:6

## Matthew 7:24

**These sayings** — Jesus’ message and teachings. R5407:3

The words or message of the Sermon on the Mount, showing what things are blessed of God in contradistinction to the things which would not have his approval. R3748:4

**Doeth them** — Render obedience thereto. R5407:3

Not merely to be doctrinally informed, but he is looking for such character development as will bring us into full harmony with his teachings. R3748:5

**I will liken him** — The parable refers not to the Church and the world, but to two parties in the Church. R3748:3, 3318:4

**A wise man** — The true people of God who will be able to stand the test of this great day, now upon us. R5443:4

**Built his house** — Jesus showed that it was important to be founded upon a rock; and Paul shows that is important also to build with good material. (1 Cor. 3:12) R358:5\*

**A rock** — Christ. R4568:6, 5443:4

“Other foundation can no man lay than that which is laid, Jesus Christ.” (1 Cor. 3:11) R5407:6

## **Matthew 7:25**

**The winds blew** — The storms of life are sure to come. R5407:3, 4568:6

**Founded upon a rock** — The foundation, God’s promises, brings calmness, confidence and security. R5407:3

The twelve apostles, the foundations of the New Jerusalem, were not laid in the sand, but upon the sure and steadfast rock, Christ Jesus. R1522:1

No man can build a proper life unless he have some foundation, some doctrine, some faith. A man with no faith, no hope, is sure to be correspondingly lacking in character. R3318:4

## **Matthew 7:26**

**His house** — Faith structure. R5407:6

**Upon the sand** — Foundations of human tradition, man-made theories, ignorance, doctrines of demons. (1 Tim. 4:1) R4568:6, 5407:5

The quicksand foundation upon which nominal Christianity is built. R5443:4

Of selfishness. R1190:5\*

Those so building will suffer the loss of everything, and at the beginning of the Millennium will be no better off than the world in general. R4569:4

Perhaps some built upon the law, thinking they could commend themselves to God by their own endeavors, without the imputation of the merit of Christ. R5407:5

## **Matthew 7:27**

**Rain descended** — A mighty downpour of truth. R3748:5, 5443:4

**The floods came** — “The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.” (Isa. 28:17) R3748:5

**The winds blew** — The strong winds of war. R3414:3, 5443:4

**And beat** — The shaking will be the means of God for the liberation of some now chained by superstition. R1308:4

**Upon that house** — Nominal Christendom. R3748:5

**It fell** — The “great company” will have a faith structure largely composed of error, which will be consumed. R3748:6

Truth will wash out the quicksand foundation of nominal Christianity. Utter wreck will follow. R5443:4, 5407:6

**Great was the fall** — Suffering the loss of all their hopes. R5407:6

At the beginning of the Millennium; they will be no better off than the world in general. R4569:4

## **Matthew 7:28**

**Were astonished** — Even though they but imperfectly understood because the holy Spirit was not yet given. R5408:2

## **Matthew 7:29**

**Having authority** — Knowing the truth by implicit faith in God and personal experience with its power upon his own heart. R1917:2

As one who understood his subject thoroughly. R3803:2

As one knowing what he was talking about. OV159:1

With a positiveness. R5408:2, 3318:5

**Not as the scribes** — Who taught various speculations and wonderings. R5408:2

Doubtfully. R3803:2

Wherever there is confusion and mysticism, we may be sure there is error and ignorance. R5408:2

## **Matthew 8:2**

**A leper** — Leprosy symbolically represents sin. R4576:3

**If thou wilt** — He was inspired with faith as far as his knowledge went, and Jesus graciously supplied the missing link by saying, I will. R436:6\*

## **Matthew 8:3**

**Put forth his hand** — It is a mistake to suppose that healing constituted Jesus’ mission as a whole or one of its most important features. R4576:2

**Touched him** — His healings were performed to: (1) draw attention to his message; (2) illustrate his great future work; or (3) test his own faithfulness. R4576:2

**Be thou clean** — No suggestion here of the error of the leper’s moral mind as claimed by Christian Science. All is real, both the leprosy and the miraculous cure. R4472:2\*

**Was cleansed** — Represents purification from sin. R4576:3

## Matthew 8:4

**Tell no man** — The testimony of his Messiahship was to be hidden from the common people until the rulers of the Jewish Church had the opportunity to decide for or against Christ. C168

Telling it forth would tend to make him too popular. R4576:3

**To the priest** — This was the demand of the Law. R4576:3

Representative of the Jewish system. C168

**Testimony unto them** — To those who would ultimately pass sentence upon him. R4576:5

## Matthew 8:5

**A centurion** — Captain of a garrison of Roman soldiers; a Gentile. R5101:4

Probably Cornelius. R1922:6, 2620:6

## Matthew 8:6

**My servant** — An interest in his employee which we, as Christians, do well to imitate. R2620:6

## Matthew 8:8

**I am not worthy** — Being a Gentile, it would be an impropriety for a Jew to enter his house. R3755:5

A lesson of humility of mind in approaching the Lord on any subject; that we have nothing of right or merit to demand, only grace and mercy. R3755:5

**Speak the word only** — He had this faith because his servants obeyed their authority, and he recognized that Jesus had still higher authority and could so command his messengers. R5101:4

## Matthew 8:10

**He marveled** — The only other instance where Jesus marveled was at the unbelief of the people of Nazareth. (Mark 6:6) R3755:6

**No, not in Israel** — Nowhere among the whole twelve tribes. C293

## Matthew 8:11

**That many** — Faithful ones from among the Gentiles, called to be the bride and joint-heir of the true and only heir of all things, Christ Jesus. R1095:2

The world of mankind in the Millennium. R3457:1

**Shall come** — By a narrow, thorny path of trial. R1095:5

**East and the west** — Gentiles. R4576:6

**Shall sit down** — Or, be at rest and peace with God, with Abraham, Isaac and Jacob and all the faithful of the earthly class. R3457:1

**With Abraham** — The visible representatives of the Kingdom. D619; Q421:3; R4796:1

The Kingdom itself will be spiritual, invisible to men, but its earthly agents will be visible and they will be Jewish. R4796:1

Who will have an honored place for the blessing of regathered Israel, and through them, all the families of the earth. R4577:1

Who died before the ransom was paid and were not therefore called to a place in the spiritual Kingdom. D625

But not the saints. A290

**And Isaac and Jacob** — And all the ancient worthies. R3457:1, 1634:6; D619

**Kingdom of heaven** — The earthly phase of the Kingdom. A290

## **Matthew 8:12**

**Children of the kingdom** — Israelites, children of Abraham, Isaac and Jacob, to whom the Kingdom was first offered. R5101:5

The Lord is here not speaking about the world at all; he is speaking about the Church. Q199:4

The Lord was discussing the earthly Kingdom with the earthly children. Q421:4

Some who, in the end of the age, not being faithful, will be rejected from the light. Q199:4

**Cast out** — Out of divine favor. R4576:6

Divine grace or favor was to continue with the Jew until three and a half years after the cross. R5100:6

They should not think that God would take them for his elect regardless of their character, faith, obedience, etc. R5101:5

All the unworthy of the Jewish age shall be excluded from the visible, earthly phase of the Kingdom. R1580:1

**Outer darkness** — God's disfavor, which has been upon Jews, especially since the destruction of Jerusalem. R4576:6, 4577:1, 3105:6; Q421:3

As outcasts from God's favor and from the special light of prophecy which for 1800 years had enlightened them. R1095:2

That which is common to the world in general. R4445:2, 4577:1

If any of us do not walk carefully, we will not continue to be children of light. Q199:4

Not like purgatory or hell-fire, because the normal view of these is very light, bright and hot. Q199:4

**There shall be** — Those that rejected the Lord found a great time of trouble at the end of the Jewish age. Q421:3; R3105:6

**Weeping** — The Jewish nation has suffered for 18 centuries and will continue to suffer until God will forgive them and save them. R4577:1, 1095:5

Grief is indeed implied, but not one word about an eternity of grief and pain. HG303:2

**Gnashing of teeth** — Signifying chagrin, disappointment, savage animosity; as in the case of Stephen, “They gnashed on him with their teeth.” (Acts 7:54) R4329:1; Q732:2

Darkness respecting transpiring events and, ultimately, the severity of the trouble, figuratively called “weeping and gnashing of teeth.” R3105:6

A metaphor describing trouble, distress, perplexity and persecution. R1095:5

## **Matthew 8:13**

**As thou hast believed** — Those who cannot exercise faith cannot have a share in the blessings offered under the Gospel call, but must wait for the demonstration of the Millennial Kingdom. R4576:6

Some were healed in answer to their own faith (Mark 5:34); and some, as here, in answer to the faith of another. R759:3

**Was healed** — No miracle of healing was ever wrought by the Savior upon any of his disciples. R4577:4

## **Matthew 8:15**

**The fever left her** — Some, as here, were healed instantly; some gradually. (Mark 8:24,25) R759:3

**Ministered unto them** — Demonstrating that her cure was miraculous, since the operation of the mind could not have restored at once the strength lost by the fever. R3311:1

## **Matthew 8:16**

**And healed** — The miracles of healing which our Lord performed were incidental to his preaching. R4137:2

The healings had three ends in view: (1) to draw attention to his message; (2) to illustrate his great future work; and (3) to test his consecration vows. R4576:3

**All that were sick** — “Virtue (vitality) went out of him and healed them all.” (Luke 6:19) R5096:4, 4576:3; A230; E124; F645

## **Matthew 8:17**

**Himself** — The gift which costs nothing cannot be so highly esteemed as that which costs much. R4138:2

**Took our infirmities** — At his own expense, his own sacrifice. R4576:3, 4138:1, 574:4; E106,124

“Touched with the feeling of our infirmities.” (Heb. 4:15) E106; F632

Perfection is the opposite of infirmity. E122

Greek, asthenioas; used in the singular when the sickness of Lazarus is spoken of (John 11:4); proof from the Scriptures that Jesus was sick and so able to sympathize with us in our sicknesses. R2767:4\*

Greek, astheneo, meaning without strength. R4099:6,2\*

Our Lord, who had none of the imperfections of the fallen race, needed to take from men their sicknesses in order that he might be touched with a feeling of our infirmities. R2029:6

Not because pain, sickness and death had hold of him, but that they had hold of our race, and he, full of love and sympathy, was bearing the burdens of others. R574:5

The weaknesses going to him as “there went virtue out of him and healed” the multitude. (Luke 6:19) F632

Experiencing, instead of vitality, a sense of the weakness and suffering of those whom he relieved. F645

Since he himself was not the sinner, all the penalties of sin which could rest upon him must be result of his taking the sinner’s place and bearing for us the stroke of justice. E127

Thus our Lord fulfilled his consecration and began to lay down his life for others. R3727:5

He who spake “as never man spake” also sympathized as none of the fallen race could sympathize with the fallen conditions, troubles and afflictions of humanity. E126

“That he might be a merciful and faithful high priest in things pertaining to God,” “in all points tempted like as we are.” (Heb. 2:17,18; 4:15,16) E128

It is expedient also that all who would be acceptable to God as members of the Bride should be similarly touched with a feeling of the world’s infirmities and have sufficient sympathy to voluntarily bear some of the sorrows and griefs of those about them. R4138:4; F645

**Bare our sicknesses** — Not the sicknesses of the Church, but those healed at the first advent, to illustrate greater works and grander healings in which we may participate, now and in the Kingdom. F632; R4138:3

A comparison of Isa. 53 with Heb. 4:15 and Mark 5:30 and Luke 6:19 shows us clearly that this prophecy was completely fulfilled at the first advent. R2028:6

It was necessary for Christ to do this that he might be touched with a feeling of our infirmities. F645

Being free from sin, he was free also from pain. Since he could not suffer pain and sickness because of sin, he was placed for a time among sinners, where their weaknesses and pains bore down upon him. R2000:1, 809:2

We do not know that our Lord was sick with any of the ordinary maladies. It would appear that his healing merely exhausted his vitality, and thus left upon him the weight of our sicknesses. R4138:3

It is the most refined and perfect organisms which can suffer most. R454:3

The healing of the new creature and the healing of the flesh are different things. The new creature's soul-sickness is cured by the Good Physician, even though his flesh may suffer pain and go into death. R4979:6

For God's consecrated people to ask for physical healing would be to attempt to take back what they have consecrated to the Lord "even unto death." R4980:1

## **Matthew 8:19**

**I will follow thee** — Evidently with the thought that one so gifted must be wealthy. R5370:6

## **Matthew 8:20**

**Hath not where** — No home of his own. Only the very sincere would be attracted to follow a leader in such a condition. R5370:6

It seems that persecution from his earthly kindred was not lacking and that he was unwelcome in the home of his childhood. R1069:3

## **Matthew 8:21**

**Bury my father** — Leave your service and serve my father until he dies. R1987:1; Q217:1

## **Matthew 8:22**

**Follow me** — Jesus did not mean that the young man should not attend his father's funeral, but that if he left the Lord's service too long he might never return. R1987:1

**Let the dead** — The legally dead. Q760:4

Here unbelievers are referred to as still dead because of having no union with the life-giver. F697

He was referring to the mass of mankind, all dead under condemnation, and the one who believed in him was the only one that was even reckonedly alive. HG195:3; Q717:4

We are all walking in the valley of the shadow of death and are now far down below the mountain tops of life and perfection. R360:3

From God's standpoint all who are under the sentence of death are considered as though already dead. A150,289; Q717:4, 760:4; CR131:2; R5371:1, 3378:4, 2153:5, 1231:3, 1077:1; NS253:5

Especially those who are unbelievers and hence have no union with the life-giver. F697

"The hour is coming and now is when the dead shall hear the voice of the Son of God." (John 5:25) R2435:1

**Bury their dead** — The actually dead. Q760:4

Let the dead, the condemned and legally dead world, look out for its own affairs. CR131:2

There are plenty in the world who can attend to the earthly things. R5371:1



## Matthew 8:23

**Entered into a ship** — The Master launched out with them occasionally to obtain rest and quiet. R4577:1

## Matthew 8:24

**A great tempest** — Its violence may be judged from the fact that even the Apostles, who were experienced on the sea, were alarmed. R4577:2

Probably the Adversary was permitted to develop the storm on Lake Galilee for the very promise of the lesson it gave to the apostles. R4577:3

All are subject to the storms of life in which mighty billows threaten our destruction. R4577:2

Picturing the experiences of the Church during the long night of 18

centuries in which she has been tempest-tossed. R3325:2

Picturing the great time of trouble. R5239:5

**In the sea** — The Sea of Galilee is quite subject to such windstorms. R3324:2

**But he was asleep** — Evidently thoroughly exhausted with the labors of his journey and ministry. R3324:3; HG459:2

Evidently the Lord's providence had something to do with his prolonged sleep under such circumstances, to test the faith of his disciples. R3324:3, 5239:3

## Matthew 8:25

**Lord, save us** — If we have trials and difficulties, or inner storms or passion, anger, resentment, we should cry unto the Lord for help. R5239:4

## Matthew 8:26

**A great calm** — Waters, thus lashed to a fury, cannot be quickly calmed except by a miracle. R3324:4

Typifying the great rest from the Evil One for a thousand years, now near at hand. R3325:4

**Rebuked the winds** — Illustrating the manner in which the time of trouble will come to an end. A171

What the Lord is doing for the Church now, and what he will do in the future for the world. R5239:5

Jesus would not have rebuked the storm if it had been caused by the Father. Satan probably thought he could destroy Jesus by this storm. R5239:3

## Matthew 8:27

**What manner of man** — In general his wonderful personality seemed really incongruous with his general demeanor. SM749:3

During the Messianic Kingdom, all will know Jesus as having been a man, The Sent of God, and as the now Highly Exalted One, far above men and angels. SM754:2

Not until the disciples learned this lesson were they prepared to trust him with all their trials, difficulties and interests. R4577:2

Similarly we, realizing that our Lord now has “all power in heaven and in earth” (Matt. 28:18), can fully trust him and rest in his loving care. R4577:2

**The sea obey him** — The power to deliver from literal waves gives confidence that he is able to deliver from every trouble. R4577:2; SM749:1

## Matthew 8:28

**Two possessed** — Using the human body as their medium, their body. R4577:5

Intelligent physicians recognize that probably more than half of the inmates of insane asylums are demon-possessed. R4577:5, 5044:2; SM197:T

## Matthew 8:29

**They cried out** — Knowing their final destiny, they tremble as the time draws near. (Jas. 2:19) R606:5

**Thou Son of God** — The devils acknowledged Christ when they had an object in so doing. R2014:1

Admitting his lordship and power over them. F626

**To do with thee** — In common with thee. R3772:2

**To torment us** — To destroy us; the fear of destruction being doubtless inculcated by witnessing man’s death on account of sin. R254:5, 3772:1

These imprisoned spirits had in mind destruction as their final doom; but their suppositions were incorrect, for Satan had misrepresented Jehovah’s plan to them. R697:1,4; HG729:6

The word “torment” here does not have the same thought as our word torment. It would mean “do us distress,” as a landlord is said to put a tenant in distress for his rent; that is, he will put him out of the premises for failure to pay his rent. Q222:4

This was the language of the demons. Whatever the fallen spirits might say would not be good theology with any good Christian. Q222:4

We shall consider it an interference with our rights if deprived of the privilege of tormenting this man. R3772:1

**Before the time** — The demons evidently understood that the time for the overthrow of the powers of evil was still future. R3727:2, 1722:4

Showing their expectation of some future termination of their present restraint or imprisonment, a culmination of judgment in their case. F626

A plea for extension of time in which to come out of the man. R3772:1

### **Matthew 8:30**

**An herd** — Probably hundreds. It would appear that there were enough demons to supply one for every hog, because, unlike sheep, a hog is independent in its action. R4577:5

**Many swine feeding** — The chief industry of that place. R4587:1

Contrary to the Jewish Law and therefore contraband. R3772:4

### **Matthew 8:31**

**So the devils** — Not attempting to deny their own identity, but admitting his lordship and power over them. F626

These evil spirits were surely beings and not merely a disease of the man's mind; else, how could they enter the swine? R3772:5

**Besought him** — Evidently fallen angels cannot impose themselves upon even the dumb animals until given some sort of permission. R2173:3

### **Matthew 8:32**

**And perished** — The destruction of everything obnoxious to the divine will, even as swine were contraband to the Jewish law. R4577:6

### **Matthew 8:34**

**He would depart** — So today, the multitudes are moved specially by temporal interests; the great blessings of the Lord go unnoticed. R4577:6

**Out of the coasts** — Wherever the true gospel goes its effect is to cause division and uproar in the kingdom of darkness. R1633:3

### **Matthew 9:2**

**Brought to him a man** — The chief business of every Christian, besides that of his own development, is to help others to the Redeemer. R3315:4

**Seeing their faith** — The faith of the sick man and those who brought him. R1921:2

**Said** — Acting as the special agent, the representative of the Father. R3729:2

**Be of good cheer** — Possibly the palsied man and his friends felt disappointed, not appreciating his work as Sin-Bearer. R4587:1

**Thy sins be forgiven** — The Lord placed the most important matter first. R3729:1

The Lord was teaching a lesson of the relationship between sin and sickness, and his power to deliver from both. R4587:1

The ransom-price for the sins of the whole world was already on the altar. R1921:3

Similar declarations of forgiveness of sins may be made by members of the body of Christ to all who come unto God by Christ. R3315:2

## **Matthew 9:5**

**Thy sins be forgiven** — Transgression of the divine law could not be forgiven except by the satisfaction of that law. R4587:2

The forgiveness of sins with the Jews would imply proportionate release from sin's infirmities. R4587:4

**Arise and walk** — If sickness is a judgment or discipline for sin, we should expect that when sin has been confessed and repented of, the Lord would remove the chastisement and raise up the penitent from his affliction, either partially or wholly. R2008:4

## **Matthew 9:6**

**That ye may know** — That he could heal diseases he urged as proof that he had power to forgive sins. R144:5

## **Matthew 9:9**

**Named Matthew** — Elsewhere styled "Levi." R4587:4

Meaning "the gift of God"; the name given to Levi by our Lord. R2260:3

He had undoubtedly been acquainted with the Lord and his work and the Lord acquainted with him prior to his call. R2260:1

**Receipt of custom** — A collector of taxes for the Roman government. R4587:4, 2260:2

An occupation despised by the average Jew as being unpatriotic. R2591:1

Despised because it was considered disreputable to assist a foreign government and because many of the publicans took advantage of their position to make themselves wealthy through bribes and over-collections. R4587:4, 2260:2

## Matthew 9:10

**Sat at meat** — Matthew at once made a supper for his friends, that these might have the opportunity for acquaintance with the Lord, who was also a guest. R4587:5

**In the house** — In the home of those who have consecrated themselves to the Lord, the first consideration should be the service of the Master. R2591:3

## Matthew 9:11

**Why eateth** — Thereby implying social equality. R2591:5

He was not descending to sin in any form, but seeking to lift up sinners. R4587:5

It was the loving kindness of Jesus that disturbed their pharisaical nature and called forth their opposition. R539:1\*

**With publicans** — Tax collectors. R2591:1

Despised for two reasons: (1) it was considered disreputable to assist a foreign government from one's friends; and (2) many publicans made themselves wealthy by bribes and over-collections. R4587:4

**And sinners** — Those not professing holiness. R2591:3

The Master did not hold himself aloof from people, but was warm, glowing, sympathetic, helpful, intensive, whole-souled. R4967:3

He was fellowshipping with sinners that he might do them good. R4587:5

## Matthew 9:12

**They that be whole** — He had come as a physician to the sin-sick, and they did not realize themselves as sin-sick, and hence had little interest in the physician. Our Lord's words were uttered in sarcasm. NS410:4

**A physician** — A physician has a right to mingle with those whom he seeks to relieve. R2591:6

Physicians and medicine were not condemned by the Lord. He and his disciples spent considerable money for bread, which is the medicine needed when hungry. R2009:4

## Matthew 9:13

**I will have mercy** — They should have had the yearning compassion which would have delighted to have lifted them out of sin and brought them nearer to the Lord and to righteous influences. R2592:1

Quoted from Hosea 6:6. R4587:5, 2591:6

**And not sacrifice** — God's work in Christ was not to sacrifice the world, but to save it. R539:1\*

**The righteous** — Those who think of themselves as righteous. R2260:5

**The sinners** — Those who realized themselves to be imperfect. R2260:5

**To repentance** — But we are to recognize a great difference between calling men to repentance and calling them to the high calling. F87

He was not descending to sin in any form, but seeking to lift up sinners. R4587:5

## **Matthew 9:14**

**Why do we** — Fasts were intended for one of two purposes: a manifestation of repentance, or with a view to bringing the heart into closer communion with the Lord. NS153:1

From earliest times fasting has been recognized as a valuable adjunct to piety. NS453:1

**Fast oft** — Does not signify total abstinence from food, but a measure of abstinence and self-restraint as respects the condiments and delicacies. NS454:6

The more intelligent people of the world practice a kind of fasting or self-denial every day they live. They have an aim in life and eat and drink in harmony therewith. NS453:4

We recognize that the Lenten custom, while not instituted by the Lord, has probably been a beneficial one physically, sometimes spiritually. NS453:5

Fasting, like baptism, may be either a mere form, injurious rather than beneficial, or it may be observed with spiritual profit. NS153:4

**But thy disciples** — Expressing surprise that fasting was not enjoined by our Master's teachings as a law. NS453:1

The highest form of fasting, self-denial, is represented in our Lord; but, since he was perfect, it is perhaps better illustrated by the Apostle Paul. NS454:2

**Fast not** — Showing that our Lord did not impose literal fasting upon his disciples. R2260:5, 4987:2; NS154:4

## **Matthew 9:15**

**Can the children** — Why should they fast? Their sins had been forgiven, they had been accepted of the Lord and taught to call the Almighty "our Father in heaven." NS154:5

**Bridegroom** — Jesus, personally, is the Bridegroom, and not Jesus and the overcomers. R398:4

Jesus is pictured as a Bridegroom, and his followers as a bride company. R5178:2

**Shall be taken** — Implying that, with his return, the fasting will cease and a great feast of joy ushered in. NS155:1

**And then** — When the Bridegroom would be away, there would be abundance of perplexity and sorrow, and then fasting would be in order, throughout the Gospel age. R2592:2, 4987:4

**Shall they fast** — Waiting for his return. NS155:1

All through the Gospel age it has been appropriate that the Lord's followers fast with the true fasting of self-denial, hungering and thirsting after righteousness. NS155:1

We may safely conclude that all “abstaining from fleshly lusts” or desires is real fasting, the kind most approved in the Lord’s sight. NS153:5

“If any man will come after me, let him deny himself [fast in the true sense].” (Matt. 16:24) NS154:1

In the Dark Ages the food supply was made more and more unnutritious, forcing a fast, which ultimately amounted almost to a “famine for the hearing of the words of the Lord.” (Amos 8:11) NS155:2

We have good New Testament precedent for the observance of literal fasts. R2022:5; NS153:3

Discipline the body by abstaining from delicacies and relishes. R3659:5

Very plain diet or total abstinence from food is occasionally desirable to many of the Lord’s people who are full-blooded and impulsive. R2260:5

Fasting is proper when done from a right motive, but worse than useless when done as a formality, to be seen of men, that they might think us holy. R2260:5

Typically means self-denial. R2592:2

None will be admitted to Kingdom glories except those who practice fasting, self-denial. Without self-denial no one will ever attain to eternal life, neither in the present age nor in the age to come. NS455:4-6

Let us continue the fasting of self-denial, but let us seek more and more to appreciate and to digest the spiritual food he now is supplying through his faithful ones. NS156:1

A concomitant of mourning and sorrow. R2260:5

## **Matthew 9:16**

**Piece of new cloth** — The fuller light of truth due at the first and second advents of our Lord; the Gospel message. C160; R4987:5

**Unto an old garment** — Old sects and organizations. C160

It is of no use to patch the sects with the doctrines of the new dispensation. R1084:4\*

Perhaps the first intimation our Lord had given of the fact that Israel as a nation would not be found worthy of the Kingdom and would be rejected. R2260:6

The Gospel teaching is not a patch upon the Jewish law, but a new proposition. R4987:5

**From the garment** — Would tear it to shreds. C160; R4987:5

## **Matthew 9:17**

**Neither do** — These two parables were given to emphasize that before the blessing could come to natural Israel, Spiritual Israel must be selected. R4987:5

**Men put new wine** — New doctrines, truths; the Gospel message. C160; R4987:5

New principles of justice and equality among men, now stretching the old system of things, which ultimately will burst and destroy the present social order. R1143:3

**Into old bottles** — Literally, old wineskins, out of which all the elasticity has gone; symbolically, old systems. C160; R4987:5

**The bottles break** — Rent asunder by the new truths which are out of harmony with the sectarian pride, errors, superstitions and traditions of these systems. C160

**And the wine** — The new doctrines. C160

The Gospel message, committed to a special class. R4987:5

**Runneth out** — Are left stranded, hampered by all the old errors of the sect and held responsible for its past record by the world. C160

**Into new bottles** — New wineskins, “new creatures in Christ,” who will be able to stand the stress of the fermentation of trials, disciplines and testings. R4987:5

## **Matthew 9:18**

**While he spake** — While Jesus was at the house of Matthew, probably at the conclusion of the banquet, Jairus arrived. R2617:1

**A certain ruler** — Jairus, the ruler of the synagogue in Capernaum, our Lord’s home city. R4588:3

He knew Jesus well. He sometimes called upon him to read the Sabbath lesson (Luke 4:16). Once he entreated the Lord on behalf of the centurion’s servant (Luke 7:4). R4588:3

Properly given audience first because of his prominence as a representative man. R4588:5

The four miracles of verses 18 to 34 illustrate faith from four different standpoints: (1) the faith of Jairus on behalf of his daughter; (2) the faith of the woman on her own account; (3) the faith of the two blind men encouraging each other; and (4) the faith of the friends of the deaf and dumb man possessed with a demon. R4588:3

**Worshipped him** — Manifested his faith by his conduct, expressing his homage, obedience and faith. R4588:5

**My daughter** — His only daughter, twelve years old. R4588:3

**Is even now dead** — Was at the point of death when I left home, and is no doubt dead by now. R2617:2

If, according to some theories, having died she paid her own penalty, she should be free from death after Jesus restored life to her. But she died again. R392:1

## **Matthew 9:20**

**Touched the hem** — The strength immediately came into her body, just as the touching of a storage battery with a wire would draw the electric current. R4588:6



## Matthew 9:22

**Jesus turned** — Imagine the feelings of Jairus in consequence of this delay; while it added to his faith in the power of Jesus, it at the same time tested his faith in respect to the recovery of his child. R2617:2

**Thy faith** — Faith does not spurn reason, but uses it with certain prescribed and rational lines. R4588:2

## Matthew 9:23

**The minstrels** — The hired mourners, some playing doleful tunes on flutes. R2617:4, 4588:5

**The people** — Neighbors had gathered, in harmony with Jewish custom. R4588:5

**Making a noise** — Shrieking and murmuring. R4588:5

## Matthew 9:24

**But sleepeth** — A synonym for death, but only in view of the hoped-for-awakening, the resurrection. R2959:2

It is not extinct, has a hope of a resurrection. R2959:2; PD61/72

Death is a condition of rest, of quiet, of peaceful unconsciousness. E329; R5059:6, 4794:2, 4588:5

She was dead, according to the usual human expression, but asleep from the divine standpoint. R4588:5

Because of Christ's redemptive work, death no longer should be regarded as a perished condition, but as a "sleep." R1126:2; HG293:5

If they sleep, it can not also be true that they enjoy immediate communion with God and the visions of his glory. R3028:1

The Second Death is never referred to as a sleep. R1939:4

## Matthew 9:25

**And the maid arose** — Did not come back from heaven or hell, and was not resurrected, but was merely awakened out of the sleep of death because Christ was "The first-fruits of them that slept" (1 Cor. 15:20), "The first that should rise from the dead" (Acts 26:23). R2618:2,4

## Matthew 9:26

**And the fame** — As the fame of Jesus increased, because of his miracles and teaching, the opposition became more pronounced, especially from the Chief Priests, as they were brought into competition and unfavorable comparison with him. R1735:3

**Went abroad** — Threatening the immediate advancement of Jesus to the kingly office. R1754:3

## **Matthew 9:27**

**Two blind men** — Encouraged one another and both got the desired blessings. This illustrates the advantage of Church fellowship in respect to faith-stimulation. R4589:1

**Thou son of David** — The long-promised king of David's line, the Messiah. SM210:2; C257; E133; PD65/77

“The Lord shall give him the throne of his father David.” (Luke 1:32) C257

The Righteous Branch from the Davidic root. E134

## **Matthew 9:29**

**According to your faith** — Now God's rule for dealing with the Church. R5129:1

Because now good and perfect works are impossible. CR324:5

Faith should triumph, or the light of joy and blessing will die. R5148:4

God will reward us according to our faith, confidence, honesty and sincerity. R5594:1

Much faith, much rest; little faith, little rest. R5433:4, 3841:6

Faith which has a true foundation is very precious in the Lord's sight. R5095:6

Faith is a matter of steps and development; and only the developed faith could possibly bring to us the blessing of the Abrahamic covenant. R4377:2

Our faith must be corroborated by our works, but these cannot be perfect because of weakness. Only our faith and intention can be perfect now, and according to these the Lord deals with us. NS70:5

Faith brings advancement towards holiness. PT391:1\*

Every exercise of faith is based on something real and tangible to faith. R5717:5

Not works, as will be the case during the Millennial age. F113

## **Matthew 9:31**

**Spread abroad his fame** — Their joy was so great that the Lord's humility in the matter served to draw forth their praises the louder. NS70:5; R4589:1

Those healed of blindness loudly praised the Lord. So with us when the eyes of our understanding are opened: we cannot refrain from telling the good tidings. R4589:1

## Matthew 9:34

**Casteth out devils** — Greek, daimonion, demons, unclean spirits, familiar spirits, the fallen angels. R5183:3; SM548:3

**Through** — That would be suicidal. It would be equivalent to a king stirring up strife in his own kingdom and working against his own cause. R1736:2

**Prince of the devils** — Greek, diabolos, the devil, Satan, Beelzebub. R5183:3, 3310:4

No doubt, as a superior order of being, Satan exercises some degree of control over the others. HG725:3

Until the saints of God have been sealed in their foreheads. (Rev. 7:1-3) R4880:6

To Jesus, a “contradiction of sinners against himself.” (Heb. 12:3) An example of “when he was reviled, he reviled not again.” (1 Pet. 2:23) R4802:5,6

## Matthew 9:35

**In their synagogues** — The fact that Jesus could and did preach in the synagogues shows that the Jews possessed greater liberty than now prevails among God’s professed people. R2635:2

**Every sickness** — To illustrate the healing and restoring work which his Kingdom will do in its appointed time. R5075:3

## Matthew 9:36

**With compassion** — Not only upon his people, but, in due time, upon all the families of the earth. R2635:3

Compassion will be an element of the Lord’s character as long as there are any who need help and desire it, until the close of the Millennial age. R2635:5

## Matthew 9:37

**The harvest** — Of the Jewish age. B15, 160; R5018:2

The end of the Gospel age, like the end of the Jewish age, is called a harvest. B15, 160

The harvest work consists of various parts. These are more or less important. We might misunderstand the value of these different parts of the work. CR339:3

The Great Teacher tells us distinctly that while his work was that of reaping, he blended it with a sowing. R5018:3, 4891:3

He was then manifested in the double character of Bridegroom and Reaper (see verse 15) R115:1\*

**Is plenteous** — The way to accomplish large results is not to hope that someone else may do and hear and get a blessing in the service, but for each to resolve to do what he can. R3296:4

Private conversation has had the largest influence as far as reaching people is concerned. CR342:5

The details of the Gospel age harvest work in detail. CR341-344

**The laborers are few** — His disciples, two by two; and later, he sent “seventy also.” R5018:3, 4891:3

It was their privilege to be all the more energetic because of the “great field” and the few to reap it. R5075:6

The labors of Jesus and the Apostles found about 500 brethren worthy of garnering during his ministry. R4968:6

## Matthew 9:38

**Pray ye** — He wished them to feel a measure of responsibility in the work, even though he himself was the Lord of that harvest, even though he was the responsible one. R5075:6

The Master would have every one of us feel a deep interest in the harvest work now in progress in the end of this age. R5075:6

Whoever is praying for the Lord to send a laborer knows the laborer that is nearest him—that is, himself. CR339:1; R5144:3, 3296:1

Let us labor while we pray. R5146:1

If our work is of him, he is able to sustain it, and he will do so until it shall be finished. If it is not of the Lord, the sooner it stops the better we should be pleased. R4892:1

Prayers not accompanied by efforts are not sincere. R4913:1

**Send forth laborers** — Jesus is the Chief Reaper, but he is not doing the work directly himself, but is supervising it. His disciples are engaged in that work. CR340:2

All have the opportunity of harvest work. CR343:6

And ask the Lord to help you be a reaper. R3296:1,5, 2635:6, 225:5

Sometimes the Lord’s people put too much value on money and not enough on service. No place are we told to pray for money, but we are told the harvest is great and the laborers are few. R3513:6\*

If we were all conscientious, it would mean, What are you doing yourself? CR339:2

## Matthew 10:1

**His twelve disciples** — Not until they had received considerable instruction from him were they recognized in their office as apostles and fully empowered for their special work. R2261:1

**Gave them power** — Authority. R2635:6

The power for the healing of the sick was Jesus’ power. The disciples did not use their own ability, but merely his, which he communicated to them and authorized them to use. R2636:1

They had not the Father's appointment. They had not yet received the holy Spirit. But, by virtue of the holy Spirit given without measure to Jesus, he conferred upon them his own special powers. R4593:2

**Unclean spirits** — Greek, daimonion, demons, familiar spirits, the fallen angels. R5183:3, 2173:2

**To cast them out** — A power used by St. Paul in Philippi. (Acts 16:16-18) R5908:1

**And to heal** — The same power Jesus had because he gave them the same message of the Kingdom to proclaim. R5075:3

At the expense of Jesus' own vitality. R2636:1

Merely as foregleams of the blessings which in fuller measure would result from the inauguration of Messiah's Kingdom. R2261:5

The truth now needs no such endorsement as the miracle-working power given at first. R1742:6

**Manner of disease** — Typifying our present privilege of opening deaf ears and blind eyes to the knowledge of the Lord's great plan. R2636:4

## **Matthew 10:2**

**The twelve** — No more and no less. F210; CR415:4

Only twelve, St. Paul taking Judas' place. CR415:4

**Apostles** — Greek, apostolos, sent forth ones. F210

Typified by the twelve springs, or fountains, at Elim. R4011:2

Only the males were to be the special public servants. F265

**Are these** — Mentioned apparently in the order of their sending forth, two by two. R2261:1

**Peter** — Bold and impetuous. R2261:1\*

**And** — Grouping the apostles, whose imperfections were perhaps like our own, of the nature of halfness. We, too, frequently see one side of a truth and not the other. R2261:1\*

It seems now also to be his general method to send the messengers who bear to the household the present truth in couples. R2262:1

**Andrew** — Far-seeing, careful, cautious. R2261:1\*

**James** — Elderly. R2261:1\*

**John** — Youthful. R2261:1\*

## **Matthew 10:3**

**Philip** — The slow-witted. R2261:1\*

**Bartholomew** — Nathaniel, the quick-witted. R2261:1\*

**Thomas** — The doubting, skeptical intellect. R2261:1\*

Tradition has it that St. Thomas visited Ceylon and Madras. R5012:4

**Matthew** — One of the heroes of faith. R2261:1\*

**The publican** — Our Lord's choice of a publican indicates the impartiality of his selections and implies that Matthew could not have been one of the dishonest publicans. R2260:2

They were classed with sinners and harlots in New Testament usage, and the Hebrew Talmud classes them with murderers and thieves and regards their repentance as impossible. R2260:2

Matthew is the only one of the evangelists who mentions that he was a publican; this shows his humility. R2260:2

**James** — The advocate of works. R2261:2\*

**Labbaeus** — Jude, a man of doctrine. R2261:2\*, 3044:2

## **Matthew 10:4**

**Simon** — The zealot, enthusiastic and independent. R2261:2\*

**Judas Iscariot** — The conservative economist. R2261:2\*

In each of the six pairs the Lord made one good man out of two half-men. R2261:2\*

## **Matthew 10:5**

**Way of the Gentiles** — Until the 70th week of Israel's favor had come to an end. C170; R1784:1, 1451:2; HG354:4

True Israelites only were to be sought. R2601:2

Because all of God's covenants and promises were still confined to the nation of Israel. R2635:6, 2512:2

No favor could go to the Gentiles until after natural Israel had received the opportunity and used it as far as they would. R5076:1

In due time, when led of the spirit, the disciples did go to all nations. C170; Q547:T

Jesus did not day by day lay down his life in serving the world, but only Israel. R4492:3

It was appropriate that the harvest, which belonged to the Jews, should be confined to them. R5076:1

**Of the Samaritans** — Gentiles with an admixture of Jewish blood. R4556:3, 4130:3, 2960:3

The mixed people settled in parts of Palestine by the Babylonian government at the time the Jews were permitted to return from their captivity. R3649:4, 4130:2

Not of pure Israelitish stock, nor fully conformed to all the laws and customs of the Jews. R2069:3

Although they claimed Jacob as their father also. R2261:2

A semi-religious people. NS207:5

Our Lord thus marking the Samaritans as being separate and distinct from the Israelites. R2960:3

## Matthew 10:6

**But go rather** — Even when the apostles were finally sent to preach the gospel to all the world they were told to begin at Jerusalem. (Acts 1:8) R1783:6

**To the lost sheep** — Not because they had wandered out of the land of Israel, nor because they had lost their identity as Israelites, but because they had wandered from the Lord and their covenant. R2261:2

Jesus' ministry was confined to the Jewish nation. OV224:T; HG539:6

True Jews, and these only, were called upon to make ready their hearts to be participants in the Kingdom. R4593:3

Similarly today, the harvest message is only to the household of faith, spiritual Israel. R5076:2, 1742:4

**The house of Israel** — “I am not sent but unto the lost sheep of the house of Israel.” (Matt. 15:24) “You only have I known of all the families of the earth.” (Amos 3:2) A72, 97

The whole twelve tribes, all of whom therefore were represented in Palestine. B207; C252, 293; R2084:6, 1341:1; Q354:1

Our Lord said not a word about “the house of Judah,” which he manifestly considered was merely a part of the whole nation of Israel. C300

It was to be a harvesting work and neither plowing, harrowing or sowing had been done with the Gentiles, but only with the Jews. R5076:2

## Matthew 10:7

**As ye go, preach** — The commission of the apostles was one of service, not lordship. F212

This commission of the apostles was, in the main, the same as the commission of the Lord and the whole Church. R1521:5

Then orally; while in this harvest the preaching is done largely by the printed page. R1742:5

**Saying** — Not, “You will go to hell fire and eternal torment unless you repent.” R2261:4

**Kingdom of heaven** — Promised to Abraham and his Seed. R2261:3

The hope of every Israelite. A273

It was the main topic of all Jesus' preaching, other subjects being mentioned in connection with, or in explanation of, this one subject. A273

The entire work of this Gospel age was to be the preaching of the Kingdom. R2139:1, 1579:3

**Is at hand** — In the sense that Jesus was present to make a formal tender of the Kingdom to Abraham's natural seed. R4557:2

The 69 weeks of Daniel's prophecy have expired. R3630:2

The Deliverer has come. B236; C136

Signifying that God's time had come to fulfill all of his promises made to the Jewish nation if they were ready for them. R4593:5

It is this message which was the test of natural Israel and is now the test of Spiritual Israel. C136

Our message is similar now, except that we announce the Kingdom is at hand in great power and glory. R1742:3

The offering of the Kingdom now is much more tangible and can be demonstrated much more clearly than was possible then, for it is nigh, even at the doors. R2636:4

Peter's suggestion to return to fishing after Jesus' crucifixion was because he did not then see how he could continue to preach this message. B117

## **Matthew 10:8**

**Freely ye have received** — This referred to the gift of healing which had been imparted freely to them and which they were to freely use for the good of their fellowmen. R449:4

They were giving what cost them nothing, but which was costing Jesus much daily and hourly. R2636:1

**Freely give** — The apostles had something to give, but not to sell. R2261:5

Let us give to others the glorious light of Present Truth. R5063:1

## **Matthew 10:9**

**Provide neither gold** — Showing that they were expected to be so thoroughly engaged in the work that they would not have time to "labor for the meat that perishes" and would be provided with their physical needs by those to whom they ministered. R449:4

Subsequently the apostles acted very differently—the Apostle Paul, for instance, making tents. The change was under the Lord's direction. (Luke 22:35,36) R2500:2

## **Matthew 10:10**

**Nor scrip** — Valise, satchel. They were not to take up any collections or even have with them anything wherein to carry a surplus. R2261:6

They were to make no provision for their journey. They were to learn a lesson of absolute dependence upon the Master who sent them forth. R4593:3

**Worthy of his meat** — They were to expect to find a home and the necessities of life wherever they went, giving back in exchange for these temporal blessings the blessings they had been empowered to bestow. R2261:5



They assumed therefore that they were merely to accept what might be voluntarily tendered.  
R5076:2

These instructions, afterward changed by the Lord, are not applicable to the present time.  
R2500:2, 1743:2

The messengers of present truth are not money-gatherers; but they merely exchange, for the blessings which they confer, enough financial support to meet their expenses economically.  
R2262:1

## **Matthew 10:11**

**Who in it is worthy** — Those who hunger after righteousness, truth. R957:1

The most holy people, the ones who would be specially interested in their message, whether rich or poor. R4593:3

It was our Lord's mission, as it is ours as his followers, to preach the good tidings to the meek.  
(Isa. 61:1) R956:3

## **Matthew 10:12**

**Salute it** — Salute the householder in a dignified manner, advising him of the object of your call.  
R4593:3

## **Matthew 10:13**

**Let your peace** — The divine blessing upon all the affairs of the household. R2261:6, 5076:2, 4593:3

The family would be blessed of the Lord because of the presence of his representatives. R2261:6

**If it be not worthy** — They were not to stay in any place where the Lord's blessing would not be appreciated. R2261:6

**Your peace return** — Those rejecting them and their message would lose a great privilege. R4593:3

## **Matthew 10:14**

**Not receive you** — It was the duty of the covenant people to receive and entertain the messengers of the Lord; their receiving or rejecting would be a test of their fidelity to God. R1988:2, 1742:6

**Shake off the dust** — For a testimony against them, because in their rejection they were violating their most solemn covenant with God. R1743:1

To symbolize renunciation of all responsibility for the consequences of rejecting the message.  
R2262:4

Out of order in this harvest, for no city or community as such is now in covenant relationship with God, as was Israel. R1743:3

## Matthew 10:15

**More tolerable** — In proportion as anyone comes to a knowledge of Christ, he has become responsible. R4594:4, 1986:4, 569:6; HG647:6; NS311:4

The chastisement and discipline necessary to their restoration to righteousness will be less severe for them than for some who are of the natural lineage of Abraham. R1374:2

This implies that the treatment will be tolerable in any event. R5076:4, 1618:4

Those who have been favored with the message of truth and have turned a deaf ear, while professing to be followers of Christ, will find conditions of the incoming age less favorable to them than to heathen people. R5980:4

**The land of Sodom** — Who sinned against the dimmed and waning light of nature. R1618:4

Those Sodomites were condemned to death before they were born, as are all of Adam's children. The only thing that came upon the Sodomites specially was that they died violent deaths. R5076:5

The Sodomites were wickedly immoral; yet they were less wicked than those who, after hearing the Gospel, reject it. R4594:1, 5076:4; PD24/35

**Day of judgment** — The whole world will be on trial for everlasting life or everlasting death in the Millennial age. R4594:4

**Than for that city** — The condemnation was not an individual one, either then or at the full end of their age. R1743:2

The condemnation was not to eternal death, but to the deprivation of the privileges and blessings of the new dispensation then about to be offered to them. R1743:1

The people of Jerusalem suffered more in their time of trouble (AD 69-70) than did the people of Sodom and Gomorrha in their calamity. R2262:4

The sin of carelessness in respect to the message of the Kingdom is, in God's sight, an indication of a still meaner condition of heart, of a still more wicked person. R5076:4

Either fleshly or spiritual: upon fleshly Israel a terrible overthrow accompanied with desolation and famine; upon nominal spiritual Israel a period of unparalleled trouble. R1743:4

## Matthew 10:16

**Behold** — The remainder of the chapter shows that the work of the apostles then sent forth typifies the entire work of this Gospel age. R2262:4

**In the midst of wolves** — "For grievous wolves shall enter in among you, not sparing the flock." (Acts 20:29) R3331:3

**Be ye therefore wise** — Neat in appearance; kind, interested and dignified in language and manner; taking advantage of all circumstances to stir up interest. R825:3

We are to do nothing foolish nor go out on the streets to stir up trouble, but use the spirit of a sound mind—gentleness, meekness, patience, brotherly-kindness and love. R5846:4

Just as Peter was patient in his explanation of the Lord's providence and leadings in respect to the greater lengths and breadths of divine favor. (Acts 11) R2996:5

On every occasion use wisdom, and pray to God in regard to any important step in your life or home. Q543:T

Wisdom is to be exercised in the presentation of the Lord's Word. CR156:4; R5146:3, 5151:6

With our burning love and zeal for God and righteousness, we should also have moderation. R4712:2

There is a mild way of doing things that will avoid much of the bitterness and reproach, and that is the better way. Q740:4

Do not attempt to tell all about the plan of God. The reading will do that better. Tell just enough to make them desire to know more. R825:4

We are not to choke Christian brethren who are merest babes in the knowledge of God's Word. R5151:3, 868:4

Not giving strong meat to those who are babes in Christ, but first the sincere milk of the word, and afterward stronger truth as they are able to bear it. R657:5\*

If you have opportunity to help one out of wrong views into right views, it should be done with sympathy. R5604:4

In training children, follow the directions of the Lord's Word. Q545:1

Many of the Lord's people need to learn tactfulness; some mistakenly believe that they must use no tact—that to do so would be dishonest. R4130:6

A spirit boasting or glorying over others, because our views are more consistent than theirs, will always drive them away. We might use the truth as a club to show our strength, but it will not bring men to God. R746:1\*

**As serpents** — The serpent does not, in approaching his victim, rush out in a manner to frighten, intimidate and repulse. His approaches are very careful, and yet effectual. R745:3\*

If necessary, he can wait long and patiently, while the victim runs or flees, still holding himself in that position which will most favorably influence. R745:6\*

The cat usually conceals itself, but the serpent often presents itself to full view and, by the attraction which it presents, secures its object. R745:6\*

**Harmless as doves** — In talking to friends, we should not give any hint that they do not belong to the family of God; it is better to class ourselves in with all as true neighbors. R5146:3

## **Matthew 10:17**

**Beware of men** — Evil men. R1670:6

**In their synagogues** — The Lord and apostles could teach the people there for a time; but as they shunned not to declare the whole counsel of God, they soon found little, and finally, no opportunity to teach the people there. R986:5

## Matthew 10:18

**Brought before governors** — Strikingly fulfilled by Paul before King Agrippa. R1569:4

## Matthew 10:19

**Take no thought** — Beforehand; relying on God's power. R5330:4

The Greek here seems to give the thought: Do not be worried when you shall be brought before kings and judges. R5330:4

Applied with special force to the early Church when our Lord's followers were ignorant and unlearned, uneducated. R5330:5

**It shall be given you** — Perhaps by suggestions from another, perhaps through the testimony of someone else, or it may be a text of Scripture that would come to mind. R5330:4

Supernatural assistance, illustrated in the first Christian persecution: Peter, as spokesman, was "filled with the holy Spirit." (Acts 4:8) R2939:5

## Matthew 10:20

**Spirit of your Father** — The right thought of ordination. R5363:1

The apostles had not yet received the spirit of the Father directly. It had been imparted to the Son, and he shared it with them. R5363:1

Whoever heard them and despised them also despised the Master and the Father. R5363:6

**Speaketh in you** — Not that we are to expect to have miraculous powers of speech granted us, but that we will be filled with the truth. Then it will be true that it will not be our own wisdom, nor our own plan, that we shall declare. R2636:5

## Matthew 10:22

**Be hated of all men** — Our Lord's faithfulness made him of "no reputation." Paul and the early Church were "counted fools" for Christ's sake. Whoever shall live godly in the present time shall "suffer persecution" of some sort. R1109:6

The world does not realize that the body of Christ, now in humiliation, is a body of kings and priests, who shall by and by bear rule over angels and men. R1102:2

If you faithfully exercise your ambassadorship. E490; R2852:6

**Endureth to the end** — A diamond is tested by being put under pressure; so God allows us to come under the constant pressure of years of toil, care and self-sacrifice to see how well we will endure. R3104:1

## Matthew 10:23

**They persecute you** — Whosoever is faithful will suffer persecution. To be without opposition is proof that God is not dealing with us as sons. R5223:4

**Flee ye into another** — From troubles too great to be borne. F508

Illustrated by Paul's flight from Iconium to Lystra (Acts 14:6) and from Lystra to Derbe (Acts 14:20). R4368:6, 1472:4

Illustrated by Paul's flight from Damascus: "Through a window in a basket was I let down by the wall, and escaped his hands." (2 Cor. 11:33) R3738:3

At the first great persecution in Jerusalem, "They that were scattered abroad went everywhere, preaching the Word." (Acts 8:4) R2959:2

We should not always flee persecutions, but sometimes it might be an indication from the Lord that he has service for us in some other field of labor. R4409:4

But we are not authorized to retaliate. R3738:3

**The cities of Israel** — The time is short but we shall have time, and no more, to go over all the cities of spiritual Israel before the grand consummation. R2645:3

**Son of man be come** — Be presented as king, and the testing of the nation reach its climax, reached when our Lord declared their house henceforth left desolate. (Luke 13:35) R2645:2; HG161:2

Signified that the mission of the Church, witnessing to all nations, will not be more than accomplished before the coming of the Lord in the power and glory of his Kingdom. R4011:2

## Matthew 10:24

**Not above his master** — As our Lord suffered violence from the Prince of this world, so will his followers. OV343:2

**Nor the servant** — These words forewarn us to expect similarly false accusations and cruel treatment. R4473:4

**Above his lord** — He taught in various synagogues carrying the same message, which always had the effect to draw the few and repel the many. R356:5

## Matthew 10:25

**Be as his master** — It will probably be the privilege of the last members of the body of Christ to suffer violence, as did the Head. C231

**As his lord** — If the majority heard his words, you might expect them to hear yours; but if as a mass they rejected his words, they will reject yours also. R571:5

**If they have called** — The chief religionists of his day. E236; R374:3

If they say all manner of evil against him, what must you expect? CR163:3

**Beelzebub** — A prince of devils. E236; R374:4

Because he pointed out their false doctrines. E236

**How much more** — Particularly in the case of a faithful and capable elder. F293

**Them of his household** — In these, as representatives of the Heavenly Kingdom, the Kingdom of Heaven has suffered violence through- out the Gospel age. CR492:5

They crucified him; do you expect they would receive you very favorably? Q688:1

## **Matthew 10:26**

**Is nothing covered** — This prophecy is as true in the judgment of nations as of individuals. D541

The greater portion of divine truth has been expressed under cover so that its full import is not always discernible. R801:2\*

Serving several objects: (1) the successful development of God's plan; (2) the saving from discouragement because of the length of time involved; and (3) the trial of the faith of those who believe. R801:2\*

**Not be revealed** — A testimony dreaded but disbelieved by unjust stewards of wealth and power. C20

The masks will all be taken off and every man will be estimated, by both God and man, according to the real merit of his motives. R801:5\*

At the present time, things social, political and financial are being brought to light, more and more shaking the confidence of the people in their teachers, representatives and rulers. NS144:6, 275:3

The secrets of nations are being exposed. Injustice in its every form is being brought to light. Inequity in financial institutions and in politics and in private affairs is being muckraked. NS853:2

If justice were meted out, many of earth's rulers would change places with their subjects or be put into prison; many of the great and lordly would be stripped of glory and seen in their true light as ignoble. C20

God's due time has come to turn on the light; in religion, it is revealing the true and exposing the false. R801:6\*

Remember that, by powers yet more subtle than X-rays, "God our inmost thoughts doth read." R1954:3

Truth in every sense must be made manifest. The truths of nature, science and God's written revelation will be seen to be in perfect agreement. R801:6\*

**That shall not be known** — During the Millennial age. A303

The murderer will be faced by his victim, the debtor by his creditor, the thief by his dupe, the defamer by the one he defamed. R1655:1

Quite probably the restored man of the Millennial period will have considerable of the power of mind-reading, and intuitive discernment, over the imperfect. R1954:3

## Matthew 10:27

**Speak ye** — With the blessed knowledge always comes the responsibility of making it known. R801:3\*

## Matthew 10:28

**Fear not** — The child of God is to be very courageous, knowing that God will not permit anything to come to him that will not be for his good. R5977:3

**Which kill the body** — No man could do more than take away our present earthly life, already under sentence of death; no man can take away our future life. R5977:3, 2602:5; E332; CR9:1; NS396:3

Man is not annihilated at the first death. R1449:5

**Are not able** — A future life is a possibility which no man can rob you of. God has provided it through the redemption that is in Christ Jesus. E332

However great a power, “the power of death” (Heb. 2:14), Satan may exercise over the world, we know that his power does not extend to the Church. R1779:6, 1271:3

Our revived souls will have new bodies (spiritual or natural); and these [bodies], none will have liberty to kill. R2602:4

**To kill the soul** — The future life. OV169:3

The being which God has promised shall be revived or restored by his power in the resurrection day, the Millennial age, because of Christ’s redemption. E332; R5977:3, 5612:1, 2602:4

The right of life that God has given you through your relationship to Christ, the life-giver. HG205:6

**But rather fear him** — Have respect and deference to Jehovah, with whom are the issues of life everlasting. E332; R2602:5

Reverence him. We should have a great appreciation of his highness and our own littleness. R4746:6

Fear lest we should lose our fellowship with him. R5977:6

**Which is able** — In spite of misbeliefs to the contrary, the soul can be put out of existence. E332; R5611:6

God would bring no being into existence whom he could not destroy if found unworthy of life. CR498:4

**To destroy** — It is less difficult to destroy than to create a being. He who created all things must be “able to destroy” both soul and body. R1641:3; HG334:5; OV34:1

**Both soul and body** — Both the present dying existence and all hope of future life. SM179:T; R2953:1, 2602:5

Not only the body of the willful sinner perishes; but his soul, being, is forever blotted out of existence, having no hope of a resurrection. R876:4\*



**In hell** — Gehenna, the valley of Hinnom, defined here by Jesus as a place of destruction and not a place of torment. HG511:3

Gehenna, the second death, utter destruction. R2602:5, 5612:1, 4956:1, 4746:6, 3083:5, 1882:1, 1449:5; CR498:4; HG654:1

### **Matthew 10:29**

**Fall on the ground** — He whose mind and heart grasp the personality of the Heavenly Father catches the significance of these words. OV2:5; SM623:2

### **Matthew 10:30**

**Hairs of your head** — Our smallest interest is not overlooked. R1906:5

**Are all numbered** — May not suffer injury without his knowledge and consent. HG294:6

No accident ever “happens” to God’s elect. F646; R2007:2

### **Matthew 10:31**

**Ye are of more value** — The true Christian has, in his own personal experiences, abundant proof of our Father’s love and care. R5717:6

There is a mental tangibility for faith; but also a physical, or outward, tangibility. R5717:5

He who has begun the good work in you is able to care for all your interests, both temporal and spiritual. NS659:5

### **Matthew 10:33**

**Whosoever shall deny** — Every one in the Lord’s company will have been a faithful soldier; not a deserter, not ashamed of the Lord, nor ashamed of his truth. R5942:4

### **Matthew 10:34**

**Not to send peace** — The harvest is not a time for peace, but, on the contrary, it will surely produce separation and alienation between true wheat and all else. R969:6

While our Lord was courteous and kind, he expressed his righteous indignation against evil-doers, and particularly against hypocrites. R1103:1

Zion is at ease and self-satisfied; and, when we cry aloud and show God’s people their sins, they become enraged and complain that we are troubling Israel. R235:4

As surely as we let the world alone to do their own will without warning, we will escape persecution and live at peace with the world. But as surely as the Lord did not do it, we must not do it. R1069:2\*

**But a sword** — Division. R536:3

The truth is a sword in the present harvest, as it was in the Jewish harvest. R1843:4, 235:4

Trouble between those who love the truth supremely and others of the family; this division cannot be avoided. B236

Because the children of darkness wage a continual warfare against the light. F533

The Gospel of Christ did create differences in the Jewish system then, as the Gospel truth is doing now in Christendom. R4408:5

“The sword of the Spirit which is the Word of God” (Eph. 6:17) separates in congregations and homes. R2183:2

## **Matthew 10:35**

**For I am come** — In the harvests of the Jewish and Gospel ages. B236

**At variance** — In the harvest the sickle of truth is doing its work of separation; not only wheat from tares, true from false, but the ripe wheat is also separated from the unripe. R1069:3\*

**Against his father** — The harvest will mean, in many instances, the uprooting of earthly friendships and the sundering of many tender ties, and the truth will do the separating. B236

## **Matthew 10:36**

**His own household** — Because of the truth. B236

And it is true now that many of the Lord’s most faithful children live in a matrimonial furnace of affliction. F507

## **Matthew 10:37**

**Loveth** — Greek, phileo, as filial or “duty love” toward. R2807:2

**Father or mother** — Duty love to our family relatives is right, but it must not equal our duty love to the Lord. R2807:2

Or self, or popularity, or worldly prosperity, or honor of men, or human theories and systems. D268; R942:1

**More than me** — And my truth. C210

Not preventing love for others, in proportion as they are good and pure; but if a clash of interest should come, we should be ready to decide for the Lord at once. R874:3

Signifies a cutting off of every other love that would conflict with our love for the Lord. Our earthly loves are to be counted as nothing in comparison. R5426:2

“Lovest thou me more than these?” (John 21:15) R2808:6

## Matthew 10:38

**Not his cross** — Not sharing the Lord's reproaches and self-denials. R901:6

**Not worthy of me** — Not of the class he wishes to make his bride. R901:6

If we turn aside from the path of humiliation and daily cross-bearing and strife for present exaltation and preferment, we are forgetting the very conditions upon which the future exaltation depends. R1988:2

## Matthew 10:39

**Findeth his life** — Greek, psuche, soul, being. E335; R248:6

To lay hold on what remains of our earthly life and begin again to live after the flesh is to lose all claim upon the spiritual life. R936:5

**Shall lose it** — He who keeps hold of the life already consecrated to sacrifice, thereby loses all life. R936:5

**Loseth his life** — Surrenders his earthly life. R5476:1

Self-denial, even unto death. R4920:3, 936:2

The life to which we are justified by our faith in Jesus' ransom must be laid down, even as he laid down his life. (John 10:18) R814:2\*

We cannot fully possess the new divine nature until the human nature is entirely dissolved, dead. R936:5

**Shall find it** — Life much more abundant than now possessed. R936:5

Shall gain glory, honor, immortality; the divine nature. R5436:1

## Matthew 10:40

**Receiveth me** — The Lord is represented by every saint who is a member of his body. R547:6

**Receiveth him** — They represented God as his mouthpieces whom he authorized to speak in his name. R3764:1

As the Queen is the Empress of India, she rules it through the agents of her government. Millions of her subjects, who have never seen her, respect and recognize her authority. R453:4

## Matthew 10:41

**A prophet's reward** — In the Millennial age. R1469:6

**Receiveth a righteous man** — It is toward the brethren of Christ that we should be particularly careful to exercise hospitality, even though they be strangers to us, if we recognize in them the Master's likeness, his spirit. R3432:1

In the name of — Because he is a disciple. R1655:3, 1469:6

## Matthew 10:42

And whosoever — Including even a worldly man. T93

Including even the poor thief who spoke kindly to the dying Savior. F669

Shall give to drink — But whosoever would harm one of the “little ones” who believed in him would have punishment. (Matt. 18:6) R5463:5

These little ones — Of the little flock. R412:1

These were the “little ones” in malice and pride, and in the world’s estimate. R2063:4

A cup of cold water — Money for the Lord’s work need not be refused if voluntarily offered by outsiders. F347

Some word or look or act of encouragement. R2073:1\*

Not lose his reward — In the Millennial age. R1469:6, 2612:6, 722:1, 259:1; T93

Rewarded for having ministered to the members of the Lord’s body. R412:1

One highly exalted on the spiritual plane will not forget or ignore such loving loyalty of some earthly friends, and will surely manifest some special favor to such. R1821:2

Not a reward of glory, honor, immortality, but a good reward, more than compensating for the kindness they performed. R2701:4

If not in this life, in the life to come. R2847:3, 1655:3

## Matthew 11:1

In their cities — In “Galilee of the nations,” amongst those who made less religious profession, and amongst whom were few scribes, Pharisees or Doctors of the Law. R4594:6

## Matthew 11:2

In the prison — Jesus had not made any attempt to deliver his forerunner from prison, although he continually manifested great power in the healing of diseases and casting out of devils. R4594:6

## Matthew 11:3

Art thou he — Or are you also merely a forerunner, as I was. R748:2

Doubtless the principal cause of John’s doubts was the disappointment of his Jewish expectations as to the manner of Christ’s coming. The same is true today. R629:5

Perhaps supposing that, when appointed, Jesus would publicly announce himself with power and authority and bring honor and dignity to all associated with him. R748:2

**Look for another** — For a still greater Messiah, of whom you are but a forerunner. R4594:6, 2621:1

## **Matthew 11:4**

**Go and shew John** — He expected John to be able to discern the time by the events. R748:2

When God would make known to us any great truth, he does not confine himself to any one method of proving it, but gives evidence in various ways. R629:3

**These things** — It was by these that the Israelites were to recognize him as the Messiah, in fulfillment of the predictions of the prophets. R1314:6

**Hear and see** — And now what do we see? The aims and threats of the discontent are against the wealthy, the Jew once more finding a home in the land of promise—evidences that Messiah is present again. R748:3-5

Jesus did not say, Go and tell John that we are now living in the beginning of the 70th week of Daniel's prophecy (Dan. 9:24-27), though that was true. R629:2

## **Matthew 11:5**

**Receive their sight** — It was the fulfillment of Isa. 61:1, the prophecy of his mission, to which Jesus called John's attention. R629:4

But we should not forget that Jesus' miracles were performed with a great deal of secrecy and over a large area of the country. The majority of Jews probably never saw one of the healed persons. R748:3

In due time the eyes and ears of understanding of all mankind will be opened. PD64/74

**The dead are raised** — Jesus proclaimed liberty to the captives of death, illustrating the power to liberate by loosing a few from the bands of death. R629:4

**And the poor** — Now, as then, it is the poor, the meek, who receive him gladly and to whom his special attention is directed. R629:5

## **Matthew 11:6**

**Not be offended** — Not allow John's faith to stumble in respect to me. R4595:1

## **Matthew 11:7**

**A reed** — A weak, pliable character, easily shaken. R4595:1, 2622:1

**Shaken with the wind** — No! They found John a rugged character, strong, independent in the advocacy of truth. R4595:1

With every wind of doctrine and fancy. R2622:1

Was it because God spoke to him as the wind makes music through the reeds? R5031:1

## Matthew 11:8

**In soft raiment** — Giving evidence of being related to the great, the wealthy, the noble of that time? No! He was simply clad and lived in seclusion. R4595:1

## Matthew 11:9

**A prophet** — Declaring the message of repentance, but also foretelling future events: that Jesus was the Lamb of God and that the Lord would baptize people with the holy Spirit and with fire. R4112:3

**More than a prophet** — This noble character was God's chosen servant for heralding the Messiah to Israel. R4594:3

## Matthew 11:10

**Prepare thy way** — It was John's honor to herald the Lord in the flesh; it is our distinction to proclaim the parousia of the Son of Man and his glorious reign. R4113:1

Preparation for Jesus. His message was that the Kingdom of Heaven was about to be offered to them. R5031:1

## Matthew 11:11

**Not risen a greater** — The most highly honored of all the prophets. R1916:4

Therefore he will share among the highest honors that will come to the ancient worthy class. NS444:3

Great in the sense that he that ruleth his own spirit according to the principles of the divine Word is greater than he that taketh a city. (Prov. 16:32) R1916:1

But he was not great in the eyes of man: never a guest at the palace of Herod, but a prisoner; not an esteemed orator, but "a voice crying in the wilderness"; not arrayed in purple, but in camel's hair. R1916:1

**John the Baptist** — The last of the prophets and the last of the "house of servants." To him was committed the honorable service of directly announcing the Savior; he discharged his duty with dignity. R4543:1

The forerunner of Jesus. R4543:5; OV199:1

None of the prophets was his superior. R4958:1; OV199:1

Baptism is valid even if the baptizer is not of the Kingdom class, though an elder or consecrated person would be preferable. R1541:4; F454, 655

**He that is least** — The humblest one. R3868:1

There will be some least and some greater in the Kingdom. R1973:5

**In the kingdom** — The spiritual phase of the Kingdom. R4958:2, 637:6

The election of the Gospel age. NS369:6

The spirit-begotten Church, joint-heirs with Christ in the Kingdom. R2788:2

**Of heaven** — God's callings and elections are definite, positive, separate and distinct, as the various wheels in a great machine are separate and distinct from each other, while they all cooperate together in the work for which the machine is constructed. NS444:2

**Is greater than he** — John was the last of the faithful under the Jewish dispensation. R4595:4

John tells us that his joy and privilege was not to be of the Bride, but to be a friend of the Bridegroom and to introduce him. R219:1; HG132:2

Reckoned as members of the house of sons, while the prophets belong to the preceding house of servants. R4958:2, 2562:3, 1872:3, 435:3; E28

Does not imply that John was disappointed. His cup of blessing being full, and never having been begotten of the holy Spirit, he will not be able to appreciate blessings higher than his own. R5030:6

The operation of God's spirit on the prophets was so different than on the Church that the humblest Christian may know more of God's plan than the greatest prophet. R435:3

God had promised him earthly perfection while he had promised the bride of Christ heavenly perfection. John will come forth as a perfect human being, the reward of his faithfulness. R5030:5, 3868:1; NS784:3

The least one in the heavenly phase shall be greater than the greatest in the visible, earthly phase of the Kingdom. R637:6\*; HG731:6; NS663:2

Only the blood-justified could be invited to the High Calling, and John died before the sacrifice was completed. D625; F112

“God having provided some better thing for us.” (Heb. 11:40) R4595:4, 2035:2

Because from the time of Christ, but not previously, the prize of joint-heirship with the Lord is open to his followers. T108; R2279:3; NS802:5

As Christ was to have the pre-eminence in the Kingdom it was necessary that he should be the first member of it. F86

## **Matthew 11:12**

**From the days of** — The Kingdom of Heaven began to have an existence when Jesus was anointed to be the King, at the time of his baptism by John. R703:1\*

**Kingdom of heaven** — The Church, the embryo Kingdom. A284; R1687:6, 1598:3, 1358:6, 1351:6; Q797:4, 423:1; PD59/70; HG164:6

**Suffereth violence** — Violence crucified our king, stoned Stephen, beheaded Paul, crucified Peter, roasted others by fire, tossing them upon piercing forks. R702:6\*

As our Lord suffereth violence from the Prince of this world, so will his followers. OV343:2

As with the Master, so with his followers, the violence comes more from the worldly-spirited ones in the nominal church than from the open rejectors of God. R1372:3

As a part of the preparation for the Kingdom glories. PD59/70

For righteousness' sake. OV194:4, 343:2; R5573:6

Teaching us lessons of faith, fortitude, courage, endurance, meekness, patience, sympathy and loving-kindness. R2130:2\*

Trodden under foot during the Gentile times. (Luke 21:24) R1979:2

Despised and rejected of men, insignificant and ignored in the sight of men. Historians saw it not, only writing of human organizations, called "Christ's kingdoms," but not the true one. R2128:1

The submission to the violence of dominant evil has not been for lack of power by our Lord, but because it is not yet the "due time." D621

The Kingdom, when set up, cannot suffer, but must reign triumphantly. R702:5\*

**The violent take it** — The Ishmael and Esau classes, and Satan and his servants. D620; R2777:5; Q797:4

They caused the Lord's death and the scattering of the Church, etc. Q423:1

And have despitefully used the Head and the body members. R2935:2

Similar characters and conditions today, in the tares. R2778:3

They have outwardly been posing as the true Church of Christ, and have usurped the place of the true by force. OV345:6,7

The violent prince of this world lays them all low in death, but divine power will bring them forth to victory. R703:1\*

**By force** — The violent have dominated it by force for centuries. PD59/70

With overwhelming force of numbers and wealth, they subdue the little handful of saints, trample and crush their influence, and hinder the progress and spread of the heavenly Kingdom. R702:6\*

## **Matthew 11:13**

**The prophets and the law** — But, though showing forth truth and foretelling the coming Kingdom, they could never be clearly understood until the gospel unraveled their mysteries. R702:3\*

**Until John** — John was the last of the prophets. R5030:6, 4958:1

## **Matthew 11:14**

**And if** — Intimating that John did not do all that is to be done by Elijah, and hence that a greater Elijah is to be expected. R2838:6, 1687:6

**Ye will receive it** — By believing his message. B253

To as many of the Jews as were "Israelites indeed." OV323:1

But Israel did not receive John the Baptist as Elias, nor did they receive the Messiah. Therefore, again his presence must be heralded by another, who shall come in the spirit and power of Elias. R1379:2



John's work as Elijah did not fail because of his own lack of faith, but because of the Jews' unreadiness of heart to be influenced by him. R2838:6

To those who recognized his message and obeyed it and became the Lord's disciples, John fulfilled the work of Elijah. R3293:1

Likewise today we announce as at hand the reign of the Christ glorified, and point out the foretold antitypical Elijah to those "who can receive it." B254

**This is Elias** — John the Baptist did a reformatory work which was in full accord with the prophecy regarding Elijah. R5030:6

The forerunner of Messiah. B253

Conditionally; in the same limited, shadowy sense in which the Kingdom was offered to the children of Israel after the flesh. HG68:5

Thus, whatever we find in either the life of Elijah or John which fits well the experience of the Church or her future course, we are justified in recognizing as typical. R968:4

In every particular there was some measure of likeness between John and the antitypical Elijah. OV323:1

His relationship to the future Elijah, the greater Elijah, was very similar to the relationship of our Lord Jesus to the greater Christ. OV322:2

John the Baptist stood for, or represented, a multitudinous Elijah, as Jesus stood for, or represented, a multitudinous Christ. R557:1

As John did an Elijah work to Israel, so the Church does the predicted Elijah work to the world, announcing the Lord's second advent. B253; OV322:3

## **Matthew 11:15**

**Hath ears to hear** — Jesus and the Apostles attempted, not to teach everybody, but merely those who hungered and thirsted after righteousness. R5244:1; B16; SM51:2, 52:T, 343:3

Sometimes this hearing ear comes through sorrow and tribulation. NS823:5

He must expect meekly to cast away many preconceived opinions as fast as he comes to see their lack of harmony with God's Word. B16

Not bandying the gospel in the streets, giving a reason for our hope to to him that asketh, but neither the Bible nor sound judgment dictates quarreling for truth's sake. R1468:4

**Let him hear** — "He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 2:7)  
B16

God is not trying to attract the world now; they are blind and deaf. SM343:3

These will have a special blessing, while those who do not give ear will have their portion with the hypocrites. NS435:3,5

## Matthew 11:16

**This generation** — Greek, genea, meaning people living contemporaneously, as in “This generation shall not pass.” D603

## Matthew 11:18

**He hath a devil** — Because John, as a prophet, was abstemious to the extreme. R5031:4

## Matthew 11:19

**And they say** — Similarly we may be charged with pride and ambition for making use of business methods to promulgate the “good tidings.” R4824:1

**A man gluttonous** — There is nothing that either God or his people can do that the Adversary, and those who have his spirit, cannot use as an occasion for faultfinding. R4824:1

Because Jesus presented himself less peculiarly than John. R5031:4

**But wisdom** — The divine wisdom, divine truth. R1737:1

Expressed in the Scriptures and in the laws of nature. R2060:2

Neither slander, nor opposition from our enemies, shall swerve us from the path which we believe is marked out for us by the Lord. R4824:5

**Is justified** — Proved right, accepted. R1737:1

**Of her children** — They show their parentage, reflect their mother’s likeness. The children of the light should walk in the light in reference to health, food, cleanliness and clothing, as well as spiritual matters. R20650:2

## Matthew 11:20

**To upbraid** — Not in the form of a tirade of scolding and abuse, but a simple statement of the facts. R2267:1

**They repented not** — The majority rejected his Messiahship. R4599:1

Not for rejecting the favor of the Kingdom, but for the sinful condition which hindered their acceptance of it. They were so sinful, so alienated from God, that very evidently they would be worthy of serious punishment. R2267:1

Because the “god of this world hath blinded the minds of them that believe not.” (2 Cor. 4:4) R2267:5

## Matthew 11:21

**Woe unto thee** — You have had more knowledge and opportunity, and you have a responsibility therefore; it means more disadvantage. CR501:4; R2613:1

Every sin and evil propensity cultivated now will require punishment and discipline in the age to come. R2613:2

His rejection of them incidentally permitted the sending of the gracious call to the Kingdom honors to believers among the Gentiles. R2623:3

**In Tyre and Sidon** — Notoriously unholy, licentious, unclean cities. R2623:3

**Would have repented** — Yet the worldly-wise and prudent tell us that these poor sinners passed into eternal torment without a chance. R2624:4

## Matthew 11:22

**More tolerable** — Because their sin had been against less light and privilege. R5363:6, 5083:5, 4599:4

The greater the light rejected, the more will be the stripes received. R569:6, 412:1

God takes a different standpoint from the majority of people. He does not merely say, “Is this moral or immoral?” Rather, “What is the heart attitude?” R2623:3

**For Tyre and Sidon** — Two flourishing Gentile cities, very full of wickedness and immorality, so that their names were synonymous for that which was unholy, licentious, unclean. R2623:3

With their gross immoralities but better condition of heart. R2623:3

Tyre and Sidon had suffered a terrible overthrow in the midst of carnage, pestilence and blood. R1618:5

These heathen cities would have repented with far less preaching. R5075:1

**Day of judgment** — The thousand years of his Messianic reign. R5179:6

**Than for you** — With superior morality, but an evil condition of heart. R2623:6

Those who heard Jesus, unmoved, had hardened their hearts and would be correspondingly disadvantaged in the judgment day. R5363:5

## Matthew 11:23

**Thou Capernaum** — Who thought themselves quite respectable, church-going people. HG236:2, 647:6

Capernaum was favored above all other cities of Palestine because there our Lord did most of his miracles and preaching. R5075:1

**Exalted unto heaven** — Highly lifted up in privileges of knowledge, opportunity and divine favor and blessing. R5075:1, 4599:2, 4557:1, 3726:2, 2623:2, 2600:4

Highly exalted by having Christ as a resident. E376; PD62/73

**Brought down to hell** — Greek: hades, the grave, oblivion; because they received not the message. R5075:2, 4557:1, 4599:2; E375

Even the site where Capernaum stood is a matter of dispute. R2600:4, 3726:3

Fulfilled in the trouble which came upon the Jews and which destroyed their nationality. R2623:3

Not only the Sodomites, but the city in which they lived, is spoken of as going down to hell, and there are other cities there. HG556:2; R734:5\*

**Been done in Sodom** — The Sodomites were not so great sinners as were the Jews who had more knowledge. A110; OV227:T

Whose wickedness was so great that it brought upon her a fierce destruction from the Lord. R2623:6

It was for want of light that these people were destroyed. R659:3\*, 447:3\*

They did not, therefore, have a full opportunity. A110; R545:5; OV227:1; HG345:4

## **Matthew 11:24**

**More tolerable** — Less severe, less of an ordeal. OV43:1

That time will be tolerable for all in proportion as their sins had been sins of ignorance. HG336:3

The punishment of that age will be in proportion to past guilt. R2613:1, 722:3

There will be rewards and “stripes” according to the deeds of the present life, as well as according to their conduct under that trial. R2611:5

It will be a tolerable time for Capernaum, and yet more tolerable for Sodom. OV227:1; A110; R5179:6, 2267:4; HG149:6, 345:4; NS704:1

Capernaum had sinned against greater light. OV227:1; R5083:5, 4599:2; PD62/73

Sodom and Gomorrah will rise up as superior to some of the Jews. NS704:1

The people of Capernaum were evidently harder-hearted than the people of Sodom and, from the Lord’s standpoint, were more blameworthy. R4599:2

Inasmuch as they had superior advantages to others which they neglected, they would be correspondingly less benefited by the Millennial blessings and mercies of God. NS311:4

Their rejection of him much more resembled the condition of wicked rebellion against God that would lead to the second death than did the conduct of the Sodomites. R2267:4

**Land of Sodom** — The eternal fate of the Sodomites is not sealed: “Sodom and her daughters shall return to their former estate.” (Ezek. 16:55) R5179:6

Our Lord guarantees them a full opportunity. OV227:1

Showing conclusively that all that are in their graves shall hear the voice of the Son of Man and come forth—to be judged and tried. R2267:5

The death of the Sodomites, therefore, was merely the Adamic death hastened; not the Second Death. OV43:2

**Day of judgment** — The 1000 year day of Messiah's reign in which judgment, or trial, will be granted to the world. PD62/73; R5179:6, 4599:1, 2624:1, 2267:4

Showing that no judgment had as yet been reached in any of these cases. R2624:1

Many of the heathen, who have enjoyed little or nothing of God's grace, will be in a more favorable condition than some neglectful ones who are now richly favored. R4599:4

**Than for thee** — Because they will then receive and be blessed by the light which you have rejected. A110

## **Matthew 11:25**

**And said** — Offered audible prayer in the presence of fellow-believers. R2251:6

**I thank thee Lord** — He appreciated the Father's wisdom in not allowing any but those of proper heart condition to see and clearly understand the present call of the Church. R4599:2

We, with the Master, may be glad of the wisdom displayed in the divine arrangement of hiding certain features of the plan of the ages from all except the "very elect." R4599:2

Had those rich and great seen fully the true situation it would have increased their responsibility. R5075:5, 4599:2

It is utterly impossible to harmonize such a statement with the common, but unscriptural, view that they had gone or were going to a place of eternal torment. R2267:6

**Hid these things** — This gracious plan which provides such wonderful future opportunities for the poor Sodomites. R2624:4, 236:4\*

For the world to have known in advance would doubtless have been injurious. R4644:5, 4444:6

It would not have been wise for him to have revealed all the secrets of his plan because the Adversary and his associates would have done all in their power to upset his plans. CR90:4

The unconsecrated mind cannot understand the Mystery of God. SM12:2

The mass of mankind are blind to the spiritual things, the calling and election of the Church. R4599:1

**From the wise** — The worldly-wise, by permitting contempt and ridicule to be attached thereto. B29

Particularly the wise residents of Capernaum and Bethsaida. R2267:5

The Pharisees were too self-satisfied, the scribes too learned, and the Doctors of the Law too proud and pretentious, because they were under the influence of mammon. CR10:2; NS398:2

Whom the God of this world hath blinded with the brilliancy of their own earthly learning and with their love of honor of men. R1418:3

"The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." (Isa. 29:14) R589:3

Who regard it as a fancy, a fairy story, which none but the simple-minded and children would take seriously. R3585:2

Passing by some of the most learned, the Lord is using channels, agencies and messengers that are not acceptable to many. R5258:4

**And prudent** — Prudent according to the world's standards—preferring numbers, popularity and honor among men and the financial emoluments of these rather than the truth. R2639:5

Too prudent. R972:4

The keen and the shrewd, the learned and the great. R3585:2

Those who do not believe in the doctrine of restitution are the ones who think it imprudent to teach it. R236:4\*

**Revealed them** — Not working some miracle upon the mind to open their understanding; rather, he used natural means, reasoned with them until they were able to grasp the divine purpose. R3910:5

**Unto babes** — So far as human craft and policy are concerned; the honest-hearted, the unsophisticated, the meek and poor in spirit. R2267:6,5; SM13:2

In simplicity and meekness. R589:3

Having less to lose of an earthly kind. CR10:2; NS398:3

“Unlearned and ignorant men.” (Acts 4:13) R5258:4

The Lord's “little ones”—meek, humble, teachable. HG518:3

Those who are of humble mind, ready to be taught of the Lord, instead of wishing to teach the Lord. R2624:6

Those who make no boast of wisdom according to the course of the world. R2492:6

The babes in worldly wisdom have more advantage in every way as respects faith and obedience in this Gospel age. NS727:6

It is not possible to deceive the child—the faithful, who ignore all prejudice, pride and ambition, and simply follow the divine word, testing all things by it. R957:5

While the present Gospel message is for the highest type of men, it appeals specially to the middle class of these—the humble but intelligent, rather than the rich or great. R2692:4

From the worldly standpoint, foolish babes to place so much reliance upon the things unseen as yet and to ignore the prospects held out by mammon in the present life. CR10:2

Strong characters may be developed, and high ideals attained in the heart and in deed, amongst the lowly and obscure. R3952:3

Who will babble forth the truth unceremoniously. R942:2, 236:4\*

## **Matthew 11:26**

**Good in thy sight** — “As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts higher than your thoughts.” (Isa. 55:9) CR90:5

There is a wisdom in God's course in this matter which is not apparent on the surface. R5075:4

Jesus appreciated the Father's wisdom in this matter. R4599:2

It has pleased the Father to let “the wise be taken in their own craftiness.” (1 Cor. 3:19) R2624:6  
God was (is) hiding from mankind truths which are necessary for their salvation; hiding these for good, sufficient, wise and loving reasons—reasons which our Lord understood and also approved. NS555:5

If the hiding of divine counsel from mankind meant eternal torture for the blinded ones, Jesus could not have thanked the Father for that. R4644:5

## **Matthew 11:27**

**All things** — To him the Father has given all power in earth and heaven. (Matt. 28:19) “He is Lord of all”—next to the Father, for “the head of Christ is God.” (1 Cor. 11:3) R296:3

**No man knoweth** — Recognizeth. R2268:1

The disciples knew him as a man, but they did not understand the secret of his wonderful being—his prehuman glory. R1059:5

**Neither knoweth** — To know the Father and the Son in the intimate sense as one knows the mind, the heart, of an intimate friend. R2625:1

**Save the Son** — Whose prehuman fellowship with the Father, lasting for centuries, was impressed with sufficient clearness upon our Lord, after he was made flesh, to enable him to say “What he hath seen and heard, that he testifies.” (John 3:32) E91

**Son will reveal him** — All we can know is what is revealed. R106:1\*

The Great Teacher reveals the Father to all who are pupils in his school. R4599:5, 5075:5

If it pleased the Lord to make known to us some things of his glorious purposes, it would be disrespectful on our part not to feel a deep interest in them and seek to know more. NS683:4

## **Matthew 11:28**

**Come unto me** — Not unto some sect. C186; HG694:2

This is an appeal to reason. R5422:3

This call is to the poor, the broken-hearted, the heavy-laden, the unsatisfied. R5075:6

The Call to follow Christ. OV429:3

A call or invitation to exercise faith in the Lord, to come out on his side, to accept his deliverance from the yoke of sin and death. NS379:6

“No man can come unto the Father but by me.” (John 14:6) R469:1\*

Those invited to be the Lord’s followers are not smitten with symbolic arrow and sword, as are his enemies. SM53:1

**All ye that labor** — The Lord does not invite the listless and idle. R1764:3

May have a measure of application to farm labor, etc., but its special significance is to labor of the heart. HG746:5

The Bible addresses itself, primarily, not to the ambitious and hopeful, but to the laboring and heavy-laden and despairing. CR15:4; NS488:1

The poor, the broken-hearted. R5075:6

The world in general is laboring for the things of the present life, and has almost no faith in respect to the things of the world to come. CR16:2

Not all the poor—but the poor in purse, in influence, in education, in character, with all their disadvantages, have the great advantage that their condition is favorable to humility. HG746:4

Trying to do an impossible thing as members of a fallen race—keep the perfect Law of God. R315:2

There are two classes of laborers: the world, laboring for things of the present life; and the followers of the Lord who “labor not for the meat that perisheth” (John 6:27) but for that which endureth unto life eternal. CR16:2; NS482:5

You who are burdened in the Lord’s service. R245:4

**And are heavy laden** — Who feel the yoke of the Law Covenant. R1728:5; R5885:3,6, 2625:2, 1540:2

Either from the yoke of the Law, as the believing Jews, or from the yoke of Satan, as the believing Gentiles. R2625:3

The only direct invitations given by our Savior were to the earth-weary, toil-burdened and desolate hearts. R108:2\*

Despised and grief-stricken. CR15:5

Who feel the burden of sin, imperfection and death. R2625:2, 5886:2, 5737:3

With an appreciation of sin and degradation. HG746:6

Unsatisfied. R5075:6

Weary and almost discouraged with their failure. R1733:5, 975:2

Not only with our own imperfections, but the weaknesses and frailties of our friends and neighbors all have their influence upon us. NS380:3

It is when earthly hopes become blighted that one gets the ear to hear the Lord’s message. CR15:5; NS488:2

The Jews were under the yoke of the nation of Rome, but the yoke here referred to is a religious yoke, the yoke of the Law. R5885:2

There is a class today in Christendom, not under the Jewish Law, but nevertheless realizing laws, rules and standards of divine justice, and desiring to conform their lives thereto. NS381:2

**Will give you rest** — Justification. R5105:5, 4579:6, 2625:2; Q66:1

The blessing of justification by faith is merely to fit and prepare us to take the yoke and become a co-laborer with the Lord in the Father’s service. R2625:5

There is no rest for the weary at heart except in union with Christ. PD14/23; SM53:1

There is no rest of heart in the restless striving of selfishness and sin; yet these experiences sometimes lead the weary to the great Sin-Bearer. R4932:4



Mourning and sorrow are necessary before we can appreciate the comfort which God has provided. R5003:6

Only those who feel the need of rest can appreciate the invitation. R108:2\*

The Lord's people have a peace and rest of mind through knowledge of God's plan and character. R5403:2

I have the will and the way to help you to come to the Father. R5422:3

In the full assurance that he has "paid it all" for both Jew and Gentile—for all. R975:2

This rest is not of general temporal prosperity and freedom from care, toil and all restraint. R1961:5

A new set of laborers in the world, the followers of Jesus, with new hopes, ambitions, peace, joy, which far transcend any that they had previously had. CR16:2

The blessed rest of freedom from the galling yoke of the oppressor. R902:2

It will mean to us the wiping away of our tears, the cancellation of a large degree of our troubles. NS693:6

The present rest of faith will by and by be superseded by the actual rest of the Kingdom. HG747:1

For your souls, now; and thus you will be prepared to enter into the heavenly rest as "joint heirs" with Christ in his Heavenly Kingdom. R4599:6

Even though he himself was without a place to lay his own head. (Matt. 8:20) R1063:2\*

Of all the books of the world, the Bible offers cheer and comfort to hopeless classes. CR15:4

This will be fulfilled in an especial sense during the Millennial Age. B40

## **Matthew 11:29**

**Take my yoke** — A yoke signifies servitude. R5885:2, 4599:5, 2625:2, 1276:2\*

Not any sectarian yoke. C187; R902:5; NS381:4

The figure being that of an ox yoked to a cart with a load. NS380:4

Jesus was inviting as many of the Jews as were in the proper attitude of heart to join with him. R5886:1

Bind yourself, time, influence, means, opportunities, all, to the Lord's service. This is an invitation, not a command. R2625:5,6, 2268:4

Of obedience to the divine will. R4599:6

He invites us to come and make a full consecration of ourselves to him and his service. R2625:6

All in the world are under yokes of some kind—political yokes, social yokes, financial or business yokes, yokes of sin, of selfishness, of pride, etc. R1961:2

The new yoke would not be upon the old creature. We not only fulfill the requirements of the law, but we do more. But it is the new creature that does this. R5885:5

It is one thing to fight against sin and quite another thing to join with the Lord as co-laborers, and thus to have our puny powers supplemented by his grace and strength. NS381:1

A yoke is generally arranged for two, and our Lord speaks of it as his yoke, by which we are to understand that he is also a servant. R2625:3

The Lord was burdened, not with his own weaknesses, but with the burden of the contradiction of sinners against himself and with the burdens of his disciples. NS380:3

The Lord imposes burdens and yokes upon those now being called, whereas he intends to completely break the yokes and do away with all burdens during the Millennial age. NS379:6

**Upon you** — Instead of the yoke of the Law covenant or the yoke of Satan, with which you have previously been bound. R2625:3, 5885:2

**And learn of me** — I will be your partner, will take the other side of the yoke with you. R2625:3

Become learners, disciples, pupils in the school of Christ. R5737:3

How to bear the yoke. R955:5\*

Not only in an intellectual way, but also through the medium of the heart. R1789:2

Learn the good lessons, whereby he prepares them for future glories, honors, immortality. CR16:3

Do not attempt to guide yourself. R1961:3

From him we learn the way; in company with him we catch his blessed spirit; we learn of that meekness which despises no humiliation. R1276:5\*

Not until we have taken the Lord into our daily life as our personal companion, confidential friend, counselor, comforter and guide, as well as Redeemer and Lord, can we fully learn those lessons which give joy. R1789:2

**I am meek** — The secret of rest is in a meek and quiet spirit. R1962:1

This humility of mind and heart was, in many respects, the secret of his success. R5186:2

Teachable. Even in his perfection, these were things to be learned. R5370:2

Only those who have meekness and lowliness of heart are prepared to humble themselves, acknowledge their own unworthiness and need of help, and accept the Lord's proffered assistance and take his yoke. NS382:6

The Lord with unerring precision has always chosen the meek for every great work—Moses, the prophets, the ancient worthies, the Lord Jesus, the twelve apostles—and so also the whole Gospel Church. R1921:1

**Lowly in heart** — Because he was meek and lowly in heart, Jesus could ignore his own will, cease to do it, and take upon him the yoke of the Father's will. R955:6\*

The quiet spirit will humbly submit to the easy yoke of the divine will and cease the strife to gratify the perverted human will. R902:2

**Rest unto your souls** — Typified by the seventh day of rest of the Jews. "We which have believed do enter into rest." (Heb. 4:3) R2534:4

Rest from the vain ambitions and fruitless works and plans which other taskmasters would force upon us. R1276:6\*

Rest in him, our true Yoke-Fellow. R5886:2

The second rest, the “second blessing,” the growing and abiding peace and joy of the holy Spirit. R2625:4

And not merely rest to the flesh—mind-rest, nor merely bodily rest. He who believes fully, rests fully; he who believes only partially, rests but partially. R2534:3, 2268:1

Soul satisfaction: the peace of God which passeth all understanding will rule in our hearts. R2625:4

## **Matthew 11:30**

**For my yoke** — The Master’s yoke was his hearty, glad submission to the Heavenly Father’s will. NS380:6

We have bound ourselves unto the Lord with a covenant of faithfulness unto sacrifice, sacrifice unto death. NS381:6

As compared with the yoke of politics, society, business, sin, selfishness or pride. R1961:2

**Is easy** — Comfortable and enjoyable, an elastic yoke, meeting varied conditions. R5886:4

To the world, consecration looks like a terrible yoke, but to the true child of God it seems a most reasonable service. R2625:5

Easy for those whom it fits. R2268:4, 5886:4

Because of his love to us and our love to him. R1893:4

Because we love righteousness and hate iniquity, and because we love the Lord and the Heavenly Father. NS382:5

Because our yoke is appreciated and because the Lord is with us in the yoke. Our burdens are his burdens, our trials his trials, and our interests his interests. R2625:6

When we let it rest naturally upon us. R902:2

In the sense that it is possible to bear and that it is not galling. R5886:2

Because all things work together for good—the heavier the burden, the greater the blessing and reward. R2625:5

A yoke that does not fit an animal will chafe him and cause restlessness; whereas a yoke that is properly fitted will be comfortable and make the load more easily drawn. R5886:4, 2268:4

That which makes the yoke set lightly upon us is the fixedness of purpose which does not chafe under it nor try to get away from it. R1276:3\*

Few would say the Apostle Paul’s was an easy yoke, but evidently he thought so, counting it a privilege to endure hardness as a good soldier of Christ. R1961:5

However hard or difficult it may seem to others, the Lord’s supplied grace enables those who are his to triumph in all things. NS170:6

We may well count all our losses, all our crosses, our burdens, as light afflictions, because of the excellency of the knowledge of divine favors and blessings which we have received through Christ Jesus our Lord. R2268:4

**My burden is light** — Much lighter than the yoke and burden of sin. R4599:6

The secret of the light load lay in the easy yoke. NS380:5

No one is required to do more than he is able to perform. R5886:5

The Lord himself is the great burden-bearer of those who are yoked with him. He will not suffer them to be burdened with more than is for their good. R2625:6, 5886:4

As compared with the yoke of sin and the burden of death. Nevertheless, they have some burdens which decrease as they become acquainted with their heavenly Father. NS223:2

His will is not burdensome, but a delight to us. R245:4

## **Matthew 12:1**

**Jesus went** — Probably on the way to the synagogue. R3316:6

**Through the corn** — The wheat. R3754:1

**To pluck the ears** — The Pharisees claimed that rubbing the grain in the hands and blowing away the chaff constituted winnowing and threshing, thus violating the Sabbath. R3316:3, 4600:4, 3754:2, 2268:1

Some today who would not ride a street car on the Sabbath would think nothing of allowing their minds to dwell on worldly or evil subjects. This is hypocrisy. R3754:2

**And to eat** — The Pharisees had a rule that no food should be eaten until after worship in the synagogue. R3316:6

## **Matthew 12:2**

**The Pharisees** — Pharisaism had become formalism in many respects. R2268:6

There is considerable similarity between the scribes and Pharisees of our Lord's day and so-called orthodox Christians of our day. In some denominations particularly, there is evidenced the same spirit of despising others outside their favored cult. R3315:3

**They said** — Those who today make an attack upon the truth only cause its beauties and harmonies to be the more clearly discerned by those whose eyes of understanding are opened. R3316:2

**Is not lawful** — Those who have little of the truth are sometimes great sticklers for formalities. R2268:2

**Upon the Sabbath** — The Great Teacher, as a Jew, was as much under the obligation of every feature of the Law Covenant as any other Jew. We may be sure he violated no feature of it. R4600:2, 2268:6

Christians are free to follow the spirit of the law rather than its letter. This is true of the entire Ten Commandments, as well as of the fourth. R4599:6

Spiritual Israel keeps Sabbath every day: resting in the finished work of Christ, resting from our own works, from all endeavor to justify ourselves through the law. R3753:4, 2269:5

Typical. The true Christian enjoys the antitype. The seventh day represents a rest of a higher character, a rest of faith instead of a physical rest. R4600:1, 2269:4

As seven is a type of perfection or completeness, so the seventh day rest was a type of the complete or perfect rest which we have in Christ. R2269:4

We can rest the most when we work the hardest. Q608:1

Let our homes be the most quiet of all on the appointed day of rest, let no sound of labor or worldly pleasure be heard, but let our joy of hope, love and faith abound. R3753:6

The early Church began to meet on the first day of the week because it was on that day that Christ arose from the dead, and on that day were all of his post-resurrection appearances. No wonder it became known to them as the Lord's day. R4600:2

It wouldn't surprise me if mankind kept the seventh day during the Millennial age. Q608:1

## **Matthew 12:4**

**And did eat** — The emergencies of the case justified the deviation from the rule. It was a case of necessity, to preserve life. R3316:3, 3754:2, 2268:3

**The shewbread** — Type of the truth. T22, 115

## **Matthew 12:5**

**In the temple** — Proving that labor done sacrificially for the assistance of others, as well as for their own necessities, could be no violation of the fourth commandment. R2268:3

**And are blameless** — The Law specifically provided for the labor which they would perform, and hence such labor could not be considered a profanation of the Sabbath. R3316:3

## **Matthew 12:6**

**Greater than the temple** — These disciples were doing still more consecrated work than the priests and the Levites in the temple because he, the representative of the Father, was greater than the temple. R3316:3

## **Matthew 12:7**

**If ye had known** — Equivalent to saying that they did not know its meaning. R539:1\*

**Mercy and not sacrifice** — God is desirous of seeing in his creatures the quality of mercy toward one another, rather than merely the sacrificing of their comforts. R4600:4

It was the loving kindness of Jesus that disturbed their pharisaical natures and called forth their opposition. R539:1\*

Consequently any deeds of mercy, sympathy, pity done on the Sabbath are more pleasing in God's sight than sacrifices performed in the typical temple. R2268:3

This mercy would have hindered them from condemning the disciples. Similarly today, the great failing of many critics and fault-finders is their lack of mercy, of love. R3754:4

**Not have condemned** — The fault-finding disposition that is ready to accuse and condemn everybody indicates a wrong condition of heart. R3316:4

## **Matthew 12:8**

**Is Lord even of** — Is the proper teacher to set forth the real significance of. R3754:4, 3316:4

**The sabbath day** — Type of the Seventh Thousand Year day. B40

## **Matthew 12:9**

**Into the synagogue** — Where they wished to find ground for an accusation against the Lord before the congregation. R3316:6

## **Matthew 12:11**

**Shall have one sheep** — He knew their tender spots of selfishness. R2269:1

**Fall into a pit** — The poor cripple had been trapped into sin and sickness by the Adversary. R2269:1

**On the sabbath** — Although labor was prohibited under the Law, it was to bring rest, comfort, refreshment and blessing, and not to bring hunger, inconvenience and distress to either man or beast. R2268:3

**Lift it out** — Because of their love of gain, to avoid its death and, hence, a financial loss. R2268:5

Even though it might require considerable exercise for several persons. How foolish, then, to find fault with our Lord who, by one word, could rebuke the disease. R3317:1

## **Matthew 12:12**

**Than a sheep** — This is something the world does not seem to have learned. R3754:5

**On the sabbath days** — Jesus did many of his miracles on the Sabbath as a prophetic picture of the antitypical Sabbath day being the Millennium. R4600:5

## Matthew 12:13

**Was restored whole** — Manifesting the predominance of love above any law along the lines of the prophecy he had just quoted, that mercy was higher in God's estimation than sacrifice. R3754:5

Demonstrating that he had the divine favor, and that his teaching on the subject had this evidence of its truthfulness. R4600:4

## Matthew 12:14

**Then the Pharisees** — Manifesting a rabid spirit of sectarianism and self-importance, imitated by some in our day who lack the spirit of the truth. R3754:5

**Council against him** — Less popular in Galilee than in Judea anyway, they felt that their influence before the people had been lessened by their conflict with the Lord. R3754:4

**Might destroy him** — The Lord's superior teachings excited the Pharisees to envy, malice, hatred and the very spirit of murder. R4600:5

They felt fully justified in murdering anyone whose words and conduct so overmatched them as to hinder their influence from spreading. R3754:6

## Matthew 12:15

**He withdrew** — Setting the example to be on the lookout for divine deliverance and the opening of a way of escape from things too difficult to endure. F508; R1735:1

## Matthew 12:19

**In the streets** — Not bandying the gospel in the streets, giving a reason for our hope to him that asketh. Neither the Bible nor sound judgment dictates quarreling for the truth's sake. R1468:4

## Matthew 12:20

**A bruised reed** — A Christian not wholly consecrated. F684

A humble, contrite, faithful heart. God takes cognizance of it and confers his blessing. R1945:5

**Shall he not break** — God kindly condescends to human ignorance and weakness. R1675:1

If there be even a slight disposition to penitence, he fosters and cherishes it. R1614:5

**And smoking flax** — Smouldering faith. F684

**Shall he not quench** — If there is even a smouldering spark of love toward God, he will fan the spark, if perchance it might become a blaze. R1772:5, 2073:1\*

**Send forth judgment** — Justice, righteousness, truth. D18

When Christ shall assume his kingly office at his second advent. NS640:5

**Unto victory** — Thus making Jehovah's footstool glorious. E47

Life and immortality were brought to light by Jesus' own successful probation. HG40:3

When all evil and all willful evil-doers shall have been cut off. His victory will consist in the establishment of righteousness and peace, no matter how many or how few fall in the conflict. R1443:5

## **Matthew 12:23**

**The son of David** — "The Lord shall give him the throne of his father David." (Luke 1:32) C257

The long-promised king of David's line, the Messiah. E130, 133; C257; PD65/77; SM210:2

## **Matthew 12:24**

**Pharisees** — As we see how blindly the scribes and Pharisees hated Jesus, and said all manner of evil against him, we see that really they were on Satan's side. R4608:3

**But by Beelzebub** — Satan: the first and, for a long time, the only enemy of the divine government. R2171:5

Refuted by Jesus' refusal to accept the testimony of any demon. R3310:4

The deluded Pharisees had even charged the Master with being Satan himself. (Matt. 10:25) R4608:5

Such a manifestation of hatred, malice and opposition to light came not through the "fall" and cannot be forgiven as such. R723:5

**The prince** — The chief, doubtless because of being by nature a superior order of being. R2171:5, 4608:5

**Of the devils** — Of the angels which fell at the time of the flood. R2171:5

His influence or spirit is exercised in his servants much the same way that the spirit of God works in his children. R370:6

## **Matthew 12:25**

**Said unto them** — The Master took the time to philosophize with them on this subject. R4608:5

"When he was reviled, he reviled not again." (1 Pet. 2:23) R4802:6

**Kingdom divided** — Satan's struggles to retain control of mankind will be specially desperate at its close—before he is "bound" for the thousand years. R2189:2

**Against itself** — In its continued subdivision into sects the Protestant church has had its strength so decimated that, as the Master long ago predicted, it is doomed to fall. R1294:6\*



## Matthew 12:26

**And if Satan** — Whose very existence is now denied by many. F609

Spirit demonstrations are made by spirits who hate God and have no fellowship with that which is good. They universally reject the Bible as the Word of God, denouncing it as a fable and unworthy of belief. HG327:3\*

**Cast out Satan** — By aiding the miraculous cure of the sick. F641

We advocate no general rejection of healings and miracles as being Satanic, but a careful study of every person or system seeking to establish itself by miracles. F638

As he is now doing through “Christian Science.” R2189:1,2, 3784:3

Now, as Satan’s kingdom is about to be overthrown, it is his effort to support it with many wonderful works. R5802:1, 3275:1, 1644:4

Satan’s power of death makes quite possible his relief from sickness through agencies of his choice for the purpose of enforcing their false doctrines. R1685:6, 1644:3

The demons must sham to be “angels of light,” teachers of advanced truths and good physicians, both of souls and bodies, in order to re-ensnare those who are feeling after God. R2189:2

He has long palmed himself off as a teacher; but Satan in the role of faith-healer is a novelty belonging chiefly to our day, though undoubtedly he has had to do with the relic-miracles of Papacy for centuries. R3120:2

**His kingdom stand** — When Satan would work against his own associates, it would imply the speedy fall of his empire. R3784:2, 4608:5

The necessity for his playing reformer and good physician today is an evidence that his fall is near. F641

## Matthew 12:27

**Beelzebub** — Satan, because created on a higher plane, is styled the Prince of demons in his relationship to the fallen angels. R4608:5, 1686:1

**Do your children** — He pointed out that demons had been cast out by some whom they acknowledged and honored. R4608:5

## Matthew 12:28

**The spirit of God** — Influence or power of God. R372:5

Which I do not claim as my own power. E271

If he, by God’s power, cast out demons, it was an evidence that God’s Kingdom was nigh, just as he had proclaimed. R4608:5

## Matthew 12:29

**One enter into** — This would be in the second presence of our Lord. From the time of our Lord's parousia, disorder began in Satan's household. R4609:6

**Strong man's house** — His household, which would include the fallen angels. R4609:3

**Spoil his goods** — All the present institutions of the world are Satan's goods and arrangements. Q626:1; SM103:1; R1626:6

In his Reign of Righteousness, our Lord will destroy the works of evil, sin, superstition, ignorance, etc. SM243:1

**First bind** — Seems to imply that it will begin in a sudden manner. R4609:3

The first work of the new king is the binding of Satan. Truth will be the chain which will bind evil. When the knowledge of the Lord fills the whole earth, Satan will be completely bound. R430:3,6\*

Before anarchy comes, Satan must be bound. The collapse of Babylon, ecclesiastical systems and false doctrines, will indicate that Satan has been quite fully bound. Q626:1

The prince of this world, being slow to move out though his lease has expired, will be put out, bound hand and foot, causing a great deal of trouble. R5328:6

Every advance step of light and knowledge is that much restraint upon darkness and evil superstition. R4609:6

How will Satan be bound? Not with handcuffs. Q627:2

**The strong man** — Satan. SM103:1; R4609:3

“And he laid hold on the dragon, that old serpent, which is the Devil, and bound him a thousand years.” (Rev. 20:2) C341; R4609:3

Gentile supremacy. R5526:2

That system of things of which Satan has stood as the head. R4609:3

**And then** — If the house is being spoiled already, must we not conclude that the personal devil has been bound for some time. R4695:3\*

**Spoil his house** — Our Lord will spoil Satan's goods, overthrow his arrangements and institutions that are so deceptive. SM103:1

These will be spoiled in the great time of anarchy which will make ready for the establishment of the Kingdom of Messiah. Q626:1

Christ shall not only bind the strong man, but then he shall spoil his house, and during his reign he shall distribute the spoil to mankind, the dominion of earth. R575:1

Overturn his arrangements in order to establish a better. R668:5

Drive his household out of power. C341

“He shall divide the spoils of the strong.” (Isa. 53:12) R575:1

When Satan's power begins to fail because the stronger than he begins to spoil his house, then this system will begin to be seen, revealed, and recognized in its true character, as “The Mystery of Iniquity.” R711:1

Hence we cannot pray our Father to grant abundant harvests, send rains, prevent famines, droughts, wars and pestilences. R798:4

## Matthew 12:30

**Not with me** — The side of God, truth, righteousness. R4608:3

If we believe that there is a Chief Reaper, we ought to recognize him and look for his guidance over the harvest field. We see different things going on, all under the supervision of the Great Reaper. CR63:4

Are we now to have a different Reaper? Will the same Reaper change his plans? Or shall we expect the great Chief Reaper to continue his work just as he began in an orderly procedure to its full culmination? CR62:6

Whoever thinks he may do a separate harvest work, and that each should do a separate work according to the bent of his own mind, has misunderstood the divine program. R3885:4

**Is against me** — Having thus answered their objection, he showed that they were against him and thus opposing God. R4608:5

The side of error, falsehood, Satan. R4608:3

The entire human family is either on one side or the other of a great battle between right and wrong, truth and error. R4608:2

The Sadducees, Pharisees and Herodians made common cause in opposition to the Master and the harvest work in the end of the Jewish age. R3883:5

In our day, devotees of every sect can meet together in harmony; but all, with one accord, are violently opposed to present truth. R3883:3

In this day of the Lord's presence, it becomes our duty, as well as our privilege, to judge who is on the Lord's side; and who is against him is against us. R1362:3

So far as the Lord is concerned, nobody can upset the work, but you can do that which is the work of the Adversary in the way of interrupting the Lord's work. CR64:5

**Gathereth not with me** — Their zeal is not according to a knowledge of God's plans; they are not working with God. R634:4\*

**Scattereth abroad** — If others want to work outside and scratch around, let them do so. Let the Chief Reaper do the interrupting if it is necessary. CR64:5

They hinder the harvest work, they attempt to sow discord amongst the under-reapers by saying all manner of evil falsely against some of them. R3884:5

## Matthew 12:31

**I say unto you** — Whether or not the scribes and Pharisees came to a sufficiently clear appreciation of God's holy power to constitute them amenable to the Second Death, we cannot judge. E272

**All manner of sin** — Ordinary sins resulting from the fall, ignorance, superstition, etc. R4608:6; E273

To have misunderstood and misrepresented the invisible God would have been a much lighter offense. E271

**And blasphemy** — Malicious words of opposition (see verse 36). R723:5

**Shall be forgiven** — Would all, in God's providence, be ultimately forgivable, if not willful. R4608:6; E273

Not may, but shall; but not without repentance. God, by his goodness, will lead men to repentance. R78:1\*

In some respects it is a mercy that the world is, in a large measure, blind and deaf, and therefore in the same proportion irresponsible as respects the message now being delivered to the meek. NS208:3

During this age, for lack of light; during the next age, as knowledge and strength will be acquired gradually, all imperfection and shortcomings will still be forgiven because of Christ's redemption, until men reach perfection. R569:6

If there is more or less of ignorance, then the punishment is in proportion to the amount of willfulness. Q281:5

The sins and blasphemies which may be forgiven are such as are committed in ignorance. The sins which cannot be pardoned are the willful sins. R1984:4

**But the blasphemy** — Evil speaking, evil acting, contrary to the spirit of the truth, the spirit of righteousness, the Spirit of the Lord, as they had learned and understood the same. NS244:1

“He that committeth sin is of the devil.” (1 John 3:8). Those who sin willfully, deliberately, are of the devil, and are not guided by the holy Spirit of God. NS243:6

**The holy ghost** — Every sin against the holy Spirit, against clear light and knowledge of divine power, is unforgivable. E273; R4608:6, 2612:2

The holy Spirit here denotes a light, an intelligence, respecting God's purposes. R5105:6

Whoever willfully and intelligently would sin against Jesus would be guilty of blasphemy against the holy Spirit. R5106:1; Q280:7

Attributing God's spirit or power to Satan's power. R4608:5

There may be various degrees of heinousness in God's sight, small or great sins. R5452:6

When a demonstration of the power, spirit, of God in doing a good work was manifested, though they might not have received it as a proof of Jesus' claims, they were inexcusable for attributing it to Satanic power. R723:5, 260:2

The Pharisees had not intentionally blasphemed Jehovah, nor particularly blasphemed Jesus; they had blasphemed against the holy Spirit which was operating in him. E271; R5453:1

**Not be forgiven** — Some sins against the holy Spirit might be punished with stripes, others with death. R5452:6

Must be expiated by punishment. E273

The Pharisees, to whom these words were addressed, could not commit this sin, because they had not the fullness of knowledge. R5293:4, 5452:6

Where any measure of willfulness is associated with sin it takes it to that degree out of the list of forgivable sins and places it in the list of the unforgivable. NS244:3

Adam's sin was an unforgivable one because it was the sin of a perfect being, a willful sin against the Spirit, not unintentional, but deliberate. NS243:2

If we were perfect, as Adam was perfect, any transgression of the law would be as unforgivable as was Father Adam's transgression. NS243:4

## **Matthew 12:32**

**Speaketh a word** — Ignorantly. E271; R5390:6

**Against the Son** — If one blaspheme the name of Jesus, being deceived in some way, then the sin is not blasphemy against the holy Spirit and may be forgiven. Q281:T

To have misinterpreted Jesus' motives, claiming he was merely trying to usurp a throne and exalt himself in power, would have been a comparatively light offense. E271; R732:5, 260:2

**Shall be forgiven** — To the proportion of its ignorance and weakness, any sin is forgivable; to the proportion that any sin was willful, intentional, it is unforgivable and must be expiated by punishment. E273; R5453:1, 5390:6, 5106:4, 4608:6

**The Holy Ghost** — Denotes a light, an intelligence, respecting God's purpose. R5105:6

Maliciously attributing to an evil source what could not be denied as a good work, free from sin, selfishness or ambition. E271; R5390:6

All sins against light and ability are unpardonable, cannot be forgiven at any time, and hence they must be punished. R260:5

Sins against clear manifestations of divine grace cannot be attributed to weakness of the flesh and heredity, but must be properly charged as willful viciousness of the heart, which is unforgivable. E272

**Not be forgiven** — This does not mean that the individual will be punished for it forever. It simply means that such sin cannot be forgiven and could only be expiated. R5690:2, 723:5, 372:5, 260:3

If punishment does not bring reformation, it would mean the second death. R5390:6

All who receive "stripes" receive them for unpardoned sins, for if the sins were pardoned they would not be punished for them. R260:3

The Lord will accept a judging of ourselves as being the stripes due such a sin and probably give no further stripes, because of the self-correction. NS245:6

Those who do not accept when once they have a full opportunity, die the second death, from which we are told of no recovery, no ransom. R44:2

**Neither in this world** — During this Gospel age. R4608:6

Jesus' miracles and preachings were the commencement of the Gospel age, as he is the head of the Gospel Church. R723:5

There is such thing as forgiveness of sins, both in the present Gospel age and in the coming Millennial age. R260:2

**The world to come** — The Millennial age. R4608:6

Future. The word “age” occurs but once in the text. R723:5

Those who have utterly apostatized here cannot be forgiven there; but the honest, though weak, who have failed of the crown now, through weakness of the flesh, may be forgiven there. R779:5\*

## **Matthew 12:34**

**Generation** — Greek, gennema, race. D603

**Of vipers** — So set on the traditions of their church that their eyes were blinded against the simplest kind of reasoning. E271; R372:5

**The abundance** — Whatever one has stored up in the mind will be topmost and sure to be spoken. R5518:6

A man’s treasure shows in which way his mind is bent. His preferences demonstrate his character. The things which we cultivate are an index to our character. R5519:1

**Heart** — Used with the force of the word “mind.” R5518:4

The heart is representative of the character, and the mouth is the index of the character. R5518:4, 5122:6, 1937:1

If we get the heart right, the effect will be a proportionate cleansing and purifying of the flesh. SM335:1

A right condition of heart is necessary to right words. R1937:1

Heart attitude. R5470:6

A heart filled and overflowing with the spirit of love and truth will bestow it upon others. R4770:6, 2444:1

The Scriptures everywhere exhort the Lord’s people to be pure in heart. SM336:T

Our first concern, then, should be for the heart, that the affections and dispositions may be fully under the control of divine grace. R1937:2

**The mouth speaketh** — If the principles of truth, righteousness, reverence for God and love for the beauties of holiness are established in the heart, we shall have no difficulty in controlling our tongue. R5519:4, 5247:3

He who watches his tongue is putting a detective on his deceitful heart, and can better know and master it. R2445:1

If it speaks slander, it shows the real heart condition. F408; NS590:5

Our words continually bearing testimony of the condition of our hearts. R5122:6

An evil mouth, a mouth which does injury to others, indicates an evil heart. R2444:1

What a fearful responsibility attaches to the tongue that wags in an evil or even in a flippant way, which is also dishonoring to God. R1938:2

The Lord judges the heart according to our words. R5122:5

By this we may judge or test ourselves. OV208:4

Today, opponents of the truth use slanderous charges rather than personal violence. R5545:2

## Matthew 12:35

**The good treasure** — We must reach the place where not only we do not will to do harm to our neighbors, but where we sincerely wish to do them good. OV209:1

**Forth good things** — The fruitage of kindness, mercy and love—good works. SM335:2; OV208:4

Our lives should be so that all of our friends and acquaintances would be ready to say of us, He is a good man; his message will have something of consolation in it. R4277:6

**Evil things** — Bitter things, poisoned arrows, injurious to all with whom they come in contact. OV208:4

## Matthew 12:36

**But I say unto you** — The Scribes and Pharisees, who were trying to catch him in his words, using technicalities of language. R5517:2; OV208:3

**Every idle word** — Unprofitable, pernicious, injurious, disloyal, frivolous, flippant, unkind, unthankful, unholy, impure. R1938:1, 5517:2, 2613:1, 722:2

Whether written or spoken. OV208:3

Our Lord referred to the thoughts behind the words. R5518:2

The safe attitude of the soul under afflictions and severe testings is silence before God, waiting and watching to see his leading before presuming to touch things that involve so much. R1937:5

Perfect mastery of our words and ways is to be sought by vigilant and faithful effort. R4805:2

Every evil act and every pernicious word will be recorded in the individual's own character. OV209:2

In the context, referring to words of willful and malicious opposition spoken against manifest light (see verses 24, 31, 32). R2613:1, 722:3

Oh, the power of a slanderous word! the power of an insinuation! Yea, even of a shrug of the shoulder! OV208:3

**Shall give account** — Be dealt with, corrected and disciplined in righteousness, to bring to true reformation and final perfection. R1469:5, 5517:3

The wrong-doer specially injures and marks himself by the wrong he has practiced in evil-speaking and evil-doing. OV209:2; R5517:6

The Christian should daily render his accounts at the throne of grace. R4805:2, 5517:6

Let us remember daily to settle our accounts with the Lord, to make sure that no record of idle words, unrepented of, and consequently unforgiven, stands against us. R1938:6

**Day of judgment** — Day of trial, of testing, of reckoning. OV207:1; R5517:6



Not a day of doom. OV207:1

With the Church, this Gospel age. R5517:6, 1938:1; HG40:6; OV208:2

The Church is now standing before the bar of divine judgment. Both the heart and mouth are under special scrutiny. R5518:3, 4805:5

The Millennial day, granting to Adam and each member of his race an individual, personal trial. OV207:2

In the Millennial age “day of judgment,” there will be a reckoning, even for every pernicious word. R1654:1

## **Matthew 12:37**

**By thy words** — The Lord’s consecrated people have a responsibility for what effect their words and influences have upon others. OV208:3

The Lord has agreed that he will not judge the Church according to their words and their deeds entirely, but according to their spirit, intention and will. OV208:4

**Be justified** — Nothing but the merit of Christ’s sacrifice can justify any from the Adamic condemnation. OV209:3

The word is used here in a limited sense. R5470:3

The good words spoken being an indication of the converted state of the heart. PT391:T\*

By our words of repentance, supplemented by the merits of Christ applied by faith. R1938:3

Acquitted. R1937:4

Not that every man will be justified from the Adamic condemnation by any words that he could utter. OV209:3

**By thy words** — Words are an index of the heart. R5470:5

**Be condemned** — Suffer the consequences. The first will be self-injury, and the second, a bad example for others. R1938:3

“Blessed is the man who is not condemned by that which he alloweth.” (Rom. 14:22) OV209:4

By their words the Pharisees proved themselves dishonest; no longer worthy of God’s special favor. R5470:5

The Pharisees were in their trial time. R5470:2

Idle words will stand against us if not repented of. R4805:5

## **Matthew 12:38**

**See a sign from thee** — A proof of his Messiahship; not recognizing his teachings and his miracles as proof sufficient. R4608:6



## Matthew 12:39

**The prophet Jonas** — He then told them of one sign which would come to them too late. R4608:6

## Matthew 12:40

**For as Jonas** — The various parts of the entire Bible are bound together by their mutual endorsement of the various writers, so that to reject one is to mar the completeness of the whole. R1145:5; A61

Contrary to the belief of many modern theologians. A61; HG317:5

**Three days and three nights** — Indicating that his resurrection would be on the third day. Q586:T; R4608:6, 4603:2

Typifying the last part of the fifth, all of the sixth, and the first part of the seventh thousand-year day, in which the body of Christ was to be in the prison-house of death. R2888:3, 3568:5\*

This statement of Jesus was idiomatic and implied that he would be in the heart of the earth “till the third day.” (Matt. 16:21; 20:19) For proof see Gen. 42:17,18; 2 Chron. 10:5,12; Esther 4:16; 5:1. R3574:5\*

**In the whale’s belly** — If these be false, Jesus must have been a fraud and not the Son of God. It would also imply that he was much less inspired and wise than were the modern wise men who dispute these facts. R4151:6

## Matthew 12:41

**Rise in judgment** — In the Millennial age the people of Nineveh will rank higher than they. R4608:6

**This generation** — Greek, genea, people living contemporaneously. D603

**Shall condemn it** — Just as heathendom will condemn Christendom for its misuse of divine favor. D72

## Matthew 12:42

**Queen of the south** — The Queen of Sheba had journeyed afar to hear Solomon’s wisdom. R4608:6

**Shall condemn it** — A reproof for his own nation, indicating that they were careless, indifferent respecting the truth. R3284:6

**Uttermost parts of the earth** — Sheba, the queen’s home, was in southern Arabia, a land noted at that time for its immense wealth and particularly for its perfumes. R2067:5

**To hear the wisdom** — Her zeal for wisdom is evidenced by the fact that she brought so valuable a treasure so long a distance through a wilderness where she was liable to the attacks of Bedouin robbers. R2067:5

Indicating the Lord’s approval of this desire for wisdom evinced by the queen. R3284:6

**Greater than Solomon** — The antitype being greater than the type. R2068:1, 1517:2

A still wiser man, heir to the world, seeking a bride for joint-heirship. R5722:5

Our Lord Jesus Christ, the embodiment of wisdom, justice, righteousness, with riches of grace, glory, honor, dominion. R2068:1, 3284:6

Those who were in his presence realized it not and heeded not his message. R4608:6, 5722:4

## **Matthew 12:44**

**Swept and garnished** — Sins forgiven and grace of God received. R5378:5

## **Matthew 12:45**

**Then goeth he** — If Christ has not been enthroned in the mind already weakened by previous obsession. R2173:3, 4291:5

Satan will seek to regain control through the spirit of the world—pride, anger, malice, hatred, strife. R5378:5

**Seven other spirits** — The number seven representing perfection or completeness. These seven are contrasted with the seven spirits of God. (Rev. 1:4; 3:1) R370:6

**Worse than the first** — Worse than before he came into relationship with Christ. R5378:5

“For it had been better for them not to have known the way of righteousness, than, after they had known it [been begotten by the Word of God] to turn from the holy commandment delivered unto them.” (2 Pet. 2:21) R1698:3

**They enter in** — Even if justified from all sins, we need an occupant for our hearts—the Divine One, to guard our hearts. R4291:5

## **Matthew 12:48**

**Who is my mother?** — When our new condition is fully entered upon, we shall no longer be husbands, wives, parents, children, brothers and sisters with those on the earthly plane. R943:6

Our love to our former dear ones will be no less than now. Our love will be greatly intensified, though not bounded by the former limits of blood relationship. R943:6

Does not imply that the unbelieving husband or wife is to be neglected so that time and fellowship can be given to those of the new mind; but the obligation of each is to his mate. F590

**Who are my brethren?** — Not all who name the name of Christ. R5938:4

The word implies fellowship and being children of one father. R2798:4

## **Matthew 12:49**

**Behold my mother** — Our most intimate relationships are no longer those of earthly origin. R943:3

**And my brethren** — How beautiful the lesson of the Great Teacher's breadth of spirit. R5037:6

## **Matthew 12:50**

**Whosoever** — Regardless of caste or class. R5037:6

**Shall do the will** — It is by our deeds and not merely by our professions that we are accepted of the Lord. R5938:3

We are to anticipate true fellowship only with those who earnestly seek to do the Father's will, serve his cause, and exemplify the instruction of His word, in deeds as well as in professions. R5938:4, 2235:3

**Same is my brother** — Those who earnestly seek to do the Father's will. R5938:4

In my new family, "the household of faith." F590

A very emphatic statement of our dear and close relationship to him and to the Father. R297:1

And yet the hour came when even these were scattered and he was left alone. The persecution became so severe that they all fled. R1069:4\*

## **Matthew 13:2**

**Went into a ship** — From a boat our Lord taught a lesson respecting the method of selecting the Little Flock. R4634:3

**On the shore** — Which at this point is said to rise rapidly, therefore giving the general effect of an amphitheater. R2627:2

## **Matthew 13:3**

**In parables** — Really word-pictures of the Kingdom. No one of these parables represents the complete view of the subject, but merely one phase of it. R2633:3

Giving prophetically the Church's experiences from various standpoints—from the time the work of selection began until the time when that work will be completed. R2276:3

Parables which illustrate truths can only be seen as illustrations as the truths they illustrate become manifest. R1742:4

These parables, seven in all, refer not to the non-professing world, but to two classes in the Church. R580:3, 263:6

About nine of them. Their object was to depict the processes of development by which the Kingdom class would be selected. R2633:6, 2634:1

**Behold** — It is never said, "The kingdom of heaven is likened to a sower"—there was no Church of Christ, no Kingdom of heaven, until the day of Pentecost. R97:3\*

**A sower** — Our Lord was the great sower, then the Apostles and his faithful followers. R4634:3

**To sow** — Various classes of hearers are shown here. R4635:1

Designed to show that it is not the eloquence, force or truthfulness of the message that determines the result, but chiefly the attitude of the heart that hears. R2627:2

This parable refers only to those who are no longer willing sinners, but are outwardly righteous. R4635:1

## **Matthew 13:4**

**Seeds** — The Kingdom message, or invitation. R4634:3

The Word of God that liveth and abideth forever. R1698:4

**By the wayside** — The fields of Palestine are not fenced and the paths of travel frequently cross them. R3763:2

Representing merely formalists. R4635:1

**And the fowls** — Birds are very numerous in Palestine; a farmer's chief pest. R3763:2

Typifying Satan and his agents. R5406:5, 4634:6, 2634:6

**Devoured them up** — Ever ready to take away the seed of truth. R5406:5

## **Matthew 13:5**

**Upon stony places** — Palestine abounds with limestone which renders the soil very rich, but when shallow, very hot. R3763:2

Represents a class of hearers who lack depth of character; they flourish for a time, but when trials and testings come, they stumble. R4635:1

## **Matthew 13:7**

**Among thorns** — There are 50 varieties of thorny plants in Palestine, some growing to a height of 15 feet. R3763:2

Not briar bushes or brambles, but an aftergrowth of a variety of thistles which come up quickly in every wheat field of Palestine. R2627:6\*

The spirit of the world, its ambitions, wealth and influence, its love of the good things of life. R4635:2

These thorns are not sensual vices and criminal appetites, but the cares of this life and the deceitfulness of riches. R4635:1

The ground which will produce thorns is rich and very suitable for the production of proper Christian character. R4635:1

## Matthew 13:8

**Good ground** — In the heart. R4634:6

**Brought forth fruit** — Fruitfulness of heart, life and character depend on the individual and how he receives the message. R4635:4

**Some an hundredfold** — Those who come up to the very highest standard in the fruits of the spirit. Q426:3; CR276:4

The larger the returns, the greater the Father's pleasure and the Savior's glory. R4635:4

Indicates the degree and intensity of our earnestness. The rewards in the Kingdom will also be proportionate. R4635:5

A single grain of barley has been known to produce a fruitage of 276 grains. R3763:2, 4635:4

**Some sixtyfold** — The same class, but not to shine quite as highly in the Kingdom. R426:3; CR276:4

The Apostle John speaks of the variety among Christians—little children, young men and fathers. (1 John 2:12, 13) R97:5\*

The same means of grace do not profit all to exactly the same extent. Some, for instance, are by nature more studious, thoughtful, generous or grateful. R1973:2

**Some thirtyfold** — This might mean those who will be of the Great Company. Q426:3; CR276:4

## Matthew 13:9

**Who hath ears** — “Take heed how ye hear”—see that your heart is in a right attitude to receive the truth. R2627:2

**To hear** — “Preach the Gospel to the meek.” (Isa. 61:1) R2965:6

**Let him hear** — Those who had an inclination to be his disciples. R5003:5

“Let him hear what the Spirit saith unto the churches.” (Rev. 2:7) B16

The Gospel was not to the Jews only, but to every people with hearts to appreciate it. R2995:6

Do not expect all to hear and obey and enlist with us. NS61:6

## Matthew 13:10

**Said unto him** — Earnest desire to understand every word of God is an evidence that we belong to the Kingdom class. R3763:5

**In parables** — Dark sayings. Q748:2; D614

There is considerable truth in the claim that the doctrines of Christianity can be better gleaned from the writings of the Apostles than from the sayings of Jesus as reported in the Gospels. R5088:2

## Matthew 13:11

**Is given unto you** — The Church. E333

The meek, honest and faithful of God's people. D614; C214

The Apostles, the elect, the sanctified in Christ Jesus. OV230:4; R5462:4, 4909:2, 4334:3

Not only to the disciples of that day, but to the disciples all through the ages. R1742:1

Even "as many as the Lord your God shall call." (Acts 2:39) SM242:T

As the Israelites indeed in whom there is no guile got the message, so a similar class will get the message now. SM302:T

Not to inspire thankfulness and consecration, but only to the thankful and consecrated who already have presented themselves living sacrifices to God. R2723:1,4

"If any man shall do my Father's will, he shall know of my doctrine." (John 7:17) R2817:1

**Know the mysteries** — The Divine Plan of the Ages, the Messianic Kingdom, the times and seasons. Q748:2; C215; R5244:6

"The deep things of God." (1 Cor. 2:10) R5402:2, 1506:1

"Ye, brethren, are not in darkness that that day should overtake you as a thief." (1 Thess. 5:4) C215

Being "taught of God" and guided by his holy Spirit to an understanding of his Word. R2627:3

The Lord's people in the present truth are the only ones who understand the great mystery of why evil was permitted. R1506:1

To be so led by the Spirit and Word of the Father is to understand his purposes and be enabled always to be workers together with God. R1948:1

A distinction should be observed in knowing about God and knowing God himself. NS809:5

So that the Lord's consecrated people might know of the time in which we are living, be more quickened and more separated from the world and its spirit, and ripened as wheat. HG399:2

His secret counsels which others cannot know. R3161:4

The mystery which was kept secret since the world began, to know and realize their relationship to Christ as his prospective bride and joint-heir. R1957:6

That a certain class is permitted to join with their Redeemer in his sacrifice and sufferings in order to be granted a share in the glorious work of his Kingdom. R4515:3

**Kingdom of heaven** — An interchangeable expression with "Kingdom of God." R396:6

**But to them** — Those outside of the twelve and other special disciples. R4909:2

The multitudes who went to hear him; outsiders, not specially interested. R5462:4, 4398:6, 3803:2; CR35:1

Not Israelites indeed. B28; HG399:1

Those without—strangers to God and unconsecrated. R2276:4

Outsiders, in what the Scriptures term “outer darkness,” the darkness which belongs to this present time of ignorance and superstition. (Matt. 25:30) R4398:6

**It is not given** — The Lord never meant anybody to understand all these things except the brethren. CR476:3

Not understood by those who heard them, and little better comprehended today. A128

Not God’s intention that many will understand the divine philosophy of the ransom. R4352:3

The world knows nothing about the deep things of God. R4398:6

The special light in both harvests is for the Israelites indeed. B27, 28

In mercy, God has hidden his plan from the world. NS731:6

The majority are blinded by the God of this world, Satan, through various traditions, heathen and Christian. R3140:5

Either because they never came into the right attitude of heart to receive them, or because they subsequently left that proper condition of devotion, humility and teachableness. R4352:4

An understanding of spiritual things would do harm rather than good to those not spiritually begotten. R5008:1

Even his devoted followers, including the apostles, were natural men who did not receive the begetting of the holy Spirit until Pentecost. R5941:2

The mystery has been in operation from the beginning of the world and is still a mystery so far as the world is concerned, and will continue to be a mystery until the end of the present dispensation and the opening of the Millennial age. NS399:1

Not until the elect shall be glorified and the Millennial Kingdom established will the “mystery” be made fully known to the world and every knee bow and every tongue confess. OV230:4; NS588:2

## **Matthew 13:12**

**Whosoever hath** — Hath used. R2496:6

**Shall be given** — Shall be given more. CR309:3

**More abundance** — The Logos, who had always proved faithful in all things, was offered the headship of the New Creation. F64

**Whosoever hath not** — Hath not used. R2496:6; CR309:3

**Even that he hath** — The privileges that he had; so don’t overlook the little things. CR309:3

## **Matthew 13:13**

**Therefore** — The purpose was that those in the right condition of heart might receive the instruction while others, indifferent, careless, would be left in ignorance. NS605:6

**In parables** — The misconceptions of our forefathers on the subject of punishment for sin were built upon mistranslations or statements meant to be understood symbolically. HG653:6

**They see not** — There are many who lack spiritual sight, who cannot exercise faith in what they cannot see; and, according to the Scriptures, they are not responsible for their failure. SM680:T

God is not blaming them. We do not smite a blind man because he does not see. On the contrary, we sympathize with him. SM679:4

**They hear not** — When our Lord was preaching, comparatively few had an ear to hear. The majority were too full of their own ideas and projects, and thus it has been all down the Gospel age. SM679:3

Many of the Lord's saints have had the ears of their understanding so perverted by false teachings respecting predestination that they do not know the song of Zion when they hear it. NS634:3

The majority of professing Christians are careless, indifferent to what the Lord has caused to be written for their admonition and encouragement and assistance in this "evil day." SM288:1

## **Matthew 13:15**

**They have closed** — Because of ignorance and blindness. R5338:6

**Be converted** — Turned to a proper course. R3763:3

**Heal** — Greek, *iaomai*, to heal; also signifying "saved." R4099:3\*

## **Matthew 13:16**

**But** — God's work in the present time is not the conversion of the world, which certainly is not being accomplished; but the taking out of the world a people for his name, to bear the name of Christ as his bride. NS859:6

**Blessed** — Especially anointed, specially blessed. R5418:4, 5372:6

For these alone is the message. OV230:5; SM109:2, 679:3

It is a great privilege to hear and see. SM343:3; NS859:6

With a present opportunity; and, if we respond, we are now on trial. Q590:2

A blessing in the life that now is and also in that which is to come, and a peace and joy which they never knew before, which the world can neither give nor take away. NS412:1

Blessed indeed in advance of the world; but blessed also will be the world when God's due time shall come. NS569:4

**Are your eyes** — Of faith, of understanding. R4677:2, 4967:6, 177:5, 175:6; OV57:4; CR126:4

The eyes of our understanding must be opened before we can appreciate spiritual things. PD44/53

The opening of our eyes is a gradual work. CR334:1

God is not trying to attract the world now; they are blind and deaf. SM343:3



Only a “remnant” of Israelites indeed, who accepted the Messiah, were received into the higher dispensation. R2371:6; NS631:2

The time is coming when all the blind eyes shall be opened and all the deaf ears shall be unstopped. Q416:2; SM729:1; NS386:3

**For they see** — Intimating that some could see and others could not. R5338:6; Q590:2

The blessing of present truth. CR13:6

See His Word, showing us the way in which we should go. CR13:5

At the first advent, the humble Israelites indeed were not confused, but enlightened, and the same is true now. D599

We may now rejoice in things too hard for the Jew to understand and equally impossible for the natural man of the Gentiles to comprehend. R3590:6

We are to expect a wide difference of understanding of God, his mightiness and character, as viewed by the saints and by the world. R2712:2

These alone see that the “hell” of the Bible is the tomb, that there is provision for the salvation of all—two classes of mankind—and many other truths. NS588:2

The eye of faith is directed by God’s Word. Q416:2

We can see more clearly because we are spirit-begotten. R5418:4

He only wished to have those see it who would accept the blessed truth. R327:5\*

The opening up of the divine word, the discernment of the divine plan with its times and seasons, and the confusion upon Babylon are satisfactory proofs of the presence of the King. D599

The manifestation of God’s love. The world in general has seen only the display of divine justice in permitting the wages of sin to bring calamities and troubles. NS462:5

**And your ears** — Ears of faith. R4677:2, 4967:6, 4557:2; CR126:4

While spirit-anointed members of Christ tell the good tidings unto all people, they understand that only such as have ears to hear will be able to comprehend and appreciate the message until the new dispensation. NS222:2

**For they hear** — The message of the Lord. CR13:3,5; SM369:1

You who have heard must have been called. CR13:2

Thus far, Jesus has not been dealing with the world, but merely with those having the eye and ear of faith. R4967:6

Before your study can be effective you must make your consecration to the Lord. These are the ones the Lord has promised shall see and hear. CR14:1; Q186:1

An opportunity to return to harmony with God cannot come except through knowledge; hence, it comes first to those who have the “hearing ear.” R4154:6

## **Matthew 13:17**

**Have desired** — Before the due time. R1307:5

**Have not seen them** — Though much had been foretold by the prophets, they confessed their ignorance of the import of their prophecies. B23

“They say of me, Doth he not speak in parables” (Ezek. 20:49); “I heard, but I understood not” (Dan. 12:8). B23

The operation of God’s spirit upon the prophets was so different from the operation of the same spirit upon the Gospel Church that the humblest Christian may know more of God’s plan than would the greatest prophet. R435:3

## **Matthew 13:18**

**Hear ye therefore** — Understand ye. NS605:3

One of the few parables which our Lord himself interpreted. R4634:6

## **Matthew 13:19**

**Word** — Message of the Kingdom. R5039:2

“The Gospel of the kingdom”—the information that God has appointed Christ to be King and he is now seeking a little flock to be his associates in the work of blessing and restoring the world. NS606:3,6

**Of the kingdom** — The message respecting the Kingdom, which, germinating, constitutes his Church. R2276:5

The message of the Kingdom may be said to be the only message God has yet given to mankind as a message of hope. R2628:4

At the time of utterance, the message of the Kingdom took on a special form—an invitation to become joint-heirs with the Messiah, the heir of the Kingdom. R2628:5

**Understandeth it not** — On such ears, the message is lost. R4634:6

**Then cometh** — On the alert, to take it away. R4634:6

**The wicked one** — Satan. R3764:3, 5039:2, 4634:6

**Catcheth away** — Devouring the exposed seed of truth. R4635:1, 5406:5

**In his heart** — In the first parable, the field is the heart; in the second, “the field is the world.” (Verse 38) R97:2\*

If all hearts were right, the seed would bring forth much fruit. R4634:6

**This is he** — We blame not. The Lord blames him not. It was not his fault that his mind was so down-trodden with ignorance that the message of the Kingdom could find no lodgment in his heart. NS607:1

**Seed** — The Kingdom message or invitation; many do not understand it. R4634:3,6

**By the way-side** — The heart being solid and compact with selfishness that comes with prosperity, needing the plowshare of trouble. R2627:3, 3754:3

Wayside hearers constitute the most numerous class in every nominal church congregation. R4635:1

## **Matthew 13:20**

**Into stony places** — Having a veneer of outward grace, but at heart a character of selfishness. R2627:5

The influences of the Kingdom will give them strength of character and take away the unfavorable, stony condition which now hinders fruitage. NS607:4

## **Matthew 13:21**

**Not root in himself** — They lack depth of character. R4635:1, 1711:4

The selfishness which is the sub-stratum of their character will not permit them to endure hardness for the truth's sake. R2627:5

**Persecution ariseth** — Persecution withers them. NS607:3

As soon as they find that with the truth goes something of persecution and tribulation, their interest speedily dies out. R2627:6

**He is offended** — The purpose of permitting offenses and divisions is “that they which are approved [by God, because they endure the tests and stand fast in the truth] may be made manifest among you.” (1 Cor. 11:18, 19) R1711:5

## **Matthew 13:22**

**Among the thorns** — Pride, ambition for self and for family, love of money and the pursuit of it, and the award which this pursuit brings, are the thorns. NS608:1

Earthly projects and ambitions whose interests conflict with the interests of the Kingdom. R3764:5

Thorns are uprooted by drawing time and attention away from the earthly things in a compulsory manner. R2628:2

In Palestine, the thorns and thistles grow in the very best kind of soil. R2627:6

**Is he** — There are many noble people represented by this portion of the parable. R4635:2

**Care of this world** — Involved with the spirit of the world. R4635:2, 5055:5

Being swallowed up by ambition or business. R5625:5

Home duties, family duties, business cares, etc. R2628:1

**Deceitfulness of riches** — Greediness. R5307:2

Few of the Lord's people can be trusted with riches. R2520:2

If a Christian grows rich, it should be with fear and trembling. The power in money is more dangerous than dynamite. R1045:5\*

**Choke the word** — Swamped by the ordinary duties of life, proper enough in themselves, to a limited degree. NS607:6

**Becometh unfruitful** — Fruitage is a necessary qualification. R4635:2

“Ye cannot serve God and mammon.” (Matt. 6:24) R3764:5

## **Matthew 13:23**

**Into good ground** — We, as new creatures, have the determining of the condition of the soil in our own hearts. NS608:3

**Understandeth it** — We should understand the Kingdom message. Hence the need of Bible study. R4635:4

As study is wisely devoted to prepare for the short earthly life, how much more is it proper for our preparation for eternal life? R4635:5

**Beareth fruit** — Of character-development; the manifestation of God’s grace in our hearts. R4634:3, 5284:2

Varying amounts according to circumstances, conditions and ability; but always their very best. R5736:5

**And bringeth forth** — The harvest of thirty, sixty or a hundredfold illustrates degree and intensity of our earnestness. R4635:5

**Some an hundredfold** — Those who love the Lord, his truth and his people most fervently. R2628:4

The rewards of the Kingdom will also be proportionate. R4635:5

**Some sixty** — “As star differeth from star in glory, so also will be the resurrection” of the Church. (1 Cor. 15:41, 42) NS608:5

**Some thirty** — He does not speak slightingly of those which bring forth but the thirty-fold. R2628:3

## **Matthew 13:24**

**Another parable** — He had something more to communicate, some additional truths were to be illustrated. R97:1\*

These parables are related to each other, but should not be confounded. The first prepares the way for the other. The first deals with the individual; the second with the church collectively. R97:1,4\*; NS626:2

To show some of the difficulties which interfere with the best hearers, the best hearts, some with the best seed. R3769:3

**Kingdom of heaven** — Practically every parable which our Lord uttered was given to teach something respecting the character of the Kingdom. NS627:2

The embryo Kingdom during the entire Gospel age. R5048:3, 3769:3

**Is likened unto** — It is the invisible world which is the fact; it is the visible world which is the metaphor. R29:5\*

**A man** — The Lord Jesus. R3769:3, 5048:6

**Sowed good seed** — The Gospel of the Kingdom from the Word of God, “He brought life and immortality to light through the Gospel.” (2 Tim. 1:10) R3769:3, 5048:6

Seeds of truth, the promises, which, springing up in the hearts of his disciples, transformed them to newness of life. R2634:1

“Which at the first began to be spoken by the Lord.” (Heb. 2:3) R3769:3

Christ and the Apostles sowed the good seed, meanwhile gathering the ripe wheat of the Jewish nation. R5018:3

It was impossible for the Adversary to corrupt the seed of truth which Jesus and the Apostles sowed. R4635:3

Christ’s saintly followers. OV395:2

His personal seed-sowing of the Gospel message was accomplished more than 18 centuries ago, but since then he has been represented by his followers. NS626:2

An illustration of slow, gradual, methodical development covering the entire period of this Gospel age. R5049:6

This parable ignores all except the “good ground” hearers of the preceding parable. R4635:2

**In his field** — The entire world. R5048:6

The civilized world. C137, 140

Especially throughout Europe and America. R2634:2

## **Matthew 13:25**

**But while men slept** — After the apostles fell asleep. F60, 201; R4635:2, 3769:6, 2634:2, 2276:6; OV395:2; NS633:5

In the night, the dark ages, while a general spirit of slumber regarding the truth prevailed among the Lord’s people. R3769:6, 5018:5, 4891:4

Even yet the same thing is true. “Therefore, let us not sleep as do others.” (1 Thess. 5:6) R3769:6

The Church was kept free from tares before the apostles fell asleep by God arranging that truth be put forth for acceptance or rejection by the Jews in its most unfavorable light, so that only Israelites indeed would be inclined to become followers of Jesus. R2925:1

During the Apostles’ days such special gifts as “discernment of spirits” enabled them to prevent tares from getting in among the wheat, hypocrites from getting into the Church. R580:3, 20:1

“After my departing grievous wolves shall enter in among you, not sparing the flock.” (Acts 20:29, 30) NS633:6

Many of the Lord's followers have been dreaming about the conversion of the world while the great enemy, Satan, has been sowing tares with liberal hand in their very midst. R3769:6

**His enemy came** — The great adversary, Satan. R4635:2; OV395:2

He had a comparatively free hand. R2943:2

Satan and his associates, fallen angels, have been plotting against the divine plan and operating with a view to thwarting the same all through this age. R3770:3

Using human instrumentalities. NS94:3

**Sowed tares** — Sham wheat, imitation wheat, professors who draw nigh with their lips while their hearts are far from the Lord. NS94:3

Hypocrites, Nominal Christians, resembling or counterfeiting the true, to choke the wheat, if possible. R4653:3, 5823:5, 5018:5, 4635:3, 3770:2

The offspring of error, children of the wicked one. R4644:2, 5864:3

Errors, more or less twisting and distorting every truth of the divine revelation. F60; C137; OV395:2

It may be a message of morality or purity of life, but it will not produce the Kingdom class. R5736:6

Nullifying the virtues of the death of Christ by a method of imitation. R5848:4\*

The tare seed is false teaching, human philosophies and doctrines of devils. R2627:3; NS93:5

Bearded darnel, which cannot be discerned from wheat until the harvest. The wheat, weighted with golden grains, humbly bows its head; while the tares stand straight, the head having little weight and the seed being black. R3770:1, 5848:3\*, 4635:3

The darnel seed is poisonous. R3770:2, 2276:6

Poisonous, and acts as an emetic, causing vomiting. R2276:6

Such spite-work is not uncommon in the Orient, or in Palestine. R4635:3; CR250:6

These have run the church organizations, and the Lord has permitted it to be so and is allowing the truly consecrated ones to be developed under these different conditions. NS292:5

Deceived persons, misnaming themselves Christians, because mistaught by churchianity. R2943:1

The spirit of rivalry, under the guidance of the Adversary, led step by step to the ultimate organization of the great Antichrist system—Papacy. F201

The tares are begotten of error—false doctrine. NS94:3

With the error respecting the nature of man, that he is alive when dead and needs no resurrection; and respecting the Kingdom of God, that it came in Papacy. HG272:4

The heathen, converted by Papacy, were not benefited, for they were still heathen in God's sight, but deluded into aping what they did not understand or do from the heart. R2598:3

Since the death of the apostles, any number of hypocrites have come into the church, indeed have been dragged and coaxed in to swell the numbers. R2943:5

There are many fine, noble people among the tares who have neither part nor lot with the wheat because they are not of the same nature, not begotten of the truth. NS94:2

Doubtless in the same manner as the wheat; the wheat growing from seeds of truth, while the tares are offspring of errors. C146; NS627:3

False doctrines, false teachings. R5048:6

Because it was impossible for the Adversary to corrupt the seed of truth. R4635:3

A certain amount of tares spring up with the wheat anyway, and these the servants gather out as soon as discerned. But our Lord wished to show an abnormal condition. R3770:3

The Greek implies over-sown; intentionally, maliciously sown in the midst of the wheat, for the very purpose of damaging or totally spoiling the entire crop. R2276:6

More liberally than the wheat was sown. R2634:2

**Among the wheat** — The true saints, the children of the Kingdom. C137; R4635:3, 4644:2, 2943:1, 283:6

For the very purpose of choking it, “We wrestle not with flesh and blood, but with wicked spirits in high positions.” (Eph. 6:12) R3770:3

Wheat is the standard food of the world and is said to contain the elements of nutrition in the best propositions for man’s use. R2276:6

## **Matthew 13:26**

**The tares also** — Nominal Christians, much more numerous than the wheat. C137

The children of the devil. R283:6

Imitation New Creatures, respectable, moral, good people. F200; R5736:6, 2277:3

The tares, as well as the wheat, were above the level of the field in general, indicating superior morals. R2277:3

Begotten not of truth, begotten of excitement, of fear of hell, of hopes of worldly advantage, of pride, of social and financial ambition. R2634:2

## **Matthew 13:27**

**From whence then** — But God knew all the time. CR250:6

## **Matthew 13:29**

**But he said, Nay** — We cannot follow the usual custom in this case, because of the greatly excessive proportion of tares. R3770:4

While it was out of place for any to attempt harvest work before harvest time, it is likewise a mistake to neglect harvest work in harvest time and give attention to seed-sowing. R885:1\*

**Gather up the tares** — Because the true and false are too intimately associated, their roots intertwining in society, home, etc. R4635:5

**Ye root up also** — Unsettle, disturb. C137; R4635:5, 3770:4

So closely intertwined are the roots of the two classes that to disturb such close relationship in life would cause great commotion. NS627:4

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will manifest the counsels of the hearts.” (1 Cor. 4:5) R98:1\*

**The wheat with them** — So intimately were the true and false associated. R4635:5

To have cleansed the wheat field in the past would have meant a commotion which would not have served the best interests of the wheat. R2634:4

Only the Lord, who could read the hearts, could distinguish between them with unerring precision. R1362:1

## **Matthew 13:30**

**Let both grow** — Christ did not seek to prevent or hinder tare development. F200

The nominal church has neglected these instructions, yet has not kept all the wheat in, or shut out all the tares; hence they are without any excuse. C138

They have set up false, unscriptural standards and doctrines, which have really developed many tares and choked and separated the wheat. C138

For the wheat's sake, God's favor extended even to these mixed bunches of Babylonish systems until 1878, when they were completely and forever cut off from all favor. C155

**Together** — Throughout the age. R4635:6; PD59/70

Christians and imitation Christians have lived side by side in the same city, house, family. R5049:1

Only the expert can discern the wheat from the tares while growing. R4635:3

During the Gospel age the wheat and tares together represent the Kingdom of God. R4653:3

In the general nominal church system, elsewhere called Babylon or confusion, because of its mixture of truth and error, wheat and tares. NS93:6

The nominal church has included wheat and tares; many of the latter have found their way into the pulpits. D61

The Lord has not hindered them from associating with his saints or using his name and claiming that they are members of his Church. NS94:4

The tare class has had a general control for some time, and has divided the wheat-field with various creed-fences. NS389:1

The tares received a certain advantage from their attempt to imitate wheat. It has made them more respectable than they would otherwise have been. NS94:4

There were separations of politico-doctrinal storms before the harvest time, but among these the tares, still predominating, formed other though less objectionable, Babylonish systems. C154



We cannot admit that the wheat was all brought under Baptist fencing, and that the tares were all outside. NS49:3

**Until** — The command “Come out of her” was not given until after the announcement “Babylon is fallen.” (Rev. 18:4, 2) R457:5\*

**The harvest** — The end, or close, of the Gospel age. A237; B15; R4635:6; OV297:3

The harvesting of the Jewish age began with our Lord’s first advent, and ended 40 years later at the destruction of Jerusalem. NS626:3

Parallel to the Jewish age harvest; many believe it began in 1874 and will end in 1915. R5363:4

Forty years long—1878 to 1918. SM287:1; R5049:2, 5018:6, 4891:5; NS627:2

The time in which the tares will be gathered into bundles, and the wheat into the heavenly garner. R5049:2

**And in the time** — The close of the summer time of favor. D578

Signifying that it will not be instantaneous, but require time. R5049:2, 580:4, 236:3\*, 223:1\*

Which chronologically precedes the world’s troubles. R593:3

Discussing such matters as when the harvest will end merely takes away opportunities for usefulness. We would be better not to talk about such things and be busily engaged in the harvest work. Q320:3,5

**Of harvest** — In which we are now living. D31

Beginning October 1874. R5950:5

Parallel in time and work to the harvest of the Jewish age. B233; HG52:2, 55:1, 70:6

The harvest of the Jewish age gives us clear conceptions of what may be expected in the harvest time of the Gospel age. NS21:3

During the harvest of the Jewish age a two-fold work progressed—the harvest of the Jewish age and the preparation for the Gospel age. NS626:5

A time of reaping rather than sowing, a time of testing, of reckoning, of settlement and rewarding. The harvest of the Jewish age being a type of this age. C135

Three great periods of separation are revealed in God’s Word: chaff from wheat (Matt. 3:10, 12); tares from wheat (Matt. 13:37, 43) and sheep from goats (Matt. 25:31). R34:2\*

The time of executing the command, “Gather my saints together unto me, those who have made a covenant with me by [self-] sacrifice.” (Psa. 50:5) R375:5

When the truth makes manifest the true character of these systems. R767:5

The harvest is not a time for peace; but, on the contrary, it will surely produce separation and alienation between true wheat and all else. R969:6

Harvest work is reaping rather than sowing. We, therefore, dispense stronger truths, not to the world but to the professed church. These truths, as harvest sunshine, are warm and strong and tend to ripen the wheat. R1073:5

The Jewish harvest is spoken of as being a separation of wheat from chaff, while the harvest of this age is designated a separation of wheat from tares. R2237:6; B234

Harvest time is the busiest time of all the year and a very brief period compared with the time for sowing. R885:2\*

It has three elements: separation, gathering and burning. R198:5\*

The harvest is not ended; our expectations must not be allowed to weigh anything against the facts. R5950:1

**I will say** — The recognition of the harvest work in actual progress is proof of the Lord's presence. B150

“He that sat on the cloud thrust in his sickle on the earth and the earth was reaped.” (Rev. 14:16) B150

The Lord will be the chief reaper and director of the work, and this would be his first work. B150

He directs them through the Word by opening their understanding to discern the times and seasons there indicated and the work to be accomplished therein. R600:3

It is not we, but Christ, who calls his people out of Babylon. We merely call their attention to this words and show that they are reasonable. R986:4

**To the reapers** — Angels, messengers. C137

Such as he has used in plowing, sowing and watering throughout the age; those begotten of his holy Spirit. D601

**Gather ye together** — Into Labor Unions, Trusts, denominations and protective associations of every kind. C140; Q317:4; R4636:1

The true wheat are to avoid membership in lodges, societies, churches, sects, parties. R4636:1

The special trials appropriate to the complete separation of the wheat from the tares are upon Christendom now. SM287:1

**First the tares** — Which largely predominate, as did the chaff in the harvest of the Jewish age. B234; R3770:4

Who think themselves to be the true Church. R4636:4

There are two parts to the harvest, the gathering of wheat followed by the burning of tares. R5761:2

There is order in this harvest. R580:4

Very elect, with the appearance of being the masters of the field; illustrating the proud boastfulness of those who are Christians in association and appearance only. R2277:1

**And bind them** — Restrain all individual thought and study on religious subjects, as is done by the International Sunday School system, with its carefully printed questions and answers and exercises, singing, entertainment, picnics, etc. C142-144

As the Jews failed to recognize the binding and blinding influences which came upon them, so nominal Christians today fail to see the features of the “harvest” work now in progress. R2237:6

They are bound by human traditions and by a worldly spirit. R920:6

Bound rightly by their own prejudices. R878:6

Pride will hold them together; none will wish to appear disloyal or cowardly. Societies act en masse. R1828:1

They seek to bind all by the impression that it is essential to salvation to be joined to some one of their sects—it matters little to which one—thus combining the idea of individual responsibility with sectarian bondage. C141

**In bundles** — Necessary, because of their great preponderance. R3770:4

Human organizations. R3771:1

Not only church organizations, but all the various organizations which tie men together today, as never before. R1828:1; Q317:4

Labor Unions, Capitalistic Trusts and protective associations of every sort. C140

Into lodges, societies, churches, sects, parties. R4636:1

Into great denominational bundles, labeled with various sectarian names. R1488:2

A unification of sects. R3497:4

If it were demanded that we must join a union before we could work, we should join; but if that organization should do anything we could not approve, we should feel free to withdraw at any time. Q318:4

The spirit of the tares is toward sectarian greatness and show, rather than toward individual obedience and allegiance to God. C141

In most of these bundles, sects, there are still some grains of wheat, some consecrated ones, in whom the spirit of truth still has some residence. R375:4

Each denomination retaining its own bondage or organization, and becoming more firmly bound by being wedged in with others. C142

An evidence of the harvest work in progress. R4636:1

Ready for the burning, destruction. R5409:2

**To burn them** — To destroy them, not as individuals, but as tares, imitation wheat, in the great time of trouble. B105; C146, 148; F200; R5916:3, 4644:2

Return them to the ground, the world whence they came. C140; R3771:4

Not with literal fire. R4636:4

We cannot burn symbolic tares in literal fire. CR251:3

They do not burn them at once, but proceed to gather the wheat into the garner. Not until the wheat is garnered does the fire consume the tares. R2634:4

The Christian's duty is to lift up the standard and get the true wheat out of all the tare-bundles into liberty, in union with Christ, the only Head. R3566:6

Apparently the consuming of the tares will correspond very closely with the division of the Jordan. R5951:4

So that none of the bad seed might affect the future crop. R4635:6

This is when the Great Company will wake up. R5761:2

Professed Christians will be shown in their true light. The true and false will be completely manifested. R5761:5,6

**But** — Without binding it into bundles. C140; Q318:1

**Gather the wheat** — With the sickle of present truth. C139

The Church of Christ. R5256:4

Comparatively only a handful, a “little flock.” B205

“They shall gather together his elect.” (Matt. 24:31) B164; D601

“Gather my saints together unto me.” (Psa. 50:5) B164

“Make up my jewels.” (Mal. 3:17) B164; D600

“Come out of her, my people.” (Rev. 18:4) D601

Evidently in smaller proportionate quantity, being taken directly to the barns unbundled—precious, scarce. R3770:4

Separated from the tares—in spirit, but not necessarily in person. NS390:3

The wheat heads, full of heavy wheat, bend over with the weight; a beautiful illustration of the modesty and meekness of the true and fruitful Christian. R2277:1

Many laborers seem not to know whether they are to sow or to reap. They want to sow and reap at the same time. R628:4\*

The harvest is not of the living only, but also of the “dead in Christ.” The angels gather the living, but our Lord, the Chief Reaper, gathers or raises, the dead. R20:2

If he is come to gather his saints and is also to come “with all his saints” (1 Thess. 3:13; Jude 14; Zech. 14:5), there must be two parts or stages of his coming. HG23:6,3

Those who are not spirit-begotten have no right to class themselves with the wheat. R4635:6

**Into my barn** — The barn condition of security, separateness from the worldly. C212

Not into another denomination, but gathered to Christ, into oneness with him, in fellowship of spirit through the knowledge of his Word. R2751:4

The spiritual condition; the glorified condition. R2693:2, 4644:2, 3686:2, 2277:6; F200; CR251:4; HG272:4, 438:5; NS21:4, 89:5, 810:2

The heavenly garner, the resurrection change. R4635:6, 5049:2; CR251:4; PD59/70

We are not to understand that the harvest is yet wholly finished. R5761:2

## **Matthew 13:31**

**Parable** — These different parable-pictures represent the same subject from different standpoints. R4636:2, 5049:6

**Kingdom of heaven** — The nominal church of this Gospel age. R2634:6, 5049:6

The class called out of the world of mankind to be associated with him in his Millennial Kingdom.  
R4636:2

## **Matthew 13:32**

**The least** — The Church of Christ was so unimportant in the world at one time that it was a shame to belong to it. R4636:2

**When it is grown** — Ultimately the nominal church would become honorable and great. R4636:3

Illustrates how the gospel of the Kingdom would, from a small beginning, attain considerable size.  
R4636:2

**Greatest among herbs** — Not great among the trees, but among bushes of herbage. R4636:2

Yet this large development does not signify advantage; on the contrary, a disadvantage, in that the fowls of the air come, lodge in its branches, and defile it. R2634:6

**Becometh a tree** — With its various branches and denominations, the nominal church is Babylonish.  
R4636:3

**Birds of the air** — Satan and his agents. R2634:6, 5049:6, 4636:2

**In the branches** — So great that the adversary's servants would have pleasure in its shade. R4636:3

“The hold of every foul spirit and a cage of every unclean and hateful bird.” (Rev. 18:2)  
R2634:6, 5050:1, 45:6

Satan and his agents have been lodging in the branches of the Gospel Church for centuries, defiling it. R2634:6

## **Matthew 13:33**

**Kingdom of heaven** — The Gospel age Church is the Kingdom in its embryo, incipient or preparatory state. R1525:2, 5049:3, 2635:1

A parable of the Kingdom in the sense that it shows one of the experiences which the Church would pass through in its present preparation for Kingdom glories. HG272:5

**Is like unto leaven** — Yeast, sin, error, corruption. F464; T98; R5050:1,4, 4636:3, 2635:1

**Which a woman** — An ecclesiastical system organized and in power at an early date. R5050:4

“That woman Jezebel,” the Papacy. (Rev. 2:20) R2635:4

**Three measures of meal** — The pure food provided by the Lord for the household of faith. R5050:4

The entire testimony of God's Word, the food for his family. HG272:5

Equivalent to one ephah, a good, liberal household supply. R2635:1

The faith once delivered to the saints; the hope set before us in the Gospel and love, the bond of perfectness. R2635:4

**Whole was leavened** — The food of the entire household became corrupted. R4636:3

The entire mass of theological doctrine is putrid and offensive to all Christian people. R5050:4  
Not a particle of it was left uncontaminated. The result has been indigestion. R5050:4, 4363:3  
Faith was distorted; hope was changed to another hope; and the spirit of the Lord, love, was perverted to a selfish love of creeds and human institutions. R2635:4

## **Matthew 13:34**

**In parables** — None was ready for the depth of his teaching until after the holy Spirit of Pentecost began to give qualification. R5444:2

**Unto the multitude** — Jesus, speaking to his disciples, used plain language; on the contrary, when he spoke to the multitudes, he always employed a parable. HG511:4

**Without a parable** — Not a statement of literal facts. R5004:3

Symbolic language; this was the customary way for Jesus to preach. CR250:2; R4679:1

Because the true invitation was not for the ordinary multitude, but only for the consecrated. R5088:1

An understanding of spiritual things would do harm rather than good to those not spiritually begotten, to those not fully consecrated to the divine will. R5088:1

Part of our difficulty has been taking the words of Jesus literally when their very form should have shown us that they could not have been meant literally, but as the figures of speech we use today. OV162:10

**Spake he not** — None of the lessons of the Great teacher were given in literal language; they were all symbolic. R4679:1

## **Matthew 13:35**

**In parables** — In figures and obscure sayings. R2602:6

An illustration of a truth by something which is, in many respects, like it. A138

Not yet understood by the word, neither appreciated by any except the few, his “little flock,” the consecrated. CR10:6

**I will utter things** — Expound the hidden truths of divine prophecy. F233

Jesus not only expounded the prophets, but he did so in parables, prophecies and dark sayings. R667:6

## **Matthew 13:36**

**His disciples came** — Humble and truth-hungry, inquiring earnestly for the truth. B28

**Declare unto us** — The special light of both harvests is for the Israelites indeed. B28

A special request for interpretation. R4635:6

**The parable** — In every parable explained by our Lord, the thing said is never the thing meant. R1000:2, 283:6; HG385:3

## **Matthew 13:37**

**He that soweth** — Jesus and the Apostles, and all his true followers. R5048:6

**The good seed** — The Gospel of the Kingdom. R4635:6, 5048:6

**The Son of man** — His disciples have assisted under his direction. R576:1

## **Matthew 13:38**

**The field** — In which, during this present harvest time, the fruitage of this Gospel age must be gathered; and the work of clearing, plowing and preparing for the sowing and reaping of the Millennial age, must take place. C121

**Is the world** — The world of mankind, the civilized world, all nations. C140; R5048:6

The kosmos, not the ge, the earth; nor the aion, the age. R2227:1, 97:2\*

The world of mankind; and the seed is sown in their hearts. HG92:6

The world of mankind being counted the ground out of which the wheat and also the tares grow and develop. C140

The world are neither wheat nor tares; they are simply material, as ground, in which both good and bad seed may be sown. HG93:1

He is not dealing with the field, the world in general, but merely with the corner of it which he has planted with the good seed. R3771:2

The good seed was planted in Palestine, Asia Minor and Europe, and from thence has spread to America, and to some slight extent elsewhere. Strictly speaking, Europe and North America are the wheat field. R2277:2

**Children of the kingdom** — The spiritual children; classes n and m on the Chart of the Ages. R275:3

**But the tares** — The imitation New Creatures, posing as Christians. F200; R4636:1

The result of false doctrines, false teachings. R5048:6

Not begotten of the holy Spirit. CR251:3

**The children of** — Because their presence in the church is the result of false doctrines, false teachings, sown by the adversary, Satan. R5834:3

**The wicked one** — Despite the fact that they are mainly respectable, moral, good people. F200; R4636:1; CR251:3

All of class q and many (if not all) of class p on the Chart of the Ages. R275:6

The whole world of mankind, excepting the true Christians, born in sin and shapen in iniquity, aliens and strangers from God, may be spoken of as “children of the wicked one.” R2277:4



## Matthew 13:39

**That sowed them** — Seeds of false doctrines, error, deception, using human lips and pens in Satan's service through pride and ambition. R5137:3, 5769:3, 4635:6

And thus brought the worldly masses into the church. R2598:3

**Is the devil** — Whose personality is here recognized in unmistakable terms. R3769:6\*

**The harvest** — We have entered into that period of time when the present age is closing and the new age beginning. CR438:2, 308:1; R4891:4, 4635:6, 2277:6

There is a large crop of tares. R5769:3

The time of trouble coming upon the church should be recognized as the harvest, the threshing time, the time for separating the real grain from the chaff and tares. R576:2, 82:5\*

The sign of the presence is the sign of the time of harvest. The worker and the work are related to each other. R236:3\*

There are many harvests as there are kinds of seed (1 Cor. 15:38-44), but order governs all. R576:2

Many believe it began in 1874 and will end in 1914. R5363:4

**Is the end** — Is that which constitutes the end. C24, 214; D568

The Greek word *suntelia*, translated "end," does not mean a "point," but a "period of time." R236:3\*

The last forty years of the Time of the End. C24; 121

As the Chart of the Ages illustrates, the harvest of this age and the end of the evil world or dispensation terminate together. NS21:5

Just before the inauguration of the new age of Christ's Millennial Kingdom. R4635:6

The regathering of Israel is a sign of the end of this age, and therefore a sign that we are living in the harvest time. R384:5

No millennium in between is shown. HG272:4

**Of the world** — Of this Gospel age. B15; C24, 121; D568; R5049:2, 2977:4

Of the age: Greek *aion*. CR251:2, 292:1; HG116:1

**And the reapers** — Who have learned that it is harvest time and that their work is gathering the wheat. F608

The Lord is sending forth more laborers continually, yet only such as recognize the nighness of the Kingdom, the parousia of the King, and have a zeal to tell the joyful tidings to others. R2674:3

**Are the angels** — The messengers, begotten of his spirit. D601; A237; R1279:2

Messengers, missionaries, saints of God. R885:3\*

His servants. R2604:1

The Lord's followers now, just as a similar class were the reapers of the Jewish harvest. C139



The “harvest message” is the Lord’s sickle and all associated with the promulgation of this message are reapers in this harvest, co-laborers with the great Chief Reaper. R2490:4

Every faithful disciple who now follows in the Master’s footsteps has the privilege now of being a co-worker with him in reaping this harvest. R600:3

The Lord uses various human instrumentalities as his servants, messengers or angels. R3771:1

Invisible, spiritual beings, quietly separating wheat from tares. R189:4, 175:5, 124:2

## **Matthew 13:40**

**Tares are gathered** — Our Lord would be present at the end of the Gospel age and, as the Chief Reaper, would gather tares in bundles to be burned. R5769:3

In the winter time: “Pray ye that your flight be not in the winter.” (Matt. 24:20) D578

**Burned in the fire** — Destroyed as tares in a time of trouble; not literally burned. R5737:1, 5049:4, 4636:4, 2277:5; CR251:3

Their delusions will be dissolved. R4636:4

Manifested to all, to the intent that all may thereafter profit by the lesson, to all eternity. NS94:5

To occur within the harvest period. R1493:4

The fire already kindled, “the fire of God’s zeal.” C148

It is not the field, the “world,” that is to be burned, but the tares. NS21:5

Signifying the destruction of the false pretensions of this class. C146

In the sense that none of them thereafter will claim to be what they are not, none of them will claim to be God’s consecrated people. R2634:5; SM287:T

And thus returned to the ground, the world, from whence they came. C140

That the entire field might be cleansed and made ready for a new sowing of the pure seed. NS93:6

**The end of this world** — End of this age. D568

Proving that the burning of the tares is included in the gospel harvest, for “the harvest is the end of the age.” (Verse 39) R115:6\*, 98:4\*

## **Matthew 13:41**

**The Son of man** — A title of high honor, a reminder of his obedience, even to the death of the cross, by which he secured title to the honor, dignity and power of the divine nature. E151

Christ, who once became a son (in law) of Adam. E150, 152

**Shall send** — Christ is superintending the harvest; he sends forth the reapers. R223:5\*

The Lord not only sends the sickle of truth to gather the wheat, but he also sends the strong delusions to gather the tares. OV297:4; NS128:6

**Forth his angels** — Servants or messengers, begotten of his spirit. D601; A237; R1285:1\*, 1279:2

### Gather out of — Or from. A239

Various errors gather out of God's Kingdom all that offend. R1644:5

In one sense, the wheat is gathered out from among the tares, because of the greater abundance of the tares; in another sense, the tares are gathered from the wheat. The wheat has the place by right; it is a wheat field, not a tare field. C139

They shall be swept out by the incoming flood of infidelity, overthrown by the winds of false doctrine, and finally burnt up by the scathing reproach of the world. R600:5

He has chosen to make the separation publicly, to demonstrate his own justice in the matter. OV297:4

### His kingdom — The true Church. A239; R275:5

In the sense that the Church at the present time is God's Kingdom in embryo. R4635:6, 1927:1

Harvest siftings are necessary, that the Judas class may be entirely sifted out, and that the Peter class may be thoroughly stirred up by trials and difficulties. R4908:4

It is one thing to gather his people out of Babylon, and quite another to gather the offenders out of his Kingdom. Really the "tares" leave the "wheat" by utterly abandoning the faith once delivered to the saints. R2545:2

### Things that offend — Those who put off the wedding garment of Christ's imputed righteousness. R2275:6

Those that cause others to stumble, including many teachers and preachers, and many doers of wonderful works. R5049:4

Not only "those that do iniquity," the "tares," but also "those that offend," those who fail to come up to the requirements of their covenant in fullness of consecration. R2541:6

That are blameworthy; because they are in the nominal church and posing as Christians. R4636:1

Realizing that this is a present activity, we cannot too carefully consider the principles upon which this judgment and selection are made. R1937:1

All organizations having the motive of hope of improvement deteriorate rapidly into machines of aggrandizement of clique or class, owing to the cupidity and sordidness of men. R1285:1\*

Not that a man could not be a member of a union, but the position of separateness from these human institutions and bondages is a safe position for the saints. R1285:5

### Which do iniquity — Which practice sin, or which are not fully in sympathy with the principles of righteousness. R2276:1, 5049:4

"Do lawlessness." (Diaglott) R1285:1\*

The tare class, the great mass. R4635:6, 5802:1, 1644:5

The only things that shall remain are the things that cannot be shaken, the true and faithful. R3053:1

## Matthew 13:42

**A furnace of fire** — A time of trouble destructive to the nominal systems and false professions; occasioned in great measure by the growth of infidelity and Spiritism of various kinds. A239; C146; R275:5

It would be thoroughly illogical to burn symbolic tares in a literal furnace with literal fire. CR251:3; R5049:4, 4636:4

The fire is as much a symbol as are the tares, the wheat and the garner. R2634:4, 2277:5

There is no such furnace for the wheat and tares all down through the Gospel age. R3771:2

So-called Christendom will be the great furnace. R3771:4

**Wailing** — There is such a commotion in connection with the separation of the wheat and the tares because Christendom as a whole, though nominally a wheat field, is practically a tare field. OV297:4; NS128:5

The saints won't have any of this weeping, wailing and gnashing of teeth, because the plan of God will be so closely before them that they will rejoice because the things occurring will presage their deliverance. Q733:T

**Gnashing of teeth** — Great disappointment, sorrow, pain, trouble and anguish throughout Christendom. R3771:4; Q732:2

“Men's hearts failing them for fear and for looking after those things which are coming on the earth.” (Luke 21:26) R3771:4

Signifying chagrin, disappointment, savage animosity: “They gnashed on him with their teeth.” (Acts 7:54) R4329:1; Q732:2

The great time of trouble will make general havoc of present arrangements—social, financial, political, ecclesiastical. R5802:4, 5864:1, 2303:5, 1644:5

## Matthew 13:43

**Then** — In the end of this Gospel age. SM790:2; R5769:3

We are in the dawn of the glorious day. It is not yet sunrise, the shining forth of the Church; but the “Day Star,” Jesus, has arisen in our hearts. R470:6

The Lord links the fire upon the tare field with the speedy shining forth thereafter of the Sun of Righteousness. R2760:6

After this age and after its harvest. R857:3

After “the wheat” of this age is gathered into the garner by the power of the first resurrection. R5135:6, 6013:5, 5769:3, 5420:2, 4103:2, 2504:4; CR19:1; SM561:T, 790:2

**Shall the righteous** — The Church, as a whole, in glory. F725; R5135:6, 4988:2, 4967:5; SM287:T; HG417:3

Jesus is the head of the Church. SM791:T; R5097:3

When the division is accomplished, the wheat alone will represent the Kingdom of the Church of Christ, while the church nominal will fall and be broken. R593:4

**Shine forth** — To refresh and bless the world by scattering the darkness of sin, superstition and evil. R2425:5, 4849:6, 4636:4, 3770:6, 1012:4; SM246:T

To abolish darkness. R4988:1, 4849:6

The manifestation, or appearing in glory; the descent of the new Jerusalem as the Bride of Christ and mother of the nations. Light, deliverance and glory to the nations will be the result. R82:5\*; HG163:5, 234:6; NS252:3

Then shall the morning of the Millennial age be manifested to the world. CR19:1

Be revealed, and be seen by men with the eyes of their understanding. R2606:3

To heal earth's sorrows and scatter earth's night. R5135:6

To bless, restore, purify and disinfect from sin and error the whole world of mankind. C149

To bring order out of present confusion, to scatter present darkness, ignorance and superstition, to cause the knowledge of the glory of the Lord to fill the whole earth. R3770:6

The consummation of the Church's hope in the end of this age. R4636:4

God gives light that it may shine that others may see and be blessed. To shine can mean no less than to give light. And if the Church give, the nations receive and "walk in the light of it." (Rev. 21:24) R25:2\*

That true light will shine first upon the house of Jacob, returning to them divine favor. Then the call will come to them, "Arise, shine, for thy light is come." (Isa. 60:1) R2037:4

His Church is invited to become associated with Him as light-bearers; and, if faithful in permitting their light to shine now, they will by and by be parts of that great Sun of Righteousness. SM560:3; NS89:5

If unfaithful in shining forth under present conditions of prevalent darkness, they will not be esteemed worthy to shine forth as the sun in the Kingdom. HG438:6

God's plan will not always be shrouded in mystery. A86

"They that be wise shall shine as the brightness of the firmament [as the sun]." (Dan. 12:3) R1881:6, 722:6; C61; F666; HG334:4

"The earnest expectation of the creation waiteth for the manifestation of the Sons of God." (Rom. 8:19) R6:2

**As the sun** — Jesus is the true great Center of the Sun of Righteousness; and the bride will be with him in the morning, shining forth his glory. R5135:6, 5769:3, 4107:6, 3686:1, 2409:1; OV205:5; PD59/70; Q822:1; SM244:1, 791:T

"The Sun of Righteousness shall arise with healing in his wings." (Mal. 4:2) R3686:1, 2834:1, 1311:5, 369:1; A322, 86; CR126:4

The great Sun of Righteousness, the great Messiah, the great Prophet, Priest, King and Mediator between God and man. OV205:5

"The people that walked in darkness have seen a great light." (Isa. 9:2) R3686:1

We are not now shining as the sun, but as candles. CR62:2; R5769:3; HG438:6

In the future state of glory, in contrast with its present role as a lampstand. R3560:6

Collectively; but individually there will be differences in position and honor: “as star differeth from star” in magnitude and brilliancy. (1 Cor. 15:41) F725

“The elect,” burning and shining lights,” are all to come together by and by, all to be changed from human to spirit beings and, with their Redeemer, constitute the great Sun of Righteousness. R3026:6

To heal earth’s sorrows and scatter earth’s night. R5135:6; NS173:3

Which shall scatter the darkness of earth, binding the prince of darkness, Satan, and freeing mankind from the bonds of ignorance, superstition and credulity. NS292:6, 810:2

For the scattering of the night, the scattering of darkness, superstition and evil that now enshroud the world. HG116:3, 651:5; NS555:2, 614:2

**Of their Father** — Primarily, the Kingdom is God’s but he has voluntarily, for a thousand years, placed it under charge of a viceroy, the Christ. D642, 643

**Ears to hear** — The attitude of heart to appreciate it. R4636:4, 2995:6; CR126:5

The ability to understand spiritual things. R4636:4

Not everyone has the hearing ear. R4636:4

**Let him hear** — We should not despise those who cannot hear, but rather sympathize with them and be thankful for the hearing ear which permits us to appreciate the various features of the divine plan. R3771:5

## **Matthew 13:44**

**The kingdom of heaven** — The Millennial Kingdom. R4535:3

**Like unto treasure** — The Church and restored humanity. E441; D648; R5047:6, 288:4, 16:1

The share in the Messianic Kingdom. R5048:1, 4635:5, 4535:3

**Hid in a field** — “The field is the world.” (Matt. 13:38) D648

Mankind and the earth itself. E441; D648; R281:4

The hiding of the treasure is necessary: “Cast not your pearls before swine.” (Matt. 7:6) “Hast thou faith? Have it to thyself before God.” (Rom. 14:22) R463:5

**When a man** — The man Christ Jesus. R729:3, 720:1, 611:3

Our thought is that the Great Teacher referred not to himself, but to those whom he instructed. R5047:6

The buyer is the Lord and those who accept his invitation to sacrifice earthly interests. D648; R4636:5

**All that he hath** — When our Lord had paid man’s ransom price, he had nothing left. “He poured out his soul unto death.” (Isa. 53:12) R2410:1

Our Lord laid down the earthly kingdom, the earthly rights, all that he had, as man's ransom. OV251:1; R4536:1, 1015:3

He took our human nature that he might give it as a ransom for all—his human nature for our human nature. R611:3

When Jesus died at Calvary all existence was at an end. After three days he received life as a new creature, but he took not again the human nature and never can do so. R482:3, 240:3

Jesus could not have given a part of his being and retained part. R719:6

The Lord's followers are to reckon that no sacrifice is too great to attain the blessing; indeed, the Kingdom can be attained at no less cost than the surrender of all their earthly hopes and aims. HG439:1

To gain this treasure, we must give all—our time, our will, our property. CR252:2; R4636:5

The price is small, but it is all that we each have to give—ourselves, our all. R1657:1

**Buyeth that field** — Realizing its value. R4636:5

The field belongs to God. He has put the treasure there. He offers it for sale to any willing to pay the price—the Lord and those who accept his invitation to join with him. R4636:5

Our Lord's payment of the price of justice. R4536:1

He did not buy the world, but the Church. R4536:2

In order to re-produce the human race lost in death through Adam. R729:3

The inference is that what we possess naturally is not of lasting value, while that which we may obtain instead is of priceless value and everlasting. R1656:2

## **Matthew 13:45**

**Again** — This parable illustrates the process by which his Kingdom is obtainable. R4535:6

**Seeking** — Seeking imperishable values of not frittering away life and its opportunities; seeking for the best things, and most valuable things, temporal or spiritual. NS514:2

**Goodly pearls** — In ancient times the pearl occupied the chief place among the jewels of personal adornment. NS511:1

Those qualities and rewards, even of an earthly kind, which would be enduring. NS514:5

All the other pearls—of being a great doctor, a great artist, a great musician, a model house-keeper, or something else—are trifling and insignificant in comparison with this great Pearl. Q428:4; SM681:2

We all seek something valuable for which to exchange time and influence. Q429:2; SM681:2

## **Matthew 13:46**

**When he had found one** — Representing the Gospel offered as being superior to all other propositions of the world. R4636:6

**Pearl of great price** — Priceless, the finest he had ever seen. R4636:6; CR426:4

The riches of God's grace. Q161:3

The Kingdom offer of joint-heirship with Jesus in the heavenly Kingdom, and association with him in blessing all the families of the earth. R4636:6, 5594:3, 5005:5; CR426:4, 244:4; Q429:1; HG746:2; SM681:1

Our high calling of God in Christ. OV24:5; CR365:5; R5198:6, 4969:4

The glorious Messianic Kingdom, the Kingdom of God, of priceless value. CR426:4; R5484:4, 5270:3; Q427:5, 429:1

The prize first presented to our Lord; now set before us. R4535:3, 6

Whoever possesses this pearl will be in harmony with God. SM681:3

**Sold all** — Jesus gave all he had, and he had far more than any of us. Q429:2

Illustrating the feature of Jesus' work in the laying down of his life. R4536:1

The price is self-sacrifice, even unto death. R5048:2

All who would gain this pearl must sell all that they have, all that they enjoy of earthly life or privileges. R5342:1, 5048:2, 4636:6; PD59/70

Let us count the things of this earth as loss and dross that we may attain this. R5422:4

Consecrate yourself, all you have. CR252:5; PD59/70

To buy we must consecrate and give—time, energy, study. Each day will bring opportunities for giving up something considered by the selfish, carnal nature to be precious. R1657:1

Whether a man be wealthy or poor, learned or ignorant, influential or otherwise, the cost of this Kingdom pearl will be his all; it cannot be had for less. R5048:2; SM683:1

If seeking the Kingdom seems to hinder some of our earthly prospects, so much the better. The Master said it would cost us our all. R5048:5

He that is not willing to have the Kingdom at such a cost is not worthy of the Kingdom. R4637:1

Some of the earthly treasures can be relinquished in the interest of the heavenly treasures. SM684:T

**Bought it** — Our Lord's payment of the price of justice. R4536:1

The terms for us are: Self-sacrifice, faithfulness to God at any cost, patient endurance under adverse conditions. R5461:6

Only those who walk the "narrow way" will gain the great prize. R5005:5

To purchase it, we must submit ourselves fully to the Lord, henceforth to have no will of our own in anything—to suffer reproach, scorn, persecution, loss of friends, tribulations. SM683:1

The number who will obtain this pearl is limited, only 144,000, and is now very nearly complete. SM684:1

We shall gain the Pearl of Great price in the Kingdom. SM685:3



## Matthew 13:47

**Kingdom of heaven** — The nominal Christian church. C214

As it exists in its incipient and imperfect stage in this age—which, in its widest sense, is the nominal Christian church. R920:1

The embryo Kingdom during the Gospel age. R5048:2, 5555:1

This parable is applicable to the close of the Gospel age. C213

**Is like unto** — Not like a net; but the embryo Kingdom resembles a fishing experience with a net. R5048:2

**A net** — The Gospel message. R4637:1

Representing the nominal church of this present time. HG438:6

**That was cast** — First cast at Pentecost, and from then to the present harvest time it has been gathering in all sorts of fish, together constituting the great nominal Gospel church. R1716:1, 920:1

**Into the sea** — The world. C214

The world, where no distinction was recognized between Jew and Gentile. R1716:1

**And gathered** — “I will make you fishers of men.” (Matt. 4:19) C214; R5555:2

**Of every kind** — Real Christians, half-deceived and deluded Christians, and multitudes of hypocrites. C214

Some fish are in the Gospel net, looking for worldly ambitions, matrimony, social standing, moral atmosphere, as a cloak for business, etc. R5048:4

“So those servants went out into the highways, and gathered together all, as many as they found, both bad and good.” (Matt. 22:10) R2301:4

Not every kind will inherit the Kingdom as joint-heirs with Christ Jesus. R4637:1

## Matthew 13:48

**When it was full** — When in the fullness of God’s time the full number of the particular kind desired had entered the net. C214, 215

At the end of the Gospel age. R5555:1

**They** — The fishermen, the Lord’s people. C214; R5555:1

**Drew to shore** — Withdrew the invitation to a place in the Kingdom. C214

**Sat down** — Not to dive again into the sea, either with net or hook and line, to gather more fish. R920:2

**And gathered** — Separated, divided. C214; D600

“Come out of her, my people.” (Rev. 18:4) D601



The catching and the sorting are two parts of the one grand work of making ready a people prepared for the Lord, corresponding to the works of the sower and the reaper. R1716:4

In the harvest, from 1874 to 1915, a separating work is to be accomplished. R1716:1

**Into vessels** — The special work of harvest is the gathering of the good fish into safety, rather than to catch more fish. R1716:4

**Cast the bad away** — As unsuitable for a place in the Kingdom. C214; R5555:1, 2, 4637:1

Corresponds with the tares of Matt. 13:30. The unsuitable fish in the net are all church members. The unprofessing world are not represented in the parable at all. R5048:5

They are not fit for the purpose of the present selection, undeveloped, not overcomers of the world, but are overcome by the world. R920:5

The Lord has not been fishing for all kinds of fish; he has not been seeking all kinds of people; he has been drawing especially only the elect, the saintly. R5048:4

The Great Fisherman has no special use for any more or other than one kind of fish now; by and by the “abundance of the sea shall be converted.” (Isa. 60:5) R920:2

During Christ’s Millennial reign, these will be dealt with. R4637:1

## **Matthew 13:49**

**End of the world** — The end of this age, a sifting and separating time. R4637:1; C214

“The harvest is the end of the age.” (Matt. 13:39) C214

When the Lord shall have gathered the foreordained number of the elect Church. R5048:4

**The wicked** — But some of the true children of God will also be rejected and get into the wailing and gnashing of teeth condition because they have assimilated with the worldly-minded. R920:5

## **Matthew 13:50**

**Furnace of fire** — The great time of trouble. R5048:5, 4637:1

**Gnashing of teeth** — “Gnawing their tongues in pain.” (Rev. 16:10) R920:5

Symbolically expressing the vexation and anger of those in whom the truth only awakens a spirit of opposition and hatred. R920:4

See comments on Matt. 13:42

## **Matthew 13:52**

**Like unto a man** — Our Lord and Master has come to his waiting people and spread out for them a bounteous table of truths, new and old, in order. R1867:5

**Which bringeth forth** — Through his servants, who have the keys. R1150:5

Feeding the flock; not feeding themselves upon the husks of science and man-made theology. R633:2

**Out of his treasure** — Considering his parables as a householder would consider his reserve of food supplies from which, time to time, truths “both new and old” would be brought. R5048:5

**Things new and old** — Some things old and good might be brought forth from the sectarian creeds, but nothing new. A24

That which our Lord said he would serve at his second coming. R5568:6

New things respecting the glory of the Kingdom and the work of the thousand years. R5568:6

Clearer light on old things: justification, sanctification, the types of Leviticus, baptism, etc. R5568:6, 5569:1

Respecting the covenants and the atonement sacrifices. R4434:2

Features of God’s plan unseen since the days of the Apostles. R4434:2

Contained in the Studies in the Scriptures. R4710:1

Not only expounding the hidden truths of ancient prophecy, but also disclosing new revelations of truth. F233

Able to see the new features of his work as well as the old whenever the new features become due; not rejecting the new because they are new. R920:2

Old things that God’s people have recognized as true for centuries: note how appetizing they are to us now, how strengthening to faith, how refreshing! R4043:4

The new truth must always be in harmony with the old truths. R116:3\*

A new point of interpretation must have the assent of at least two of the best posted and most conversant with the Scriptures before it appears in our journal. R312:3

The reason for the present abundance of truth for the hungry ones is that we are again living in the “days of the Son of Man.” NS155:4

## **Matthew 13:54**

**He taught them** — As a public teacher he had no equal. What other teacher ever had 5,000 people leave their employment and, negligent of food, follow him for three days in the wilderness. R575:2

**Whence hath** — His humble birth gave him none of the advantages of education or social culture. R1682:1

True, also to some extent of those who follow Jesus’ footsteps. When the Lord sends you out, you will know it; you will be so filled with the knowledge of the truth and so inspired by it that you must speak. R646:6

**This wisdom** — Due to his ages of prehuman existence. E91

## Matthew 13:57

**In his own country** — Human nature esteems that which is distant as grander. R3494:2, 2424:6

## Matthew 13:58

**Because of their unbelief** — And hardness of heart; therefore, they lost the benefit of his wisdom and teaching and many of his mighty works. R1359:3

## Matthew 14:1

**Herod** — Antipas. R3325:3

A type of the civil power. R5569:5, 2280:4; B261

**The fame of Jesus** — The popularity of Jesus did not evidently become so general until after John's death. R3326:1

## Matthew 14:2

**This is John** — Wondering whether or not there might be some truth in the Grecian theories that the dead were not dead, but had power to communicate through living persons. R3326:1

**Risen from the dead** — His mind was troubled, yet he was not penitent. R3326:1

Tradition has it that Herod was haunted with fear. R4609:5

## Matthew 14:3

**Herod** — Representing the civil power. R5569:5, 1754:4; B261, 262

**John** — Type of the true Church. B261

John was a semi-type, the semi-antitype of Elijah, who was a type of the Church. R5569:5; B253

As there is a striking resemblance between John and Elijah, his type, so there is a strong resemblance between the experiences of John and those of the faithful Church—the great antitype of Elijah. R3325:3, 2279:2, 968:4

**And bound him** — After he had preached about a year. R3325:2

Typifying the coming restraint of the church's liberties. B261; R2280:5

John's liberty was restrained soon after the delivery of the message announcing the present One and the work before him. B261; R968:6

**Put him in prison** — Josephus supposes that he was confined in a dungeon connected with the castle Macherus. R3325:2

There he remained about a year before execution. R3325:2

**For Herodias' sake** — Type of the Roman Catholic Church. R5569:5

The unfaithful nominal church. B261, 262; R2280:4

Governed by boundless ambition, she realized her position insecure so long as John lived. R4609:1,2

Type of the ecclesiastical power of Christendom now seeking and longing for union with, and the co-operation of, the civil powers. R1754:4

Representing the nominal church which, throughout the symbolic Scriptures, is represented by a woman, Jezebel, etc. R2280:4

The second Jezebel; the third Jezebel is mentioned by name in Rev. 2:20. R3326:6

Two strong and two weak characters meet here. John and Herodias were strong characters, the one for the right and for God, the other for selfish ambition and sinful indulgence of it. R4609:5

Evidently she strove to incite her husband to put John to death at the time he was imprisoned; but her influence was offset by Herod's fear of the effect of such a course upon the people who esteemed John to be a prophet. R3325:6

Women are naturally more sentimental than men. If they become evil-minded and vicious, they are correspondingly disposed to even greater extremes of wickedness than their brothers. R2279:6

**Philip's wife** — She had married Philip, thinking he would be king. R4609:1, 3325:5

## **Matthew 14:4**

**For John said** — Perhaps acting imprudently and exceeding his duty. R3326:2, 4609:1, 2280:2

He was a thorn in the side of King Herod and his courtiers. R4609:1

As a rule, we believe it to be the wiser plan for Christian ministers to speak forth the word of God fearlessly without attempting personal application. R4609:1, 2280:4

It is not the duty of the Lord's people to go through the world rebuking sin, but preaching the Gospel. R3326:3

Paul, personally before Agrippa, Felix and other disreputable men, made no personal attack upon them. R3326:2

Perhaps typical of the duty of the true church to reprove the civil powers as well as the nominal church systems, and to declare their union unlawful, contrary to the Word of God. R2280:4, 1754:4

The true church, like its prototype, John the Baptist, will be unpopular and restrained of liberty because of faithfulness in opposing and condemning the error of the union of church with state. R969:1

Persecution should not lead us to surrender when the kings of the earth stand up with the religious rulers of the people against us and God's truth. R969:5

**It is not lawful** — Declaring that Herod and his wife were living in adultery, the king separated from his own wife and improperly associated with his brother Philip's wife. R3325:5, 2279:5

**For thee to have her** — For church and state to be united. B261

The nominal church adulterously allied to the kingdoms of this world while nominally espoused to Christ. R3325:3

Prophecy points out that a closer union between church and state than at present [is possible]. B262; R969:1

## **Matthew 14:5**

**He feared** — But Herodias feared neither God nor man. R5069:1

**The multitude** — The common people, who heard Jesus and John gladly. R4609:1

**A prophet** — A public expounder. A55

## **Matthew 14:6**

**Birthday was kept** — On such occasions it was customary to have great hilarity and to use intoxicating beverages with more than usual freedom. R3325:6

Wine was in plentiful supply. She well knew that the wine would inflame the passions and relax the moral tone of the company. R4609:2, 3325:6

**Daughter of Herodias** — By her former marriage. R3325:6

Salome, a type of the Protestant churches federated. R5569:5, 2280:5

## **Matthew 14:8**

**Being before instructed** — The plan succeeded to the letter. R4609:2, 3778:6

**Of her mother** — Illustrating parental influence. Evil as she was, Herodias had retained the affection of her daughter and her absolute confidence and obedience. R3326:4

A true, pure, sensible mother has an almost untellable influence, for good or for evil, with her husbands and sons, as well as with her daughters. R2280:1

**Said** — While the flush of excitement and liquor was upon him, and while his counselors were present who had heard the oath, before whom any indecision would stultify himself. R3326:5

**Baptist's head** — They would cease to have his continual reminder of their wrong course. R5569:6

Evidently thinking that, with the prophet out of the way, all other advantages were accessible to herself and her daughter. R3326:5

Without John's death, Herodias and Salome might any day be hurled from conditions of affluence into the abyss of degradation and poverty. R4609:4

So fully in sympathy with Catholicism, United Protestantism will become her tool in the destruction of the most loyal servants of God. R2280:5

In a charger — On a platter. R4609:4

## Matthew 14:9

King was sorry — His conscience was not quite dead. R4609:4

We may be sure that his mind was frequently disturbed with the thought of his injustice, and that against one of the Lord's favorites, a prophet. R3326:1

We are not to infer from this any heart-repentance, but merely that the matter was incongruous to his sentiments and wishes. R2280:2

People do things which they recognize to be wrong, violating their conscience, and feel sorry; yet this is not a godly sorrow, for the sorrow God recognizes and appreciates leads to repentance. R3326:2

The oath's sake — "The fear of man bringeth a snare." (Prov. 29:25) R4609:4

"Highly esteemed among men but an abomination in the sight of God." (Luke 16:15) R3779:1

For pride's sake. R3779:1, 4609:4, 2280:2

He commanded it — A course which led to his banishment, in which Herodias shared. R4609:5, 3326:5

## Matthew 14:10

Beheaded John — The close of the earthly career of the true church is represented in Elijah's whirlwind and John the Baptist's imprisonment and beheading. R969:5

So when the coming night imprisons the faithful elect, the only deliverance will be through the valley of the shadow of death into the glorious kingdom of our Lord and Savior. R1754:5

## Matthew 14:12

His disciples — Doubtless at the present time the vengeance of the antitypical Jezebel upon the antitypical Elijah will move the friends of the Elijah class, including the Great Company, more closely to the Lord. R3327:4

And told Jesus — They knew where to find sympathy and consolation. To whom shall we go with trials, difficulties, sorrows, troubles, disappointments?. R3327:1

Doubtless becoming his disciples. Thus their trials in connection with their leader brought them into closer knowledge and fellowship with the Great Teacher. R3327:1

## Matthew 14:13

**He departed thence** — For private meditation and conference with his disciples, who would be greatly agitated by the news of John's death and needed his calming influence and assurance that Herod could have no unpermitted power over them. R2435:2

Possibly to avoid Herod's interfering with his labors, possibly fearing that his teachings would incite a rebellious spirit, possibly seeking privacy with his disciples to consider the character of his work. R3332:3, 1754:2

**Desert place apart** — Out of the dominion of Herod. R3332:2, 2435:3, 1754:3

Near Bethsaida. R2435:3

## Matthew 14:14

**A great multitude** — In some respects, picturing the world during the Millennium. R3781:4

Evidence of his growing popularity. R3332:3

The crowds continued to gather wherever Jesus went, partly for hearing, partly from curiosity, and partly because the message he gave was one of comfort, consolation, hope. R5095:2

The largeness of the company is accounted for by the fact that it was near the time of the Feast of Passover and large numbers of the religiously inclined were on their pilgrimage to Jerusalem. R2435:3

**Moved with compassion** — In season and out of season, so far as his convenience was concerned, he must work the works of God, lay down his life, inch by inch, hour by hour. R3332:3

He is today looking with sympathetic compassion upon the multitudes of so-called "Christendom." R2436:1

Such will be the spirit of all the Lord's followers; not self-gratification, but "doing good to all men as they have opportunity, especially to the household of faith." (Gal. 6:10) R2435:4

## Matthew 14:15

**Evening** — After three o'clock in the afternoon, in the early evening. R3332:6

**A desert place** — Tell the good tidings, no matter in what form they must be presented, no matter how intolerable the conditions. The important thing is that some are hungry for the truth and the Lord will bless us in ministering it to them. R3333:5

**Buy themselves victuals** — The people seem to have been so entranced with the good tidings that they entirely forgot their own necessities. R2435:5

## Matthew 14:16

**Give ye them to eat** — There was a seeming necessity for the miracle. R4617:2

Before sending them away he instructs all his disciples to supply them with something to eat—spiritual food, truths pertaining to the kingdom, affording strength and encouragement for the dark hour of trouble ahead. R2436:1,4; NS123:5

We should be ready at any time to distribute our store of truth; whenever anyone is hungering and thirsting after righteousness. R3333:5

If they do not get spiritual food, they will faint by the way as they go looking for other provisions. We have the very thing which all the household of faith needs. R3334:1

## **Matthew 14:17**

**But five loaves** — It was Andrew who returned with word that a lad of the company had five loaves and two small fishes which he put at their disposal. R3333:1

A lesson also respecting the spiritual food, that we should not despise the day of small things. R3333:5

We may feel that the multitude is large and that the means at our disposal for reaching them with the bread of life are limited. R3333:5

It requires faith to go forth and to hope to accomplish the great harvest work under present limited conditions. R3333:6

**And two fishes** — The Lord takes our time and talents, little and unworthy as these are, and blesses them and uses them in his service, and accomplishes great things. R3780:5

## **Matthew 14:19**

**The five loaves** — About the size of our large buns and made of the entire wheat, ground. R5104:5

**And the two fishes** — We object to the claim of special sanctity and acceptableness with God on account of a purely vegetable diet. R3098:3

**He blessed** — The giving of thanks did indeed give a blessing upon the food. R3780:6

It is incomprehensible how any consecrated Christian dare neglect to render thanks for his daily food. Mere outward formalistic acts of piety by others, however, are not pleasing to God. R2643:6, 2644:2

**To his disciples** — Possibly the increasing continued at the hands of the apostles as they in turn distributed the food to the people. R3333:1

Those who now follow the Lord as his special disciples will, in the Millennial age, be supplied abundantly with the bread of life, and be privileged to distribute it to all the families of the earth. R3781:4

He could have fed the multitude without their help. R2644:4

We now have the privilege of being co-workers in the dissemination of the harvest message. R2644:4



## Matthew 14:20

**They did all eat** — A lesson of divine power; also, that Jesus was the Son of God, through whom that power was exercised. R4617:6

The Lord's miracles of feeding and healing were performed not upon his consecrated disciples, but upon others, his followers having covenanted to share with him in the work of sacrifice. R1754:6

Exemplifying the coming power and glory of the great King of the world, who is to bless, feed and and uplift the race of Adam. R3333:3

**And were filled** — If we lived more on the plain substantials of life, we would know when we had enough. R3781:4

Skeptics who deny this miracle cannot deny that this grain and these fishes could, in due time, by natural methods, have brought forth enough to feed this multitude. R3333:2

**They took up** — Those who receive of the Lord's bounty should be none the less appreciative of it, and careful of its use. R2435:5

We are not to waste spiritual privileges because they are free gifts; rather we are to prize every spiritual morsel and gather up in store for future needs of ourselves and others. R2435:6

**Of the fragments** — Not the fragments left by the multitude, but those broken by the Lord and not yet distributed. R3781:4

The Master displayed frugality and encouraged economy on the part of his followers. R5104:5

**Twelve baskets full** — Haversacks, in which the 12 apostles carried their provisions; a good supply for further necessities. R2435:5

It was those who scattered to others who had their own haversacks full in the end, those who are most intent upon feeding others the bread of life are themselves most bountifully supplied. R3504:2, 2436:4

So that none of God's provision for his people might be wasted. R3333:3

The memory is our "basket" in which we are to gather up in store for ourselves and others every spiritual morsel. R2435:6

## Matthew 14:21

**About five thousand men** — Yet at the time of his temptation he refused to miraculously appease his own hunger. F650; R1063:2\*

Arranged in 100 groups of 50 in the form of a three-sided square, after the shape of a Roman reclining table, the disciples passing in at the open side were thus able to reach the entire company. R3333:1

By reason of having received the holy Spirit, Jesus had power to do anything that might be necessary in God's service. Q495:2

## Matthew 14:22

**Get into a ship** — To expedite the dispersion of the multitude. R2649:3

**To go before him** — To give them opportunity to think over the miracle, and talk it over by themselves in his absence. R3333:5

**Unto the other side** — Back to Galilee, Herod's territory, evidencing the fact that our Lord's conference with his disciples had a pacifying and strengthening effect on them. R2435:3

## Matthew 14:23

**A mountain apart** — Pray in secret. R5379:6\*

**To pray** — The Lord frequently spent whole nights in prayer. R1863:5

For the refreshment of his own zeal, for the keeping warm of his own love and devotion, which was the basis of his consecration. R2649:6

We cannot come too often. R1865:3

Nearly all the Great Teacher's recorded prayers are simple and brief. Whenever he wished to make long prayers, he went to the Father alone. R5095:3

**He was there alone** — Even his beloved disciples, not having been begotten of the Spirit, could not enter into fellowship with him in respect to spiritual things, nor appreciate the trials which came to him as a perfect man. R2649:6

Though he sometimes prayed with the disciples in their hearing, he was not content with these opportunities, but frequently sought the Father alone. R2649:3

There are times when we love to join our hearts and voices with others at the throne of grace, and there are other times when we need individual, personal, private communion with God. R3333:4

## Matthew 14:24

**But the ship** — Representing the experiences of the Lord's true church. R2650:3

**Was now** — Throughout the Gospel age. R2650:4

During the darkness of the nighttime which precedes the Millennial dawn, there will be storms and difficulties arising which would overwhelm us without the Lord's aid. R2650:3

**Tossed with waves** — Representing the great storm of trouble and persecution, against which the true church has been obliged to contend. R2650:4; SM748:T

“We wrestle not against flesh and blood [merely], but against principalities, against powers.” (Eph. 6:12) R2650:4

**The wind was contrary** — The great adversary, through the anti-Christ and many less anti-Christ, has aroused, all through the Gospel age, a great storm against the Lord's faithful few. R2650:4

## Matthew 14:25

**In the fourth watch** — Between three and six in the morning. R2650:2

In the early dawn of the Millennial day. B191; R2650:4

“God shall help her early in the morning.” (Psa. 46:5) R2650:4

**Jesus went** — Typifying the second advent of the Lord. B191

**Unto them** — Typifying the church in the flesh in this harvest time. B191

**Walking on the sea** — Typifying the stormy sea of the world’s unparalleled trouble. B191

The manner of his coming was different from what had been expected. R2650:4

Storms and trials have beset the church collectively all through the journey from Pentecost until now. In the morning watches he has appeared. SM748:1

Individually we have such experiences. The Lord for a time permits the storms of life to assault us. Then he manifests himself, and the storms no longer cause us dread and fear. SM748:T

## Matthew 14:26

**It is a spirit** — They supposed it to be an apparition, a spirit manifestation in human form, walking on the water. R5095:3

Thinking they had seen a supernatural being and that it foreboded some calamity. R2650:2

## Matthew 14:27

**Be of good cheer** — It helped the disciples later to remember how the Master came to them on the troubled sea and brought peace and quiet. R5095:5

It is the privilege of those who are fully consecrated to the Lord to be cheerful, happy, even in the midst of unsatisfactory and painful conditions. R4592:4, 2083:5, 1949:5

Cheerfulness is one of the loveliest graces of the Christian character. R1123:2\*

**Be not afraid** — They were all affrighted until thus reassured. R4618:2

“All things work together for good to them that love God.” (Rom. 8:28) R1607:5, 5058:6

See also comments on John 6:20.

## Matthew 14:28

**And Peter** — Representing those who now believe the Lord is present. R2650:4

**Answered him** — Showing both the strength and weakness of Peter’s natural disposition: noble and courageous, but rather forward and boastful. R4618:1

**Bid me come unto thee** — Peter had the wonderful courage to make the effort. R5095:6

Perhaps rashly. SM748:1

## **Matthew 14:29**

**And he said, Come** — “Come out of her, my people.” (Rev. 18:4) C167

**Walked on the water** — By the same power that enabled him and the other disciples to heal the sick and cast out demons. R4618:2

## **Matthew 14:30**

**Afraid** — His faith failed. R5095:6

The same Peter who later drew his sword and smote the servant of the High Priest in his Master’s defense; yet, only a few hours later, denied him with oaths and cursing. R4618:1

**Beginning to sink** — While Peter’s faith was stronger than that of the others, and of ours today, it was not strong enough. R4618:2

As the Lord found no fault with St. Peter for his efforts, we are bound to admire the degree of faith and courage which he manifested. R5096:1

When conviction of unworthiness becomes deep-seated, the heart is most likely to cry unto the Lord for deliverance from darkness. R4618:4

## **Matthew 14:31**

**Stretched forth his hand** — Our Lord’s help of Peter corresponds to that greater help from death for the whole world; and of a helping hand to God’s children now. R4618:5

The same arm supports them well who now come out of Babylon. C167

To all who cry unto the Savior for deliverance from sin and death, he lends a helping hand. R4618:4

All God’s people, like Peter, would like to do some wonderful thing to show their faith; and often they would utterly fail, did not the Lord interpose for their rescue. R5095:6

So all of the faithful now will need the Master’s hand stretched to their relief; otherwise they would sink in discouragement because of lack of faith. R2650:5

He will not reproach for sins repented of; rather, he will say, Why did you not come sooner? I was quite willing to aid you as soon as you cried. R4618:4

**O thou of little faith** — Had his faith continued, he would have been sustained. R5095:6, 4618:2

The Lord’s rule with his people seems to be, “According to thy faith be it unto thee.” R5095:6

Peter made a mirror of his mistakes and thus, learning to know himself more particularly, he was safeguarded through the many dangers natural to his temperament. R5096:1

## Matthew 14:32

**The wind ceased** — The lesson of the occasion being ended. R4618:2

All the storms and billows of trouble and persecution which may impede and weary us are amenable to his control. R2650:3

If the miracle of the loaves illustrated his power to protect his people from want, this manifested that his power is able to preserve his people in the storms, difficulties and trials of life. R2650:3

When the Lord has joined himself to his church, the trials, storms and difficulties will be at an end, and the desired haven of the heavenly condition will have been reached. R2650:5

## Matthew 14:33

**Worshipped him** — Realizing afresh that he was the Son of God in power; that even the winds and the waves obeyed him. R4618:2

**The Son of God** — If the Son of God, he is true; and if he is true, then all the exceeding great and precious promises which he left for us may be relied upon, built upon, anchored into. R2650:6

## Matthew 14:36

**Touched the hem** — God's consecrated people have realized a spiritual blessing as Jesus passed their way, and by faith they touched him. R5096:4

Realizing him to be the Son of the highest. R5096:5

## Matthew 15:1

**Scribes and Pharisees** — They would have been glad to have recognized him as a Pharisee and do his mighty works in the name of Pharisasm, but his attitude was that of an independent. R3786:2

Prophesying, in the ordinary sense of teaching, afterward became popular with a certain class, and degenerated into Pharisasm. A55

## Matthew 15:3

**Transgress the commandment** — Make void the law of God. NS843:2

## Matthew 15:6

**He shall be free** — The commandment had been changed by the Talmud and any man might be free from all obligations to his parents by consecrating himself and substance to God. R5096:6

**None effect** — Null and void, which they had no right to do. R5096:6

**By your tradition** — Teaching as commandments of God what are really the traditions of men. OV159:T; Q747:2

Similarly, both Catholics and Protestants are teaching traditions of the “Dark Ages” instead of the Word of God. OV159:T; NS762:5

Every creed tends to take the place of the Bible, just as the Talmud does with the Jews. R5298:5

The theories and opinions that had been formed and handed down from the past, that were not based upon the inspired testimony of the Prophets. Q747:2

As found in the Systematic Theology volumes of Christendom and in the Talmud of the Jews, teaching for doctrine the precepts of men. D64; HG716:4

Handed down through all the creeds of Christendom; the doctrine of Purgatory being a little less unreasonable than the creeds of Protestants. NS763:1

The traditions of men are unreliable, and from these come the errors which hinder the proper understanding of the Scriptures. NS301:3

Satan could not get Israel to forsake the law, so he took the opposite course and, by multiplying the forms and ceremonies of religion, he satisfied their consciences, while he blinded them to the true meaning of the Law. R525:5

The traditions of men speak fear of the Almighty who, they say, has already sent to eternal torment the vast majority of our relatives, friends and neighbors. NS762:4

There are true traditions (Gal. 1:14; 2 Thess. 2:15) and false traditions. Their harmony with the Divine Word determines which are true and which are false. Q747:2,1

## **Matthew 15:7**

**Ye hypocrites** — Hypocritically pretending to make a covenant with the Lord, pretending to be his people. Their punishment will be greater because of their hypocrisy; nevertheless, it will be with a view to their recovery and not their destruction. HG684:5

## **Matthew 15:8**

**Draweth nigh unto me** — There never was a time when Jewish laws and ordinances were more faithfully observed than during that harvest—every form, ceremony and tithing was scrupulously remembered; the Temple of Herod was their grandest, and missionary enterprises were on foot for Judaizing the world. R235:1

The outward show and splendor of civilization called Christendom is, in many respects, impressive. SM245:1

**With their mouth** — It would be better not to approach the Lord at all than to do so in an improper manner. R5480:1

A Christian should not say prayers, but should pray. He should not think of saying even one word that he does not mean and has not thought out. R5480:1

With what carefulness should we take upon us his worthy name! R1527:6

“Thou shalt not take the name of the Lord thy God in vain.” (Ex. 20:7) R1527:2

“Let every one that nameth the name of Christ depart from iniquity.” (2

Tim. 2:19) R1527:3

**Their heart is far** — Few indeed apply their hearts unto instruction; yet, without the least hesitation, multitudes take the name of God and of Christ in vain. R1528:5

The Lord regards anything short of simple candor and honesty of heart with aversion. R1527:6

The command of chief love should be in our hearts. If so, love for God will permeate everything. R4052:3

## **Matthew 15:9**

**In vain do they worship** — The difficulty is that these improper worshippers have such a wrong fear of God that they cannot love him and hence cannot draw nigh to him with their heart. NS762:3

**Teaching for doctrines** — What gross and hideous doctrines have not shielded themselves under the name Christian, vainly taken? R1528:5

**The commandments of men** — Thereby opposing the truth and becoming false prophets or false teachers. A55

Their own dreams, imaginings, or the dreams of their forefathers, in neglect of the Word of God. OV158:6

The traditions of men, the propagation of men’s theories, the advancement of denominational interests. R5631:1

Through sectarian creeds and catechisms. The result of even mixing truth with error is confusion—Babylon. R442:5

For their own erroneous doctrines they have claimed divine authorship; their words are not acceptable to God because they have not submitted themselves to his plans and methods. R3647:6

## **Matthew 15:13**

**Hath not planted** — The true Church, the New Creation, is of the Father’s planting. Our Lord says, “I am the Vine, ye are the branches.” (John 15:1-6) F207

**Shall be rooted up** — “And the angel thrust his sickle into the earth and gathered the vine of the earth.” (Rev. 14:19) F207

## **Matthew 15:14**

**Let them alone** — Special light in both harvests is for the Israelites indeed. B28

Corresponds to the command, “Come out of her my people, that ye be not partakers of her sins.” (Rev. 18:4) R718:3

**Blind leaders** — Bewildered leaders of human thought. R5468:2

These words, though applied by Jesus to the Jewish house, were also intended to apply to that of which it was a shadow, the Gospel house. R718:3

Blinded by Satan who, by mixture of dishonoring falsehoods with their little truth, conceals the grandest elements of the divine nature. R525:5

Illustrated by the prophet in likening them to “blind watchmen” (Isa. 56:10); not for lack of natural vision so necessary to watchmen, but of mental perception— “they are ignorant” of the character and purposes of God. R718:3

The Master denounced the religious hypocrites of his time as greater sinners than murderers and thieves. OV390:1

The body of the ministry today has sadly fallen. R5631:5

The end of the Gospel dispensation would be characterized by general declension in religion, especially by the falling of pastors or teachers from the truth. R718:3

**Of the blind** — The blindness will continue upon fleshly Israel until the Gospel church is completed. (Rom. 11:25) R2615:4

In the coming age, their blindness shall be taken away, their pride shall be humbled, and then shall they seek Him whom, with wicked hands, they had crucified and slain. R606:6

**Lead the blind** — By the tendency to depart from God’s Word. R1717:1

**Both shall fall** — While the most influential, who betray their trust as stewards, are the greatest sinners in Zion, those who blindly follow their leading become partakers of their sin (Rev. 18:4) and share the same penalty. R1875:1

**Into the ditch** — Into the ditch of general doubt and unbelief here, as their prototypes did in the trouble which closed the Jewish age. R2948:1, 2615:3, 2036:1, 1792:3

The pit (Diaglott). R718:3

Because Jesus was a “stone of stumbling and a rock of offense to both the houses of Israel” (Isa. 8:14)—the fleshly and the spiritual house. R862:5

The Federated Protestant “image” will fall into the ditch of anarchy. R4690:3

## **Matthew 15:21**

**Then Jesus went** — With the people discussing the wisdom of making him king, with Herod’s boldness manifested in the beheading of John, and with the realization that his time had not yet come, he left the parts where he was so well known. R3786:1

**Into the coasts of** — Into parts of Galilee which bordered upon Tyre and Sidon. R2280:3, 3786:2

Not into the countries themselves, for they were Gentile countries. He was still in Israel, in Galilee, but over toward the border of Tyre and Sidon. R2280:3

**Tyre and Sidon** — Within the boundary of the land called Phoenicia. R3786:1

Populated largely by Carthaginians and Syrians. R3786:6



## Matthew 15:22

**Woman of Canaan** — Not an Israelite, therefore “without God and having no hope in the world.” (Eph. 2:12) R2653:2, 4627:1

Of Syrian ancestry, by education and language a Greek. In a word, she represented quite a mixture of nationalities, a Gentile out and out. R3786:6

**Cried unto him** — In a loud voice, and probably with weeping. R2653:2

Not only overcoming the prejudices of her own heathen ideas, but also everything akin to pride and the fear of being rejected as one unworthy of the favor she sought. R2653:2

As a poor and uneducated woman she would naturally have great diffidence in approaching a learned man, especially one so notable as this great Prophet of Israel. R2653:2

**Have mercy on me** — Jesus ignored the petition. R4627:1

**Thou son of David** — “The Lord shall give him the throne of his father David.” (Luke 1:32) C257

The long-promised king of David’s line, the Messiah. E130; C257; SM210:2

**Grievously vexed** — In danger of entirely losing reason. R4627:5

**A devil** — A fallen angel. It is a great and important truth that many humans are more or less obsessed by evil spirits—demons. R4627:5

In a sense, all sin and sickness are afflictions of the devil, the result of Satan’s lie. R4627:5

## Matthew 15:23

**Not a word** — Perhaps the delay was in order to consider well the path of duty, the work which the Father had given him to do. R2280:3

To test the woman’s faith as well as to manifest to others, then and since. R2280:3

We consider it not unreasonable to suppose that he thoroughly understood the case from the beginning and adopted the method he did to draw out her faith. R2653:3

To many, this would have been sufficient to have discouraged faith and sent them away weeping. R2653:2

How apt the majority are to speak and act without one moment’s thought respecting the will of the Father. R2280:6

How different in our case! We, who were once aliens, have, upon making a covenant, been adopted into the Lord’s family. We need not importune for favors; they are ours for the taking. R2653:6

If, in our case, the Lord see not best to grant a prompt response, we may be sure it is not from lack of interest in our welfare. At the very latest, by the Millennial kingdom, deliverance will be granted, not only to us, but to all mankind. R2653:4

With us, too, we may see that it will be better if he should for a time ignore our petitions, that thus we might become more earnest and perhaps increase our faith. R3787:4

**Besought him** — Whether from sympathy or from vexation because she was interrupting their opportunity for study and communion with the Lord we cannot judge. R2280:6

**Send her away** — Grant her request, and let her go away. R2280:6, 2653:3

**Crieth after us** — Her importuning of the disciples would imply that Jesus had left the house. R3787:1, 2653:2

## **Matthew 15:24**

**I am not sent** — To manifest God's favor towards. R4627:2

When our Lord sent forth his Apostles to preach and heal, he told them to pass by all who were not Jews. R4627:1

Not because of narrowness on his part, nor because of insufficiency of time on God's part, but because time and order have to do with every feature of God's plan. R4344:2

The time had not yet come for giving Gentiles a place in God's family as children of Abraham. OV365:T

**Unto the lost sheep** — Those who have wandered from the Lord and were lost in the wilderness of sin and darkness. R2084:3

Individuals, not tribes. R2085:1

**The house of Israel** — Until the full end of Israel's 70th week of favor. C170

Gentiles and Samaritans were passed by. With a few exceptions, our Lord's miracles were confined to the Jews. R4627:1

They alone were God's covenanted people. R4627:1, 2512:2

“Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.” (Matt. 10:5) A72, 97; R2872:1, 1451:2, 257:2; HG343:2; OV224:5

“You only have I known of all the families of the earth.” (Amos 3:2) A97

Our Lord said not one word about the “house of Judah,” which he manifestly considered was merely a part of the whole nation of Israel. C300

The whole twelve tribes, all of whom were represented in Palestine. B207; C252, 293

No longer represented by our Lord and the Apostles as the “ten tribes” merely, but, as it is expressed, “all Israel.” R1341:1; B206; C252

When the apostles were finally sent out to preach the gospel to all the world, they were told to begin at Jerusalem. (Luke 24:47) R1783:6

It was not until Israel had stumbled through unbelief and been rejected of God (Matt. 23:37,38) that he authorized the preaching of the gospel to the Gentiles. R2518:6

So, in this harvest, the message is only to spiritual Israel. R1742:4

## Matthew 15:25

**Then came she** — The faith was there, hence the persistency of the request. R3787:1

**Lord help me** — Her importunity, when she recognized the Lord as the only help. R4627:5

She left it entirely to the Lord's wisdom how the help and mercy should be bestowed. R2281:1

Her daughter's cause was her cause. R2280:6

However degraded and outcast from God's favor, we may still know of the divine compassion. R4627:2

## Matthew 15:26

**It is not meet** — Because the appointed time had not yet come, according to God's Plan, for favor to be shown to any people but Israel. R1451:2

**The children's** — Israelites'. R2604:3, 1000:4

**Bread** — Favor. R1451:2

The children of God will be first fed from this table. R4627:4

**Cast it to dogs** — Customary Jewish phraseology respecting Gentiles, signifying their inferiority. R4627:2, 5444:4, 5004:6, 2604:3, 1451:2

This did not signify that the Lord had no love for the remainder of mankind; their blessing would come in due time. R4627:4

Our Lord used the form of word which indicates the little pet dogs of the family. R3338:4

The word here used by our Lord, and also by the woman, signifies house dogs or little dogs, pet dogs, and not the objectionable wild dogs of Rev. 22:19. R2653:6

Not ferocious dogs, but house dogs—dogs which were friends and companions of the children. R2281:1

A rebuff, calculated to dishearten one of little faith, but correspondingly to strengthen a great faith; not of disdain, contempt or indifference, but implying interest and sympathy, explaining a reason for rejection. R2653:5

Had pride been in her heart, this response would have been sufficient to put her on her dignity, so that she would have ceased her importunity and tiraded against the Lord and the Jew as ecclesiastical bigots. R3787:2

Are we humble enough to accept his mercy on his conditions, acknowledging ourselves nothing, that we have no merit to plead with him? R3787:4

## Matthew 15:27

**Truth, Lord** — Her faith, while persistent, was not intrusive nor assertive; as a result, her prayer was granted. R2281:1

Note the difference between this attitude and the curious and unbelieving desire for miracles of the people of his home city, Nazareth. R2579:5

**Yet the dogs** — She was willing to confess herself one of the Gentile dogs, that she had no right to claim any of those blessings of healing for her daughter because she was not of the Jewish nation. Q601:T

**Eat of the crumbs** — What perseverance was manifested: she believed the Lord to be the Messiah. R4627:2

Jesus granted the woman a crumb from the divine table. R5004:6

“There was a certain beggar named Lazarus, laid at his gate, full of sores and desiring to be fed with the crumbs.” (Luke 16:20,21) R2604:2

As he let some of the crumbs of knowledge and blessing fall to the Samaritans in John 4; an illustration of the Apostle’s words, “Do good unto all men as you have opportunity.” (Gal. 6:10) R2574:5

Offering a clear explanation of how the Gentiles, pictured by Lazarus in the parable of the Rich Man and Lazarus, ate of the crumbs of divine favor which fell from Israel’s table of bounties. R1087:1, 1086:6, 1000:4, 802:3, 284:2; HG385:6; Q600:1

In God’s due time not only crumbs will fall for the remainder of the race, but rich and bountiful provision. R4627:4

**Master’s table** — The table, or food, spread before fleshly Israel, God’s fleshly children, consisted of those special favors and promises of God to them as his Chosen People. R4782:1

## **Matthew 15:28**

**Great is thy faith** — She had more faith than a majority of the Jews. R4627:2

God’s chiefest blessings are for the faithful. R4627:1

## **Matthew 15:30**

**Lame, blind, dumb** — All “afflicted of the devil” (verse 22), for all afflictions are either directly or indirectly of Satan. R2281:2

To unstop the mental ears is more wonderful than to open the physical ears; to cause the dumb to sing praises to God is greater work than the giving of natural speech. R5104:5

**He healed them** — If the laws of nature can be controlled to some extent by man for his own convenience, how much more able is God to control the operation of his own laws. R2281:5

His mission was not to heal the sick and cast out devils, but to give his life a ransom. The miracles and cures were merely incidentals, and not his real work; incidental in that they illustrated his great kingdom work. R5104:2, 2281:4

It was not so important that certain persons be physically healed, nor that the multitudes not go hungry over night, but that the apostles should get the needed lessons and see the Lord’s power. R5920:5

It would have been still greater to have opened the eyes of their understanding and their deaf ears; but this work could not be accomplished at that time. R5104:4

### **Matthew 15:31**

**The God of Israel** — Of the whole twelve tribes. C252, 293, 300

### **Matthew 15:32**

**I have compassion** — The necessity prompted our Lord to use of the divine power communicated to him by the holy Spirit; but he had refused to use this same power selfishly. R4617:2, 2006:4

**On the multitude** — He created food for the multitudes, but not for himself or his disciples. They undoubtedly ate of the food, but its object was for the relief of the multitude. R2006:5

**Three days** — What other teacher ever had 5000 people leave their employment and, negligent of food, follow him three days in the wilderness?. R575:2

### **Matthew 15:36**

**Loaves** — Of ground whole wheat, about the size of our large buns. R5104:5

### **Matthew 15:37**

**They did all eat** — Hungry and thirsty, yet feeding thousands. R1063:2\*

Quite possibly some of us would find ourselves equally healthy and strong on similarly plain food. R5104:5

**And were filled** — From the Bible standpoint, these miracles are most rational. The power of God, which produces as much as 250 grains from one kernel, is surely sufficient to produce many times as much if the necessity occurred. R4617:5

Jesus refused to use this same power selfishly for his own comfort, even when he hungered after having spent forty days in the wilderness at the outstart of his work. R4617:2

**They took up** — The Master displayed frugality and encouraged economy on the part of his followers. R5104:5

### **Matthew 16:1**

**Pharisees** — A strong holiness party. OV71:T; R4986:3, 2939:5, 2485:6

**Sadducees** — Higher Critics and politicians; or Reform Jews. OV70:3; R2939:6

Practically unbelievers; of the wealthier, more respectable class. R4986:3

The agnostics or rationalists of that time. R2756:4

## Matthew 16:3

**Foul weather** — Our interest in the weather leads us to take notice of the conditions of the sky which presage storms and fair weather. NS632:4

**Can ye not discern** — Many see the signs of the new dispensation without knowing how to read them or what they signify. NS632:5

Should we not be much more deeply interested in the much more important things pertaining to the development of the divine plan? NS632:4

It was then, as now, the nominal church which discerned not. R384:3

**Signs of the times** — Even those who have no knowledge of the divine plan are now reading the signs of the times so clearly as to approximate the time of a new order of things. R1619:3

## Matthew 16:4

**No sign be given** — The special light in both harvests is for the Israelites indeed. B26, 27

While dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or evasive answers, our Lord took time and care in making truth clear and plain to the humble. B27

**But the sign** — The one great sign given that nation was not given until Calvary. R5111:3

**The prophet Jonas** — As Jonas was (portions of) three days and three nights in the belly of the fish, so the Son of Man would be a similar period in the earth, and then come forth. R5111:3

That sign did have a great effect upon thousands of Jews, as is evidenced in the account in Acts of the thousands baptized upon hearing Peter's preaching of Jesus' death, three days in the tomb, and resurrection on the third day. R5111:3

See also comments on Matt. 12:40.

## Matthew 16:6

**Beware** — Be cautious, careful and watchful. R1670:6

Be ever on the watch that we be not caught in any snare of the Adversary. R1661:6\*

**Of the leaven** — Corruption, error, sin. F464; T98

Incipient putrefaction, hence a symbol of impurity. R1800:2

Symbol of an evil influence. R5390:2

Symbolizing not merely false doctrine, but also a wicked disposition. R2283:4

**Of the Pharisees** — Typifying the synods, conferences, councils, etc., of the nominal church. C152

## Matthew 16:9

**How many baskets** — Doubtless our Lord and the disciples partook of the bread and fish after they were made, but the object was the relief of the multitude, and not their own refreshment. R2006:5, 1754:6

## Matthew 16:12

**Of the doctrine** — With special reference to the state of the dead. R433:1\*

**Of the Pharisees** — The Pharisees believed in the immortality of the soul and the eternal suffering of the wicked. R432:6\*

**Of the Sadducees** — The Sadducees did not believe in the resurrection, nor in angels or spirits. R432:6\*

## Matthew 16:13

**When Jesus came** — Probably toward the close of the third year of our Lord's ministry. R3339:2, 2287:3

**Caesarea Philippi** — On our Lord's most northerly journey in Palestine, just at the headwaters of the river Jordan. R3788:1

**Whom do men say** — Not because of his own ignorance, but that he might draw out the thoughts of his disciples. R4645:1

Drawing out the apostles, and seeking to crystallize in their minds the thought which he knew was already forming or had formed. R3339:6

**The Son of man** — A title recognized among the Jews as appropriate to the Messiah; a title applied to Messiah by Daniel the prophet. (Dan. 7:13,14) R3788:1

## Matthew 16:14

**Thou art John** — Herod, who had beheaded John the Baptist, seems to have started the suggestion that Jesus was John risen from the dead. R2656:2

The answer that some thought him John the Baptist risen from the dead showed that the public mind was being exercised, noting that he was not an impostor. R3339:6

**Some, Elias** — The Elijah prophesied to precede Messiah's coming. R2656:2

**Others, Jeremias** — The doctrine of reincarnation, wholly unscriptural, is suggested in these answers. R4645:1

**One of the prophets** — Very few seemed to have thought of him as the Messiah—expecting Messiah, when he would come, to be very kingly. R2656:2

## Matthew 16:15

**Whom say ye that I am?** — This was a pointed question, calculated to bring out a full expression of their faith. R1760:2

Jesus had been with his disciples working miracles for nearly two years before he asked them. R5767:5

With the intimate acquaintance that you have had, what is your opinion? R3339:6

This is the great question of today. R5120:5

## Matthew 16:16

**Simon Peter** — Probably the oldest of the disciples, and their spokesman. R3339:6

**Answered and said** — Displaying not only the strength of his faith in the Lord, but also his own strength of character and his zeal. R2656:3

Peter was the one who had the courage of conviction to speak out. CR151:5

Special blessings come, not only from believing in Christ, but also from confessing him to and before others. R4645:2

**The Christ** — God's Anointed One; Hebrew, the Messiah. R3339:6

“The man Christ Jesus, who gave himself a ransom for all.” (1 Tim. 2:5,6) R5120:5

The Messiah, the great deliverer of Israel and the world of mankind. NS194:5

To be the Christ, he must have been the “man Christ Jesus” who gave himself a ransom-price for all, signifying an extraordinary birth; else, as Adam's son, he would have been subject to the sentence of death. R5120:5

As the Anointed Lord, he shall be the great King, Prophet and Priest. R5120:6

Who left the glory of the Father and was made flesh to be the great Redeemer. R5120:5

This was the first public declaration of Jesus' Messiahship. SM464:1; HG737:2

Our Lord hesitated to present it; it would better come from the disciples themselves. R4645:1

There was no protest on the part of any; their silence gave consent. R3788:2

**Son of the living God** — The apostles did not contradict the Lord and say that he was the Father, nor that he was equal with the Father. NS195:3

The Scriptures nowhere speak of the Lord Jesus as his own father, the Almighty Jehovah. R3788:3

Not of ordinary birth, but the Sent of God. R5120:5

Not only recognizing Jesus as the Messiah, but also his divine authority and paternity. R2656:3

Possibly, the Son of God who is the author of life; probably, the Son of God, the Living One—the one who has a right to life according to the law; all others are under condemnation to death. R5120:5, 2656:3,5



Peter thus declared his faith that Jesus was the Son of God, not the son of Joseph. R5767:5; OV328:4

The belief that Jesus, the Son of Man (verse 13) was also the Christ, the Son of the living God, lies at the very foundation of Christianity. R944:4\*

## **Matthew 16:17**

**Blessed art thou** — You have been greatly blessed of God to see this truth. R2656:5

Jesus admitted the correctness of Peter's answer. R5120:1

Not only was Jesus' heart cheered by Peter's zeal, but Peter was also blessed. R785:2

**Simon** — Peter, being the most prompt to confess Jesus' Messiahship, received the first and warmest commendation and reward. R1760:2

**Bar-jona** — Son of Jona. R2656:5

**Flesh and blood** — Signifying human nature. R4793:6, 611:2

Mankind in general. R2656:5

**Revealed it** — The eyes of your understanding have been opened. R2656:5

**But my Father** — Here again our Lord disclaims being the Father. R3788:3

The natural man cannot see the deep things of God, because they are spiritually discerned. (1 Cor. 2:14) R5920:3

Not that St. Peter had experienced a special vision or revelation, but that such a spiritual fact could be appreciated only by one specially favored of the Father. R4645:1, 5563:2

**Which is in heaven** — Jesus referred to the heavenly, and not to an earthly father. R5767:5, 3788:3

Not on earth, except representatively. R3788:3

## **Matthew 16:18**

**Thou art Peter** — A piece of rock. NS194:3

The word Peter signifies a stone of moderate size. HG737:2; SM464:2

A stone, a strong-minded, strong-willed character. R4645:2, 2658:5

Greek, petros, a rock or stone; one of the "living stones" of the spiritual temple. (1 Pet. 2:5) E375; F220; R4645:2, 3789:2, 2656:6, 1525:1; NS194:4; SM464:2

A stone ready for the spiritual temple, the first to publicly acknowledge Jesus. HG737:2; SM464:1

Represented as one of the Twelve Foundation stones in the New Jerusalem, the other apostles being equally foundation stones. (Rev. 21:12) R2656:6

He was honored by the name Rock, or Peter, as a memorial of his being the first to recognize the great Rock—Christ Jesus. R813:1\*

**Upon this rock** — Greek, petra, mass of rock, fundamental rock, truth. SM464:2; F220; R2656:6; NS194:3

This great truth that I am the Christ. E375; SM464:1; R4645:2, 3789:2

Peter's confession of him was a rock testimonial—a declaration of the foundation principles underlying the divine plan. F220

The apostles, the twelve foundations of the New Jerusalem, were not laid in the sand, but upon the sure and steadfast rock, Christ Jesus. R1522:1

“Other foundation can no man lay that that is laid, Jesus Christ.” (1 Cor. 3:11) HG736:6; SM463:1

To think of St. Peter as the only foundation for the Church would be to deny Christ's teaching and St. Peter's own statement that the entire Church is symbolically represented as living stones built together by the Lord through his holy Spirit. (1 Pet. 2:4-10) HG736:3

**I will** — Spoken of as future. The foundation was not even laid until Christ was risen a spiritual being. The building is a spiritual house and is built on a spiritual rock. R97:3\*

**Build my church** — The Kingdom of God in embryo, in preparation. R5616:4

Composed only of those who have taken the steps of repentance from sin, restitution to the extent of ability, acceptance of Christ's sacrifice, and consecration. F275

Probably the first intimation that the Lord gave of his intention to build a Church. R2657:1

The Church which Christ organized has existed through the centuries and is composed of all those individuals inside and outside of man-made churches, sects and parties. NS193:6

The Church of Rome holds that Peter was its founder, but it can produce no evidence to this effect. R2657:2, 812:3\*

Not the present-day, man-made, creed-bound and clergy-lorded systems. R2657:2

**The gates of hell** — Greek, hades, oblivion, death, not torment. E375; SM459:1; NS195:5

Not gates to some place of torture, nor to purgatory; it might well be translated “the gates of the grave.” R4645:2

We are not to suppose it is a barred gateway to a fiery hell and the Church trying to break in; nor should we imagine the Church on the fiery side, trying to get out. “O hades, where is thy victory?” (1 Cor. 15:55) R3789:4

**Shall not prevail** — As the heavenly Father raised up Jesus Christ from the dead, so the gates of death shall not prevail against the Church. OV363:4; SM463:3; R4693:2; NS196:1

The gates of hades did close over our dear Redeemer himself for portions of three days, but they did not prevail. R2657:2, 1760:3

Our Lord prevailed over hades on the third day in his resurrection; the Church also shall prevail on the third thousand-year day. R1760:3

An assurance of the resurrection of the dead. HG737:1

Bursting the bonds of death, bursting the restraints of sheol, of hades, by the Father's power. R3789:4

Persecution, even unto death, would afflict the Gospel Church, but never prevail to her utter extermination. R4645:2, 2600:2, 1760:3; E375, 376

Not that his followers should not enter the portals of death, but that eventually these prison-doors of death would open. R2657:2

## Matthew 16:19

**Unto thee the keys** — Representative of the opening power vested in the one who has been duly authorized to act; as we sometimes say, “He holds the key to the situation.” Q783:4, 795:4

The opening power. F221; E214; R4345:4

Symbol of power or an authority or an initiative. HG737:4; SM465:3

A key implies a lock. The thought here is that God’s Kingdom was locked up so that none could enter it. R3789:5

Our Lord did not open the doors of the Kingdom in the full sense of the word; they could not be opened until first the great transaction of Calvary had been accomplished. R2657:4

The key which Peter used was dispensational truth then due, and first made clear to the mind of Peter by the holy Spirit. R1525:2

Keys represent power and authority. He needed more than one because hitherto Jew and Gentile were totally distinct and the Gentiles were not fellow-heirs, not of the same body. R376:1

Keys, in the plural, implies that more than one door was to be opened. As a matter of fact, there were just two doors and just two keys, one for each door, Jewish and Gentile. E214; NS803:1

The first key, on the day of Pentecost, to open the door for all Jews; three and one-half years later he used the other key and threw open the door to the Gentiles. PD73/87; SM465:3,4; R4645:4, 4345:4, 3789:6, 1760:5, 1525:2, 795:4; Q783:4

In 69 AD the door of Jewish favor closed. Since then, they are privileged to enter the Kingdom of heaven class only upon the same terms and conditions as the Gentiles. NS186:6

But, the door once opened, neither Peter nor any other man can close it. Our Lord has the “key of David.” (Rev. 3:7) R1525:2

So powerfully was the Kingdom key used by Peter that 3000 believers were found—six times as many as had accepted our Lord during the three and one-half years of his ministry. NS185:5

The other apostles were associated in the work, but Peter was the leader and chief spokesman in that opening work of the Gospel dispensation. NS185:4

This door will be closed forever when all the wise virgins shall have gone in to the wedding. R3789:6

**Of the kingdom** — Which, when Christ spoke, was securely locked. R3789:5

A class being called out of the world to become, with Christ, the ruling power of the world. SM465:2

The Lord used the words “Church” and “Kingdom” interchangeably, showing that the Church is the Kingdom in embryo. R32:3\*

**Whatsoever thou** — All of the apostles, including Peter. R3789:6, 1760:5, 1525:2

As Peter was only one of the foundation stones of the Church, so he was only one of the twelve to whom this declaration was made. (Matt. 18:18) HG736:4; SM462:2

Not that the Lord turned matters over to St. Peter and made him Lord of heaven and earth; nor that any or all of the apostles were so honored. R4645:4

Not applicable to all of the Church, but chiefly to the apostles. (John 6:70; 15:16; Rev. 21:14) R2658:1

**Shalt bind on earth** — Binding and loosing was a common form of expression in those days to indicate forbidding and permitting. R3789:6

Respecting the apostles alone, we have the assurance that whatever they forbade or allowed was under heavenly guidance and sanction. R3789:6; CR415:4

If they bound certain doctrines and teachings, we must know that those are bound and firmly established in heaven. R4645:5

They would be enabled to understand which things of the Jewish Law were binding upon the Church and which were not binding. HG736:5; SM463:T

Informing us that certain sins, willful sins, are not forgivable and may be indeed sins unto death, unto the second death. R2658:2

**Shall be bound** — We must recognize the apostles as God's inerrant mouthpieces. R4645:5

Signifying that God would specially control their utterances so that their decisions and writings might properly be considered authoritative. R2658:1, 1760:5, 1525:2; HG736:5

**Loose on earth** — Permit in the Apostolic writings. R3789:6; CR415:4

Whatever they loosed under the Mosaic law, they were supernaturally directed to do so. R1760:6, 1525:2

If they declared that certain of the Jewish commandments were not binding upon Christians, we know that the statement is true and that, in heaven, the release or change is recognized. R4645:5, 4122:2

Informing us that certain sins can be remitted or forgiven: sins of weakness and of ignorance, traceable to our fallen nature. R2658:2

**Shall be loosed** — The Lord's overruling would make the twelve apostles safe guides for his Church. SM462:4

Said to the apostles, and respecting them; applies to none others of their day or since. R5002:2

## **Matthew 16:20**

**Tell no man** — Because the result of such a program would have been to have aroused at least a party spirit amongst the people, and insurrection would naturally have followed. R2658:2

Because it might hinder his crucifixion; or else bring it before the due time. R3790:1

The people in general still needed line upon line and precept upon precept in the way of evidence before they would believe. R1760:6

In view of the Jews' expectation of Kingdom glories, had Jesus announced himself the Messiah at the beginning of his ministry, the effect would have been disappointment to the degree of disgust. R3339:3

The time for the proclamation of Jesus as the Messiah did not come until after his death and resurrection. Indeed his Messianism properly dates from his resurrection. R4645:5

He must purchase the world of mankind before he could become its Lord and Life-giver, its Restorer, its Messiah. R3340:2

**That he was** — He did not need to proclaim his Messiahship, for he already knew that whomsoever the Father would draw would come. R2658:3

## **Matthew 16:21**

**From that time** — After preaching the blessings of the Kingdom for three years. R3340:2

About the Passover season. R3178:3, 1238:2

Implying that thereafter his coming death was frequently a subject for discussion and consideration between him and them. R3340:3

The former part of our Lord's ministry was devoted apparently to the establishment of his disciples' faith through cures, miracles and instructions. R2287:3

Truth should be told as the hearers are able to bear it: milk for babes, meat for men. R2287:6

There is a lesson in this for us: we should tell our hearers about the blessings of restitution before we preach the sufferings of the narrow way. R3340:5

**Suffer many things** — Testings of faith are as necessary to Jesus' followers as they were to him; for the same reason: to develop and crystallize character. PD76/90

**And be killed** — He knew the cup was about to be poured for him, but the disciples did not understand. R5421:2

They must be prepared in advance for his shameful death, else it would prove such a shock to their faith that they could not recover from it, nor believe in the resurrection. R3340:2

## **Matthew 16:22**

**Then Peter** — Perhaps unduly elated by our Lord's words of commendation just uttered. R3790:1, 3340:3, 2287:6

Allowance must be made for Peter in that he was not only the eldest of the apostles, but quite a good deal older than our Lord and of a very ardent disposition, strong and impulsive. R3340:3

Moved, not merely by selfish motives of prejudice, but doubtless also by his love for the Lord. R2658:3

Like all strong characters, he had proportionate opportunities and liabilities to misuse his strength for evil. R2656:2

**Took him** — Apart from the others for a private interview and exhortation. R2658:4

**And began** — Our Lord did not wait for him to finish. R2658:4

**To rebuke him** — Peter undertook to be the teacher, “not holding the head” in proper reverence. R3790:2

Let us each see to it that we be not disposed, as Peter was, to be wiser than our Lord, and to attempt to tell him how matters should be conducted. R3340:5

**Be it far from thee** — Master, do not talk that way. R5585:2

Tempting our Lord to repudiate his sacrifice. R3178:6

He urged that the Master should not think of any steps which would lead to death, but should think rather of prosperity and earthly favor. R4645:5

Trying to persuade the Lord not to yield himself as the sin-offering. R1217:3

**This shall not be** — This death, and the scattering of thy people, and the triumph of evil generally. D564

The apostles could not understand how the Messiah could be crucified. R5331:2, 5330:5, 4831:6

## **Matthew 16:23**

**But he turned** — Though tempted, he ignored his own will and all suggestions from others contrary to God’s plan. Therein lay the secret of his success. R1125:5; HG292:6

**And said** — Not privately, but in the presence of all his disciples. R3340:4

**Satan** — Adversary of God and of all in harmony with God. R5585:2, 5427:1, 2658:4

Adversary, opposing spirit—Young. F611

Hinderer of the work. R5585:2, 4645:5, 3790:6

You are becoming my opponent. R5585:2, 3340:4

In this course, St. Peter was opposing the divine will and plan, of which the death of Jesus was the very center or hub. R5120:2, 4756:2

“His servants ye are to whom ye render service.” (Rom. 6:16) R5427:1, 3340:4

Peter had come under the influence of Satan and become the mouthpiece of error. The great enemy of God sought to use Peter as a channel of temptation. R2288:1, 1217:3, 450:3

He had become the unintentional servant of Satan, whose bad counsel, if followed, would have been a violation of Jesus’ covenant. R1217:3

As Peter was the Lord’s adversary, so the world often becomes adversaries of God’s children. R5546:5

The followers of Jesus sometimes need to resist their friends who offer counsel contrary to the divine will. R5585:2, 4645:5, 2658:5

Informing compromising friends that their influence is being exercised in the wrong direction, against the truth, our best interests and the divine plan; hence they are not only our adversaries, but also adversaries to the Lord. R2658:5

Beware that Satan does not get possession of our talents and, under the guise of working for Jesus, really use our powers against the truth. R451:1

Let us take heed that we be not tools of the adversary in stumbling others and that we be not stumbled by others who take such positions, no matter how kind and sympathetic their manner and intentions. R2288:2

Even kindly-meant dissuasions from duty on the part of our own friends, or the natural desires of our own flesh, we should recognize as besetments of the Adversary. R1760:6

Jesus was full of love, but he spoke most emphatically against evil-doers; yet, how differently the Lord's rebukes affected his loving disciples and the proud Pharisees. R664:1\*, 416:1\*

**An offense** — “A stumbling block” (Revised Version); a stone of stumbling. The same Peter earlier designated a stone, indicative of strong character, was now in danger of becoming a stumbling stone. R2658:5

Instead of helping, you are hindering me. R5585:2

It was about the Passover season, the time when the Lord's people seem to be in the greatest danger of stumbling. R3178:3

“Be not many of you teachers, brethren” (Jas. 3:1), knowing that a man that is a teacher has severer trials. R3790:2

**Savourest** — Partakest. R2658:5

**That be of God** — Divine wisdom. R3340:4, 3790:3

**That be of men** — Human wisdom. R3790:3, 3340:4

The things of human judgment and preference. R5120:2

You are viewing matters, not from God's standpoint, but from the standpoint of fallible, fallen men. R2658:5

Your counsel is that common to the world and not of God. R4645:5

Your suggestions are contrary to the divine program; it is necessary that the Son of man suffer sacrificially. R4756:2

## **Matthew 16:24**

**If any man** — Who is already a believer. R5003:5, 3235:6

The reference is exclusively to those on the “narrow way” and does not at all refer to the world of mankind. R2615:5

Many—all believers during the Gospel age—are called, but all do not care to accept the conditions of sacrifice which are attached to the call. R1310:4



His words imply that it is a matter of choice with the individual, and not a matter of compulsion in any sense of the word. R3235:3; Q282:1; NS344:5

**Will come after me** — Will follow my example, be my disciple. R5654:1, 5596:6, 5588:3, 5553:1, 5223:1, 5003:5, 3790:3

Not merely believing that Jesus died, and that he was holy, etc. R5833:2

Be a follower of mine, walk in my steps of obedience to the Father's will, and share with me in the Father's reward. R3236:4

**Let him** — Take the steps which the Master indicated as necessary, not optional, for membership in the household of faith. SM636:1

His followers should count the cost of discipleship in the same cool, calculating, methodical manner in which they would count the cost of erecting a building. R3235:6; NS344:5, 654:3

Any who decline these terms are declining the only entrance conditions connected with the school of Christ. NS671:5

**Deny himself** — Sacrifice himself, his earthly interests and ambitions. R5696:6, 5588:3,4, 5570:1, 3845:5; Q399:T

Set himself aside, ignore himself, renounce his own self-will. R5691:1, 5596:6, 5588:3,4, 2616:1; Q399:T; CR409:4

Self-sacrifice unto death. R5006:3

Give over the doing of his own will—his self-sufficiency. CR347:2

Let him deny all ability to wash away his own sins; deny his own righteousness and accept of mine. R761:5

Die to himself. R5719:2

Humble himself. R5303:3

It is easier to deny everything else than to deny yourself. CR149:1

In so doing we are sowing to the Spirit and shall reap the great reward. R5665:6

The first step is self-renunciation, full consecration. R5719:2, 5654:1, 5303:3

Set himself aside, ignore himself, his talent, his will, his wealth, his everything—discipleship first. R5588:3

Self-negation, absolutely necessary to discipleship. R2658:6

Self-renouncing and fasting, in the highest sense of the word, is enjoined with fasting from fleshly desires (both good and bad) in the interests of the new creature and for effective service. NS154:2

Ignore self-will and self-gratification, including all earthly ambitions and desires, the sinful, and no less they that are laudable and proper. R2616:1

Whatever is sweet to nature must be disowned; illustrated by honey being forbidden in sacrifices. R84:6\*

Not merely the outward form practiced by Christendom during Lent, but that of self-consecration and immolation which our Lord's words signify. R2616:6



Kill his will outright, not merely hack and mutilate it. This is not a cross. The desire to give up our will and accept God's will must be a pleasure. "I delight to do thy will, O my God." (Psa. 40:8)  
R3237:2

This first step in following the Lord is properly designated a sacrifice, but it is not the taking up of the cross. R3236:6

Self-denial relates more to passive obedience, cross-bearing to activities in the Lord's service; self-denial means courage and zeal, cross-bearing means victory; self-denials may be victories in our own hearts; cross-bearings may be seen by others. R2616:2

In order for the sacrifice of our wills to be acceptable to the Lord at all, it must be no cross to us.  
R3237:1

All subsequent sacrifices which we may make in the Lord's service are included in, and represented by, this sacrifice of the will. R3236:6

We should not sacrifice others in order to be his disciples. It is ourselves that we are to deny, ourselves that we are to sacrifice. R3845:5

**Take up** — Thoroughly imbued with a zeal for God and for righteousness. R3236:1

Having counted the cost of discipleship. R3235:6

It is not enough that we should start out with a courageous intention, a bold acknowledgment of Jesus and a bold profession of discipleship. R5426:4

It is to be not merely lifted, but carried. R5223:2

The taking up of the cross is done after we come to a knowledge of the truth. We cannot take up the cross until we have seen what the cross is. R5223:2,4

Bearing the cross means enduring it. R5223:4

The bearing of the cross is the way of growth in character for the consecrated child of God.  
R5223:5

**His cross** — The trials, difficulties, disappointments; the "crossing" of the human will made necessary by doing God's will under present unfavorable conditions. R5596:6, 5553:4, 3237:3, 3236:4, 2658:6

Suggestions of the world, the flesh and the devil which conflict with the divine will. R5426:4

Self-denial, cross-bearing is the sacrifice necessary to discipleship at the present time. R5055:3; SM642:2

As soon as we take hold of the cross and put forth our efforts, our Lord lifts the real weight of it.  
R3236:6

A symbol of self-denial, self-sacrifice, suffering for righteousness' sake in opposition to the spirit of the world, the flesh and the adversary. NS622:4

In the sense of being sacrificed, even of earthly interests. Q399:T

A crossing of their own wills, submission to the divine will. R3341:1

Our faithfulness in cross-bearing consists in our willingness to stand up for the truth, no matter what the cost of friendships broken or enmities enkindled. R3237:3

The shame of the Cross, the ignominy of the Cross, the ordeal pictured by the Cross. NS622:3  
Opposition of husband or wife engendered by faithfulness to the Lord, endurance of opposition by business competitors because of faithfulness to Christ are part of our cross-bearing. R5223:3  
Jesus' cross-bearing was practiced continually throughout the three and a half years of his ministry. R2616:3  
The Master's cross-bearing did not consist in fighting the weaknesses of the flesh, for he had none; nor are the weaknesses of the flesh our crosses. R3237:2  
It is fortunate that in the outstart we cannot appreciate the full meaning of cross-bearing, or few of us would have the courage to make a consecration. R3536:5  
If we were in heaven, in full accord with the divine will, we could have no crosses from the time we fully consecrated to the Lord. R3236:4  
It is remarkable that the cross, which symbolized the most ignominious form of capital punishment under the Roman Empire, should be the symbol of Christianity. NS622:2

**And follow me** — Walk as he walked; in the same way, the same direction. R3237:5

Patiently continuing to bear the cross. CR347:4

In the footsteps of Jesus, in the sacrifice of human life and restitution rights. R5596:6, 3237:6; OV251:3, 123:3

“Walk not after the flesh but after the Spirit.” (Rom. 8:1,4) R3237:5

In direct opposition to the world-current. R2616:5, 1790:5

It would be better not to take up the cross unless we have the determination to go unto the end. R5223:2

## **Matthew 16:25**

**Whosoever** — Of Christ's disciples. R5806:6, 5425:6

**Will save his life** — Greek, psuche, soul, being. E335

Many professing Christianity have never become Christians according to these conditions. R5425:3

Save present social and ecclesiastical life, including reputation. R591:6

Be solicitous of maintaining his rights and holding on to the present life. R5120:3

Amounting to a question as to whether we love the present or future life. R3341:1

Refusing to sacrifice it after having made the consecration. R2615:5

If we, consecrated believers, turn back again to live after the flesh, we shall die; for us to be carnally minded is death, to be spiritually minded is life and peace. R5806:6, 1748:3

**Shall lose it** — No question of torment, but of life or no life, of being or not being, of existence or non-existence, of eternal life or destruction in the second death. R2288:5

The disposition to preserve the present life and its comforts at any cost is the disposition which will be deprived of eternal life. R2288:2

Entirely—losing all hope of a future life. R2615:5

One must either gain the spiritual life they have started out for, or lose all life. R2615:5

Lose the great prize of the divine nature. R5120:3

Discipleship meant the very reverse of what the apostles had naturally expected. R3790:3

**Will lose his life** — Greek, psuche, soul, being. E335

Sacrifice every earthly hope, aim, object and to lay down life. R5426:2

It is a case of losing our earthly lives and gaining the heavenly. R3790:4

Only through much tribulation would they enter the Kingdom. R5426:1

Such devotion will necessarily mean the severing of many earthly ties. R5426:2

**Shall find it** — Only those willing to comply with such terms, demonstrating their love and loyalty, could be entrusted with the great power, glory and honor granted the Kingdom class. R5426:1

Will gain the reward of life on the spirit plane. R5120:3

## **Matthew 16:26**

**Is a man profited** — Men labor for wealth, to gain as much as possible of the whole world, only to find when they are rich that wealth has come at the expense of health. R276:6, 205:2; E258

**Gain the whole world** — If they selfishly seek for the whole world, the selfishness thus developed will make them unfit for eternal life. R5120:3

**Lose his own soul** — Utterly perish. R2288:4

Become a cast-away as respects the eternal promises within his grasp through Christ. NS265:5

As a result of that selfish will which is opposed to the divine will and its law of love. R3341:2

**For his soul** — Being, existence, his most valuable possession. E258

The word “soul” in this verse, psuche, is the same Greek word rendered “life” in the preceding verse. R2658:6, 2288:2, 248:6; E335

His future existence. R2615:6

## **Matthew 16:27**

**The Son of man** — It is proper to think of our Lord as the seed of David, and equally proper to think of him as the seed of Adam, through Eve. E152

**Shall come** — At his second coming. R4645:6, 4142:5\*, 2288:5

**With his angels** — Messengers. R4645:6

**And then** — During the Millennial age. R2304:2

The full reward is not given to the Church until Christ comes. A103

Assuring them that they would not get the Kingdom inheritance until some period in the future. R3790:5

The rewards of Christ's discipleship were not to be expected in the present life. All that we may now have in the way of compensation will be the peace and blessing of the Lord in our hearts with glorious hopes for the future. NS602:4

Full recompenses, either rewards or punishments, are not to be expected before the resurrection. R1881:4

Therefore those who have "fallen asleep" have not already "gone to their reward." HG347:4

**Reward every man** — Including the unjust, for "the Lord knoweth how to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9) A103

**According to his works** — Whereas it is now, "according to thy faith be it unto thee." (Matt. 9:29) R2304:2

Whosoever now gives even a cup of cold water to one of the Lord's disciples, because he is such, shall have a reward. R1469:6

## **Matthew 16:28**

**Verily I say** — This verse is separated from its connection by the starting of a new chapter. The Revised Version corrects this difficulty. R2288:5

**There be some** — Peter, James and John: the three apostles most advanced in faith and zeal. R2659:1

**Till they see** — On the mount of transfiguration. Q797:2

**Son of man** — The three disciples had seen the Son of Man in his Kingdom glory in vision. The reality has not yet come to pass. R4649:6

**In his kingdom** — Properly rendered "Royal Majesty." Q797:2

As explained in the first nine verses of chapter 17. R3790:5

## **Matthew 17:1**

**And after six days** — Just about enough time to permit them to discuss and digest the meaning of our Lord's words concerning his coming death. R3345:5

During the six days following the announcement of the Master's coming suffering, ignominy and death, we may assume that the apostles were sad-hearted and bewildered. R5121:2

**Jesus taketh** — Seeking to draw their minds gradually to a realization that his death would not mean a repudiation of the promises of the Kingdom and its glory. R5121:1

Intending to assure the apostles respecting the certainty of the Kingdom, notwithstanding the apparent failure of all Kingdom hopes in our Lord's crucifixion. R2659:2

The object of the vision was probably two-fold: the comfort and strengthening of the Lord and the enlightenment of his chosen witnesses. R1761:4

**Peter, James and John** — Those most advanced in faith and zeal. R2659:1, 3345:5, 2289:2

Three of his favorites. R4649:3

**An high mountain** — Supposedly Mount Tabor. R4650:1

Presumed to be Mt. Hermon. R3345:2

**Apart** — Luke tells us that he went there to pray, and we may reasonably suppose that the three apostles joined with him in prayer. R3345:2, 2659:2, 2289:2

So all those who seek God in prayer may, to a large extent, with the eye of faith realize this same blessed vision of the Kingdom. R2660:1

## **Matthew 17:2**

**Transfigured before them** — That is to say, his appearance changed. R4649:3, 558:3

Not an actual change from human to divine, but a vision or picture of it. R3793:6, 2659:5

An illustration of the Kingdom. PD64/74; R2288:6, 3345:6, 1761:2

It was a vision of Christ's dignity and glory in the Kingdom. The central figure was Jesus himself. Moses and Elias were merely accessories to fill out the picture. R3793:5, 2659:2

**As the sun** — Representing him as no longer the man Christ Jesus, but the risen, glorified Son of the Highest, a spirit being. R2659:4, 2288:6

**White as the light** — Representing the "glory to follow," when the sufferings are all complete. B20

His garments put on a shining appearance and became part of the vision. Q713:2

After the manner of angels. R5121:2

## **Matthew 17:3**

**Appeared unto them** — It was only an appearance, because Christ was the firstborn from the dead; and neither Moses nor Elias is as yet made perfect. F676; Q761:3, 713:1; R2288:6

Radiant, but less so than Jesus. R5121:2, 3345:2

There was glory and honor attached to the Jewish dispensation and to the Gospel dispensation, but a still greater glory was manifested in the presence of Jesus, who represented the Millennial dispensation. R3345:6

The figure was glorious; the reality excelleth in glory. R1323:2\*

**Moses** — A figure of Moses, representing the Mosaic or Law dispensation; or the overcomers of the Jewish age. B255, 20; F677; R5772:4, 5121:4, 3794:3, 3790:6, 3345:5, 2659:4, 2289:1, 2288:6, 1761:2

Identified, either because Jesus used their names in talking with them; or by Jesus informing the apostles on the way down from the mountain. Q807:2

Moses spoke of the sufferings of Christ in all the arrangements of the Law and its sacrifices. R2659:3

He was the mediator, or representative of Israel, and would very properly represent them in this tableau. Q260:1

**And Elias** — A figure of Elijah, representing the Gospel or Christian dispensation; or the overcomers of the Gospel age, the Church. B255, 20; F677; R5772:4, 5121:4, 3345:5, 2289:1

Representing the prophets, who declared not only the coming glories, but also the sufferings which must precede them. R2659:3

Both Moses and Elijah had fasted 40 days, as had Jesus, showing that they were one with him in remarkable devotion to the heavenly Father. R3794:3

Both Moses and Elijah passed from earth's scene under peculiar circumstances; yet we are assured that both died. (Deut. 34:5; Heb. 11:13) Q761:3

Neither Moses nor Elias went to heaven. R5333:5

Moses and Elijah represented two classes that will participate with Jesus in his Messianic glory in the Kingdom. R5333:5

**Talking with him** — Both dispensations speak of the sacrifices and sufferings of Christ and the glory to follow. B255

The conversation of the vision corroborated his statements that he would suffer a martyr's death at Jerusalem. R3345:5, 2659:3, 2289:1

Probably while the disciples were asleep (Luke 9:32); and doubtless, therefore, specially for his own comfort. R1761:5

It was a vision of the heavenly Kingdom, Moses representing one class, Elijah another, and Jesus himself representing the other. HG205:4

Moses and Elijah represented the two classes associated with the Lord in the glory of his Kingdom who will constitute the earthly and heavenly phases of the Kingdom—Moses the earthly, Elijah the heavenly. R1761:2, 559:4

The glorified Jesus stood between the Moses class, called previously, and the Elijah class, which had just begun to be called. R5121:5

## **Matthew 17:4**

**Three tabernacles** — How many, like Peter, want to rear earthly tabernacles, failing to understand the real vision of the Kingdom. R3795:1

We cannot build tabernacles on the mountain heights of faith and hope and expect to remain there in enraptured vision, but must remember that present duties and conflicts are essential to our development and part of our covenant. R2660:1,4

## Matthew 17:5

**A bright cloud** — Representing the cloud of trouble into which the apostles were plunged by the death of the Redeemer. R3794:5

The cloud of trouble and opposition is permitted to keep us humble, to listen to the voice from heaven. R3794:5

A misty cloud of light saying to the disciples and to us that his glory will be obscured for a time, observed only with the eye of faith, but which, though more or less cloudy, will nevertheless be bright to those who look unto him. R2659:6

**Behold a voice** — “And this voice which came from heaven we heard when we were with him in the holy mount.” (2 Pet. 1:18) B255

**Out of the cloud** — Similarly at his birth, heavenly angels announced him; and at his baptism, the voice from heaven declared him the acceptable Son of God. R1761:5

Hence God twice burst heaven open to exclaim, “This is my beloved Son”; but this was the only time in the history of our race that God’s silence was thus broken. R84:2\*

**This is my beloved Son** — In the sense of being begotten by him, Christ called God his Father, and God acknowledged him as his Son. R944:4\*; HG297:1

Their faith was corroborated: what they had previously believed, God here testified himself. R5121:3

**Hear ye him** — All through the Gospel age, while the misty cloud surrounds his glory, we shall have great need to continually hearken to the Word of the Lord. R2659:6

“Let every man be swift to hear, slow to speak.” (Jas. 1:19) R2289:4

Seeming to say, Be still! Harken rather to the words of my beloved Son. Not a few need to learn this lesson of quietness—to hear and learn, to be taught of God. R2289:3

“My sheep hear my voice.” (John 10:27) R3346:5

The essence of the entire vision was to impress upon the minds of the apostles the fact that Jesus was the Messiah. R3794:5

## Matthew 17:6

**Heard it** — Not many have heard, understood, appreciated or obeyed the Gospel invitation; but in the Millennial age it will be the will of God that all shall hear. R3345:6

**Were sore afraid** — Received a needed lesson in reverence. R2289:4

## Matthew 17:7

**And touched them** — It required our Lord’s kind words and touch to relieve the apostles of their fright. R4649:3

**Be not afraid** — With the fear engendered in the reproof of the voice from heaven which said, “Hear ye him.” R2289:4

As we realize our unworthiness, fears are likely to grasp us and torture us. The more we learn of him, the more does the love of God cast out fear from our hearts. R4650:1

He who created us is sympathetic towards all who are striving for righteousness. He is a great God, not a little one. R4650:1

## **Matthew 17:9**

**The vision** — Of the coming Millennial Kingdom. B255; R5333:5, 5121:6; Q713:2

Not an actuality, but a vision, such as seen by John the Revelator. R5772:3, 5121:4

Greek, horama, occurs twelve times in the New Testament, and on every occasion the context shows that the thing is not real, but is a vision. R4142:4\*

Moses could have been resurrected by God’s power, but nothing in the narrative demands it. If Jesus called it a vision, why should we call it a reality? R201:1

A vision was just as useful to the purpose as a reality could have been. R2659:5

Visions are not realities, though they symbolically represent them. R2826:1, 2288:3

Just as the trumpets, beasts, etc., of Revelation are not realities, but visions. R5333:5, 5772:4, 5121:4, 3354:3, 2659:5, 2288:3, 559:1; Q259:7, 713:2, 761:3

Special visions and revelations of the holy Spirit were granted to the apostles to instruct them concerning things to come. R1525:6

A vivid and refreshing symbolic view of the Kingdom; but without the “sure word of prophecy” (2 Pet. 1:19), it would have been unintelligible. R1761:4

Frequently the blessings received are mental visions of the glorious things which the Lord hath in reservation for them that love him. R3345:2

## **Matthew 17:11**

**Elias** — The glorified Christ. B20, 254; Q259:4

A woman is the figure used when the Church alone is referred to; but here a man, Elijah, is used because the work prefigured is not the work of the Church separate from her Lord, but the one work of both. B255

**Truly shall first come** — Oldest manuscripts omit the word “first.” B254

To prepare the way of Messiah by performing a reformation work in preaching repentance and baptism for the remission of sins and declaring the Kingdom of heaven at hand. Q772:4

The coming of Elijah must precede the day of the Lord (Mal. 4:4,5); but his work belongs to that day. HG68:3

**Restore all things** — In the times of restitution of all things. (Acts 3:19-21) B254



John did do a work of reformation amongst the Lord's people at the first advent, the work of introducing Messiah. R3292:6

Christ here speaks of restitution, and he is a prophet. (Acts 3:21) HG56:2

The restitution of all things does not begin until the return of Christ. Hence the work of Elijah does not begin until after the personal advent of Christ. HG68:3

## Matthew 17:12

**Elias is come** — Not reincarnation, for that theory is nowhere taught in the Scripture. Q772:4, 817:2

Jesus was calling to mind the prophecy of Mal. 4:5,6. Q772:4

We know positively that John was not Elijah, for we have his own testimony, "And they asked him, What then? Art thou Elijah? And he saith, I am not." (John 1:21) Q772:4, 817:2

John the Baptist, a type of the Elijah class, forerunner of the Church in the flesh, as the Church is the forerunner of the Christ in glory. B253, 252; R3346:4, 3292:6, 557:1

Elijah was a type of the Church, and John a continuation of the same; while at the same time a shadowy fulfillment of it. B254, 253, 257

However, John did not do all that is to be done by Elijah, and hence a greater Elijah is to be expected. (Matt. 11:14) R2838:6

See also comments on Matt. 14:3.

**Knew him not** — Though they for a short time recognized him as a sincere man, a servant and a prophet of God. (John 5:35) R968:5; B260

**Whatsoever they listed** — But to the antitypical Elijah they shall not do as they list. HG69:2

## Matthew 17:14

**When they were come** — At the same time this vision was taking place, the other disciples at the foot of the mountain were contending with the adversary, even as are the Lord's people of the present time. R2659:4

## Matthew 17:15

**He is a lunatick** — The Revised Version speaks of the sufferer as an epileptic. We prefer the narrative as it reads—that Jesus rebuked the "devil" and cast him out of the boy. R4650:2

## Matthew 17:16

**Could not cure him** — Thus the Lord's people are still in the valley of conflict with the will of the flesh and the devil, while with the eye of faith they behold at the top of the mountain their glorious Lord, soon to share with them the glories of his Kingdom. R2659:4

## Matthew 17:20

**Your unbelief** — Faith, to be successful, must be backed by spiritual power. R4650:4

**If ye have faith** — Not imagination or blind credulity. Q774:3; R1967:3

**Say** — The request must be in harmony with the divine will. Q774:2; R1967:3

**Unto this mountain** — Regarding the mountain as difficulties and obstructions in our Christian course, or in the course of God's work, we know that "miracles" are wrought for those who exercise faith. R1967:5; Q774:3

**Remove hence** — God gave no such command in respect to literal mountains. R5446:4, 1967:5

**It shall remove** — If they had proper faith in the power of God and should receive a command from him. R5446:4, 4650:4

We are not to suppose that our Lord meant that his followers should try to remove mountains as a diversion, nor as a proof of their faith. R4650:4

## Matthew 17:21

**Prayer** — The lesson to the apostles was that their greatest power would result from their living very near to God; living lives of self-denial and prayer. R4650:4; NS153:2

## Matthew 17:27

**Give unto them** — This example of submission to the authority thus represented that they were all respectful and law-abiding. R1555:6

**For me and thee** — Yet Christ refused to miraculously provide for his own needs at the time of his temptation. F650, 651

## Matthew 18:1

**At the same time** — Apparently after the journey back to Capernaum from the Mount of Transfiguration. R2660:3

Shortly after the vision on the mount of transfiguration. Our highest views of heavenly things are quickly followed by earthly trials and difficulties, which serve to test and prove us. R3795:3

**Came the disciples** — The colporteurs and all public representatives of the truth also are fallible and subjects of special temptations. R1537:1

**Who is the greatest** — Perhaps the fact that Peter, James and John had been favored more led to this query. R5130:2

Who would be the most influential, the Lord's prime minister. R5361:6, 5130:2

Probably the disciples who were not with the Lord on the Mount of Transfiguration felt a little envious of those who had seen the vision and who subsequently told them. R3796:1, 2660:3, 1766:3

The Master invariably encouraged their hopes and ambitions. His reproofs were merely against their strifes as to which would be greatest. R1415:3

## Matthew 18:2

**And Jesus** — Avoiding personalities, as it is always wise to do when possible. R3796:2

**A little child** — Unsophisticated, guileless, asks questions, seeks instruction, does not profess and boast of wisdom, is candid, truthful. R5130:2

With heart purity, simplicity, trustfulness. Q787:2

What a charm there is in childhood's simplicity. It confidently takes your hand to be led where you please and you may write upon its blank pages whatever you will. R657:1\*

Afterwards, says Luke, he took it in his arms. R3796:3

## Matthew 18:3

**Verily, I say** — The manner is impressive and solemn; as though he would say, I want you to take this lesson to heart and ponder it well. R1766:6

**Except ye be converted** — “Except ye turn”—Revised Version. R2660:5

Turned about, changed from your present attitude of mind in respect to ambition for place and honor in the Kingdom. R5224:3, 5130:2, 3797:1, 2660:5, 1766:6

From the spirit of the world to the spirit of Christ. R5557:5, 4767:4, 3647:4

Because the simplicity and meekness of childhood have been displaced by the art (the selfishness and the proud, haughty spirit) which despises instruction. R657:1\*

**As little children** — In meekness and teachableness. R5557:5, 4767:4, 3152:5

Simple of heart, meek, truthful, free from ambition and rivalry, faithful, trusting, loving, obedient, teachable, without guile, indifferent to social distinctions and popular notions. R1766:6, 3796:4

Confessing their littleness and ignorance, and going humbly to the Lord for the necessary instruction. R5130:3

Not that little children are members of Christ's Kingdom class. The Lord is seeking mature men and women who have a childlikeness of mind. R5130:3, 3796:3, 2660:2

The emphasis lies upon the word “as,” in the sense of “like.” Only the child-like and trustful disciples can experience God's highest favor—a share in the Kingdom. Q787:2

As natural, unlearned men, the disciples had no doubt been aiming as far as possible from childlike simplicity to assume the dignity of mind they considered appropriate to their future high positions. R2660:4

How beautiful the thought, “children of God!” R521:3

“Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be ye men.” (1 Cor. 14:20) R2660:2, 521:3

**Shall not enter** — Much less be greatest in. R1766:6

**The kingdom of heaven** — The Lord is not discussing the world. R3796:4

## **Matthew 18:4**

**Shall humble himself** — Those chosen to the place of eldership and prominence in the Church should be amongst the most humble of mind and of conduct in the whole company. R3796:5

**As this little child** — Become a child of God and be taught of God. R5130:3

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby.” (1 Pet. 2:2) R2660:3

Indicating that the person is not overestimating himself and that he has a tender consideration and love for others which cannot vaunt self. R1767:1

The effect which God designs is that we should realize our own insignificance and unworthiness of such great honors. R3797:1

While this meek and teachable spirit is commended to all, it is not the will of God that they should always remain babes. R3622:1, 1568:1

**The same is greatest** — Will be most honored. Humility and child-likeness among the Lord’s people now should be esteemed a mark of true greatness from the Lord’s standpoint. R3796:5

Not by any arbitrary law of retribution, but on the philosophical principle that humility leads to greatness. R1767:2

Rank and honor in the Kingdom will be proportionate to humility and service here. R309:4\*

The maintenance of the child-like spirit—after the world’s hopes, ambitions, etc., have been brought within the mental grasp of the man—is evidence of that self-control and self-discipline which invariably bespeak a noble character. R1766:6

## **Matthew 18:5**

**Shall receive** — Recognize and show kindness to. R1767:4

**One such little child** — One such disciple as has this child-like character. R3797:2

Privileged to be God’s little child, and thus Jesus’ younger brother. R5130:5

**In my name** — Because he is mine. R1767:4

**Receiveth me** — They shall be considered and rewarded as though they had received the Master himself. R3797:2

## Matthew 18:6

**Whoso shall offend** — Greek, skandalon, scandalize, stumble, entrap, injure, hurt spiritually, thus perhaps subjecting himself to losses beyond the present life. R3797:3, 5130:5, 2661:1

“Ensnare”—Diaglott. R3622:1

Sowing seeds of discord and planting roots of bitterness which are sure to bring forth evil fruitage. R4502:2

It is not only a serious crime against the law of love to cause one of the Lord’s brethren to stumble, but even to stumble others, hinder them from becoming brethren and members of the household of faith. R3145:6

A sin in no way covered by Christ’s sacrifice, a sin against a measure of light and knowledge. The chiefest of these are those against God’s people. R5463:5

Ensnare, beguile, lead astray—from the truth or holiness of life. R1767:4

**These little ones** — Those that are little or humble-minded, meek and loyal of heart. R3797:3

No matter how poor, weak, ignorant they may be, the very least of the consecrated are supervised, and injury to them is punishable. SM221:3

New creatures who have only started in the new way of full consecration to God’s will. R5445:2

“Like as a father pitieth his children, so the Lord pitieth his little ones that love him.” (Psa. 103:13) R657:1\*

**Believe in me** — Showing that Jesus did not refer to infants. R5445:2

**Better for him** — Because such a calamity could not in any way affect his future life. R3797:3, 5445:3; SM221:3

But one who injures the Lord’s little ones will be held responsible for his deeds, even in the next life, in proportion as he realized what he was doing. R5130:5

**Hanged about his neck** — A special reprobation for those who do injury to the Church. R4502:2

**He were drowned** — Some drastic punishment, but not eternal torment. SM222:T

## Matthew 18:7

**Woe unto the world** — Particularly in the time of trouble. R1767:4

**Because of offences** — Greek, skandalon. Much of the world’s troubles arises because of these very snares, traps and injurious misrepresentations. R3797:4

Willful offenses against sufficient light to avoid them. R1767:4, 5130:6

Including secular organizations. The same word is that translated “things that offend” in Matt. 13:41. R1285:1\*

**It must needs be** — Necessary because it is the divine will that all the elect Church shall be thoroughly tested and developed in character. R2661:1

That the faithful overcomers may be developed as well as separated from all others; and that, by their exaltation, the new Millennial age may commence. R745:1

**That offences come** — And divisions. R1279:5

Because men's hearts are not right. R1767:4

Stumblings, ensnarements. R5445:2

That he should be crucified. R4908:2

**Woe to that man** — That willful sinner. R1767:4

Who would deliberately attempt to deceive, ensnare, entrap, or discourage his followers. R5445:3

However necessary, this does not lighten the responsibility of those who lend themselves to the adversary's influence in placing these stumbling-blocks before the feet of the saints. R2661:1

Many today do not realize that they place stumbling-blocks before the Lord's "little ones" to lead them from the narrow path of full consecration and self-sacrifice. R2661:2

As the spirit of selfishness undermined the loyalty of Judas to his Master, so a similar spirit of selfishness may today undermine loyalty to the Lord, his truth and his work. R3885:1, 2468:1

## **Matthew 18:8**

**If thy hand** — Any comfort, pleasure or taste as dear as a hand. R2603:1, 5130:6, 3797:5, 2602:1

The offending hand would represent the doing of things that would be contrary to our highest spiritual interests. R2661:4

**Or thy foot** — Anything serviceable as a foot. R2603:1

The offending foot would represent the going into forbidden paths of sin or self-gratification. R2661:4

A quality of character that would seem as close and precious to us as a right hand or a foot. R3797:4

**Offend thee** — By their gratification would forfeit the life to come. R2603:1

Cause you to stumble. R5130:6

Cause thee to maintain an injurious character, a tendency to scandalize others. R3797:5

**Cut them off** — Remember that Jesus spoke to the people in parables, and never without a parable. R5130:6

**Cast them from thee** — If we do not put away such practices we cannot enter the Kingdom. R3797:5

**It is better** — Would be far better than possessing these privileges, only to be ultimately destroyed in Gehenna fire. R3797:5, 2602:1, 2603:1

Better than to retain your members and lose all in Gehenna. R2603:1

**To enter into life** — Everlasting life, which is the opposite of the destruction symbolized by Gehenna. R2602:5

**Everlasting fire** — Everlasting destruction, the second death, symbolized by the continual fires kept burning in the Valley of Gehenna, where the garbage of Jerusalem was destroyed. R2602:3,6, 2603:2, 2601:2, 3797:6

Equally symbolical with the other parts of the figure. R2661:5

## **Matthew 18:9**

**If thine eye** — Anything in your make-up as dear as an eye. R5130:6, 2602:1, 2603:1

The offending eye represents besetments which appeal as beautiful to our natural tastes and likely to charm and attract us to earthly things. R2661:4

**Offend thee** — Cause thee to stumble. R5130:6

**Pluck it out** — Cut off that tendency, no matter what it costs. R5130:6

The Lord's commands against sin and evil are to be executed, no matter if the sin is as dear as a right hand or eye. R5648:5

**Hell fire** — Greek, gehenna fire, everlasting destruction, second death. R3797:6, 2602:3,6, 2603:2

## **Matthew 18:10**

**Ye despise not** — Do not hate, or in any way persecute. R1767:4

Or do anything demeaning toward them. R3797:6

They may seem humble and insignificant, but they are God's friends—yea, God's children, for whom he cares, and whose every injury is an insult to him. R2661:5

Those yet in the nominal church are despised and unnoticed by the proud professors of Christianity who occupy the prominent positions in Babylon. R657:4\*

**These little ones** — These humble-minded children of God. R2661:5, 3797:3,6

God pays careful attention to all the affairs of the weakest and most ignorant of his children. Q270:3

“Little” in malice, pride and in the world's estimate. R2063:4

**Their angels** — Each son of God has a special angel to care for his interests. CR472:6; F76; R5606:1, 5387:5, 5257:3, 5131:4, 4926:6, 3798:1, 3441:2, 2661:5; Q270:4

“The angel of the Lord encampeth round about them” (Psa. 34:7) that are his. “Are they not all ministering spirits?” (Heb. 1:14) F76; R5606:1

As illustrated by the vision granted to Elisha's servant. R3441:1

They are under a very special divine supervision and protection. NS337:4

Perhaps one guardian angel to each saint, perhaps more than one. R2350:4

In hours of danger and affliction, their services are needed and freely tendered. Our Savior himself, in His earthly life, needed and received the help of angels. R75:1\*

Whether it is a living spirit being that interposes for us and guards us, or whether influences or powers of God, it makes no difference to you or me. Q270:4

The word angel might include all the powers of God, both animate and inanimate, by which he could take knowledge of and render assistance to those who are his. R3798:2

It is erroneous to presume that every human being has a guardian angel. The Lord does not anywhere indicate such special guardianship on the world's behalf. R3798:1

**Do always** — These, and only these, may know that their prayers are always heard. HG622:3; Q270:4

We are to get the thought that there is no delay in the bringing of any and everything which pertains to their welfare and interest before the attention of the great King. R2661:5, 2350:4

**Behold the face** — Have access to the presence of. R5634:3, 5257:3, 4926:6, 3441:2; CR472:6

Have immediate communication with. R5387:5

Spirit beings can and do see God, "Whom no man hath seen nor can see." (1Tim. 6:16) B132

**Of my Father** — He is always ready to give attention to their messages. Q270:4; R5387:5

## **Matthew 18:11**

**For the Son** — This verse is omitted from the Revised Version and is not found in the oldest manuscripts, good authority for omitting it. These words do occur in Luke 19:10 and represent an eternal truth. R3798:2

**To save** — Recover. R5427:4, 4398:2

During the Millennium. R4398:2

By restitution. (Acts 3:19-21) E456, 457

**That which was lost** — An earthly paradise and an earthly existence. A177; E457; F669

Earthly perfection and dominion. A177; E457; OV251:2; NS266:6

Eden, harmony and communion with God, human perfection, and everlasting life, were lost and will be restored. CR173:1

The spirit of the Lord, the relationship of sons. R5623:5

Not spiritual or divine nature. CR472:1

Men, by disobedience, had lost the right to eternal life and all the privileges, blessings and opportunities pertaining to that great boon. NS3:1

Man did not lose heaven, for he never possessed it. He lost earthly life, an Eden home, human perfection. R4941:6; HG131:2

All that our race lost through Adam's disobedience. R4398:1, 3825:2, 1256:5; OV291:2

In contrast with evolution, which tells us that nothing was lost. HG492:6



## Matthew 18:12

**An hundred sheep** — All the Little Flock. R3798:4

Applied in a different manner than the parable of the lost sheep in Luke 15:3-7. R3798:4

**And seeketh that** — He that recovers a sinner from the error of his ways saves a soul from death and hides a multitude of sins. (Jas. 5:20) R3798:5

## Matthew 18:14

**Even so** — All who are in harmony with the Lord should have the same interest in one another; they should be willing to spend and be spent in the recovery of a brother from the snare of the adversary. R3798:4

**These little ones** — All the Lord's true followers, subject to special divine supervision. R5131:4

The babes in Christ, because of their very feebleness and inexperience, have much special care bestowed upon them. R1568:1

How careful the Lord's people should be not to stumble one another. R5131:1

## Matthew 18:15

**Moreover** — There are no exceptions to the rule here laid down. R4984:2

We must not only scrutinize our motives; but, after finding good motives, we must scrutinize our methods and square them all with the Word of the Lord. R4218:4

**If thy brother** — This instruction is given only to the brethren, the Church. R5782:5, 5445:5, 5134:2, 4984:3

Those not brethren, not children of light, but children of darkness associating with the brethren, must be dealt with along the divine direction here laid down. R5229:6, 5782:5

In respect to dealings with those who are without, the same spirit will apply. But if the unbelieving has attempted a fraud willfully, he should be delivered to the world's courts. R2666:5

These instructions given only to the Church; but whoever learns to apply this rule to the brethren will find that it commends itself as a wise course of conduct in all the affairs of life. R4984:3

**Shall trespass** — We should put on love (Col. 3:14) and overlook much of what others do. R4984:2

Or have anything unpleasant to say, or any criticism to offer concerning the private life of another. R5123:2

The true Christian will cultivate the disposition to think charitably of the works and actions of others, and to suppose that their intentions are good, until he has positive evidence to the contrary. R5123:1

**Against thee** — Not what he does against some one else, but against "thee." R5529:4

If someone tells us a trouble concerning another, we should ask that he state it in such a way that the name is not given nor a description by which we might recognize the other party. R5409:1

If a brother find another discriminating against him and more appreciative of another than himself, he should not take offense. R4984:3

**Go** — This law should be understood in the smallest details and followed without any modification. NS566:2

These principles are practically illustrated in the following citations. R4282:4, 4283:1, 3594:5; F415

**Tell him his fault** — Without judging or condemning him beforehand. F415

Not to make him ashamed or to berate him, but to secure cessation of the wrong and, if possible, some recompense for injuries received. F291

Have a clear understanding; to do so would result favorably in nearly every case. R4984:3

Not the trivial matters, evil surmisings, rumors, fancied insults, but positive wrongs done us. R5885:4, 4978:2

Not in a dictatorial way to show him there is something wrong, but in a kindly way, to be reconciled. R4984:6

You have no authority to punish him; that belongs to God. R5409:1, 3744:6

To help him; not to twit, anger, tease or entrap him. R4985:1

If the matter is too small to mention, it should be forgotten. R4984:2

So long as the outward conduct of any brother or sister is reasonable and fair, both justice and love say that you should not meddle with them. R5274:6

If one chooses to overlook the brother's fault, it is not necessary to follow all these regulations. R3744:3

**Thee and him alone** — Privately, without previous conference or talking with anyone. F291

Thus did our Lord guard against the insidious sin of slander, which stops growth in the truth and its spirit of love. R4803:2

The probability is that misunderstanding is all that there is of it. R5134:3, 4803:2

Even with positive evidence, go to the offender alone. R5123:1

Meeting with candor as "brethren" to discuss the matter. R4803:1, 3594:5

Disobedience to this command results in roots of bitterness, misunderstandings, anger, malice, hatred, strife. R5123:2

The one and only proper manner of rebuke given by our Lord; the one and only way of adjusting a grievance. R4978:2

It is a well-established principle of government that wrong-doers can be treated to better advantage alone than in the presence of an audience. R3801:2

If the matter is a trespass against yourself; if it is something against the Church or outwardly immoral, the elders would be the better able to judge, and know better how to approach the matter. R4598:5, 4459:2

The adversary will use every means to turn us aside from the plainly stated rule of love; he will endeavor to make us think that it cannot be applicable to the difficulty which troubles us. R4208:6

The usual sophistry by which the “old man” sets aside this divine rule is to conclude that it is not applicable in this instance, or to be persuaded that he does not know how to apply it in this case and must ask counsel of others, the very thing here forbidden. R4191:3

To have a desire to tell of the weaknesses or faults of another is an intimation of lovelessness on our own part. NS566:2

Not even to ask advice should the matter be told. We have the Lord’s advice, and we should follow it. F292

And not so much as mentioned to others, unless offenders refuse to hear, refuse to correct the fault. R3035:5

In a family matter it might be proper to go to the head of the family; in an institution where the offender is merely a representative, it would be proper to go to the head of the society. R4984:2

**If he shall hear thee** — The Lord did not say anything about his apology. But if he recognizes that he is wrong and fails to apologize, he is doing himself injury. R4985:1

**Gained thy brother** — Recovered him. R3744:6

The matter is settled, peace prevails, the threatened break has been averted and no one is the wiser. R4803:2, 3594:5

Seek to win thy brother and not cast him off nor excommunicate him. R4209:1

Back to fellowship, righteousness, harmony with the Lord. R2666:3

Gained him for righteousness, for salvation, for a Christian life, and probably as a friend. R3801:2

## **Matthew 18:16**

**If he will not hear** — Unless the trouble is serious, the matter ought to stop with the personal appeal to the erring one, whether he hears or forbears to hear, to yield. F292

Alone, privately. F291

**Then take with thee** — Make sure the matter is of sufficient importance. R4985:1

Only after deliberate thought and prayer. R4985:1

If occasion require, take the subsequent steps. R5123:1

**One or two more** — Unprejudiced brethren, not necessarily elders. F289

Preferably one of the two being an elder. They should go primarily to the elders, and an elder would be the proper one to bring the matter before the Church. R5409:2

Those called in should be “wise” (1 Cor. 6:5); such as both the accuser and the accused would recognize, and whose judgment they would respect and follow. R2431:6

Without any explanation whatever to them before they meet together with the accused. F292; R5134:3; Q704:2

Fair-minded, honorable people in the Church; friends of the brother injuring us. R4985:1

**Be established** — If the witnesses disagree with you, you should acknowledge that you have erred. R5134:3

If we are in error, we should be more anxious to be corrected ourselves than to have the other corrected. R4985:1

If these give their verdict against the accuser, that should settle the matter; the accuser should recognize his error. Not do so would imply that he was not seeking to ascertain the truth, but that he had judged his brother personally. R2431:6

## **Matthew 18:17**

**If he shall neglect to hear** — But not sooner. F289; Q104:2

The advice of these brethren should be followed by both. R5134:3; F289

If the injurious actions continue. R4985:2, 5134:3

In the event of the concurrence of the brethren that the wrong is being done and of the refusal of the wrong-doer to desist. R5782:5

Even if the witnesses agree with us and the wrong-doer is not corrected, we are still not at liberty to make mention of the case to others. R3030:3

**Tell it** — The elders might constitute themselves into a Board or Committee and get one of their number to look into the case and see if the wrong could not be stopped or adjusted. Q479:4

Facts, evil deeds or evil doctrines, and not evil surmisings nor rumors, are the basis of Scriptural disfellowship. R3035:5

**Unto the church** — The consecrated. R2666:3

To patiently hear definite, positive charges of sufficient importance. R4985:4

Not to be punished but, as a last resort, for reproof and correction. R3744:6

In the presence of the accused. F415; R4985:4, 4281:5

If it is considered of sufficient importance as concerns himself, or the Church, or the truth. F291, 292, 415 In the case that the matter had gone beyond the individual, and had somehow involved the whole congregation. Q479:4

There must be brought evidence to show that there is really a matter to come before the Church, and that it is not merely a case of busybodying. R4985:3

Up to this time, the case should not be discussed outside of these witnesses. R5409:2

In proportion as they are saints they will desire to say no more to anyone respecting the weaknesses or sins of anybody. F292

First certifying the facts to the elders. F289

The two witnesses should say to the elders of the Church that they have a case to present for a hearing, but they should not make charges. R4985:2

The elders should call a special meeting to inform the Church of the case, and the Church should decide when to call a meeting to consider it. R4985:2

For the one to state his trouble and the other to answer. R4985:4

At no stage of the proceedings should unkind words be permitted. R4985:4

It will be reasonable to expect that the voice of the Church in such a matter will be supernaturally guided, that truth and righteousness may triumph. R2666:4

The Church's decision of the question is to be final, binding upon both. R5134:3, 4985:3

### **Neglect to hear the church** — By not repenting and reforming. F290

This is the highest tribunal. Brother should not go to law with brother in the worldly courts, however much he may feel himself aggrieved. R2666:4

If either still have doubts as to the justice of the matter, he will surely obtain a blessing by giving full and hearty consent to the Lord's arrangements. R2666:4

The vote of the Church should be unanimous, if possible, ignoring all partisanship. R4985:4

The administration of discipline is not the function of the elders only, but of the entire Church. F289; Q479:3

Their advice must not carry with it any penalty whatever. R4985:4; F290

### **Let him be unto thee** — In carrying out the findings of the Church court, the matter rests with each individual; each must discern the justice of the decision for himself. F292

### **As an heathen** — In that we can no longer have Christian fellowship with such. R1663:5\*

We would treat a heathen with justice and kindness and the love of pity, but not with the love of affection due to a brother in Christ. R1255:4

Outside of your religious and social company, but not outside of your love, care and desire to help. (Rom. 12:19,20) R3801:3

Not forbid attendance at meetings. The most would be to withdraw fellowship, refuse to visit their homes or to invite to our homes, and not appoint to any office in the class. R5954:3

Lest our continued fellowshiping cause our influence to oppose the truth and favor the error, and thus make us sharers in the evil being done. R1255:1

His punishment is not the object, but to secure repentance and reform. F290

### **And a publican** — He is a brother still, but not in the best standing. R4985:5

Deprived of any and all manifestations of brotherhood. F290

Not appointing him to any position or honor in the Church. R5782:5, 5134:3, 4985:5

Not to be asked to offer prayer. R4985:5

To be debarred from participation in the Lord's Supper. F474

Treated in the kindly, courteous way in which we would treat any publican or Gentile, withholding the special rights, greetings or voting opportunities that belong to the Church. R3745:4

Not to be harshly spoken of even after the separation, just as we are not to berate or rail against heathen men and publicans. F290

In that we could no longer respect such as we would an honorable man of the world. R1663:5\*

But not injured or treated unkindly in any way. F303; R5134:3, 4985:5

Disfellowshipped until he recognizes his wrong and makes amends to the extent of his ability. F293

Taking heed to “speak evil of no man.” (Titus 3:2) F290

We are to distinguish between avoidance and appointment to honorable positions in the Church and the still different matter of disfellowship and cutting off from the body of Christ, the Church. R4318:4

A complete separation from the Church. Until he has made a complete reform he should be thoroughly disowned by the Church. R5275:1

## **Matthew 18:18**

**Whatsoever** — Showing the apostles’ complete inspiration and infallibility—not even wrong “only once.” R1793:6

**Ye shall bind** — The inspired Apostle bound the question of a purely vegetarian diet, and settled it—see 1 Tim. 4:1-4. R3098:3

**Ye shall loose** — They would declare not binding upon the followers of Jesus only such things as in God’s sight would not be binding. R5002:2

**Loosed in heaven** — Thus guaranteeing divine supervision of the apostles’ decisions respecting what is obligatory or optional. F220; R5588:1, 4827:1, 3124:4; SM463:T

We are thus assured of the infallibility of the teachings of Jesus and the apostles. OV160:1; R5002:2

This applies to the apostles, and none others. R5002:2; OV395:6

Applies to all the apostles, and not just Peter. R4645:4, 3789:6, 2658:1; HG736:4; SM462:2

Applies to the Apostle Paul as well as the other apostles. R4826:6

See also comments on Matt. 16:19

## **Matthew 18:19**

**Two of you shall agree** — The Lord is pleased to reward the united efforts and prayers of his people. R4306:5, 1866:2

## **Matthew 18:20**

**Two or three** — It is a mistake to feel that no meeting must be held except as appointed by the ecclesia and conducted by one of the elected elders; but it is unwise to entirely ignore the class in the matter of holding meetings. R4010:2, 5122:2,1

**Are gathered together** — “Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it.” (Mal. 3:16) F309

For mutual advancement in spiritual things. R309

For encouragement, mutual fellowship, mutual helpfulness and regular association. R4854:5

This is our charter-right and we must concede an equal right to all of God's people who may choose to meet in his name at any place and at any time. R5501:3

Even two or three in fellowship are a body of Christ. R4965:9, 4592:6

“Not forsaking the assembling of ourselves together.” (Heb. 10:25) F309; R4306:5

Not in elaborate church buildings, but where two or three are met together, that is the house of God, and there his glory is seen and felt. R2010:5

**There am I** — The Lord will be specially present to grant a blessing. R4854:5

The holy Spirit represented Christ; comforting those who came seeking his blessing. R531:3

Those who realize the Lord's presence among them when they meet will be very careful of their words, actions and the very thoughts of their heart. R2543:3

**In the midst** — Illustrated on the walk to Emmaus. R1823:2

## **Matthew 18:21**

**How oft** — Imperfect ourselves and surrounded by others who are imperfect, we continually have need to exercise mercy, benevolence and forgiveness. R4650:2

**Shall my brother sin** — The Lord is not laying down any rule by which we may deal with the world, but merely the rule which would govern amongst his followers. R3801:3

It is the new creature and not the old creature that is the brother of Christ. If a brother trespass, the wrong is not by the brother, the new creature, but by his mortal flesh. R2666:3

In another account of the same matter, it is implied that before forgiveness is granted, it be at least desired, if not sought. (Luke 17:4) R4650:3

If he trespass seventy times seven he should be rebuked as often, either by word, conduct, or both, and should repent in words and turn in conduct just as often; and as soon as we believe him sincere, we must be prompt and hearty in our forgiveness. R1694:2,5

**Till seven times** — Peter no doubt had in mind the thought that seven was the symbol of perfection, and that this might mark the reasonable limit of mercy and forgiveness. R3801:4

## **Matthew 18:22**

**Jesus saith** — This is not merely advice, it is a command. R3801:5

**Until seventy times seven** — No limit. R5134:3, 2666:1

How it tells us of the loving mercy and forgiveness of him with whom we have to do. R4650:3

“If thy brother trespass against thee seven times in a day, and seven times a day shall say, I repent, thou shalt forgive him.” (Luke 17:4) R4650:3



It is as much the Lord's command that we do not forgive until he turns again and repents as it is his command that we do forgive when he does turn and repent. R1694:2

Forgiveness is obligatory when asked for. R5134:5

Even though fully forgiven, we may not put such a one into the same place of responsibility previously held until we see a stronger and truer character developed in him. R1694:5

This does not imply, however, that there may be no penalties attached with the forgiveness. R2666:1

Evidently to imply that forgiveness should be granted as often as it is sought with any manifestation whatever of sincerity. R3801:5

We may not decide that any transgression against us is unforgivable. Our imperfect knowledge, as well as our imperfect judgment, forbids such a decision. R1694:2

To return evil for good is devilish, to return good for good is human, to return good for evil is Godlike. R3802:1\*

## **Matthew 18:23**

**Therefore** — This parable does not refer to divine forgiveness of original Adamic sin, but to subsequent sins. R5135:4, 528:3

**Kingdom of heaven** — The Church in the present embryotic condition. R5134:6, 4650:6, 3802:2, 2666:6

**Of his servants** — Tax-collectors: representing the justified and consecrated children of God, entrusted with the stewardship of the Lord's goods. R3802:1,2, 5135:4

This parable does not relate to dealings between God and the world of sinners; but between God and his covenanted children, called here, as elsewhere, "bond-servants." R528:3

The world, as sinners, are not God's servants, but aliens. The only ones God recognizes as servants are such as come back into relationship with him through Jesus. R5135:4, 4650:5, 3802:2, 2667:1, 2295:3

## **Matthew 18:24**

**Owed him** — This can be understood in two ways—either the debt resting against the whole human family, the death penalty; or the obligations of the covenant of a new creature. R2667:4

**Ten thousand talents** — Representing in value about \$20 million, fitly representing our great obligations to God as a race and our utter inability to meet these obligations. R2295:3

Estimated to represent \$9 million. R3802:1

## **Matthew 18:26**

**Worshipped him** — Asking, as members of the Body of Christ, in the name of their Head. R528:6



**Lord, have patience** — God does not forgive our sins until we acknowledge them and ask his forgiveness. R2295:6

### **Matthew 18:27**

**Then** — As soon as the debtor asked for mercy. R2295:6

**Moved with compassion** — Mercy is an element of love, and love is the fulfilling of the whole law of God. R3802:5

**Forgave him** — Not referring to divine forgiveness of original sin, but entirely to subsequent sins. The sin of Adam is not forgiven simply because we cry for mercy. R5135:4, 4650:6, 3802:2

### **Matthew 18:28**

**The same servant** — Representing the Great Company; or, possibly, those who sin the sin unto death. R3802:6, 4079:5\*, 2667:4

**Fellowservants** — Other brethren. R5135:4

**An hundred pence** — A small debt, probably representing not more than a hundred dollars proportionately to our money and time. R3802:3

About \$16. R3503:3, 2295:6

A very insignificant sum in comparison to the one which he had owed his master. R5134:6

**Took him by the throat** — Just as some professed followers of Christ apply the law to their fellow disciples. R151:6\*

The harsh and unsympathetic will be likewise treated. R5135:1

### **Matthew 18:30**

**Pay the debt** — If our standard in dealing with others be one of exact justice—requiring others to measure up to our standard by some sort of penance before we forgive them—we may expect no mercy at the Lord's hands. R2667:5

### **Matthew 18:32**

**Wicked servant** — He who cannot render perfect justice cannot rightfully require it of others. R5266:3

### **Matthew 18:33**

**Compassion** — The trespasses of others against us are trifling indeed in comparison to our obligations to the Lord. R5135:1

**I had pity on thee** — As we remember and appreciate our own weaknesses and blemishes, it will make us sympathetic with the brethren and with all mankind. R5135:2

## **Matthew 18:34**

**To the tormentors** — The jailers of Oriental countries were accustomed to torment their prisoners. These doubtless represent Satan, to whom will be turned over for the destruction of the flesh all true servants of the Lord who fail to come willingly into accord with his spirit. R3802:5

Illustrating earthly disciplines. This might mean financial difficulties or losses, or physical ailments, disease or what-not. R2295:6

To trouble and distress in the present life, sufficient to make them sympathetic with the weak and erring. R528:6

The Great Company must wash in the blood of the lamb, in the “great tribulation.” These tribulations correspond to the tormentors of the parable. (Rev. 7:14) R3802:6

Not that the Lord had sympathy with those barbarous customs, but that he was speaking to the people from the standpoint of customs which they would understand. R3802:5

**All that was due** — The full consecration promised. R3802:4, 2667:4

It might represent the original debt resting upon the human family—from which the Lord redeemed all; hence the unmerciful servant’s penalty would signify second death. R2667:4

Or if the debt represents the obligations of his covenant as a new creature, he would be required to comply to his vow by going into the great time of trouble. R2667:4

We are inclined to think that the uttermost farthing signifies a hopeless case—second death—in the case of the Lord’s people who fail to exercise forgiveness toward the brethren. R2667:4

## **Matthew 18:35**

**So likewise** — What I am seeking in you, my servant, is perfection in my character-likeness. R4651:4

**My heavenly Father** — We are too inclined to look at the justice of his character and copy it, and deal severely with our debtors. He wishes to make clear that the grandest elements of his character are love, sympathy, kindness and forbearance. R4651:4

**Do also unto you** — Whatever our faith and works, they amount to nothing if we do not have love which is merciful, generous, long-suffering, patient toward those who injure us. R3802:5

Not that he wishes to retaliate, but to prepare us for a special service; he desires that we learn the lesson of forgiveness and mercy. R4651:1, 2667:6

If we are harsh, unsympathetic, unforgiving toward our brethren, the heavenly Father will so deal with us and not forgive us our trespasses. R5135:1, 3803:1

**From your hearts** — Not merely from our lips. R2296:1, 3604:4, 2295:5

If at heart we treasure up resentment against others, our heavenly Father will not forgive us. R5123:3, 5135:5, 2444:6

Not only forgive; but forgive gladly, freely, heartily. R3604:4

Heart forgiveness leaves no sting, no animosity, no grudge. R2296:1

We should harbor no other feeling than that of forgiveness and good will toward all, no matter how seriously they may have transgressed against us. R2296:4

Not a lip-forgiveness and a heart-hatred. R1694:5

**Forgive not** — God will be no more generous to you and your imperfections than you are toward your brethren in their imperfections. R4651:4

Let every Christian, in approaching the throne of grace daily, inquire of his own heart whether or not he has forgiven those who are indebted to him. R2253:4

## **Matthew 19:6**

**Joined together** — As a type of the lasting union of Christ and the Church. R1554:5

## **Matthew 19:9**

**Put away his wife** — Secure a divorce. F505

**Except it be** — Adultery, or the re-marriage of a divorced person, releases the wronged one from the obligation to the marriage tie. R5954:3

Separations for other grounds, while sometimes justifiable, do not give one liberty to remarry. R3089:4; F505

**Marry another** — Marriage is not cancelled by any earthly court to such an extent as to permit marriage to another, except upon the one case specified. F516

**Committeth adultery** — The new creature's marriage contract is similar to that of Christ and the Church, perpetual. F516

## **Matthew 19:10**

**Be so** — If the marriage covenant is so binding and indissoluble. R1554:5

## **Matthew 19:11**

**All men cannot receive this** — The advice to remain unmarried is not imperative upon the saints. R1554:3

## **Matthew 19:12**

**Made themselves eunuchs** — Figuratively, by determining not to marry, but to live celibate lives. F509

A privilege, a sacrifice in order to render the better service to the Lord; not a command, not an obligation. OV369:1

To both facilitate individual progress and the progress of the work in general of the Lord. R1554:3, 901:4

It is for each one of the Church to consider his consecration and to remember the example of Jesus who, by the power of his consecrated will, became a eunuch for the Kingdom of heaven's sake. R3922:5; OV369:1

Thus it is proper for an unmarried man to be an elder. R1892:1

None should make the mistake, however, of supposing that the responsibilities of a family already incurred can be ignored or set aside. R901:4

After the marriage it is too late for one to decide for himself whether or not he prefers to live a celibate life. F512

Contrary to Mormon teaching that man's future glory will depend upon marriage and offspring. HG732:1

**He that is able** — Both from his own disposition and from his circumstances. R1555:1

## **Matthew 19:13**

**Rebuked** — Feeling that the Lord's time was too valuable to be thus used. R5362:1

## **Matthew 19:14**

**Suffer** — Permit, allow. R5362:1

**Little children** — The Great Teacher was a lover of children, even though he did not generally give his time to them. R5362:1

**Of such is the kingdom** — Those who will be of the Kingdom of God must be like little children: simple-hearted, true, teachable, obedient, honest and trustful of their heavenly Father. R4658:1, 4853:4, 5362:2

The Kingdom of heaven will not be literally composed of little children. R4658:1

## **Matthew 19:15**

**Laid his hands on them** — Merely signified his sympathy and love and appreciation of the purity and innocence of childhood. R4658:1

## **Matthew 19:16**

**Behold, one** — It has been supposed by some to have been Lazarus, whom Jesus later awoke from the dead. R3529:1

**Came and said unto him** — Notwithstanding the persecuting spirit of the rulers and teachers in Israel against the Lord and all who believed in the validity of his claim, he came to him openly. R1774:3

**That I may have** — He perceived that even the best men of his nation had failed to gain eternal life under this covenant; that all had died. R2727:3, 1774:3

**Eternal life** — He had the right idea, that eternal life is the grand hope of all hopes before the human family. R4658:2

## **Matthew 19:17**

**Why callest thou me good** — Our Lord parried the question to draw out the young man. R4658:2

Why do you acknowledge me as a good teacher? I am either the Messiah, as I claim, or an impostor and far from good. Do you accept my Messiahship? If you do not, how can you call me good? R4658:2

Unless you believe from the heart that I am the Son of God and not a falsifier, hypocrite and blasphemer. R2727:6, 4658:2

If you really believe me to be good, you must believe in me as a teacher sent of God, the All-Good. More than this, that I proceeded forth from God, that I am the Son of God. R2727:6

**One, that is, God** — And the “one sent of God.” R2727:6

Everything that is really good is of God and in accordance with God. R5465:2

**Keep the commandments** — The only way to everlasting life then open. R2728:1, 823:1

The Law Covenant was still in force. It had not yet been “nailed to the cross.” (Col. 2:14) R3843:2

## **Matthew 19:18**

**Do no murder** — Ignoring the commandments relating to Jehovah, realizing that the young man was seeking to know and do the will of the true God. R2727:1

## **Matthew 19:19**

**Love thy neighbor** — Delivered to Israel as a part of the Law (Lev. 19:18), the teachings of which, however, were never understood until Jesus expounded them by his example and teachings. R2419:3

Our interests justly balanced with the interests of others. SM156:2

Who can love his neighbor as himself and see that neighbor suffer while he has enough and to spare? R823:2

He loved self more than God or neighbor. R1774:6, 823:2

The young ruler evidently neglected to attach to these words their full import. He was thinking of the more specific definitions of the law, neglecting this more comprehensive statement. R3843:4

**As thyself** — Which, in the present age, implies self-sacrifice and daily cross-bearing in imitation of Christ. R1774:6

It does not say, “better than thyself.” Christ’s course of self-sacrifice in our behalf went beyond this requirement. R3804:6, 3805:1

## **Matthew 19:20**

**Have I kept** — He was keeping the Jewish law to the extent of his knowledge and ability. He was merely doing his duty. No one has a right to live a bad life. R4658:3, 5438:6, 5464:2

He thought that he was loving his neighbor as himself. R4658:3

**What lack I yet?** — He was anxious for a perfect conformity to the will of God; and so anxious that he manifested his willingness to bear reproach for it in thus coming to Jesus. R1774:6

Let this be the sincere inquiry of every child of God. R1775:4

There is none so perfect that he lacks nothing. R1775:4

## **Matthew 19:21**

**Wilt be perfect** — Reckoned of God as perfect and as having kept the commandments. R823:3

You have been getting the outside shell of the divine commandment but have entirely overlooked the kernel—love to God supremely and love toward your fellow man as toward yourself. R2728:2

To keep the Law perfectly in this age requires sacrifice. To keep the Law in the next age will not require sacrifice because of changed conditions. R823:2

**Sell that thou hast** — Use earthly things with great moderation and self-denial. Q149:4

You must do more than merely avoid sin; God is now calling for sacrificers. R5438:6

All thy possessions, all thy time, all thy reputation, all that hitherto has been dear to thee. R1775:1

The poor man must give up the idols of his imagination and ambition, his covetousness; the rich man must sacrifice, not only what he possessed, but all for which he hoped. F575

He might have been kept busy for many years disposing of his goods. The selling of that which he had would go on proportionately as he could find use for the money. R855:4; F576

Dispose of your natural abilities and talents, wisely of course, for the benefit of yourself, your family, and all who have need of such services. R1656:3

**Give to the poor** — Wisely, however, as becometh God’s steward. F576; R1775:1

Reckon yourself God’s steward, commissioned by him to use all those goods, as well as your personal talents, to his glory in serving those about you. R855:1

Not necessarily with the bread that perisheth; but first, rather, to feed the spiritually hungry with the bread of life. R1775:2

A consecration of our all to the Lord does not mean that all of our possessions should be used exclusively in religious work. We have family mortgages. F576

“Love is the fulfilling of the Law.” (Rom. 13:10) R2728:2

Had he waited for Jesus to ask him for some of it he would have waited and have kept the money and never have obtained the Kingdom. R855:4

**Treasure in heaven** — Instead of on earth. R4658:3

Joint-heirship with Christ in the Messianic Kingdom; glory, honor and immortality, the divine nature. R5438:6

More than the Law promised. R823:3

Reserved for all those who, like Jesus, keep the law in this age, when its requirements amount to and imply a sacrifice even unto death. R823:3

**And follow me** — Sacrifice also your earthly reputation and become my follower. R4658:3

Taking up the cross of self-denial thus involved. R2728:2

## **Matthew 19:22**

**Went away sorrowful** — Evidently convinced that he yet fell short of the requirement of the law. R823:2

He was content to be very rich while some of his neighbors, whom he thought he loved as he loved himself, were very poor. R4658:4

He saw himself as never before. It became a new test with him. R4658:4

No doubt the heart of Jesus was sad also, when he saw the blight of selfishness and self-will attacking that promising half-blown rose of character. R1774:6

For centuries this has been called “The Great Refusal.” R2727:3

His loss of the Kingdom was a sufficient penalty without suffering eternal torment in the future. Such as he will doubtless make rapid progress to perfection in the Millennium. R4658:4

## **Matthew 19:23**

**That a rich man** — With any kind of riches: honor of men, political influence, many and large talents or abilities, social standing, fine education, material wealth, mental endowment. R2728:5, 2761:2,3

The rich have temptations in the good things of this present life which tend to attract their hearts and become their idols and treasures. F575

When one who is rich does present himself to the Lord, it implies a greater sacrifice than if he were poorer, and the exercise of greater opportunities in the Lord’s service. R2729:1

**Shall hardly** — With difficulty. R2761:2, 4658:5, 5465:6; D304

Because riches are less favorable to the development of faith, are more likely to develop pride, bring with them worldly friends and associates, and are proportionately more to sacrifice. R2729:1

It was hard for the Scribes and Pharisees, rich in titles and honors; for the Jewish nation, proud of being Abraham's seed; for the Greeks, proud of their worldly wisdom; for the Romans, proud of their prestige and power; hard today for religionists, proud of their sects; for those who boast in human philosophy and science and those who reverence the opinions of men. R1920:2

In a word, no rich man can get into the Kingdom. He must give up everything to the Lord or else be barred from a place in the Kingdom. The terms of acceptance are the same for the rich as for the poor. R4658:5

Though difficult, it is not impossible. R1775:2

**Enter into** — Equally invited, but less likely than others who are poorer to accept the Lord's invitation and present themselves according to the terms of the Kingdom call. R2728:6

**Kingdom of heaven** — Certainly not the nominal church, for rich men find little difficulty getting into it. R2761:3

In verse 24, "kingdom of God," proof that Matthew uses the expressions interchangeably. R397:1

## **Matthew 19:24**

**The eye of a needle** — A small gateway of ancient cities, used at night; camels could pass through unloaded, and on their knees only. D304; F574; R4658:5, 5466:1; PD66/78

**Rich man to enter** — The needle's eye illustrated how the rich must unload their wealth if they would share the Kingdom. PD66/78; R4658:5, 5004:2

A rich man could enter the Kingdom of God only by renouncing his burdens, giving up all to the Lord. R5466:1

The rich are disadvantaged because their wealth preserves them from many trials to which the poor are subjected. R5004:2

**Into the kingdom** — Become a joint-heir with Christ in his Messianic Kingdom. R5004:2

## **Matthew 19:25**

**Exceedingly amazed** — Because they knew that the majority of the religionists belonged to the wealthy class. R4658:5

**Who then can be saved** — Since the rich seemingly had all the opportunities of time, influence and money to serve the Lord. R5466:2

## **Matthew 19:26**

**With men** — Men would say that God would find no one for the Kingdom if he rejected the rich. R4658:5

**Are possible** — If the rich man's heart be pleasing to the Lord, the Lord would know how to show him his will in respect to using his riches. R5466:2



God knows how to overrule all things for good to those who love him with all their heart, mind, soul and strength. R5466:4

God has made provision for the trial of the wealthy, and for all, in the Millennial age. R3844:6

## Matthew 19:27

**Behold, we** — The twelve, especially. R1735:2

**Forsaken all** — We need to watch that there is not a measure of selfishness connected with our consecration. R4906:3,4

**What shall we have** — If it had been wrong for them to have the promises of Kingdom honors in mind, it would have been wrong for the Lord to have given them these promises. R5376:1

Our thought of a share in the Kingdom should be secondary. Our merit should be of a higher order than merely a desire for reward for service. R4906:3

## Matthew 19:28

**That ye** — The Church, Head and Body, will be the judges. R2426:4

**Which have followed me** — In the narrow way of self-sacrifice in the present life. OV380:1

“To him that overcometh will I give to sit with me in my throne.” (Rev. 3:21) R531:6

**In the regeneration** — Greek, palingenesia, restitution, restoration, renovation. R2574:4

Literally translated: “a new birth day.” R1096:6\*

The expression signifies to “give life again,” but in no way implies that it will be given in the same way as now. R1388:2; NS102:4

When the world is born from the dead. E142; CR472:2

The general regeneration of the Millennial age. E138; R4556:3; Q208:T; OV380:1; PD9/16

A thousand years. OV380:5; NS844:5

That glorious moral, social, political, religious and physical change which will be introduced by the Messiah. Q822:3

The same time which St. Peter styles the “times of restitution,” the Millennium, the times of “resurrection by judgment” (Acts 3:19-21; John 5:29, R.V.). R4556:3

The coming forth from the tomb will be merely the beginning of the work of regeneration. OV381:7

The creating of man was a momentary act; but the re-creating, the re-generation, the re-newing, the re-storing of his heart, will be a gradual work. R1374:4

The regeneration of the world in the Millennium is separate and distinct from that now possible to the Church. OV378:2; Q822:3; E138

This is the age of generation, the one to follow is the age of re-generation. R351:1\*, 342:2\*

After the Church has experienced the new birth. Q822:3; NS102:3

He waits for his bride. The world cannot be regenerated until the Redeemer first applies his merit, his ransom-price “for all the people.” R4556:4; E142

**Son of man shall sit** — Rest securely. “His rest shall be glorious.” (Isa. 11:10) R1283:5\*

Not in “masterly inactivity,” but the very opposite. He is very active, and his strength is equal to his activity. R1283:6\*

During his Millennial reign. OV380:1

Figurative, indicating that the position of the Son of Man, invested with all executive authority and power, has been established; and not merely established, but permanently established. R1283:5\*

**In the throne** — A throne is the seat of a priest or king, and it is often used as the emblem or symbol of sacerdotal or regal authority. R1283:1\*

Not merely first in executive authority, but first in executive power also, in the accomplishment of the divine purpose regarding the salvation of man. R1283:5\*

**Of his glory** — The glory of the divine nature. R1283:3\*

The glory of our blessed Lord is of the same kind as that of the Most High himself. R1283:4\*

**Ye also** — The Church glorified will be the judge. HG684:6

As Eve was associated with Adam in sin and disobedience, so the elect Church, when completed, glorified, will be Christ’s associate in the regeneration. PD9/16

The glory which is peculiar to the divine nature, as well as judicial, sacerdotal and regal authority, are to be jointly participated in, not only by Jesus and his Apostles, but by all overcomers. R1284:4\*

**Sit upon twelve thrones** — Participate in the rulership. R1283:6\*

The apostles shall be associates with him in judging and ruling the world. R4990:4; OV379:5

Implying that they which have passed to that life would be in the condition of the enthroned. R5684:1

Only twelve apostolic thrones, no more. OV410:1; SM670:1

This gives every apostle a throne. Not that the number of thrones is restricted to twelve, or that he who is to occupy a throne must be of necessity an apostle. Luke speaks of “thrones” without restricting them to twelve or any definite number. (Luke 22:28-30) R1283:6\*

All the Lord’s faithful followers will have a share. “To him that overcometh will I grant to sit with me in my throne.” (Rev. 3:21) OV379:5

**Judging** — Greek, krino, judgment or trial. R2430:1, 2426:4

Ruling. NS795:1

The whole world shall be judged, not again representatively, but individually. R699:5

## Matthew 19:29

**Hath forsaken houses** — We are not to get the mistaken idea from this that the Lord wishes us to sacrifice others. It would be wrong to deprive our families of necessary comforts and temporal provisions; but having provided these, the remainder is the Lord's. R3845:6

**An hundredfold** — A reward a hundred times greater than that which we lose. The greater our present losses, the greater our reward both now and hereafter. Those who sacrifice nothing need expect no reward. Those who receive little of the Lord in the present life and have small hope of a share in the Kingdom are those who have sacrificed little for his sake. R3845:2,3

## Matthew 19:30

**First shall be last** — In order of development, it was first the natural or earthly, afterward the heavenly rulers; but in order of grandeur of position and time of installation, it will be first the spiritual, afterward the natural. A293; B206

**Last shall be first** — In point of time, God called fleshly Israel first; but in point of favor, and in time of realization, spiritual Israel comes first. B206; A293

And also first in grandeur of position. A293; B206

The merit of Jesus' death was utilized first on behalf of the spiritual elect. R5576:4

Some who have not been favored during this Gospel age will be granted the chief favors during the coming age. F118

When the Kingdom is ushered in, God's special favor will pass again to natural Israel. F118, 119

Adam and Eve will probably be the last to be awakened. The last to die will probably be the first to be awakened. R4499:1, 5531:6; D641; SM441:T

## Matthew 20:1

**The kingdom of heaven** — Hence we know that it applies to the experiences of the Church during this Gospel age. R5473:2

We think it applies entirely to the present-life experiences of the Kingdom class, especially to those living at the close of this age. R5473:3; Q258:2

**Is like unto** — This parable is difficult to interpret in such a way as to make all of its facts find fulfillment. R5473:2; Q531:T, 258:3

We do not expect that every little feature will find a correspondence. Some merely round out the story or call attention to some particular feature. Q530:1

**Early in the morning** — Some might say the call began in the days of Jesus and the apostles, and that the various calls relate throughout the Gospel age. Q258:2

**To hire laborers** — Earnest, consecrated children of God throughout this Gospel age. C223

To tend the vine, look out for the injurious pests, keep the soil in good condition, and assist every way in the production of "much fruit" and of fine quality. R4666:2

**Into his vineyard** — To faithfully spend their time and energy in his service. C223

The Church is God's vineyard. R214:2

## **Matthew 20:2**

**When he had agreed** — The promise of the Kingdom was clearly understood by the early Church, but was afterward lost sight of. C223

**A penny a day** — The Roman standard of the time; as the lira, mark, franc, shilling and dollar are today's Italian, German, French, English and American standards. R4666:4

In one of the old English cathedrals, records show that the chisel work cost "a penny a day and a bag of meal for each laborer." R4666:4

From the Greek denarius, a silver coin of about 17 cents value. R4666:3, 3535:1

This giving of the penny seems to be on this side the veil. Q531:T

This parable is evidently intended to teach that God will give all that he has agreed to all who labor. and more than he has stipulated. R4666:4

The Kingdom honors. C223

What the penny will be, I am not sure. Q258:3

Might be understood to refer to everlasting life, merely. Q530:1, 500:5

Would seem to be something of the joys, blessings, honors and privileges of God's people in the present life at the close of this age. R4666:5

May be connected with the great work of smiting Jordan which, I think, is the thing before us. Q531:T

Perhaps the reward the Lord would give those who are his, not only those who are of the Little Flock, but also of the Great Company. Q500:3

As applied to the Jewish harvest, it represents the privilege of entering the Kingdom of heaven, the privilege of discipleship. R5473:5

## **Matthew 20:3**

**The marketplace** — Greek, agora, root word of the word agorazo, to purchase in the open market, translated redeemed. E429

## **Matthew 20:4**

**Go ye also** — During the Gospel age, our Lord has continually, through his mouthpieces in the Church, invited all believers to enter into his service. C224

**Whatsoever is right** — The exact, clear understanding of what the wages should be was mentioned only at the beginning. C223

The promise of the Kingdom was clearly understood by the early Church, but afterward was in the main lost sight of and not clearly enunciated. C223

## **Matthew 20:6**

**The eleventh hour** — The last hour. C223

The very closing time of this Gospel age. Q258:2

5 p.m., only one hour before the labor of the day would cease. We are now just at the close of the Gospel day. R214:2

We are even now (1889) in the eleventh hour. R1111:5

Apparently no others were admitted during the twelfth hour. Q74:4

**And found others** — Perhaps 20,000 to 30,000 of the consecrated in 1881

did not prove faithful to their covenant of sacrifice and were replaced. This process will continue until the last crown is everlastingly apportioned. F95; R4304:1

Partly applicable, in the Jewish harvest, to some publicans and sinners who had previously neglected God's service and labors in the vineyard. R5473:5

**Standing idle** — Waiting for an opportunity to enter the vineyard. R4303:5; Q258:2

## **Matthew 20:7**

**Hath hired us** — We were too late to get into the service under the call. C223, 224

**Go ye also** — Some of the places in the work will be vacated by reason of some not continuing faithful. C225

All were hired. There is so great a variety of work that all may find employ. R214:3

**Into the vineyard** — So long as the door of opportunity for service is open. C224

**And whatsoever is right** — These words, to the end of the verse, are not in the old manuscripts. C224

I promise nothing. The general call is ended. The time is short. The time for labor is nearly ended. C224

Who can tell the blessings which may flow from one hour's service under God's direction? R214:3

## **Matthew 20:8**

**Call the laborers** — Only the faithful are represented by the laborers. C223

## Matthew 20:9

**Penny** — Something of the joys, blessings, honors and privileges of God's people in the present life at the close of this age. R4666:5

Eternal life, the reward of those who labored throughout the whole day, or only an hour; to the Little Flock and to the Great Company. Q500:3

## Matthew 20:10

**Every man a penny** — Drawing attention to the fact that it was the same reward to all—the prominent feature of the parable. Q530:1

Perhaps the only significance is to call attention to that fact and the reason for the murmuring. Q530:1

## Matthew 20:11

**It** — The penny, representing eternal life. Q500:1,5

**They murmured** — Whatever it shall signify will be something that will yet be in the Church before we pass beyond the veil, because surely no one would murmur on the other side. Q258:3, 531:T

Anyone who would be inclined to murmur against the Giver of all Good would not be accounted worthy of a share in the Kingdom. R4666:5; Q530:1, 500:6, 259:T

It will mean that they were looking for the reward merely, and not appreciating the privilege of being laborers with Christ and with the Father. R4666:5

A warning to those long in the truth, with great privileges of service. R4666:5

All who are servants should be praying to the Master to send other laborers into the vineyard. They should not be feeling jealous of any others who might come. R5474:1

## Matthew 20:12

**But one hour** — Similarly today some Christian people stumble over the fact that the time is near at hand when God will pour out his spirit upon all flesh. R4666:6

**Made them equal** — The Scribes and Pharisees thought that, if publicans and sinners were to be privileged to have discipleship with Messiah, some still higher favor should come to themselves. R5473:5

**Of the day** — This Gospel age. C223

## Matthew 20:13

**I do thee no wrong** — All who appreciate that God is just, generous and bountiful, will rejoice in the blessings which overflow upon others. R4666:5

Whatever God has to offer is a gift. R5473:6

### **Matthew 20:15**

**To do what I will** — In matters of grace or favor. R5069:4

**Is thine eye evil** — A special test upon them as respects their loyalty and their motives. R4666:6

### **Matthew 20:16**

**Last shall be first** — Some last and least found opportunity for receiving the divine blessing sooner and more effectively. R5473:6

**The first last** — Some first to respond to the call may be the last to receive special blessings, testing their loyalty and motives. R4666:5, 5473:6

See comments on Matt. 19:30.

**Many be called** — To the divine nature through opportunity to sacrifice. R682:2

Not many are called in proportion to the whole, but many are called in proportion to the number chosen, the few, the elect. R2508:1; HG746:1, 744:3

More are called and drawn by God's providences and the preaching of the message than he designs to save in the present salvation. NS769:6

**But few** — The approved. R779:3\*

The terms and conditions of the present salvation are extremely difficult. NS769:6

Not only was the Jewish nation a small nation amongst the others, but the "very elect" out of that nation, the ancient worthies, was a very small proportion of the whole. NS369:6

**Chosen** — This does not make God partial. He was under no kind of obligation to make any of the race immortal rulers. R779:3\*

### **Matthew 20:18**

**They shall condemn him** — The priestly Sadducees, not the people, were interested in having Jesus brought to trial for his open attack on the priestly misrule, and they feared lest the Romans might hold them responsible. R2420:1\*

### **Matthew 20:20**

**With her sons** — James and John, supposed to have been Jesus' full cousins. R3362:2

## Matthew 20:21

**Grant that these** — If it had been wrong for them to have the promise in mind, it would have been wrong for the Lord to have given the promise. R5376:1

**On thy right hand** — And on the left, the two positions of chiefest favor. R3362:2

Others might not care so much where they were placed, but James and John would like to be close to the Master. R5091:1

Evidently thinking less of the glories of the Kingdom than of nearness to the Master. R4487:3

The disciples were afflicted with a common ailment: love of honor of men and also of honor of the Lord. R5375:6

It is possible that one of these positions is reserved for the Apostle Paul. R3362:6

**In thy kingdom** — There was no doubt in their minds that the Kingdom was near. R5090:6

## Matthew 20:22

**Jesus answered** — From the few recorded words, we gather the drift of the more extended conversation. R2072:2\*

**Ye know not** — At that time they could form no idea of the blessedness of being joined with Christ in his Kingdom and glory, to sit with him in his throne as his Bride and joint-heir. R2072:2\*

**What ye ask** — Jesus did not condemn them for this desire. R5786:4

You can form no idea of the blessedness of being joined with Christ in his Kingdom and glory. R2072:2\*

They little realized what this high privilege of sitting with him in the Millennial throne would cost. NS755:4

When we consecrate ourselves we agree to do the Lord's will, but we do not know what it means. R5081:5

**Are ye able to drink** — Are ye willing to participate, to drink? 5599:2, 5538:5, 4547:2, R3362:3; Q188:T

The word "able," while it contains the thought of force, nevertheless expresses willingness. It refers to the will. Not, Are ye physically able?—but, Are ye mentally able? R5599:2

**Of the cup** — Of shame, ignominy, suffering and reproach. R5599:3, 5421:3, 4669:1, 2292:4

Of self-denial and self-sacrifice with Jesus, participating in his sacrifice. R4456:4, 5421:3-5, 5192:6, 4547:2,5, 4429:4; CR47:5

The earthly experiences of the Lord. R5538:6, 5599:5

Showing not only our interest in his sacrifice, but also expressing our own covenant to be dead with him and to drink of his cup. R325:5

We are called to share the cup with him, thus partaking in symbol of his death. R721:4

Does not symbolize justification, but only the justified may drink of it. R4547:4



It is our individual cup, and yet it is our Savior's cup. R5538:5

“The cup which my Father hath given me, shall I not drink it?” (John 18:11) R3362:3, 5599:5

If we drink our Savior's cup of death with him, then we shall participate with him in the future cup of joy. R4547:2, 5538:6; CR307:2

Our cup is supervised by our Savior, although it is the cup poured by the Father; for it is the Father's program. We shall not be alone. R5422:1, 5538:5, 4547:2

Symbolizes the means of our sanctification, by which we exchange our justified earthly rights for the heavenly inheritance and joint-heirship. R4547:4

To lay down your lives completely, even though it shall mean injustice to you. R5421:3

While this wine of sacrifice exhausts the human nature, it invigorates and makes strong the spiritual nature. R588:3

**I shall drink of** — Jesus was to drink of the cup which belonged to the sinner, that he might redeem man. R5421:6

He drank the bitter cup to its dregs, thankfully. R5422:1, 5538:5

That cup was a terrible draft to him—not the dying, but the cross. R5599:5, 5422:1

About to be poured for him. R5421:2

The same cup. He did not drink of one cup and we of another. R4475:2, 4547:2, 212:2\*

Neither James nor John nor anyone else can sit on Christ's throne unless he drinks of this cup. R4547:2, 4475:2

**With the baptism** — The baptism of death. F438, 442; R4547:5, 4669:1, 5599:3, 1543:1; PD66/78

Into his sacrificial death. R4547:5

Signifying the complete surrender of self to God at any cost or privation or suffering, even unto death. R2072:2\*

**I am baptized with** — Now, during the three and a half years of his ministry. R5421:1

The sacrifice of all earthly interests. R4669:1

**We are able** — We are willing. We will sacrifice everything to follow in your footsteps. R3362:4, 5421:3,4, 5599:2, 5786:4

Let us make such a decision promptly, and think of it daily. R5607:3

They did not, of course, yet know the full import of the word “baptism” or the word “cup.” R5421:4

And we can do no more. If left to ourselves, undoubtedly the contract would be more than we would be sufficient for, but our sufficiency is of God's providence. NS755:4

Our Lord was evidently gratified with their promptness to make the consecration, declaring themselves willing to endure the cross to win the crown. R2292:4

They had counted the cost and promptly responded as to their willingness. R4669:2

They were ready for anything, with the Master's help. PD66/78

Not a boast on their part, but a simple declaration of their decision to obey and follow the Lord's footsteps in whatever circumstances might arise. R5607:3

And so with us. Our wills are made up. There is not a doubt—nothing to interfere. R5599:3

## Matthew 20:23

**Ye shall drink** — The apostles could not actually drink of the Redeemer's cup until he, as their Advocate, should appear in the presence of God for them. R4547:5

Jesus guaranteed that, being willing, they should have these experiences; continuing willing, continuing to suffer with him here, they should reign with him in his throne. R5421:4, 4669:2, 2292:5

Those who drink will share with him in the glories of the future. R5607:3

Jesus, in turn, pledged that they should indeed be able to carry it out. R2292:4

He assured them and us that he will furnish trials and assistances, and that, if faithful to the end, we shall have a crown of life. PD66/78

There is no doubt—if we follow in the footsteps of Jesus, a life of obedience, we shall suffer. R212:1\*

It is hard that our good should be evil spoken of, that we should be declared to be poisonous to every religious sentiment. This is a part of our experience. R5599:5

**My cup** — Styled the blood of the New Covenant, New Testament, New Will. R4436:2

Of suffering or ignominy. R5607:3, 4555:5, 2292:4

Share with him in his sacrifice—not a different cup, not a different sacrifice. R4475:2

The merit of Jesus is the only merit which cancels the sins of the whole world; but it is applied indirectly through the Church. This is the favor he specially offers them. R648:6

The same cup represented in the Communion service. R5421:3, 4555:5

Also signifies a share in his glories, honors and immortality, the new wine with him in the Kingdom. R5192:6

Those who drink of his cup are specially loved of the Father. R5607:3

**And be baptized** — If we have indicated our willingness, we have his promise that the ability will be supplied. R445:1

**Sit on my right hand** — Be associated thus intimately with me on my throne. R2072:2

**Not mine to give** — Will not be given according to favor, but according to justice. R5786:4; PD66/78

Positions in the Kingdom of heaven will be awarded according to the degree of development of the fruits of the holy Spirit. This means a love which will lead to zeal in the Lord's service. Q121:3

**Be given to them** — Possibly Paul and John. F726

**For whom it is prepared** — Reserved for overcomers. At that time it yet remained to be proved whether these would be faithful to their covenant. R2072:2\*

**Of my Father** — According to the standards which the Father has prepared and established. R4669:2

## **Matthew 20:25**

**Jesus called them** — In answering the ten, he did not reprove the two specifically, but indirectly. R4669:2

**Exercise dominion** — The Gentiles exercise authority over their people at the expense of the ruled. R5375:6

With men, the aggressive and powerful hold the lordship and dominion over others, but in the divine arrangement the order is reversed. R4669:4

The great success of Papacy's rise to power, accomplished by cunning, trickery and political intrigue, was wholly foreign to the spirit of true Christianity. R1093:5

**Exercise authority** — The Church of Christ has probably suffered more from pride and ambition for leadership than from any other one cause. R1883:6

Many have lorded it over God's heritage; our Lord had this class in mind. R5375:6

## **Matthew 20:26**

**Not be so among you** — With the followers of Christ there is not to be a spirit to dominate, to rule others, but a spirit of love, which seeks to serve others. Q119:6

There should be no rulership, lordship or masteries amongst those whom the one Master, even Christ, has put upon a common level. R1883:6

But it has been so in the Papacy. F230; R1523:5

**Be your minister** — Greek, diakonos, deacon, servant. F253

The highest position in Christ's Church was to be servant, and he declared himself to be the chief servant or minister of the Church. R1883:6

## **Matthew 20:27**

**Whosoever** — Of his disciples, the Lord's people. R5793:1

**Will be chief** — Teachers, instructors of the flock. R5321:3

Someone is bound to be chief. An absolute equality is not possible. R5793:1, 5322:4; Q119:7

We should leave to God's attendance the matter of honor, and be content merely to be a servant to the brethren. R5793:2

Our Lord had been pointing out to his disciples a certain weakness on their part. R5793:1,2

A person without any ambition never amounts to anything. R5793:2, 5321:3; Q120:3

A certain kind of ambition, to please God and have his rewards, is encouraged by the exceeding great and precious promises of God's Word. R4668:3

Nevertheless, the ambitions awakened by these promises, we are warned, might become our snares. R4669:1

To guide the Church. R5793:2

The Apostle Paul says that those who desire the office of a bishop are desiring a good thing. (1 Tim. 3:1) Q120:5

The Lord does not raise up rulers in the body of Christ, but he does raise up faithful leaders, to whom heed should be given, whose faith and example should be imitated. R1559:4

God made Jesus a chief. He passed by Satan, who was self-seeking. After Jesus proved his humility, then the Father gave him the high exaltation. R5322:5

We are not to help one who aspires to the chief place into that position. This would do injury both to him and the cause. R5322:4

**Be your servant** — He who renders the greatest amount of service and brings the greatest spiritual blessing, consider him your chief. R5793:2

The chief honor amongst the Lord's brethren is to be servant. The one most faithful should be given opportunity to serve. In that sense, he would be your chief. R5322:5

Honor those most in the Church who serve the Church, not those who demand service, honors and exaltation. R4669:4

A bishop at that time was a humble, untitled servant of the Church, caring for the interests of the sheep. Q120:5

We are to lay aside any desire to be chief so far as ambition for personal glory is concerned. R5793:3; Q120:4

Not of a spirit to dominate, to rule others. R5793:1

Serving in any way, in the most capable manner possible. R5793:2

This does not mean that we have no aspirations. The controlling impulse is to serve the Church. R5322:4

Let the Lord take care of your place of service; let him open the way. R5322:2

## **Matthew 20:28**

**Even as** — Pointing to his own course as an illustration. R4669:4

**The Son of man** — No longer on the spirit plane, but on the human plane. R5786:1; Q368:2

The requirement was that he become a man in order to ransom mankind. He could ransom man only by becoming man. R5786:1, 3088:2

**Came not** — Before coming into the world, our Lord had perceived that mankind was in need of a Savior. No doubt this had to do with his accepting the divine arrangement. R5375:2

**To be ministered unto** — Not that our Lord refused to have anyone serve him, but he came to render a service. R5375:3

Not to be served, honored or titled. R1711:1

He did not come into the world to have servants and get all that he could. R5375:3

The difference between himself and other kings. R5785:3

He did not try to use his power, his intelligence, selfishly for his own comfort; but he laid down his life unselfishly. R5375:2

**But to minister** — The true meaning of the word “minister” is one who serves. R5785:3, 5375:2

To serve others. E426; F230; R5375:2,3, 5785:3

In the service of his Church, which is his body. R5250:3

Because it was helpful service, and was the Father’s will. R5375:5

Illustrating the spirit of meekness, of service, which must characterize the hearts and, in some degree, control the lives of all his true disciples. R4669:5

The privilege of serving the fallen race as their Redeemer and Restorer was one of the rewards the Father set before His Son. NS751:3

Lord of all, yet servant of all. R1063:2\*

He set himself forth as an example: all disciples must manifest so great loyalty to the principles of God’s government, and so great humility of spirit, that they would be glad to render service to anyone in need. R5376:1

The spirit of Christ will be the spirit of service: a zeal, a warmth, an energy, prompting us to serve in the Church. R5250:2

Our ministry begins at the time of our consecration. We are not authorized to minister in holy things until we have entered upon the way the Lord pointed out to us. R5785:6

**And to give** — The object in becoming a man was to redeem men, to taste death for every man. R507:1, 145:1\*

He came not to preach and write books. Others, under inspiration, could do those things. But he alone had an unforfeited life to give for the life of the world. R3234:3

The serving of Jesus’ ministry and the example of obedience and self-denial, though blessed to those of his day and to others since, was not all there was to Jesus’ life. R851:6

Becoming a man did not pay our ransom price. E426

The human existence of Jesus, our ransom, our substitute, was surrendered to everlasting death; but he lives as a divine being to restore purchased mankind. R823:5

Otherwise his death would have been contrary to God’s will, a suicide and a sin. R1213:3\*

He could not rise from the dead as a human being, as flesh, his flesh being given once for all and forever for the life of the world. NS3:6

**His life** — Greek, psuche, soul, being. E335; R851:6, 62:1\*

The death of Christ secures for Adam and all of his race one full opportunity for salvation. R4594:4

His being or existence in the condition he then possessed it, life or existence as a human being. The human Jesus gave himself, his life, a ransom for all. R823:4, 726:3\*, 53:4\*; NS3:6

His life to secure life for condemned sinners. R1086:3

Not his pre-human life, for he did not die to become man, but he said, "Before Abraham was, I am." (John 8:58) R1298:6\*

**A ransom** — Greek, lutron-anti, a price to correspond. E428; R5925:1, 5622:6, 4426:1, 4352:2, 3088:2, 1256:2, 387:3; SM269:1

Greek, lutron, a price. R408:1\*

A substitute. R1256:2, 965:4

Exchange. R432:4

Not only the English words "ransom, bought, redeem" mean "the giving of one thing instead of, or as a substitute for another," but also the Greek words which these are used to translate. R432:4

The word "ransom" is used in respect to the purchase-price of humanity and also in connection with the deliverance of mankind after having been purchased by that price. R4818:3

The word occurs but three times in the Greek (here and in Mark 10:45 and 1

Tim. 2:6) and signifies to recover by paying a price; intensified in Timothy to signify a corresponding price. R867:3, 145:1\*

His death was the ransom which justifies all mankind to life, not the sufferings of Gethsemane, nor the weariness of his three-and-a-half year ministry. R392:6

Corroborating the declaration that man was under a sentence of death and needed to be ransomed from it. R5465:1

Jesus was the only one who could be the corresponding price for Adam. R5622:6

None other than the man Jesus. PT386:3\*

Our Lord's first statement of the philosophy of the divine plan by which, as Abraham's seed, he would bring the promised blessing. R4352:2

His death was a free-will sacrifice. He could have sustained life as a perfect man forever. R463:6

The word here used also indicates the deliverance of mankind after purchase: "I will ransom them from the power of the grave." (Hos. 13:14) R4818:3, 726:3\*

Without the ransom there could be no resurrection of the dead. R5465:1

The ransom-price that Jesus gives has been a progressive matter and is not yet completed. R5622:3

To view our Lord as merely an example for proper living would be an absurdity. SM269:1

The work of ransoming Adam and his race is much more than merely providing the ransom-price. It includes their delivery from the power of sin and death. R5873:2, 4818:6

Prefigured and elaborated upon in the types and shadows of the Law to Israel. R4352:2

The Master tells how he gained the right to loose the prisoners of sin and death from the tomb, and to offer life, restitution, to all for whom life, and everything, had been lost. R866:4

**For many** — For all. SM269:1

The principal meaning of the word “for” is “instead of,” as a substitute or representative stands for, or “instead of,” those whom he represents. R588:5

## **Matthew 20:30**

**Two blind men** — Bartimeus was one of the two. (Mark 10:46) R2729:3

**Thou son of David** — “The Lord shall give him the throne of his father David.” (Luke 1:32) C257

The long-promised king of David’s line, the Messiah. PD65/77; C257; E130; SM210:2

## **Matthew 20:31**

**Rebuked them** — When the spiritually blind cry for help, there are sure to be some, even amongst the Lord’s friends, to rebuke instead of encourage them. R2730:4

## **Matthew 20:32**

**Called them** — Giving those about him an opportunity to share in the work of blessing. R2729:3

**What will ye** — Many today, when asked this question, do not choose as wisely, but request riches, honor of men and temporal blessings. R3848:4

## **Matthew 20:34**

**Received sight** — Only the Great Physician is able to open the eyes of the understanding. R2730:4

It is not in our power to open the eyes of the physically blind, but it is in our power to help many into a clearer insight into the things of God, which the natural eye hath not seen. R4669:5

## **Matthew 21:1**

**And when** — Just five days before his crucifixion, on the exact day when he should have been received as the Lamb of God so that they might be passed over as a nation and become the antitypical Levites, from whom would come the antitypical priests. R4669:2, 839:2, 465:5; NS74:5, 630:6

**Bethpage** — A little village on the Mount of Olives. R3850:2

## Matthew 21:2

**Over against you** — Another village close by. R3850:2

**Ye shall find** — Manifesting his superhuman power by designating where and how the animals would be found. R2745:3

**An ass** — Probably a white one, for it is reputed to have been the custom of the kings of Israel to ride upon white asses. R4669:5, 3850:2, 2745:3; SM400:2; NS629:6

**And a colt** — Its little colt. R4669:3, 3850:2

**Bring them** — The owner of the animals may have been acquainted with Jesus and, if so, would also have been acquainted with his disciples. R3850:2

Has no bearing on the question of the rights of private property. All things belong to God and have their legitimate and illegitimate uses. R1695:6

## Matthew 21:4

**Might be fulfilled** — It was necessary that our Lord should do literally what the prophets had foretold, so that Israel might be without excuse in their rejection of him. R3850:6, 2296:3; B225

**By the prophet** — Fulfilling two prophecies: Isa. 62:11 and Zech. 9:9. R3850:5

## Matthew 21:5

**Thy King cometh** — “He is Lord of lords and King of kings.” (Rev. 17:14) B238

He also presented himself to them as Bridegroom (John 3:29) and Reaper (John 4:35,36), the same three characters which he presents now to the Christian house. B238

The entry was viewed from three standpoints: for the disciples and multitude, full of Messianic expectation, it was a grand occasion and a real triumph; from the standpoint of Herod, Pilate and the authorities, it was merely the parade of a fanatical leader; from the standpoint of the Lord, the angels and ourselves, it foreshadowed his coming glory and triumphal entry upon his return from the far country of heaven. R2745:5

The formal presentation and rejection was so that God’s judgment would not only be just, but its justice would be apparent to his creatures. R2296:5; NS630:3

Though he knew the result, this action was performed as a part of that great system of types which foreshadowed good things to come. R1795:2

In the parallel of time, he must offer himself to spiritual Israel, at the appointed time, as their King of Glory. NS632:2

“Even today do I declare that I will render double unto thee.” (Zech. 9:12) B225

Natural Israel waited 1845 years for the Lord to come; the corresponding date for spiritual Israel is 1878 AD. R3851:3, 2746:5, 1795:2; C233, 234

This exercise of kingly power and authority in the spring of AD 33



typified the raising of the sleeping saints in AD 1878. C233

As a King, he is now taking possession of his Kingdom—first, as with the Jews, offering himself to his professed people—but now, as then, finding only a remnant. R2297:2

This message has proven to be the test to both the fleshly and the spiritual houses of Israel. C136

**Meek** — Whereas he was meek and lowly of heart, they were proud and boastful; whereas he was pure and unselfish, they were impure and self-seeking. R3850:6

**Upon an ass** — After the manner of Israel's kings. PD66/77

See comments on verse 2.

## **Matthew 21:7**

**Put on them** — As a saddle. R3537:6

**Set him thereon** — A lesson for spiritual Israel at the end of this age, because the history of natural Israel was typical of spiritual Israel's experiences. R3851:2

## **Matthew 21:8**

**Great multitude** — A million or more Jews in Jerusalem hailed him as King. R5331:3

Not only from every quarter of Palestine, but from Babylon, Egypt, Greece and Spain. R3537:3

We cannot suppose that they were all saints, though doubtless many of them were sympathizers with Jesus. R3851:1

Thus selecting its Paschal Lamb on the 10th of Nisan. F461

**Spread their garments** — A custom amongst various peoples for long centuries to thus treat their honored rulers. R3851:1, 2745:3; NS629:2

As marks of honor to the great King whom they imperfectly, indistinctly, recognized, not realizing the still greater glory of his later revealing at the end of this age. R4669:6, 3538:1, 2296:2

Garments of praise. R3538:6

Their hearts were right; they had not been spoiled by doubts. So with the Lord's people today, in the simplicity of our hearts we see his promises and are ready to believe them. R3538:2

**Cut down branches** — From nearby date palm trees, fernlike in shape and sometimes ten feet long, symbols of rejoicing and honor. R3538:1

Implying that the best of earth was not too good for one so great. PD65/77

Branches of such victories as can be gained on behalf of the Truth in conflict with the world, the flesh and the devil. R3538:6

**Strawed them** — After our Lord's beast had walked over them, they went ahead with these and strewed them afresh, in every way seeking to honor the one whom God had so signally recognized. R3538:1

## Matthew 21:9

**And that followed** — Two multitudes—one who had come with him from Jericho and lodged in Bethany over the Sabbath, and another from Jerusalem who had come forth to see him and Lazarus. R2745:3

**Hosanna** — An acclaim of praise, confidence and expectancy, very closely resembling the word Hallelujah. R3538:2

Their unstable and fickle minds, swayed by false teachers and unwilling to act upon convictions in the face of opposition, would, only a few days later, cry, Crucify him! Crucify him! R1795:2, 1696:4; NS630:3

**The son of David** — The King of the royal line, probably being deterred from using the word “king” lest they should bring upon themselves charges of treason against Herod and the Roman Empire. R2745:3

The long-promised king of David’s line, the Messiah. PD65/77; SM210:2; E130; C257; NS631:6  
“The Lord will give him the throne of his father David.” (Luke 1:32) C257

So we, today, hail him Messiah and proclaim ourselves believers in him. This is justification by faith. Hence, Palm Sunday may be considered as symbolizing the attainment of justification by those who recognize Jesus. NS631:6

**Blessed is he** — As truly and as necessarily as there was shouting and rejoicing then, so there is and must be now. R1795:5

**Name of the Lord** — Jehovah. PD65/77

## Matthew 21:11

**The multitude** — Josephus tells us that sometimes the population of Jerusalem, on such an occasion, was swelled to the number of two millions. R4122:6, 3537:3

**Nazareth of Galilee** — Not highly esteemed among men and in religious circles; thought to be rather peculiar at very best. R3538:6

## Matthew 21:12

**Into the temple** — Not to Herod’s palace or to Pilate’s palace; but, as the representative of God, the Messiah, he went appropriately to the Father’s house or palace, the Temple. R2746:3

The temple, built by Herod, was only a type of the Church of the living God, either in future glory or in present humiliation. R3851:5

Typifying the cleansing of the consecrated Temple class since 1878; every selfish, carnal thought, and all worldliness, must be cast out, that the Temple may be clean, the dwelling-place of God’s holy Spirit. B239; R4123:2, 2746:6, 1696:1

**And cast out** — As any Law-abiding Jew was privileged to do. R2746:4, 3851:4, 4123:2

Beginning to exercise power, as befitting a spiritual king, by reproofing those who were violating the holy Temple and its precincts. R2746:3, 1695:6

It is assumed, we believe without sufficient authority, that there were two cleansings. R4122:3, 2332:1; 1695:3

He had visited the Temple time and again as a Jew and had witnessed these same scenes, but had not interfered, a proof that the occurrence took place but once—after our Lord had assumed the office of King. R4123:2

It is but reasonable to suppose that the use of force in cleansing the Temple followed, and did not precede, the assertion of regal authority shown in the triumphal entry. R2332:1

The last verse of John's account, like the other Gospels, shows the hostile attitude of numerous opponents which did not appear in the beginning of his ministry. R1695:3

Fulfilling the prophecy, "The zeal of thine house hath consumed me." (Psa. 69:9) R4670:4, 4123:2

As a typical act, indicating that, in the end of this age, judgment begins with the professed house of God. (1 Pet. 4:17) R1795:5

In the end of the Gospel age, God purposes a cleansing of his sanctuary, the Temple—Christendom. (Dan. 8:14) R3851:5

Those associated with the Lord's work for selfish reasons must be driven out. R3851:6

Necessary before the Temple shall be ready to be filled with the glory of God and become the place of prayer for all nations. R2297:4

**All them that sold** — The antitypical cleansing, now in progress, mainly affects those who make merchandise of holy things. R3851:6

**In the temple** — They had no right within its hallowed precincts. R4760:4

Not in the Temple proper, but in its outer courts, the whole of which was designated the Temple or house of God. R4123:1

**The tables of** — Not only stopping their usurious exchange business, but keeping them busy looking after their coins. R4123:2

**The moneychangers** — Typifying those who rob the people by accepting money for that which is not food. R3851:6

Reaping a profitable harvest from the worshippers who had traveled from a distance, whose money, not being Jewish, could not be accepted at the Temple. R2746:3

A certain Temple tax must be paid in the "shekel of the sanctuary" which was last coined in BC 140, hence quite scarce in our Lord's day and sold at a premium. R4122:6

Today in the nominal temple some make merchandise of their privileges, opportunities and knowledge. Catholics are led to believe they can present nothing acceptable except through the priests; Protestants have regular collection plates and frequent strong appeals for money. R4123:3

**The seats of them** — He did not set at liberty the doves, which could not easily have been recovered, but permitted their owners to take them away. R4123:2

**That sold doves** — Multitudes of strangers from afar rarely brought with them the doves, pigeons or lambs which they presented in sacrifice. R4122:6

## **Matthew 21:13**

**House of prayer** — The channel though which all mankind may, during the Millennial age, find access to God. R2297:5

**A den of thieves** — Taking advantage of the necessities of the people. R4123:1

The thief usually poses as an honorable man; the same is the case with many Christian ministers, teachers and elders. R3852:1

Robbing God by detracting from his honor; robbing the people by taking from them money and honors while selling them bread which is not spiritually satisfying. R3852:2

Of this class are evolutionists, who rob God and receive the money of the people under false pretense. R3852:1

## **Matthew 21:14**

**The blind and the lame** — He cast out the wrong-doers and received the poor outcasts of society. R2296:5

Everywhere we find that earthly wisdom is apt to misinterpret divine promises. Frequently, therefore, the Lord makes use of the weak, poor and ignorant instead. R3852:5

**He healed them** — Continuing the healing and teaching for several days, but without any further demonstration as a King. R2746:4

Typifying the opening of the blind eyes and the healing of the spiritually lame, particularly since 1878. R2746:6, 1795:5

## **Matthew 21:15**

**And the children** — Little, uninstructed children. R3538:6

Little children and those who, in simplicity of heart and meekness, become as little children, become the instruments the Lord uses in shouting his praises. R2746:4

Typifying the Lord's little ones in the present harvest whose praises will fill the true Temple of God. R2746:4, 3852:4,5

**Crying in the temple** — Doubtless without any particular meaning. R3852:4

**Were sore displeased** — Typifying the displeasure of the clergy at the present time because of the harvest message now being proclaimed. R2746:6

## Matthew 21:16

**Babes and sucklings** — Out of the mouths of the common people. R1796:6

## Matthew 21:17

**Into Bethany** — Throughout the week he made Bethany his home, going daily to the city and returning at night. Bethany was about two miles distant from the Temple. R3850:2, 2746:4

## Matthew 21:19

**A fig tree** — The Jewish nation. “Now learn a parable of the fig tree.” D602, 604; R750:3, 127:1\*

**For ever** — “To the age.” (Diaglott) R127:1\*

“Cursed to the age”—during the Gospel age, as a nation, they have borne no fruit, but when the Bride is taken out from the Gentiles, they will receive favor. (Acts 15:14,16) R127:3\*

## Matthew 21:21

**If ye have faith** — Absolute confidence in the Word of God. R5446:4

**Unto this mountain** — Symbol of difficulties and obstructions in our Christian course. R1967:5; Q774:3

A mountain-moving faith would count for nothing without love as a basis. R2203:3

**Be thou removed** — God gave no such command in respect to the literal mountains. R5446:4

Since there is no basis of evidence that the will of God is to remove literal mountains, a genuine faith in his willingness to do it is an impossibility. R1967:5

**Cast into the sea** — Swallowed up in anarchy. D596

**It shall be done** — If they had faith in the power of God, and received a command from him to move the mountain. R5446:4

See also comments on Matt. 17:20.

## Matthew 21:22

**Ye shall ask** — God’s children are cautioned to ask only such things as he has promised in his word. R2005:4

**Ye shall receive** — It must be understood that all petitions would be subjected to divine wisdom. Therefore, the answers, though always sure, might not always be in the way expected. R1866:1

## Matthew 21:23

**By what authority** — The apostles' authority was questioned by the same class. Should persecution rise again, let all continue to preach as did the early Church, asking no other authority than the command of the Lord. R992:6

“He that hath my Word, let him speak my Word.” (Luke 23:28) OV158:4

**This authority** — Authority to teach and do good. OV158:3

## Matthew 21:24

**I also will ask** — Mark the wisdom of his replies when they sought to entrap him in his words. R575:2

## Matthew 21:28

**First** — Represents the class of Israelites who made no pretense of serving God, and were branded publicans, sinners, and harlots. R4678:3

## Matthew 21:29

**I will not** — They made no pretense of serving God. R4678:3

**Repented, and went** — Through John's message and the teachings of Jesus and the apostles, the publicans, sinners and harlots were the ones ready to receive him. R4678:3, 2755:6

## Matthew 21:30

**Second** — Represents the outwardly religious and pious, the Scribes and Pharisees. R4678:2, 2755:6

Corresponding to the “elder son” of the parable of the prodigal son. (Luke 15:11-32) R1958:3

Do not really seek the divine service, but rather serve their own sects, personal aims, honor, etc. R4678:2

## Matthew 21:31

**Go into the kingdom** — Poor, self-righteous Pharisees! To this day, they are jealous and will not “go in.” (Matt. 23:13) R1460:4, 1035:5

**Before you** — The “elder son” class who had cultivated a spirit of pride and boastfulness. R1958:3

“The common people [who knew not the Law and had not heretofore heard the invitation] heard him gladly” (Mark 12:37); but those first invited were rejected. R342:6

## Matthew 21:33

**Another parable** — Forming a part of the Lord's discourse on the last day of his public ministry. R1982:2

Apparently our Lord had in mind the parable of the vineyard of Isa. 5:1-7

when he gave this parable. R2904:1, 1982:3, 1896:2, 1795:3

Nearly all parables related to the Kingdom; some directly, others, as this one, indirectly. R5504:3

**A certain householder** — Jehovah. R1982:3, 4678:3, 5504:6, 2755:6, 1795:3

**Planted a vineyard** — "For the vineyard of the Lord of hosts is the house of Israel." (Isa. 5:7) R1982:3

The Jewish nation, typifying Christendom. R1982:3, 1983:1, 4678:3,5, 5504:3, 1795:3

Since nominal fleshly Israel was a prototype of nominal Christendom, we may look for somewhat similar conditions and dealings in the harvest of this Christian age. R4678:2

In all respects well-appointed and furnished for his purpose. R4678:3

The vineyard represents the Jewish polity, and the vine represents the people, especially such as were in influence and power—the leaders. R2904:1

With a root of promise, a hope, the promise made to Abraham. R5504:3

**And hedged it** — With the divine Law, the prophecies, and special supervision and guardianship. R1795:3

With the divine promise that as long as Israel would be faithful and loyal to God, they would be thoroughly protected against their enemies. R5504:3

**Dugged a winepress** — Including the trough in which the grapes were pressed, and the vat for the reception of the juice pressed from them. R1795:3

The various advantages conferred upon Israel, such as the worship of the sanctuary, the leadings of Jehovah, and the teachings of the prophets, all of which should have caused the vine to yield a large increase. R1795:6

**Built a tower** — A watch tower, representing the prophets. R1795:6

The watchmen were the prophets who cried aloud and warned the people from time to time in respect to any and every breaking down of the wall or partition. R5504:3

The Lord declared himself to be Israel's High Tower. R5504:3

**To the husbandmen** — The scribes and Pharisees, who sat in Moses' seat. R2756:1, 5504:6, 4678:3, 1982:3

Whose duty it was to care for the vines and fruitage, and render an account. R4678:3

Whose duty it was to instruct and lead in the way of the Lord. R1795:6

**Into a far country** — Implies that the arrangement was intended to stand for a long time. R5504:5

To receive title to his Kingdom, and to return to take possession of it. (Matt. 25:14,31) SM693:2; NS855:6

## Matthew 21:34

**Time of the fruit** — Which the Lord had a right to expect from Israel. R1796:1, 5504:6

The appointed harvest time in which those addressed were then living. R1795:6

These husbandmen had this stewardship from the time of the exodus down to the time of the coming of Messiah, a period of nearly nineteen centuries. R1982:3

**Sent his servants** — Prophets and teachers. R4678:3, 1982:5, 5504:6, 1796:1

These servants (the prophets) and their messages became tests as respected the love, devotion and loyalty of the vine-dressers, and tests also of the character-development of the people of Israel. R5504:6

**To the husbandmen** — The rulers in Israel, because of their influence and power, were held specially responsible for the course of the nation, though this did not relieve the individuals of their responsibility. R1796:1

**The fruits of it** — Gratitude, love, obedience, meekness, teachableness. R1795:6, 4678:4

Expecting that, through their inability to keep the Law, they would become stronger in character, more reverential and loyal to God, more desirous for the real Kingdom. R5504:6

“He looked for judgment, but behold oppression; for righteousness, but behold a cry.” (Isa. 5:7)  
R1982:3

## Matthew 21:35

**Husbandmen took** — Today also we see some high in official positions as representatives of God who use their positions to entrench themselves, hold power over the people, and carry out their own schemes. R4678:6

**His servants** — The scribes' and Pharisees' pride prompted the mistreatment of the Owner's special representatives, the prophets. R4678:5, 5505:1

**Beat one** — Reasoning that to acknowledge these servants and their reproofs would mean to acknowledge that they themselves were merely vine-dressers and not the owners. R5505:1

**Killed another** — Today they behead in the sense of ostracism, and shoot out the arrows of bitter words and slanders. R4678:6

The prophets were stoned, beaten, murdered, sawn asunder, became wanderers, and dwelt in dens and caves. (Heb. 11:36-38) R4678:4

## Matthew 21:37

**His son** — Our Lord Jesus. R1982:5, 5505:1, 1796:1

His claim to be the Owner's son was backed by numerous signs which the people were disposed to recognize. R5505:2



**They will reverence** — Though God knew it would be otherwise, it is so expressed to show the reasonableness of such expectations. R1796:1, 5505:1

## **Matthew 21:38**

**The husbandmen** — The chief priests and rulers. R1796:1, 5504:5

**Among themselves** — Privately and deceitfully. R1796:1

**This is the heir** — This man claims to be the Messiah. R1796:1

**Let us kill him** — His death was necessary for the success of their theories and plans, because his theories and teachings were so different from theirs. R5505:3

**Seize on his inheritance** — Retain our prestige and power. R1796:1, 1982:6

Lord it over God's heritage. R4678:5

Acting as though they were the real owners and not merely the Owner's servants. R5504:6

Not realizing that this course was the very one which would lead to the destruction of that typical kingdom, that typical vineyard. R5505:3

## **Matthew 21:39**

**Cast him out** — Whatever the reasons for thinking the other prophets deceivers, none of these arguments would hold against the Owner's son, whose credentials were manifest in his holiness. R5505:2

**Slew him** — Thus Jesus foretold his own violent death. R5505:3

## **Matthew 21:41**

**Miserably destroy** — God's judgments came upon the Jewish nation, with the result that it was entirely overthrown in the year 70 AD. R5505:4

**His vineyard** — Putting into it only the true vine, inspired with faith and loyalty toward God. "I am the true vine and ye are the branches." (John 15:1,2) R5505:5

Other vineyards have been started. The Bible speaks of two— "the vine of my Father's right-hand planting" (Isa. 60:21), and "the vine of the earth" (Rev. 14:18). R5505:5

**Other husbandmen** — Jesus and the apostles, and other teachers of the Gospel Church. R1982:6, 2756:1, 5505:4, 4678:5

Dispossessing the scribes and Pharisees. R4678:5

## Matthew 21:42

**The stone** — The top stone, Christ Jesus, the head stone of God's building, pattern for the whole, a stone of stumbling and rock of offense. C329, 330; R1982:6, 4678:6, 5505:6

**The builders** — The priests and Pharisees. C329

**Rejected** — By the Jews. R5505:6

Fleshly Israel failed to accept Christ as their headstone, and hence were rejected from being the special house of God. C329

**Is become** — Though rejected by them, that would not hinder its exaltation in God's due time as the chief stone in the glorious spiritual Temple of God. R1982:6

**Head of the corner** — The building of God being referred to as a pyramid, of which the top stone is the chief corner stone. (Psa. 118:22; Zech. 4:7) R1982:6; C329

## Matthew 21:43

**The kingdom of God** — The Kingdom privileges or opportunities, first offered to natural Israel, were transferred to spiritual Israel. R4593:6, 5505:6; B119

The Kingdom dignity pictured by the purple raiment of the rich man. (Luke 16:19) NS819:1

**Taken from you** — "Israel hath not obtained that which he seeketh for." (Rom. 11:7) B119

Taken from them as a nation, not as individuals. NS513:5, 606:5, 631:1

Their typical righteousness ceased, and the promise of royalty ceased to be theirs. R2604:3, 1000:4, 284:2; HG386:1

Israel was not ready to be used of God in the blessing of other nations; only a remnant was found worthy. R4593:6

**Given to a nation** — Spiritual Israel, whose existence began at Pentecost. R4593:6

"An holy nation, a peculiar people." (1 Pet. 2:9) R2604:3, 2125:5; NS630:5

Separate and distinct from all others, gathered out from Jews and Gentiles, bond and free, from every nation and denomination. R5505:6

Not to some other nation. God proposed to organize a holy nation, composed of the holy Jews and others of a similar class among all nations. NS513:5

A class they esteemed less than the publicans and sinners, the Gentiles, whom they esteemed as "dogs," and from among whom the Bride of Christ is being selected. R1460:4; HG153:5

Represented by "Lazarus" in the Parable of the Rich Man and Lazarus. R1087:1, 2604:3, 1000:4, 802:3\*, 284:2; HG386:1

## Matthew 21:44

**And whosoever** — The Jewish church in the harvest of the Jewish age, and the nominal Christian church in the harvest of the Gospel age. R1983:1

“And he shall be for a stone of stumbling and for a rock of offense to both the houses of Israel.” (Isa. 8:14) R1983:1

**Shall fall on** — A number of prophetic statements which met a fulfillment in Jesus were so mixed up with others not specially applicable to him, that one might readily stumble over them, not applying them to Messiah, had not the holy Spirit brought them to the attention of the apostles. R435:3

**This stone** — Our Lord was a stone of stumbling to natural Israel in their harvest, and similarly to spiritual Israel in the present harvest; especially his presence and his work. R5817:1

Messiah. R4678:6

The doctrine of the ransom. R448:2

Connected with the stone that strikes Nebuchadnezzar's image. (Dan. 2:34) R3359:4\*

**Shall be broken** — By stumbling over Jesus they injure themselves. R5505:6, 4678:6

In stumbling over Christ at his first advent, the Jewish nation was indeed broken to pieces. R1982:6

In stumbling, the nominal gospel church will, as natural Israel, be broken. The whole institution will be disintegrated. R1983:4

**But on whomsoever** — When the Kingdom is established. R1983:4

**It shall fall** — After it has been raised to glory and power. R1983:4

In the sense of condemning them. R5505:6

By stumbling over him, they injure themselves; but if he falls on, or condemns them, it signifies their utter destruction, their cutting off in the second death. R5505:6, 4678:6

**Grind him to powder** — When the Church is glorified, upon whomsoever this stone falls, it will utterly destroy. “Every soul that will not hear that prophet shall be destroyed from among the people.” (Acts 3:22,23) R1983:4

In and by the great time of trouble, all opposition shall be thoroughly broken down. NS435:1

## Matthew 21:46

**Lay hands on him** — Thus fulfilling the final prediction of the parable (verse 39). R1795:3

As the chief priests, the clergy, do today against those whose blindness and lameness the Lord has healed. R1795:5

## Matthew 22:2

**Kingdom of heaven** — Not an earthly kingdom, but a heavenly one; whose ruler, the glorified Christ, will not be an earthly king, but a heavenly being of the highest rank. R5510:2

The parables of Jesus about the Kingdom of Heaven seem always to refer to the Church militant—the living, mortal phase of the Church. R58:2\*

**Like unto** — Actually we are not called to be guests at the marriage supper of the Lamb; but we are called to be the Bride, though in some respects we must be like these guests. C198

**A certain king** — Jehovah. R5510:3, 4679:2; C198

**Made a marriage** — As Messiah is to be the great King of earth, during the period of his Mediatorial reign, it is the Father's good pleasure that he should have a Bride. R4679:2

**For his son** — Our Lord Jesus. R5679:2, 5510:3; C198

## Matthew 22:3

**Sent forth** — During the three-and-a-half years of our Lord's ministry. R2301:1

Nowhere is Jesus represented as calling his own Bride. R4679:2

**Servants** — John the Baptist and his disciples. R5510:5

**To call them** — This parable shows three divisions, or parts, in the one call which gathers the guests. R2300:3

The Jewish people, the first invitation. R2301:1, 4679:2, 343:2

The Jews had been invited to this high honor from the time of the giving of the Law Covenant at Sinai. R4679:2

The call first reached the priests, scribes, Pharisees and the Doctors of the Law who sat in Moses' seat. (Matt. 23:2) R342:6

**That were bidden** — The Jews had the first opportunity for joint-heirship with Messiah in his Kingdom. PD59/70

During the Jewish age God had, through the Law and the prophets, informed Israel, his friends, of his intention to have such a feast. NS317:5

**They would not come** — To the first call none seem to have responded, save the servants only who bore the message. R2301:2

“He came to his own and his own received him not.” (John 1:11) R51:5

## Matthew 22:4

**Again** — During the three and a half years following the crucifixion. R2301:1

The second invitation, after their house or nation was left desolate. R2301:1

**Other servants** — Jesus and his disciples. R5510:5

The disciples at first were simply justified men; but on and after Pentecost, they were new creatures, begotten of God. (1 Pet. 1:3) R343:2

**Which are bidden** — Previously bidden, who had, during the three-and-a-half years of our Lord's ministry, refused to come. R2301:1

The second call is not to the righteous and prominent among the Jews, but to the morally and mentally poor, blind and naked. R2301:2, 342:6

**Prepared my dinner** — The good things pertaining to the spiritual phase of the Kingdom of God. R1957:3

“O taste and see that the Lord is good.” (Psa. 34:8) R1957:5

He came in the flesh to a fleshly typical bride; the marriage feast was prepared. R70:1\*

This comprehensive statement of readiness could not be made in the first invitation, before our Lord's death. R2301:2

**Fatlings are killed** — The ransom price has been paid. Our Lord himself was the bullock slain. R2301:1

**Come unto the marriage** — Only by consecration could anyone have the right to be at the banquet, as a member either of the Bride or of the Great Company. R4525:5

## **Matthew 22:5**

**One to his farm** — Coming to this feast involves the leaving or sacrificing of earthly aims and pleasures. R343:4

**To his merchandise** — The cares of this life: business, politics and religious schemes of their own concern. R4679:3

## **Matthew 22:6**

**Entreated them spitefully** — Imprisoning the King's messengers, the apostles, and slew some of them. R2301:3

**Slew them** — Jesus was slain; his followers were evilly treated and slain. R5510:6

## **Matthew 22:7**

**He was wroth** — Indignant. R3833:6

**His armies** — The Roman armies. R4679:4, 5510:6

**Those murderers** — The refuse, chaff, of the Jewish nation. R2301:3

**Burned up** — Utterly destroyed in the end of the Jewish harvest. R2301:3

**Their city** — Government, nation. R2301:3, 4679:4  
Jerusalem, in AD 70. R4679:4, 5510:6, 343:3

## **Matthew 22:9**

**Go ye** — The servant, the Body of Christ. R343:1

**Into the highways** — Among the nations, the Gentiles, outside of Israel; the third invitation. R2301:4, 4679:4, 5510:6, 343:3; PD59/70; NS317:6

**As many as** — The parable does not teach that all heard the invitation to the feast. History demonstrates that it was only a comparatively small proportion of humanity. NS317:6

**Ye shall find** — Not to intercept all the people in the highways, but merely to urge upon those they met the great privilege of the open door to the wedding feast. R5511:1

**Bid to the marriage** — The third division, the call of the Gentiles. R2301:4

“Going in to the wedding” is not the translation of the living into immortality, but coming into a position of expectation which may be lost on account of lacking certain qualifications. R58:5\*

## **Matthew 22:10**

**Gathered together** — The servants gather, but the king sifts out those unfit for the Kingdom. R58:5\*

**Both bad and good** — Suitable and unsuitable. “Gathered the good into vessels, but cast the bad away.” (Matt. 13:48) R2301:4

The call has attracted some naturally very fallen, as well as some better favored by nature. R4679:5

Not all saintly: “Not many wise, mighty, noble: but God hath chosen the foolish, weak, base, despised, things which are not.” (1 Cor. 1:26-28) R5511:1

**The wedding** — To the ante-chamber of special preparation, into the light of present truth where we feast already on the prospect before us, in the brilliant light of the clear unfolding of truth now due. C199

Here is food to satisfy every longing, more and better than we could ask or think, a spiritual feast of future good things, joys and pleasures in the presence of the Lord. R343:1

Imagine the provisions for their entertainment, the reception rooms, the brilliant illumination, corresponding to the blessings received now by the living members of the consecrated Church. The light has been turned on since 1874. R2303:3; NS319:1

**Furnished with guests** — a definitely fixed number; every place filled. R5511:1

The number of guests was limited. It was the same number originally intended when the offer was made to the Jews alone, 144,000. NS318:2

This number of guests had been found before the King came in to make the inspection. R2301:5

The filling up of the elect, predetermined number which shall constitute the joint-heirs in the Kingdom by becoming the bride, the Lamb's wife. R2301:4

To be in the light while the wedding process is due is the privilege of the living generation, and because of this they are called guests. R58:4\*

There would be no room for any to enter since 1878 were it not for casting out those not worthy. R2302:6

## Matthew 22:11

**And when** — In 1878 and since. C204; R2301:5, 41:1\*

As the parable relates the history of the living phase of the gospel church, this closing scene must refer to the condition of those who are "alive and remain." (1 Thess. 4:15) R49:2\*

We should expect, especially since 1878, various no-ransom theories— "denying the Lord that bought them." (2 Pet. 2:1) R2302:5

**The king** — Jehovah himself, through the exhibition of divine justice in some manner. R5511:2

Or, Christ, for at his coming he is invested with kingly authority by the heavenly Father (as indicated in the parables of the Pounds and Talents). R5511:2

Here our Lord Jesus at his second advent. NS318:3

We believe our Lord assumed the office of King in April, 1878. R2301:5, 343:5

**Came in** — The parallel in time to our Lord's typical assumption of the office of King of the Jews. C204

Just before the feast. C204

Now present to gather out of his Kingdom "all things that offend" (Matt. 13:41) and to gather unto himself his jewels, his bride. (Mal. 3:17) R1937:1

The invisible, but present, King. C202

Just prior to the marriage, pointing to the exact time in which we are living, the harvest of the Gospel age, just preceding the marriage of the Lamb. R954:5\*

**To see the guests** — This parable shows the character of the readiness required, and also the individual inspection which rejects some and accepts others. C198

An inspection just prior to the feast. R5511:2

The inspection of the guests is the last thing prior to our change. R180:5\*

A testing among those who have heard and recognized the harvest message. C197

"Judgment must begin at the house of God." (1 Pet. 4:17) R2301:6

Showing a trial, shaking, inspection and casting out of some after the Bridegroom comes. R40:3\*

At his second advent, Christ will himself inspect all those who pose as his faithful servants. R5511:2

After the King comes and inspection is due, we should not be surprised if there is a sifting out instead of a gathering in. R58:6\*, 41:5\*

As none could enter without a wedding garment, an acknowledgment of the merit of Christ's sacrifice, so none could remain without maintaining their standing of confidence in Christ. R4679:5

This thought of inspection at the end of the Gospel age is also in the parables of the drag net, the wheat and tares, the wise and foolish virgins and the pounds and talents. NS318:3

The Body of Christ is represented as wise virgins, as servants waiting for their Lord's return from the wedding, as guests to a wedding, and as a bride—distinct and separate illustrations which must not be blended. C197

**He saw** — God, through the exhibition of divine justice in some manner; or Christ, now invested with kingly authority by the heavenly Father. R5511:2

**There** — We need not look for him amongst those who are in the outer darkness and who have not seen the inner light of the feast. NS319:1

**A man** — A class, rejecting the wedding garment. R5511:3, 4525:3; C204

A small class. R343:6

A very limited class, all of whom once appreciated the ransom and, under its favor, entered into the special light of the harvest time. C204

A class which, because of headiness and lax consecration, are led eventually to deny the ransom—the necessity, value or merit of the atoning sacrifice of Calvary—and appear at the feast in the filthy rags of self-righteousness. R2302:1,2, 5511:4; C201

**Which had not** — Repudiated his contract to be dead with Christ, to drink of his cup, to go to him without the camp, bearing his reproach. R4548:4, 4525:5,6; Q339:3

Repudiation of the sacrificial work of Christ. R4548:4

Repudiation of the nuptial contract, to suffer with him. Q734:3

Rejected Jesus as Savior, Redeemer, Atoner for their sins. R5511:4

God takes note of anyone professing loyalty, yet disregarding the merit of Christ's death. R5511:2

Such seem to lose sight of their personal unworthiness, as well as of the Lord's unblemished perfection. C200

All who attend this wedding must have on the wedding garment, must be covered with the merit of Christ's righteousness. R5511:1

For anyone to appear at the wedding without the robe would imply that he had taken it off; for no one was admitted without the robe. R5511:2

Indicating that, though the robe was given him, he preferred his own clothing and considered it better than that provided. R954:4\*

All Christians who cast away their confidence in the sacrifice of Christ and accept Evolution theories and Higher Criticism take off the wedding garment. R4679:5

Professed ministers of Christ, as well as agnostics, declare that, while they accept Jesus as a teacher, they totally reject the covering of his robe of merit. NS318:5



This rejection of Christ's ransom-sacrifice first made its appearance amongst those in the light of present truth in the summer of 1878. C202

Contrary to the rules of such a feast. NS318:4

A shameful impropriety, significant of pride and of disrespect for his entertainer. C198

**A wedding garment** — The imputed righteousness of Christ, justification. It was the Jewish custom to provide white linen robes for all the guests. C198; R4525:3, 4998:4, 5197:6, 2301:6; Q490:2, 507:6; NS318:4

At a Jewish wedding, we cannot imagine the offering of robes to passers-by who merely have knowledge that a wedding is in prospect. Q734:1

Clean and white, representing the absolute purity and spotlessness of our Lord's holiness; each is to "keep his garments unspotted from the world." (Jas. 1:27) R2160:2

Covering his own garments. Thus all at the wedding were on an equal footing as respects dignity because they were the guests of the host. R5511:2, 2301:6, 343:3; NS121:4, 318:4

Covers all the blemishes of the most imperfect as well as those of the least imperfect. R4679:5

The robe does not cover sins of the new mind. If the new mind were disloyal to God, it would cease to be a new mind. R4842:4

New creatures in Christ Jesus are all on a common footing because of Christ's robe. There is no difference respecting previous conditions, bond or free, male or female. (Gal. 3:28) R2301:6

The robe of justification which becomes ours at the time of consecration. Given, not to the old creature, but to the new, to cover the blemishes of its imperfect body. R4842:1, 5855:3, 4525:5, 5902:3; Q507:6

Represents more than justification—consecration, sanctification, to suffer with Christ, to drink of his cup, to be baptized into his death. R4525:5

An acknowledgment of the merit of Christ's sacrifice. R4679:5

To make one suitable, no matter how mean, degraded, ignoble by nature. R5511:1

Given only to those who accepted the invitation and entered in through the door. R4525:4

The acceptance and putting on of the garment symbolized consecration and its acceptance. R4525:5

Represents a faith relationship with God through Christ's merit. PD59/70

Signifies our entrance into the family of God, as members of the Church. R5960:4

Also beautifully pictured as the bridal robe. (Psa. 45:13,14) R5197:6

"Fine linen, clean and white" with which the Bride is clothed. (Rev. 19:8) It is not limited to theology, but must include character. R50:2\*

Do not let anyone think that theology is a garment; we must be clothed with righteousness. R50:4\*, 41:5\*

Each may embroider his own with good works. C199

## Matthew 22:12

**Friend** — Comrade. C202

**How camest thou in** — A gentle but forcible reminder that the wearing of the robe was the very condition of admission to the favors enjoyed, and that he had been provided one gratis. C202

**Wedding garment** — Christ's merit, the covering he provides for his own. Q732:2

Inferring that he had taken it off. Q732:2

Symbolizing a repudiation of the sacrificial work of Christ, or a repudiation of our nuptial contract, to suffer with him. Q734:2

**He was speechless** — For he did not come in without it. C203; R5511:4, 2302:1; Q732:2

No one ever came to a knowledge of Christ's presence and other deep things now due who did not have on the robe at the time. C203, 202

He could make no defence, he was guilty. NS318:5

## Matthew 22:13

**Said to the king** — Let none be in haste to judge his brethren; the Lord is judge, and he will decide who is or is not possessed of the wedding garment. R58:6\*

**Bind him** — By the presentation of the truth in contradistinction to the error, the influence of the truth being the restraining influence circumventing the error—a duty of all who see the truth. R2302:4

Restrain his influence by thoroughly answering his arguments. R1453:5

Making an example of such before the company of the consecrated. C203

By putting others on their guard, thus restraining their influence on the Church. R954:6\*

Restrain him from making further progress toward the feast. C201

**Hand and foot** — Take away all his influence. C203

It would not be optional; the Lord would force such a one out of the light. Q199:4

Implies that such may desire to resist and have a preference for the light, but that none will be permitted to enjoy it except those appreciating the robe of Christ's righteousness and wearing it. NS319:2

**Take him away** — He cannot occupy any place in the Kingdom, whatever other blessings he may or may not get at the hands of the great King to whose grace he does despite. NS318:6

Since some would be cast out after the full number was chosen, and since the elect number must be complete, there must be a way of bringing in others to replace those cast out. R2676:5

For each one of those cast out of the light and the privilege of the feast, there is an opening, an opportunity, for another to take his place and crown. R2302:6

These stand condemned of "counting the blood of the covenant wherewith they were sanctified" and accepted as a common or ordinary thing. (Heb. 10:29) C201

**Cast him** — Reject such a one from any fellowship which would mark him or her as a brother or sister in Christ. R1453:5, 954:5\*

As manifestly unfit to be a member of the Bride of Christ. R5511:4; PD59/70

**Into outer darkness** — From which he originally came in. R1698:4

Out of the light of present truth entirely, to share in the anguish and vexation of the great time of trouble. C201, 203; PD59/70; Q732:2

Expelled from the privileges enjoyed and the light and blessings afforded to this favored class, into the outer darkness of the world, and of nominal Christianity; in confusion, in bewilderment. R4679:5, 5511:5, 5949:1, 2302:4; Q199:4, 732:2; NS319:1

Such must first have been in the light of harvest truth, and consequently have a greater responsibility and penalty than those who never enjoyed such favor. C203

Taking away the knowledge and joys represented by the wedding-chamber light. R5511:5

Prefigures the fate of all who reject the efficacy of the sacrifice of Christ. PD59/70

When their lamps went out, the foolish virgins were in this darkness. R88:5

Even that which they have is taken from them. (Matt. 25:28) R41:5\*

The darkness of human reasoning, undirected by God's Word and unsquared by his revealed plan of ransom and restitution. C203

We are not to waste sympathy on those who depart. When the Lord has put any out of the light, we cannot hope to bring them back. R5949:1, 1860:6

Darkness: not the interior of a blazing hell. R2302:4; Q199:4, 732:2

Not eternal torment or hell-fire; outer darkness and inner fire would be opposite thoughts. R2302:4, 5511:4; Q199:4

**There shall be** — Shortly. R2302:4

**Weeping** — They thought they were ready for the marriage and were bitterly disappointed. R49:3\*

By and by they will realize with chagrin their loss of the Kingdom. PD59/70

**Gnashing of teeth** — Great disappointment, sorrow, pain, trouble and anguish throughout Christendom. R3771:4, 5511:5; CR253:3; PD59/70; Q732:2

Signifying chagrin, disappointment, savage animosity; as in the case of Stephen, "They gnashed on him with their teeth." (Acts 7:54) R4329:1; PD59/70; Q732:2; NS317:3

Representing the great time of trouble. R4679:5, 2302:5; Q732:2; NS319:3

The expression "weeping and gnashing of teeth" occurs altogether seven times in the New Testament. NS317:2

See comments on Matt. 13:42.

## **Matthew 22:14**

**Many are called** — Not all have been called. R2302:5

With the heavenly calling, after being justified. R4078:2; CR131:6

To the high calling of joint-heirship with the Redeemer. CR131:6

The Jewish nation was called, or invited, to the wedding and failed, except the few “Israelites indeed.” R5511:5, 5435:3, 2302:5

But not so many respond to the call. NS654:5

But only those who have the ear to hear. NS331:4

Merely many in proportion to the few who will constitute the elect; not many as respects the whole number of our race; but, on the contrary, few. HG746:1; NS373:6

The call has reached millions during the last 18 centuries, but comparatively few have cared to accept the invitation. R2302:5

They may rejoice with the few but, refraining from a full consecration of themselves, they can not be of them. NS294:3

**But few** — Few prove worthy of the favor to which they have been called. C214

Because few of the justified ones make the necessary consecration. R4078:2

Because only the few will have the characteristics demanded by the Lord’s call and selection. NS294:3

Thus all of the called ones should be deeply interested in ascertaining the conditions which determine their acceptance with the Lord as his chosen. NS372:1

Unlike the Millennial feast, this dinner is not for all people, but for the few selected from among the many invited in the present age. R342:3

Because nothing connected with the call is compulsory. R4138:6

**Are chosen** — Begotten of the holy Spirit and adopted as spirit-begotten sons of God. R4078:3

We have been invited, we have accepted, our names have been enrolled and we have been given the white garment that we may enter in. CR301:2

Of the few elect, there will still be a class not properly appreciative which will be cast away. R5511:5

The “called” who fulfill their consecration become the “chosen.” R1151:5\*

Of those who accept, the Lord makes the choice. He rejects all who do not accept the invitation and all its privileges as a grace, a favor. R2302:6

Elected is from the same Greek word. R3586:3

This does not mean that all the remainder will be eternally tortured. R5511:5

## **Matthew 22:15**

**The Pharisees** — Who secretly taught, in a general way, that the Jews, as the people of God, ought never to pay taxes to other rulers. R3852:6

Worldly-wise and spirit-blind. R5512:3

Who opposed Jesus because he did not acknowledge them. They did not like him to criticize them for the hypocrisy of their claims to be perfect, or for their lack of sympathy with the poor. R4687:1; Q273:3

The triumphal entry awakened fear in the minds of the Pharisees. R4687:1

**Might entangle him** — Either for counselling sedition for declaring taxes illegal or, if he declared tribute lawful, alienating the sympathy of the multitudes. R4687:1, 5512:3, 3461:1; Q273:6

They strove to turn away the sympathy of the people from the Great Teacher by catching him in his words. R4687:1, 5512:3; Q274:1

## **Matthew 22:16**

**With the Herodians** — Ishmaelites, not Jews at all. R2756:2

Who took sides with Herod and stood firmly and publicly for the suzerainty of the Roman Empire. R3853:1

**Thou art true** — They artfully endeavored to ensnare the Master by complimenting him. R4687:2

All of the complimentary remarks stood to his credit in the minds of the common people. Q274:1

## **Matthew 22:17**

**Tell us** — The most contrary theorists are ready to cooperate with each other in opposition to the truth. R2756:2

**Is it lawful** — According to the Law of Moses. R3853:2

**Tribute** — The Jews held the idea that they, as God's Kingdom, must not pay tithes to any earthly government. R4687:1

## **Matthew 22:18**

**Why tempt ye** — Why do you try to entrap me? R3853:2

**Me** — It was utter folly for imperfect men to seek to entrap the perfect one. R104:2

**Ye hypocrites** — Why do you veil your base designs under guise of speaking for the truth? R4687:2; Q274:1

## **Matthew 22:19**

**Tribute money** — Literally, the census coin in which the tax was to be paid. R4687:2; Q274:1

A denarius, the usual wage for the day laborer, corresponding in value to about seventeen of our cents. Q274:1; R4687:2

## Matthew 22:21

**Unto Caesar** — Jesus and the apostles taught the Church to obey laws and to respect those in authority because of their office, even if they are not personally worthy of esteem. A266

In all matters that do not conflict with our own personal liberties and conscience we are to recognize the official position of those who are governing the world. R3778:2

But when his laws conflict with the divine requirements, Christians are left no alternative. R5929:2

The Master's followers were instructed not to be seditious, but thankful, holy, happy and subject to the powers that be, recognizing them as ordained of God and not merely of men. R5512:6

In Jesus' case, all earthly authority was exercised by his personal inferiors, even though they were his legal superiors; yet he was loyal and faithful to them. R4809:2, 1114:4

Showing the falsity of the charge before Pilate that he prohibited the payment of tribute. (Luke 23:2) R1810:1

**Which are Caesar's** — "Tribute to whom tribute is due." (Rom. 13:7) A266

The affairs of the world may be safely left with the world. R3853:3

If Rome ruled, Rome needed to be supported; and the method of support was, properly enough, through taxation. R5513:1

We must not render unto Caesar the things of God. R5513:4

**That are God's** — Every talent and power we possess ought, by right, to be used in the service of our Creator and for his praise. R5513:1

A lesson to the Lord's people to keep religious affairs separate and distinct from worldly politics. R2756:3

If we have changed our allegiance from this world to heaven, we are aliens and not citizens of this country, and should claim and use only such favors as are accorded to aliens. We should not vote or hold public office. R424:3

## Matthew 22:22

**They marvelled** — Mark the wisdom of Jesus' replies when they sought to entrap him in his words. R575:2

## Matthew 22:23

**Sadducees** — Agnostics, practically unbelievers, of the wealthier, more respectable class. R4687:3, 4986:3, 3854:1, 5079:5; Q273:3, 594:3

Who opposed Jesus because, from their standpoint of unbelief, he was a fraud and was gaining influence with the people, which they feared would disturb the peace with the Roman Empire. R4687:1; Q273:4

The triumphal entry produced fear in the Sadducees. They worried that the common people should become so aroused as to involve their nation in some strife with the empire. R4687:1

**Resurrection** — Here without the Greek article, showing no emphasis, indicating no peculiarity. R1512:1

**And asked him** — One of their stock questions. R4687:3; Q594:3

## **Matthew 22:28**

**In the resurrection** — Not in heaven or purgatory or eternal torture. Neither Jesus nor the Jews held any such teaching. R5079:5, 4687:3

Probably referring to the anastasis of the future in contrast and distinction from any temporary awakening of the present time. R3461:4

With the Greek article, showing emphasis and indicating that the first, or special resurrection, is surely meant. R1512:2, 734:5, 92:6

The Greek article occurs before the word resurrection, but this would be no positive proof that a special resurrection was meant unless two resurrections were referred to in contrast. R3461:3

## **Matthew 22:29**

**Not knowing** — You do not know the Scripture teaching concerning such questions. R4687:4, 5079:6; Q588:3, 594:4

**The power of God** — Which will straighten out all such difficulties. R4687:4, 5079:6; Q588:3, 594:4

As we understand the Scriptures more fully, and appreciate the power of God, we rejoice. CR50:2

## **Matthew 22:30**

**In the resurrection** — Greek, anastasis, raising up, restoring; being lifted fully and completely out of death. R1510:4; F712, 713

A gradual process. R5079:6; Q594:4

The raising up proceeds from the time of the awakening of the individual until he shall have attained to the full perfection of manhood—that will constitute his resurrection. R3461:4

Some will be awakened who will not be accounted worthy to attain a full lifting up to perfection, a resurrection. R3461:5

The Lord does not say what will be the intermediate conditions during the Millennium; leaving us to infer that mankind will be awakened with the same sexual distinctions as at present. R3461:5

**Neither marry** — The propagation of the human race is intended to proceed only until the earth shall be filled. SM37:3; Q852:T

Adam combined masculine and feminine qualities. When Eve was formed for the purposes of propagation the feminine qualities were incorporated in her personality. Members of both sexes will again become as Adam was before Eve was formed. Q852:T; NS297:4

True, the glorified Church will not marry, but there is no reference here to the Church class. R3461:3

For man will no longer be alone, as he was at first, to need a companion. R3461:6

**Are as the angels** — Sexless, restored to the condition represented in Adam before Eve was separated from him. T100, 101

Sex conditions will gradually pass away. During the first 1000 years after the fall, births were less frequent than now; during the Millennium, sex functions will gradually diminish, reaching a full stop toward the close of that age. R3461:6; NS297:4

We believe a similar communication will be established between perfect men and the heavenly courts that was in vogue before the first disobedience and the penalty came in. R3462:5

In their proper habitation, angels do not possess powers of reproduction. As they materialized as human beings, they exercised the powers of mankind, thus bringing children into the world of the fleshly nature. Q744:3

As the angels do not die, neither will the perfected human beings die. R3461:6

## **Matthew 22:31**

**Of the dead** — Jesus defended the doctrine of the resurrection. PD32/44; CR374:2

It is the dead who need a resurrection. The Lord did not say, “As touching the resurrection of the living.” R3854:5

## **Matthew 22:32**

**I am the God** — This surely meant that Abraham, Isaac and Jacob were to be resurrected. PD32/44

**Not the God of the dead** — He would not thus refer to beings whom he had forever blotted out. E352

God would not declare himself to be the God of those who are out of existence. NS282:1

**But** — He is the God. R2198:1

**Of the living** — All “live unto God” (Gal. 2:19) in the sense that in Christ he has provided for the reawakening of all. PD32/44; E353

From his standpoint, they only sleep. E353

Implying the right, authority and power to give life; and, secondly, that the dead are so completely dead as to need another Father to regenerate them. R810:2



## Matthew 22:33

**They were astonished** — The supposedly unanswerable question of the Sadducees fell flat, and their ignorance was exposed. Q594:4

## Matthew 22:36

**In the law** — God has only one law for his intelligent creatures—angels, men or new creatures. It is based on justice, and there is no higher law, and there could be none. R5072:2

According to the spirit, you are under the law, and you are obliged to live up to everything in the spirit that the Jew was commanded to do in the flesh. Q449:3

## Matthew 22:37

**Thou shalt love** — This is God's law, and it will never be put to an end. Q431:5

No one will ever be acceptable to the Father except they come up to the standard of that law. Q438:6

The spirit of God's law is love. R614:6

Every one who will ever get eternal life on any plane will have to come to the mark of perfect love. Q449:3; A136

Love for the Lord would prompt one to be obedient to his just commands, and love for the neighbor would induce one to do good unto all men as opportunities were presented. Q799:T

Failure to keep this law is the direct cause of the time of trouble. A309

“Love is the fulfilling of the law.” (Rom. 13:10) A246, 136; Q799:T

**The Lord** — Jehovah. E41

It is not in conflict with this that we should also love our Lord Jesus, for the Apostle declares, “Every one that loveth him that begat loveth him that is begotten of him.” (1 John 5:1) R4052:2

**With all thy heart** — Such love does not wait for commands, but appeals for service. F124

Obedience to the Siniatic Law enabled Christ to fulfill the Law Covenant and to become heir of the Abrahamic Covenant at the same time that he redeemed Adam and his race. F356, 357

Love to God would lead us to all those things which are inculcated in his Word. R5359:6

To love God thus is to subject every other thing and interest to his pleasure. R543:2

The sum of our hearts, the center of our affections. CR6:1

Giving all our heart to God does not mean that we shall not love our families and our brethren. CR6:1

After confessing that the divine Law is holy, just and good, we find that we are unable to obey it to the full. R4820:6

If your heart is not all of that, you will not be of the Little Flock or Great Company. All must come up to this standard in their hearts, or they will all die the second death. Q449:3

**With all thy soul** — Being. R205:2, 276:3

None but a perfect man could fully live up to this requirement. SM69:2

Any division of the heart or mind or soul violates this commandment. R5286:3

The Lord thus epitomized the Ten Commandments, which are, in themselves, a brief epitome of the whole Law. A45

Ultimately, obedience to this law will be required of all who shall have life on any plane. A136

## **Matthew 22:38**

**The first and great** — The chief, primary. R4687:4; E41

Dividing the Ten Commandments into two parts, this summarizes the first part, relating to duty and obligations toward God. R5699:3, 4687:4

## **Matthew 22:39**

**The second** — Dividing the Ten Commandments into two parts, this summarizes the duty and obligation to fellowmen, toward the neighbor. R5699:3, 5359:6, 4687:4

**Like unto it** — Grows out of it. R1117:5\*

In sympathy with it, in harmony with the same principle. Q704:1

**Love thy neighbor** — If we appreciate the concept of a true neighbor which our Lord gave, then let us observe the Golden Rule. R5699:6

To our brethren we are not merely to observe the Golden Rule, but be ready to do toward these as Jesus did, to lay down life for them. R5700:4

The Golden Rule would measure the demands of justice; but the law of God demands not only justice, but also love—love supreme to God and love to our fellow-men. R5643:6

Fulfill all your obligations toward him. R5359:6

We are to express this love by being thoughtful and considerate of our neighbor's welfare and interests, and helpful as far as in our power, other obligations being considered. R5700:1

To love a neighbor would thus insure that you would neither kill him, nor steal from him, nor covet his goods. R543:2

Jesus declared that in the Samaritan of the parable (Luke 10:29-35), they had an example of one who was a real neighbor. R5699:6

**As thyself** — It does not say, Better than thyself. Christ's course of self-sacrifice in our behalf was beyond this requirement. R3804:6, 3805:1

Signifies justice. Those who really love that principle are not easily stumbled. Q529:T

We have agreed to do more, to lay down our lives for the brethren. R5072:3; Q449:4

This is more important than the giving of tithes. R5094:4

Relating to mankind, you must treat him as you would want him to treat you. Q449:4

Be kind, generous, unselfish, fair-dealing. R5947:3

It would not be reasonable to demand that one do more for another than for himself. To do so may be invited, but never commanded. This is the difference between justice and love. R5072:2

Our love for many of our neighbors must necessarily be along the lines of their characters, hopes and plans. R3804:6

## **Matthew 22:40**

**Two commandments** — The first tablet of the Law contained the laws relating to man's obligations to his Creator; the other set forth the duties of man toward his fellow-men. Q757:T, 133:11, 704:1

Each to love other as much as self, and to love God even more. R1462:5

Surely none but a perfect man could fully live up to these requirements. SM69:3

Christians are not under the law of the Ten Commandments, but every Christian, and angels too, are under these two commandments. Q134:3

But the Church has been given a third commandment. Jesus said: "A new commandment I give unto you that ye love one another as I have loved you." (John 13:34) Q134:4

**All the law** — God has only one law for his intelligent creatures, based on justice. R5072:2

The very essence of truth. E41; Q757:T

The Law given at Sinai has served as the basis in the formulating of all laws since; and this succinct statement is still the standard of all law amongst the wisest and best peoples of earth. SM380:T

That law is the Father's law. It existed before Jesus came. It still exists. It will always be in existence. Jesus did not put it to an end and never will put it to an end. Q431:5

The only contingency for man's continued dominion of earth is that man's rulership must be always exercised in harmony with the Supreme ruler of the Universe and this one law, love. A246

It is because the depraved, carnal mind is opposed to this law of God and not subject to it that, as a natural consequence, the trouble will come, as reaping after sowing. A309

"Love is the fulfilling of the law" (Rom. 13:10). Love was the only law given in Eden, love supreme to God, and then love to each other, measured only by the love of self. R1462:5

**And the prophets** — The faithful servants and teachers of the Law. Q757:T

## **Matthew 22:42**

**Son of David** — In the days of his flesh he was the Son of David, but in his glorification he is David's Lord. Q365:5; R809:6

He was not the Son of David before he left the higher nature and became a man—a branch out of the roots of Jesse. (Isa. 11:11) R809:6

He became David's offspring in Bethlehem; he became David's Lord by virtue of his death. R810:1

The first Adam was the original "root"; hence our Lord Jesus in the flesh, son of Mary, son of David, son of Abraham, was in the same sense a shoot or branch out of Adam. E139

The name David signifies "beloved," and Jesus himself was proclaimed as the real David— "This is my beloved Son in whom I am well pleased." (Matt. 3:17) R2551:4

Relates, not to his pre-human existence, but to his relationship to the human family, his genealogy being traceable to David both through Mary and through Joseph. (Luke 3:31; Matt. 1:6,16) E129

## Matthew 22:43

**David in spirit** — By inspiration, prophetically. E129, 136; Q365:4; R4687:5, 808:3

**Lord** — David will receive from him, not only resurrection, but also the blessings of participation in the Messianic Kingdom. Q365:5

"I am the root of David" (Rev. 22:16); that is, the father, or progenitor of David. R809:5; E136

Not by reason of anything before he was made flesh, but by reason of the great work which he accomplished as the Mediator of the Atonement. E134

The Logos might properly have been styled a Lord, a high one in authority; but there was a particular and different sense in which our Lord Jesus became a Lord or Master by virtue of his death and resurrection. E134, 135

Jesus becomes the root, Lord, life-giver, by virtue of his death and resurrection; hence, in this sense, he was not David's root or Lord before his death. R809:6; E135

By virtue of his having bought the race he has, in the eyes of justice, become its owner, its master, Lord of all. E135

"To this end Christ both died and revived, that he might be Lord, both of the dead and living." (Rom. 14:9) E134; R810:1

## Matthew 22:44

**The Lord** — Jehovah. E129; R808:6, 296:5

**Said unto my Lord** — Greek, adon, master, ruler, the resurrected Christ. E49, 129; R296:5

"The affirmation of Jehovah to my Lord." (Psa. 110:1, Young's Translation) R296:5

The reference is not to the sacrificing one, but to the victor Jesus. E136

**On my right hand** — In the position of favor and power. A92; R808:1, 2935:2, 256:1

He hath given him authority above every other, next to the Father. R256:1

**Till** — He will be on the right hand when coming, and remain on the right hand during the Millennial age. R256:1

Jehovah would not and could not justly give him the dominion and subdue it under him until it had been released from the curse, bought with a price. R810:5

## **Matthew 22:45**

**Then call him Lord** — Greek, adon, master. E129

Our Lord Jesus could be both the Root and Offspring of David, both David's Son and David's Father, David's Lord. E144, 145

**How is he his son?** — The father of Messiah in the flesh will become the son of the Messiah of glory. R4687:5; Q365:5

## **Matthew 23:2**

**The scribes** — Writers. E351

**Sit in Moses' seat** — The Pharisees were the principal sect of the Jews, and our Lord declares them the successors and representatives of the Mosaic Law. E351

Our Lord recognized the scribes and Pharisees as the legitimate instructors of the people, even though he often upbraided them as hypocrites who deceived the people. C152

Until the casting off of the Jewish house in AD 33; antitypically, the synods, conferences, etc., did likewise until 1878 when Babylon was cast off. C152

God had committed to them special responsibilities, blessings, privileges and knowledge. R5749:3

As representatives of God and the Law. R2969:2

As the husbandmen, or caretakers, of the Lord's vineyard, Israel. R5504:6, 4678:3

Thus they were acquainted with the Law and the Prophets. R342:5

Representing "orthodoxy" so-called. R559:3

Moses still had his seat as Mediator of the Law Covenant, and he was represented by those who came afterwards. Q498:3

To settle disputes, etc., as The Christ will do during the Millennial age. B182

Ecclesiastical powers of today are professedly sitting in the seat of Christ. R5750:1

## **Matthew 23:3**

**Observe and do** — Yet Christ came "preaching the Gospel." Hence it is not surprising if the Gospel age and the age of restitution also lap a little. HG55:5

The Jews properly follow the guidance of their leaders in setting the date of the Passover, instead of each trying to fix the date according to his personal knowledge. R4127:6

**Say, and do not** — They were unjust in their dealings with the people. R5749:3

So filled with a misconception of their proper attitude toward God that they merely banded themselves together to enjoy the divine promises and gave up the remainder of their nation as publicans and sinners. R3332:6

If any man does not submit his own heart to the leading and teaching of the Lord, he has no authority from him to teach others to do so. R1922:1

## **Matthew 23:4**

**For they bind** — The Roman Catholic clergy use such cords as the confessional, holy candles, holy water, holy burial grounds. R1137:3

**Heavy burdens** — Exaggerating the Law, making it burdensome. Q725:7

The scribes and Pharisees had added to the Law a mass of forms and ceremonies so complex and bewildering that those who attempted a strict observance of them found them extremely burdensome—a yoke of bondage. R1540:2

## **Matthew 23:5**

**Do for to be seen** — As far as outward conditions of morality were concerned, they were shining examples of righteousness. Q756:4

**Broad their phylacteries** — Put on a brassy front. R2716:3

## **Matthew 23:7**

**Rabbi, Rabbi** — Gradually coming to regard their position as an office rather than a service, and seeking each other's companionship in councils as clergymen. R1135:1

Roman Catholics are expected to address their clergy, "Your Reverence," and treat them as superiors in every respect, as holy men, whom to offend might jeopardize eternity. R1136:6

When Protestant denominations began, they were so full of the spirit of Christ they claimed no high-sounding titles, but were merely John Knox, Martin Luther, etc. R321:6, 65:2

A prominent characteristic of the Beast, copied by the Image, is the honoring of the special class, the clergy, with special titles and honors. R321:6, 65:2

## **Matthew 23:8**

**Be not ye** — Those in position as elders in the Church. R1895:1

We have no evidence that the early Church ever regarded the apostles as lords in the Church, or that the apostles ever assumed such authority and dignity. R1523:5; F230

**Called Rabbi** — Doctor, Reverend, etc. These hinder some even of God's true servants from faithfulness. D61; F203; R1487:4

A great man or master. R1895:1

In the voluntary association of the consecrated, there is no imperial authority, and no lording over God's heritage should be permitted. R1574:2

It was flattery of the leaders of the Reformation that stayed the progress of that good work and caused many of them of understanding to fall. (Dan. 11:34,35) R1895:2

**One is your master** — Teacher, Schoolmaster, Director, Supervisor, Caretaker, Instructor. R4380:5

One is your truly reverend Lord and Instructor, even Christ. R1487:4

We should not follow man, nor man-made creeds or systems. Individual study of the Bible seems indispensable, but we must not ignore the aids to Bible study which God has providentially furnished. Q844:2,3

**All ye are brethren** — Without official titles or peculiar garb; not lords of God's heritage. F211; R5765:3; OV126:1, 160:5

Comrades, fellows, associates; not clergy and laity. CR316:2; OV126:1; R5765:3

Members in particular of the Body of Christ. SM15:T

The apostles were more important brethren than we are; still we are brethren. R5670:4

Of like passions and all subject to infirmities. R1895:2

Each royal priest is the peer of each other in authority and dignity of priesthood, though in talent and intelligence, and therefore in fitness, they are not all equals R1137:4

A clerical class is entirely ignored as respects any superiority. NS63:5, 615:3

The one who serves belongs to no higher class than his brethren who chose him to thus minister or serve. R1137:3

In proportion as the Lord's spirit of love pervades our hearts, it overrides and obliterates all division of country, race, sex, and language. R4105:2

Awake to the principles of the Reformation, to a recognition of the right of individual judgment upon religious questions. R1136:4

All ye are ministers, servants of Christ; all ye are preachers, declarers of the good tidings; all ye are priests, not of human ordination, but by divine acceptance as members of the body of our Great High Priest. R1101:1

All the brethren were to exhort one another, all were to seek ability to prophesy or teach publicly, and all were surely to be living epistles of God. R984:4

One body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. (Eph. 4:1-6) R1278:1-6

## **Matthew 23:9**

**Call no man your father** — Papacy violates this command directly. D160

Spoken to the congregation of his people. R1895:2

We have already done so, to some extent, in refusing to own as our masters the various heads of the great nominal church. R1487:5

The foundation of the great Apostasy, Papacy, was laid in the separation of a class, called the clergy, from the believers in general, the laity. R1134:6

The object of Rome in establishing a clerical class, as separate from what she terms the laity, was to gain and hold full control of the people. R1136:5, 359:6\*

Those who applied this to protest the establishment of Papacy were commended, in the Pergamos period of the Church, under the symbol of “Antipas, my faithful martyr” (Rev. 2:13). In the Greek, anti means against and Papas signifies father. R5993:2, 491:3\*

**One is your Father** — A very emphatic statement of our dear and close relationship to God. R297:2

It is far from honoring the Master, as many appear to think they do, when they contradict his direct teaching, affirming that the Father and Son are one and the same being, equal in all respects. R369:6

## **Matthew 23:10**

**Called masters** — Neither give nor receive titles of any kind. R1895:1

No marks or badges of distinction or flattering homage of any kind may be tolerated in the body of Christ. R1895:2

Papacy exalts a man-ordained priestly class to rulership in the church, in opposition to this teaching. D160

**One is your Master** — No matter what may be the relative importance of some, only the one Lord and Head is to be recognized. F229

## **Matthew 23:11**

**He that is greatest** — The character and faithfulness of the servant should mark the degree of honor and esteem that should be rendered to any in the ecclesia of the new creation. F253

Rank and honor in the Kingdom will be proportionate to humility and service here. R309:4\*

**Be your servant** — Greek, diakonos, deacon, minister. F253

Even the apostles and prophets who were elders in the Church were all deacons, or servants. F252

Unpretentious, like Jesus and the apostles, they were intent on serving God and therefore became the servants of the Church. R321:6

The extent to which we enter into our future mission is measurable by our present efforts to prosecute the work to the extent of our present ability. R875:5\*



## Matthew 23:12

**Shall exalt himself** — Pride is selfishness gone to seed. R1486:3

To aspire to advancement for self-glory or self-gratification, to desire personal preferment above others, is contrary to the spirit of God's plan, which is love. R875:4\*

It was to ambition that Satan tempted Eve, saying, "God doth know that in the day that ye eat thereof, your eyes shall be opened and ye shall be as gods." (Gen. 3:5) R875:1\*

In the days of Constantine, the church sought influence with the civil power, and that successfully, though to her injury and apostasy. R1093:4

**Shall be abased** — As illustrated by Satan. A189; R1686:3, 875:1\*

Inflated values must at some time come down to a solid basis. R1486:6

What degradation can await such self-exaltation, as is shown in the utterances of Papacy. B313

He assures us that he who exalts himself shall be brought low in due time. Our attention is called to the great Adversary. R2585:5

Not only a warning to the individual seeking preferment in the church, but also an instruction to the Church to accept as its servants only such as he here describes. R875:4\*

The warnings go forth, and convictions of duty and privilege fasten upon many minds; but, alas! all is of no avail; they go unheeded. D60; HG715:3

Here, as in other instances, the Lord shows us that his ways are not man's ways, but higher, as the heavens are higher than the earth. R2585:5

**Humble himself** — As Christ did to become man's Redeemer. E425

Humility is the essential of all who would be of the Lord's family. R5704:4

By facing popular opposition and enduring popular reproach. R1487:2

Humility is the underlying principle of the divine government. R3537:2

Jesus was a perfect illustration: humbling himself, first, to become a man; and then, when a man, becoming obedient unto death, even the death of a cross. R875:1\*

We have no intimation that either Jesus or any of the angels that kept their first estate ever aspired to anything beyond the sphere to which divine wisdom had appointed them. R875:1\*

The man who underrates his worth comes much nearer to the truth than the man who overrates. R1487:1

Especially important for a person who has naturally little of reverence for God and holy things and who is naturally coarser and more self-centered and self-satisfied. R3987:4

**Shall be exalted** — He that humbleth himself shall be exalted, in due time, as illustrated by Jesus, our dear Redeemer. R2585:5, 1686:3, 875:1\*

But not necessarily to the highest position. A189

The Church should follow this general rule in selecting elders. F296

It would be the very height of presumption on the part of any human being to aspire to the divine nature if he were not invited to that position by God himself. R875:2\*

The exaltation of any individual or class is always for the purpose of blessing others who are not exalted. R1487:4, 422:4

“Humble yourself therefore under the mighty hand of God, that he may exalt you in due time.” (1 Pet. 5:6) R3079:2

The work of redemption was given to Jesus as a mark of special confidence and because of the honors which, according to divine law, must attach to so great obedience, humility and self-sacrifice. E424

## **Matthew 23:13**

**Woe unto you** — True love was the cause of the anger—love for truth, love for God and love for the people who were being deceived by the error. R439:2

Jesus was full of the love of God, but he spoke most emphatically against evil-doers. How differently the Lord’s rebukes affected his loving disciples and the proud Pharisees. R664:1\*, 416:1\*

It is as much the duty of the Body of Christ now to point out present hindrances to growth—the teachings, theories and influences of the nominal church—as it was for Jesus to do so. R559:6

**And Pharisees** — Jesus called out no one of them by name, but merely denounced them as a class. R5679:4

The word means “God’s holy people.” R3552:2

**Hypocrites!** — It is much the same today: an outward veneer; a drawing near with the lips while the heart is far from him; busy with fashion, dress, pleasure and money-making idolatries, if not with grosser sins. R3552:2, 2872:5

**Ye neither go in** — The elder son would not go in (Luke 15:28) to greet the returned prodigal. “The publicans and sinners shall go into the kingdom before you.” (Matt. 21:31) R1460:2

The news was so new to them and so good that the Pharisees and religious leaders could not believe it to be true. R241:3

By their course of action they say, Bring us no new unfoldings of truth, however beautiful. R1136:3

Let us spend less time and effort on sectarian-blinded ministers, and more upon the weary and heavy-laden common people, among whom are still some Israelites indeed. R1035:5, 1001:6

**Neither suffer ye them** — Objecting to his telling the poor prodigals anything about the love of God and his willingness to forgive them and to welcome them back home again. R1460:2

Seeking by every means in their power to obstruct and counteract the Lord’s teaching. R1735:6

Seeking to prevent the Lord’s sheep from recognizing the Shepherd. R2441:1

Ministers of all denominations are much less amenable to the truth than their consecrated sheep; not only so, but they are the greatest enemies of the truth. R2640:2

By false teachings and misrepresentations, putting darkness for light and light for darkness. R2693:4

## Matthew 23:14

**Woe unto you** — This verse added by unknown parties somewhere between the fifth and tenth centuries. R1536:6

**Devour widows' houses** — By taking advantage of circumstances to buy them cheaply at forced sale. R3316:2

By some technicality of the Law; and because they had no natural protection. R5338:6, 5470:5, 5389:3, 5094:5, 4795:2, 3552:2

The sin of selfishness, avarice, indicates a lack of the Spirit of the Lord. R4795:2

So today, some scheme to eat the substance of their neighbor, being cannibals in spirit. R5094:5

**Make long prayer** — Merely an outward, perfunctory observance. R5470:5

## Matthew 23:15

**Pharisees** — The “holiness” people of that time and nation. F641

**Hypocrites** — Their hypocrisy consisted in pretending to do for God’s glory what was really for their own honor among men. R559:3

Few will deny that donations, labors and sacrifices are more for their sect than for God’s Church. R559:5

**Ye compass sea and land** — With your missionary activity. F641

They had sent missionaries throughout all the civilized world, and had missions in all the principal cities of the earth. R559:3

Judaism was not without success, for the whole civilized world was beginning to respect it; and to its holy feasts came devout men yearly out of every nation. (Acts 2:9) R964:3

The fault lay not in the zeal, but in the false ideas by which the zeal was inspired, which evidently was, in great measure, sectarian pride rather than love. R1071:3

**Make one proselyte** — One convert to your false and, therefore, injurious, doctrines. F641

A convert to Judaism. NS169:6

There is a great zeal shown for the traditions of men, for the propaganda of men’s theories, for the advancement of denominational interests. R5631:1

We are in close sympathy with the missionary spirit, but not with the missionary effort as at present operated by the nominal church. R559:5

**Twofold more** — Would they not be two-fold more fit for destruction than they were in their original heathen superstition? C178

The Jewish proselyte is far worse than before they touched him. R5631:1

In many instances those brought to a measure of repentance and then fall away are in a worse condition, more difficult to be reached by the Truth, than if they had not had their conversion experience. Jesus referred to the first-advent counterpart of these in Matt. 23:15. NS169:6

The few reached will have the more to unlearn when the times of restitution begin. F641

Less likely to receive Christ as their Redeemer than if left in heathen darkness. R1071:6

The poor heathen will be better off to hear nothing in this age and wait for the age to come to spread true knowledge of God, than to be confused and prejudiced against God by the usual misrepresentation of his character and plans. R559:6

The evil consisted in the false ideas which they spread among the Gentiles, teaching that circumcision and the keeping of Moses' Law justified to life, thus missing the main point of the Law, to point to Christ. R1071:3

Their teaching was not of a nature to greatly improve the morals: the Pharisees believing in the immortal soul and eternal suffering, and the Sadducees not believing in the resurrection. R432:6\*

The majority of heathen who bare the name of Christ have evidently neither part nor lot in the matter. R1851:2

So now, it is far better to let the world alone than to get them into sects which will only blind them to the truth and misrepresent to them God's character and plan. R983:1

**The child of hell** — Greek, gehenna, destruction, the second death. F641; R2603:3, 2601:1

**Than yourselves** — The effect of the preaching of the bungling arguments of sectarianism in India has been to abolish all religious faith and to make the people infidels. C178, 177

## **Matthew 23:16**

**Ye blind guides** — This was not retaliation against something they had said to him. R5679:1

## **Matthew 23:18**

**Swear by the altar** — Type of the ransom sacrifice. T22

## **Matthew 23:19**

**The altar that sanctifieth** — Therefore the Ancient Worthies could not be presented before God as a sin offering, nor as a sacrifice at all, before the altar (Christ) had been set up. R1872:4

## **Matthew 23:23**

**Hypocrites!** — The Lord passed by the criminality of murderers and thieves as insignificant compared with the hypocrisy of this class. CR473:6

**Ye pay tithes** — The Law which says "Love thy neighbor as thyself" (Matt. 22:39) is more important than the giving of tithes. R5094:4

They were great sticklers for the various features of the letter of the law. Q756:4

**Of mint and anise** — The very smallest of seeds, for an outward show. R2485:5, 5389:3

**Have omitted** — To ignore the claims of human brotherhood is meanly selfish and inhuman. R1940:4

## **Matthew 23:24**

**Strain at a gnat** — As, carefulness to avoid things strangled. R5389:5

The observance of the mere letter of the Law. Q757:T; R5338:6

**Swallow a camel** — Of hypocrisy and injustice. Q757:T

Being careful about the little things, but disregarding God's Law on the weightier matters. R5389:5, 5338:6

A strong hyperbole, a figure of speech, showing their inconsistency. R5389:5

Some are ready to find fault with everything that an elder may do, however faithful he may be. R4930:1

## **Matthew 23:25**

**Clean the outside** — The cleansing of our minds is far more important than the cleansing of our flesh.

We might succeed measurably in cleansing the flesh while the mind might still be impure. R3986:1

## **Matthew 23:27**

**Whited sepulchres** — Outwardly clean, but inwardly full of death, corruption, uncleanness, unholiness. R5389:5, 2716:4

Today many are outwardly Christians, but inwardly skeptics; covetous, extortionate, unjust. R5389:6

## **Matthew 23:28**

**Appear righteous** — Deceiving their own selves probably as much or more than they deceive others. R2716:3

## **Matthew 23:30**

**We would not** — Nevertheless our Lord and the apostles were treated worse by them than were the prophets by their fathers. OV59:3

## **Matthew 23:31**

**Ye are the children** — Thus do the Protestants who conciliate, imitate and cooperate with Papacy condemn themselves. D26

If Pilate, Herod and the Roman soldiers had some responsibility for Christ's death, the multitude who cried "Crucify him" had more, the better-enlightened Pharisees and priests yet more, and Judas the most. R4909:2, 1962:5

## **Matthew 23:32**

**The measure of your fathers** — You are actuated by the same animosity today toward those of the same faith and spirit with the prophets. NS135:4

## **Matthew 23:33**

**Ye serpents** — This was not retaliation against something they had said to him. R5679:1

**Generation of vipers** — Greek, gennema, race. D603

Jesus did not condemn the Pharisees to the second death. HG617:1

**How can ye escape** — Unless you change your course. R2603:3

Not the poor, degraded outcasts of society, but the most strict religionists, the most popular and refined theologians of their day—having a form of godliness, but denying the power thereof. R521:6

He perceived in them so much dishonesty and hardness of heart that he prophesied that they would have a hard time to reform character, even under the favorable conditions of the Millennium. HG617:2

Not that they were already doomed to it, but rather that, from their present attitude and course, they were in great danger of it. R1557:6

When a course is adopted and persistently followed, when conscience is stifled, when reason and Scripture are perverted to selfish ends until the heart is deceived and judgment overcome—who can predict the repentance of such a one? R3674:1

Those who cultivate a spirit of opposition to righteousness are trifling with a dangerous propensity to evil which will render it next to impossible for them to turn back to righteousness and truth. R1424:5

Each violation of conscience weakens character. Character weakened, degraded, can be reconstructed only with proportionately great difficulty. HG616:6

Every step in the direction of willful blindness and opposition to the truth makes return more difficult, and the wrongdoer more and more of the character God abhors. R2603:3

**Damnation of hell** — Judgment of Gehenna, destruction, second death. R2601:2, 2603:3, 521:6

Not condemnation to torment. CR434:6

They were wickedly resisting God's grace and such a course, if pursued, must eventually end in condemnation to the second death, Gehenna. R2603:3

## Matthew 23:35

**Upon you may come** — The penalty for. R4015:6

Of that age, that generation, God would require expiation. R5462:5

Let us not confuse these national and generational judgments with individual judgments. R1702:1

In no way involves future retribution of the people of that generation. Then they will not be judged nationally, nor as a generation, but be held individually responsible for their own conduct. R1702:1

Does not this put them in the attitude of the scapegoat, receiving the sins at the hands of the priests? R151:1\*

**The righteous blood** — To square accounts for the wrong deeds done by mankind not due to Adamic weakness. R5874:3, 4428:5; Q299:T

The “wrath to the uttermost” which came upon Jerusalem squared up the account so far as the past was concerned. R5874:3, 5390:4, 5256:2, 4651:6

A new beginning was made there, just as a new dispensation began. R4651:6

Similarly the remaining accounts of the world will be squared during the great time of trouble. R5874:4, 4428:5; Q299:T

The Lord keeps a very strict account of the world’s affairs, and every injustice cries out for vengeance, retribution, penalty. R4428:5

Israel being a typical people, we expect similar things upon the closing generation of this Gospel age. R1702:4

All the blood of God’s holy ones, from the beginning of the Gospel age, will be required of the present generation in the “great time of trouble such as never was.” (Dan. 12:1) R5462:5, 5256:2, 4015:6

As a punishment equivalent to all past ones combined was exacted of the closing generation of typical Israel, so it will be with the closing generation of this Gospel age. R1702:4

When Babylon’s fall is complete, after God’s people have come out of her, then in her overthrow will be found “the blood of the prophets and of saints and of all that were slain upon the earth.” (Rev. 18:24) R1702:5

These partially willful sins of the world are not fully covered by the sin-offerings. R5462:5

**Righteous Abel** — Who typified Isaac, Jacob, spiritual Israel and the wheat class. R2778:2-5

Not that Cain will be excused from further responsibility after his children suffered, for it would be as unjust to let the real culprit go unpunished as it would be to punish him and his children for the same sin. R1701:3

## Matthew 23:36

**Verily I say** — Not Jehovah, but Jesus, Adonai, for the Father “hath committed all judgment unto the Son.” (John 5:22,27) E48

Because the judgment is in my hands. E48

**All these things** — The trouble at the end of the Jewish dispensation was a type, a parallel, of the great trouble coming at the end of this dispensation. R5469:5; D49

For sins other than those of heredity, willful sins, there will be satisfaction rendered in the great time of trouble. R5240:2

**Come** — Greek, heko, signifying “to have come, be here”, not future tense, but present. R591:4\*

**Upon this generation** — Greek, genea, people living contemporaneously. D603

The one in which our Lord lived. R1701:6

Fulfilled about 37 years later when civil strife and hostile invaders accomplished the fearful recompense. D48

The generation addressed by our Lord had much advantage every way over its predecessors, and failed to profit thereby. OV59:3

As it had more advantages than all previous generations combined, so its punishment is equivalent to the punishment visited upon past transgressions all combined. R1702:1

The present generation has much advantage every way. All the accumulated wisdom and experience of the past are added to its own, but the great moral lessons have been very generally disregarded. D50

Because the chief light of each age comes at its close, and sinners against such light are worthy of more severe judgment. R5462:6, 4016:1

As a legitimate effect from preceding causes. D47, 50, 51

The Great Company will be allowed to suffer for the partly willful sins of the world. R5462:5

## **Matthew 23:37**

**Jerusalem, Jerusalem** — The ancient city of Jerusalem suffered 32 wars in all, was stormed and taken seven times, and was twice totally despoiled. R1297:1\*

**How often** — For three and a half years he had been declaring that the Kingdom of God was at hand; and six months in advance, John the Baptist had similarly preached. NS780:1

**Even as** — Greek, hon tropon, in like manner. R341:1\*

**Under her wings** — For safety. R4669:6

**And ye would not** — Having stumbled through unbelief. R2518:6

Unworthy! Unappreciative! NS779:6

It is not for us to mourn that they were not ready, but rather it is for us to realize that the plan of God was not thwarted or hindered by their unreadiness. R3538:6



## Matthew 23:38

**Your house** — The Jewish nation. B70

The house of servants. R5470:3

Up to this time the Lord had blessed and more or less used the priests, Levites, Doctors of the Law and the Pharisees. R3883:6

The nominal church: rejected in 1878 as, in the shadow, in 33 AD. R224:6

It must be an individual matter. Neither sects nor parties will be acknowledged in this testing time, only the “Israelites indeed, in whom is no guile.” (John 1:47) NS633:1

**Unto you desolate** — The favor which has been exclusively yours is now withdrawn. B70; A72, 223; R5470:3, 2746:5

“Even today do I declare that I will render double unto thee.” (Zech. 9:12) B225; NS695:5

Ending the 1845 years of Israel’s national life and favor. B213, 226; OV74:19; NS695:5

The Jewish age ended with the death of Christ, when he gave them up, weeping over them. R532:4, 271:6; A223; OV28:T

There, at Jesus’ death, a new age began—the Christian age or Gospel dispensation. A72; HG540:1

The Kingdom privileges first offered to natural Israel were transferred to spiritual Israel. R4593:6

Instead of showering the blessing of restitution upon natural Israel at that time. R4463:6; CR58:4

The nation was adjudged unworthy of any further trial. OV38:1

Abandoned by the Lord during this Gospel age. R2746:2

The utter destruction of that nation as a people, as a result of their rejecting and crucifying the King. R1373:3

Being found wanting, it was cast aside. R3539:2

As soon as spiritual Israel was begun, the earthly was set aside; yet the first opportunity for membership in spiritual Israel was given to that people. R4781:5, 3105:6, 2620:5; A223; NS606:5

Before that time, they were God’s people, as distinguished from all other peoples or nations, the household of faith; yet among them were only a few Israelites indeed. R821:2\*; NS268:1

Now, too, the command, “Come out of her” (Rev. 18:4) is not given until after the announcement, “Babylon is fallen.” (Rev. 18:2) R457:4\*

Not set aside forever, but merely until spiritual Israel had been selected. R4781:5; CR58:4

It was three and a half years after the death of Jesus before the individual favor to the Jews terminated. Q195:2; B70; R5454:2, 2931:2, 271:6, 224:3

Rejected at the time of the crucifixion, but all the period from then down to their utter destruction in AD 70 was the period of testing to that people. R3105:6

A prediction given five days before Jesus’ death. OV74:19; R805:4, 465:5, 224:3

Symbolized when the veil of the Temple was rent in twain from top to bottom. R5163:3

These words, our Lord's first act on assuming office as King of the Jews, AD 33, typified the rejection of nominal spiritual Israel at the corresponding point of time, AD 1878. B246; C151; R5772:5

All the laws and regulations given to that people governing their exercise of God's vengeance were here abrogated and made null and void. R3609:3

When Israel's typical sacrifices were repudiated by the Father. R5967:1; Q721:2

The rich man (Luke 16:22), the Jewish nation, took sick; and the dying process began. For 37 years they gradually died to all the privileges and blessings which had been theirs as God's peculiar people. HG428:6; NS819:3; PD60/72

Ever since, like the blighted fig tree (Mark 11:13,14), Israel has been desolate as a nation. But there is a promise that this blighted fig tree shall live again, become a living tree, a living nation. R5920:6

## **Matthew 23:39**

**Henceforth, till** — That day when. R4669:6

The Millennial day. Q107:2

The great Millennial day when all the world is to be blessed, when the "glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5) NS252:1

That day has not yet come. NS780:1

Showing that the desolation was not everlasting. HG161:3

Indicating our Lord's absence during the period of the selection of spiritual Israel. R3539:2

Meantime the Kingdom is not abandoned, merely delayed. PD65/77

**Ye shall say** — From the heart. B226

As prophesied by David in Psalm 118:26. D639

Indicating that when that day shall come the blindness of natural Israel shall be turned away. R3539:2

At his second coming as the King of glory. R4463:6, 4670:1, 2746:5; Q107:2; OV38:1; PD65/77

**Blessed is he** — "The stone which the builders refused is become the Head stone of the Corner!" (Psa. 118:22,26) D639

## **Matthew 24:2**

**There shall not be left** — The emperor Julian the Apostate endeavored to rebuild the temple in AD 363 to defy this prophecy, but his design was frustrated by an earthquake and fire bursting forth from the foundation walls of the thrown down temple. R1297:1\*

## Matthew 24:3

**Tell us when** — Perhaps remembering that Jesus' first advent had been obscure and unrecognized by many. R710:2

Asking three distinct questions, each of which received separate answers. R531:3

**These things be** — The destruction of the temple, etc. R342:1\*

**Shall be the sign** — Indication. B160; R710:3

They suspected that he might be present, yet unrecognized by the world, and possibly by even his saints, unless some expected sign should indicate his presence. R710:3

As clouds are a sign of storm and smoke of fire, so the specially appointed works of his presence in progress will, to those who can appreciate them, be a sign of his presence. R710:3

There will be no sign for the worldly masses; they will not know of my presence and of the new dispensational changes. Only the few will know. B162

What sign would be needed of Christ's presence, if he were visible. R555:1\*

**Of thy coming** — Greek, parousia, a being alongside, presence. B160; D565; R2978:6, 1693:1, 591:4\*; HG24:4, 26:6

The Greek word parousia invariably signifies "personal presence," as having come, arrived. It never signifies to "be on the way," as we use the word "coming." R580:5, 348:2, 223:2\*, 20:4

Whedon's Commentary, page 277, says: "The word parousia never, in the whole New Testament, signifies anything else than presence." Liddell and Scott and Young's Concordance concur. R223:2\*

The parousia began in 1874. R5565:6

**End of the world** — End of the age. B160; D565

The Greek word aion does not mean this globe, or this general order of things, but an era or age. R236:3\*

The Greek word suntelia, translated "end," does not mean a "point," but a "period of time." The same word is used in Matt. 13:39, "The harvest is the end [suntelia] of the age." R236:3\*, 223:1\*

The sign of the presence is the sign of the time of harvest, one sign for two things. The worker and the work are related to each other. R236:3\*

## Matthew 24:4

**Jesus answered** — Verses 1 to 14 cover the entire Gospel age; verses 15

to 22 have a double application, literally to the close of the Jewish age and figuratively to the end of the Gospel age of which the Jewish age was a shadow; verses 23 to 26 contain words of warning against false Christs and, in verse 27, our Lord reaches their question regarding his parousia. B160

The Master traces various experiences of his people down to the consummation of the Gospel age. R5522:2

**Take heed** — To put us on guard against some who would assume his name (Christ-ians) and deceive many by saying that the Kingdom of God has come. R710:3

**That no man deceive** — A sign will enable those who obey this injunction to discern between the false and the true. R98:2\*

## **Matthew 24:5**

**Come in my name** — “Many will assume my name.” (Diaglott) R710:5

**Saying, I am Christ** — Evidently refers to pseudo-Christis who have arisen during the Gospel age, but before the closing part of the age. R5865:6\*

Not Sabbathai Levi of Smyrna, with his 400 prophets, is here meant, but whoever claims headship of the church, as Pope, Czar, Synod, and especially the coming Image of the Beast. (Rev. 13:15) D565, 580

Gamaliel mentions two of these false Christis in his speech referred to in Acts 5:36,37. F565

They say, We are Christ’s vicegerents, his representatives; our Church is the body of Christ and his rightful and promised representative to rule and conquer the world. R710:5

Not only have false christ systems, antichrists, arisen, flourished and deceived many, but many individual false teachers have also arisen. R767:1

**Deceive many** — By unrestrained fallen angels, with power to counterfeit and personate humanity. SM199:T

## **Matthew 24:6**

**Rumors of wars** — Threats, intrigues of wars. D566

Wars, which have continued all through the age, are not the particular thing the Master had in mind when he referred to the great time of trouble. R5526:1; NS57:2

**Must come to pass** — The physical convulsions are as needful and as proper as the moral and social upheavals. R879:5

War is not the disease, but merely a symptom of the disease in the body politic. So long as the disease, sin, continues, its outward manifestation, war, is bound to continue. SM452:3

As long as Satan rules the world, strife, war, and confusion must reign. R605:4

**End is not yet** — The mere fact of war should prove nothing to the Lord’s people respecting the consummation of the age. We are otherwise guided. R3327:1, 605:3

## **Matthew 24:7**

**Shall be famines** — Famines, pestilences and earthquakes are not to be regarded specially as signs of the end. R605:5

**Earthquakes** — Revolutions. A336; SM316:2

Famines and earthquakes have in all ages given evidence that not only man, but his home, the earth, is under the curse. R879:1

Our Lord knew that these quakings had been before his first advent and would be frequent during the entire period between the first and second advents. R879:1

## **Matthew 24:8**

**Beginning of sorrows** — Primary sorrows, the secular history of the Gospel age. D566

The start of trouble much more intense. R879:2

## **Matthew 24:9**

**Then** — During that same period, the Gospel age. D566, 584

**Deliver you up** — Here the Lord separates the history of the true Church and states it with similar brevity. D566

**To be afflicted** — The faithful servants of the Lord will be ostracized by the world, as our Lord foretold. R5173:6

## **Matthew 24:10**

**And then** — During that same period. D566

## **Matthew 24:11**

**False prophets** — False teachers. D566

## **Matthew 24:12**

**Iniquity** — Inequity, injustice, unrighteousness. R5857:4

Erroneous doctrine and consequent erroneous practice, worldliness, etc. R767:4

**Shall abound** — “Be multiplied” (Revised Version); in the end of the Gospel age. R5856:2, 5118:2

Unrighteousness, false professions, empty forms of godliness, love of pleasure, abound everywhere. R5857:5

The temptation is strong with many to follow the multitude. R5857:5

It will be a test for those who love Christ, as to whether they will partake of the worldly spirit. R5118:2

**The love of many** — Speaking to the Church. R5856:2

The many; the majority of the professed followers of Christ. R5857:4

**Shall wax cold** — Will allow their love to grow cold, lacking faith and zeal. R5118:2

Become lukewarm. (Rev. 3:16) R710:6

When not persecuted, it has been because there was so much of the world, so much of the “cold love” toward the Lord and the truth, that they were not worthy of persecution. D567

The Lord seems afar off, incomprehensible and almost unknown. R767:4

A cooling of our love toward God will mean a loss of our desire to please him, which will include a cooling of our love for his service in spreading the Gospel message. R4253:3

If we have an unjust twist in our mind, it will interfere with our communion with God. R5857:2

Melancholy and sorrowful as the sight is, if we did not see it, we should think that the Bible was not true. R2798:3\*

## **Matthew 24:13**

**He that shall endure** — The test of endurance is one of the severest. R1995:4

**Unto the end** — Until “he comes whose right it is” (Ezek. 21:27) to take the kingdom from the usurper and reward his faithful saints. R605:5

Patient endurance to the close of the race is needful for all running for the prize held out in this Gospel age. R710:3

## **Matthew 24:14**

**This gospel** — We make a distinction between the Gospel of the Kingdom and the Kingdom. The Gospel is the announcement beforehand that the Kingdom is coming. SM678:3; R5010:1

Announcing the second coming of the Messiah to rule, heal and instruct all the families of the earth. R5010:1

**Of the kingdom** — The word gospel here is emphatic in the Greek, and so is the word kingdom. It is not any and every good message, but a special one—this good message of the Kingdom. R1349:3

**Shall be preached** — He did not say that it would be received. A91; D567; R516:6\*

The object is to prepare for this coming Kingdom. SM678:2

The real purpose of this Gospel age. D169

The entire work of this Gospel age was to be the preaching of the Kingdom. R2139:1\*

To everyone who has an ear to hear. SM679:1; CR437:2

We ask whether this has yet been done by Christendom, and reply, No! (1892) R1349:3

This witness has already been given; the Word of the Lord, the gospel of the Kingdom, has been published in every nation of the earth. D568; SM685:3

**In all the world** — By 1861, the Gospel had been published in every language of the earth. A91; R603:4\*

Even though the traditions of men, which tend to make it null and meaningless, are permitted to accompany it. R1077:3

“In the whole inhabited earth.” (NEW Version) R531:3

The Bible, which is the Gospel message, has been translated into all the national tongues of the world; and thus every nation, representatively, has been made acquainted with the letter of God’s message at least. R2518:5

**For a witness** — Not to convert them. R5008:2, 2872:2, 2809:5, 2518:5, 516:6\*; D169, 568; A91

To find that special class which the Lord is seeking, an elect few from all nations. SM679:1; CR437:2; R5008:3

The present mission of the Church. R5822:2

This is the dispensation of election and not of universal conversion. R2798:3\*

The preaching of the Gospel during this age will serve as a witness in the coming age. R517:1\*

Later on the elect, as the Kingdom, will bless the nations, opening their deaf ears to the Gospel. D568

**Unto all nations** — “Go ye therefore and teach all nations.” (Matt. 28:19) C215

But witnessing to nations is not witnessing to individuals. R603:4\*

**Shall the end come** — The end has come: “The harvest is the end of the age.” (Matt. 13:39) D568; R603:4\*, 342:5\*

The end of this age or harvest. R2157:2\*, 2139:1\*

Not the end of the world, but the end of the preaching of the gospel. SM678:2

Before this age shall have fully ended. R710:6

The Greek heko signifies “to have come, to be here,” not future tense, but present. R591:4\*, 555:4\*, 342:5\*

The remarks of the Master up to here are in place and needful, but only a preface to the answer of the question asked. R710:6

## **Matthew 24:15**

**When ye** — When Satan’s power begins to fall because the stronger than he begins to spoil his house, then this system will be revealed and recognized in its true character. R711:1

**Shall see** — The Mass was not seen to be the abomination, even by the Reformers. D572

The setting up of the abomination is not the sign, but its recognition as an abomination and its improper place is a sign of greatly increased light (Dan. 12:4) R710:6

When the mask shall be pulled off, and you shall be enabled to see “The Mystery of Iniquity” (2 Thess. 2:7) as such, your knowledge shall be the sign. R711:2

**The abomination** — That Wicked One, the Man of Sin, the Mystery of Iniquity, the Antichrist, the Son of perdition, the Beast, the Little Horn, the Papacy. B271, 277; C95

Especially the Papal doctrine of transubstantiation and the sacrifice of the Mass, supplemented in our day by various theories of self-atonement urged by Papacy's imitators. D572; C102, 103; NS77:1

The false system of systems, including not only the mother system, Papacy, but the daughters as well, for she is the mother of abominations. (Rev. 17:4) R711:1

So called because of the disastrous influence it has had upon the faith and practice of the Lord's people. R5641:5

In another parallelism, fleshly Israel's rejection of the true sacrifice for sins, and their retention of the typical sacrifices which were no longer acceptable to God, were abominations. D572

**Spoken of by Daniel** — Distinctly referring to Daniel, calling him by name and quoting a part of his prophecy, giving us the assurance that it would be fulfilled in the future—not yet come, but near, even at the door. R3630:3

**Stand** — Having stood. D573

**In the holy place** — In the Church. D572; C26

In the stead of the true sacrifice. D573

**Whoso readeth** — Reader. D573

**Let him understand** — Consider. D573

There will be danger of misunderstanding the real abomination. C26

## **Matthew 24:16**

**Which be in Judea** — In Christendom, not literal Judea, because it is itself a hill country. D573

The destruction of ancient Jerusalem is a type of the dissolution of the nominal Christian church. R590:3\*, 229:3

**Flee** — Flee from all its errors. C26

From the influence of the abomination and from the system falsely styling itself Christ's Kingdom. D573

**Into the mountains** — The mountain, Christ's Kingdom. D573

## **Matthew 24:17**

**On the housetop** — Who has a higher life and experience and faith than the merely nominal member; the most saintly. D575; R5456:4

**Not come down** — Everything must be forsaken. R5456:1

All temporizing or human reasoning will be dangerous; no time must be lost in obeying. D574



**To take any thing** — Titles, dignities, respect, commendations of good and regular standing. D575; R5456:4

**Out of his house** — The branch of the nominal church with which he is connected. D575

## **Matthew 24:18**

**In the field** — In the world, not a church member. D574; R5456:4

**Return back** — Join the nominal church. D575

**To take his clothes** — To secure valuables in human estimation. D575

## **Matthew 24:19**

**Woe unto them** — Special troubles at that time; but also symbolical. R5456:4

It will be a special time of sorrow for the false religious systems in that day, “those who are with child.” Q842:5

**That are with child** — With illegitimate spiritual children, not begotten by the Word of Truth, but by error, and therefore “bastards, and not sons.” (Heb. 12:8) D575, 576

Symbolic of Christian people seeking to convert the world and teach beginners. R5456:4

**And to them** — Ministers, Sunday-school teachers, and others. D577; R1379:6, 230:1

**That give suck** — Those who are dispensing the milk. Q842:5

Look after spiritual children, proselytes to the church. R591:5\*

That give out the milk of the Word, often diluted and adulterated, to keep the spurious children alive, and starve, stunt and poison the true spiritual babes. D577

They will fear to flee in this day, realizing that but few of the “babes” would be able or willing to join in the flight; and indeed only the spiritual will be able to endure the ordeal. D577

## **Matthew 24:20**

**Not in the winter** — When the winter-time of Babylon’s trouble has begun, in the burning of the tares. D578

This winter time coming is the time of Zion’s travail when the great majority of her children will be brought forth. (Isa. 66:7) R230:6

In season to be an overcomer. Harvest always comes in summer and is followed by the destructive frosts of winter. R230:5

It is still the custom in country places to leave the burning off of refuse until the winter. D578

“The harvest is past, the summer is ended [winter has come], and we are not saved.” (Jer. 8:20) D578

**On the sabbath day** — The Millennium. The further we get into it, the harder it is to abandon Babylon, when she pleads for help in her hour of need. D579

The Jewish Law placed restrictions upon the people on the Sabbath and hindered them from journeying as much as they might desire. R230:2

If some now attempt to obey, they will find such laws in force in Zion as will make it difficult to get out quickly, unless those man-made laws are disregarded. R230:2

## **Matthew 24:21**

**For then** — At the end of this Gospel age and its harvest. R5019:1

As a result of selfishness reaching its limit, becoming ripe, and going to seed. SM266:1

**Great tribulation** — General and terrible. D540

A time of war and trouble involving all nations. Q812:2

It will include social, financial, political and religious institutions. PD92/107

The strife of nations and of parties, of unions and of combinations, will extend to the individuals of the world and produce an individual conflict and strife. NS22:3

Anarchy and destruction, born of fear and despair, and not of preference or a love of lawlessness. R2869:4

Strife, hatred, malignity, anarchy. SM188:T

The tribulations upon Babylon will constitute a part of the great tribulation with which this Age will terminate. SM411:2

Aggressiveness on the part of the trusts and syndicates will bring about the final catastrophe of this age in the wreck of the entire social structure by the masses. NS377:5

Coming along the lines of a lack of confidence, a casting away of confidence. (Heb. 10:35) NS561:5

The poor rich will have a season of special sorrow and anguish when all their accumulated wealth will become valueless. (Jas. 5:1-5) Q848:2

Abetted, not only by national animosities, but also by social grievances, ambitions and animosities. R1355:5

Caused by manifestations of divine justice and opposition to sin and all iniquity. OV286:3

Caused by a thorough transition from the reign of sin and death to the reign of righteousness and life. R5399:6; A307

A dashing to pieces of earthly institutions; a great crisis. SM717:1, 162:1

The spirit of discontent, stirred up by knowledge, will ignorantly, unintentionally, cause the wreck of our present institutions. R5364:1, 4755:6; OV126:3

A manifestation of divine justice. OV286:3

“A great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great.” (Rev. 16:18) Dxiii; OV275:1; SM236:2

So destructive in character that it will result in the dissolution of the present evil, selfish, social structure preparatory to the establishment of the “new earth.” Q771:4

Upon the ashes of that time of trouble, Messiah’s Kingdom will be established with full power and glory. PD92/107; NS22:4

The beginning of Messiah’s reign will mean the greatest revolution the world has ever seen. Kings and princes will hold on to power and advantage to the last, and as a result all will be dashed in pieces. R1385:5

It will be a battle between giants—on the one side financial giants, trusts, etc.; on the other side gigantic labor organizations. PD92/107; NS218:4

The anarchy of the French Revolution and the anarchy which overthrew the Jewish nation in AD 70 are Scriptural illustrations of what may be expected soon. PD92/107

When the last member of the body of Christ shall have passed beyond the veil. R5173:3; NS664:6; HG611:6

A day of judgment upon mankind socially and nationally—a day of national recompenses. D11

Not for the world’s destruction; but that, as a plowshare, it may break up the fallow ground and prepare the hearts of mankind. NS664:6

The beginning of his glorious reign of 1000 years, a very dark hour. HG676:1

Messiah’s reign will be a terror to evil-doers, for somehow the truth is either directly or indirectly to bring about the smiting of the earth. R1352:2

We are not to think of wars as being the particular thing the Master had in mind when he referred to this great trouble with which this age will close. R5526:1

Resulting from the winds of strife and trouble being let loose after the sealing work shall have been accomplished. SM188:T

As the harvest of the Jewish age ended with a time of trouble, so our Lord’s words assure us that this Gospel age will also end with a time of trouble. R5018:6, 4891:5; NS218:5

Nations must pass through it to be humbled before they will be ready for the blessings from the New Jerusalem. SM441:2; R5805:6, 4795:5

Thereby the world will know that Jesus has begun his reign. R5523:1

This trouble we do not expect (1910) before October 1914. R4671:4

An allusion to Armageddon. Diii; OV269:2

Armageddon is still future (1914)—perhaps next spring. R5527:4

The present war (1914) is not the great time of trouble in the fullest sense, but the forerunner; the great time of trouble will be brought on by anarchy. R5526:3

The present (1914) will drain the world of blood and treasure. Then the nations, sick, weak and faint, will fall a prey to Socialism which will become anarchy. R5526:4, 4955:5; HG499:4, 518:1; OV186:4; SM162:1

The great time of revolution and anarchy which the Bible predicts will follow this (1915) war. R5767:4

Already begun. Daily the heat of human passion is growing more intense (1916). R5864:4

Lasting until the time of divine interference. OV220:7

Held back during the time God's people are sealed in their foreheads. SM188:T; R5753:1

The time when the present age will end and the Millennium be inaugurated. R5554:2, 5462:6; SM411:2

At the close of this Gospel age there will be a squaring of accounts; for willful sins (not hereditary) there will be satisfaction rendered. R5462:6, 5240:2

The awful lessons then learned by humanity will be sufficient for all time. SM188:T; PD92/107

See also comments on Matt. 23:35.

**Such as was not** — A ferocity never seen in the past. R5469:3

Because present day conditions render each member of the social structure more dependent than ever before. D540

The only settlement of which will be accomplished by the establishment of the Kingdom of God. R1305:3

Proof that this prophecy evidently referred to more than the destruction of Jerusalem in AD 70. R711:2

**Nor ever shall be** — Because so thorough will be the correction that it will never need to be repeated. R1519:4; SM188:T, 717:1; OV186:4; PD92/107

These words are added by our Lord to the prophecy of Dan. 12:1. R5564:1, 5916:1; SM717:1; OV186:4; HG401:1; PD92/107

The end of all such troublous times. SM717:1; NS22:4

The great final trouble of this world's history in which, during a period of anarchy unparalleled, all human hopes and ambitions will utterly fail. SM266:1

The effect of this trouble will be so overruled by divine providence in the establishment of the Kingdom of righteousness that such a tribulation will never again be possible. HG417:3

If a great time of trouble must come, it is comforting to know that it will be the last of its kind. PD92/107

## **Matthew 24:22**

**Except those days** — Of the time of trouble, revolution and anarchy. C364; R5823:3, 5767:4; OV386:6, 430:6

**Be shortened** — The Kingdom will stop the anarchy when men have learned the lesson that they cannot help the human race. R5567:2

**No flesh be saved** — The entire human family would be obliterated. R5715:2, 5735:3; D579

National frenzy, anger, hatred, malice, will extend to persons: "Every one against his neighbor." (Zech. 8:10) R5569:2

The kind of trouble the Bible seems to picture could hardly last more than a year for any to be left. R5328:3

The convictions of the world's great generals: "Woe to the man or nation who starts the next war in Europe, for it will be a war of extermination." R1355:5

The Bible counsels meekness and justice as safeguards. (Zech. 2:3) PD92/107

**For the elect's sake** — Through, or by the elect, who will intervene at the proper time. D578, 579; R5569:3, 5852:5; SM423:2; Q98:1

Christ and his Church in Kingdom power and glory. R5852:5, 5328:3

On the divine plane. They will then begin the work of blessing and restitution. R5328:3, 5715:2, 5735:3; OV386:6

Except for the Kingdom of the elect and its establishment of peace. R3619:4

**Those days** — Of anarchy, which follows revolution and Churchianity's exaltation. R5554:5, 5767:4

**Shall be shortened** — The work of blessing and restitution will bring the strife to an end. R5328:3

By the establishment of Messiah's Kingdom. OV220:7; R5852:5, 5767:4, 5554:5,6, 1912:3; SM423:2

Then men will begin to seek the Lord with truly broken hearts. R5823:2

Be cut short. The work of destruction will be a short work. D558, 578

Instead of allowing the time of trouble to run its course and practically exterminate the race in the reign of anarchy, the Lord declares that in the midst of the trouble he will establish his Kingdom. NS218:5; R3587:1

Messiah's Kingdom not only dashes the nations to pieces, but also stops the anarchy when it shall have demonstrated the fact that nothing that man can do will be able to help the race. R5567:2

When men shall have learned the great lesson of what the outcome of selfishness would be without divine intervention. R5767:4

We infer that the time of trouble will be sharp and short. HG612:2

"A short work will the Lord make in the earth." (Rom. 9:28) NS218:5

## **Matthew 24:23**

**Then** — That is, right now, just at this time. D581

In "the time of the end." R711:2

**Lo, here is Christ** — The head of the church, as Pope, Czar, King of England, Synod, Conference, Council; but particularly and especially the Protestant Federation, the "Image of the Beast." (Rev. 13:15) D580, 581

Because worldly men cannot say, Lo here, or Lo there; they do not realize his presence at all. R1692:6

**Or there** — In any particular place. B165

He will not be a man limited to place, but a spiritual being, personally present, yet invisible because he is spiritual. R711:3

## Matthew 24:24

**False Christs** — False Messiahs. R4872:6

Deceptions. R113:6

Not a personal Antichrist, nor that Satan will materialize as a man and misrepresent the Lord. R5867:4

Each church claims to be the body of Christ with an executive or committee as head, as Christ's representative in his Body. These are the false Christs, false bodies of Christ with false heads, or governments, not authorized by the Word. R5867:1,4, 3458:6, 766:6, 143:3; NS44:2

The greatest of the false Christs must be yet to come. R5866:1\*

We should recognize a difference between false Christs (Greek, pseudo-kristos) and anti-Christs (Greek, anti-kristos). R143:3

**False prophets** — In addition to the false Christs, false systems, and apparently to some extent outside of them, will be false teachers. NS44:4

Teachers of error. R143:3, 113:6

Large and prosperous denominations deceiving themselves and millions of others. R4872:6

Theosophy, Christian Science, New Thought movements are all false teachers outside of the Church of Christ because in no sense do they profess the essence of Christian doctrines. NS44:5

Even after coming out of Antichrist systems, there are many false prophets who assume authority to direct the consecrated, teaching theories subversive of the truth and perverting Scriptures to support them. R767:5

**Signs and wonders** — Doing many wonderful works is one of the old tricks of Satan and his evil hosts. R5801:6, 1644:3

“Strong delusions” (2 Thess. 2:11) from the wicked spirits, more than even Spiritists have dreamed of. R2189:3, 4379:3

As Satan's kingdom is about to be overthrown, in his efforts to support it. R5802:1

Healings, etc. R1736:4

Including “tongues.” SM566:2, 567:2

Miracles to deceive, yet professing a pious intention. R617:6\*

We now see them multiplying all around us in Christian Science, Spiritism, Theosophy and other such delusions. R1736:4

Evidences that Satan's kingdom is being hard pressed by the truth and is nearing its end. R1736:4

Back of, and underneath all, is an occult power, a hypnotic power, wrought by the Adversary himself as an angel of light. R2770:5

**If it were possible** — But it will not be possible; these alone are promised grace, wisdom and aid sufficient. F192; R4925:6, 3760:6; Q465:1; SM289:1

Implying a great falling away from the truth, from the Bible, and from the Lord himself. NS539:3

The shaking and sifting will be thorough; for it is the Lord that is back of it, wishing to thoroughly separate the little handful of wheat from the vast quantity of tares. R2704:5

It is of paramount importance that we put on not only the intellectual covering, the helmet of salvation, but also the heart covering, love of righteousness and truth. R2353:6

But this will not be possible, for the Lord has promised them the assistance needful, and they will be in the attitude of heart and mind to seek assistance and use it. SM289:1; NS95:4, 129:4

Nothing shall be able to deceive the very elect because the Lord will give his messengers a charge, a message, in their interest, that they may bear them up in their hands, lest they should be stumbled in this time. R3719:2

The “very elect” will be preserved, not through their own wisdom or superiority, but through the power of God. R4379:3

If they were not divinely aided. The only safeguard for the Lord’s people now is the Present Truth. R2875:5

**They shall deceive** — By suggesting the abandonment of God’s plan and cooperation in humanitarian schemes. E115, 116

Every feature of Present Truth sent by God is promptly counterfeited. R5800:5

Lead astray from the truth and from the faith. NS44:2

Seduce, lead into confusion and error. R113:6

The Lord will permit Satan to have special power now for the purpose of sifting and separating and approving the faithful and the unfaithful in the nominal church. NS539:3

Owing to the hundreds of conflicting creeds and doctrinal systems, the many “isms” and the strong delusions and multiplied errors. Q775:2

Implying that the trials and testings will be intensified toward the close of this Gospel age. F192

The Lord did not overstate the terrible battle between truth and error when he foretold that a thousand would fall to one who would stand, upheld by God’s truth and its messengers. (Psa. 91:4,11,12) R867:6

God has so arranged the outward evidence respecting the Bible that one can find plenty to stumble over; only from the inside can the Word and plan be seen in their true beauty and strength. R2875:5

Evil spirits will testify occasionally to the truth, comment on Millennial Dawn, etc. Their deceptions will become bold and be apparently backed by advanced truth. R2187:2

Christ will be more and more exhibited in his followers, but the spirit of Satan will be more manifest in the remainder of the world. R5867:5

If fallen angels will soon be able to materialize, what a strong deception it will be. SM199:T

**The very elect** — Such of the elect as do not lose their crown; those who “make their calling and election sure.” (2 Pet. 1:10) F165; R4872:6

Those who put on the whole armor of God, shielded by the truth. R3490:4, 4351:2

All spirit-begotten ones are elect, and if faithful are the very elect. R4872:6

They are his followers, his betrothed, his members, his Body, his joint-heirs. R3761:1, 4474:5

How searching will be the tests to prove our love and loyalty to the Lord. R3760:6

Those who follow closely in the Master’s footsteps and who, instead of leaning to their own understandings and to Satan’s sophistries, have faith in the superior wisdom of Jehovah. E116

None of the fully consecrated are suffered to be fully ensnared. R2178:4

All but the “very elect” will be stumbled by the errors and worldliness of our day. R5801:6

The Great Company class are, for a time, a part of the nominal elect. R4078:5

The Great Company, although in a grand position, are far inferior to the very elect. NS359:2, 371:6

The saints; represented by the family of Aaron. Q465:1; OV387:2

## **Matthew 24:25**

**I have told you before** — To be forewarned is to be forearmed if we heed the warning. R766:3, 113:6

## **Matthew 24:26**

**If they** — The false teachers. R113:6

Those who claim that Jesus is to appear shortly in the wilderness of Judea, Palestine. R113:6; B157

**Is in the desert** — Of Palestine, as many now believe. B157

Our Lord’s revelation at his second presence will not be to a community in a wilderness or desert; nor even to one nation, as at the first advent. D583

In the singular, as if to teach us there would be but one occurrence of this sort; no more. R5866:1\*

**He is in** — We do not expect to see him until we shall be like him. R103:5\*

**The secret chambers** — Of spiritualistic seances. B158; D582; R5866:1\*,2188:6, 555:1\*

In the plural, as though pointing out a deception oft-repeated. R5866:1\*

**Believe it not** — Because the signs or evidences of his presence would not be secret ones, but would be manifest to all, as is the light of the morning sun. R2302:6



## Matthew 24:27

**For as the lightning** — Greek, astrape, not lightning, because lightning rarely flashes from east to west. The same word as in “The bright shining of a candle doth give thee light.” (Luke 11:36) B155, 156

The bright-shiner, the sun. D583

We translate the Greek noun astrape as “shining” instead of “lightning” for evidently it refers to the sun, which rises in the east and sets in the west. R5455:5

It is the electric fluid that lighteneth or causes the flash; then let us read, “As the electric fluid which causes flashes of light.” R348:5, 264:4, 189:2, 153:1, 114:4

The electric current or fluid, unseen, yet powerful, its presence widely manifested by the light which it causes. R711:3

As the lightning is discernible only by its shining and power, so will I, in my day, be recognizable to my waiting bride by the light of truth, and afterward to the world, in the light of events and “the flaming fire” of the day of trouble. R189:2

We recognize his presence by the lightning flashes of truth. R629:6

Spiritual light is divine truth. Hence a great and wonderful unfolding of truth is all that the Bible gives us a right to expect during the presence of the Son of Man. R98:5\*

Spiritual bodies are represented as shining as the lightning. (Luke 10:18; Matt. 28:3; Dan. 10:6; 1 Cor. 15:8) HG25:5

Its effect is different in different places. It shines in the heavens, to the church; but sometimes it is a very destructive agent on earth, to the world. R114:5

The first flashes bring terror and dismay to the world, but shortly the full glory, the bright shining of his presence, will be recognized by all and bring healing and blessing. R547:4

Man can see, by the destruction it leaves, where the lightning has been; so, in the day of the Lord, men will come to recognize, by the national trouble and overturning, that the great day of wrath is come. R598:2

**Cometh** — Becomes present instantly, yet is first discerned by those first awake. B160

**Out of the east** — And can be confined neither to a solitary place nor to a private room. D583

**And shineth** — Everywhere. D583

Gradually bringing to light the truth on every subject. B156

**Even unto the west** — Even unto the remote West. D583

**So shall also the coming** — Greek, parousia, presence. B156, 159, 160; D583; R2978:6, 1693:1

Not that he will come like lightning, but that he will be like the lightning after he has arrived and is present. R348:5

**Of the Son of man** — Christ, who became son (in law) of Adam. E150, 152

A title of high honor because it is a perpetual reminder of his great victory by which he secured the title to his present and prospective honor and glory, and the divine nature. E151

## Matthew 24:28

**The carcass** — The body, the food. D610; R1890:2

The real food, a satisfying portion. R513:6

The Lord gives us something special to eat when we are in fellowship, even if only two or three are gathered together. CR32:3

**The eagles** — Those of keen vision and appetite. D610; R1890:2, 629:6

**Be gathered together** — Brought together by the mutual apprehension of the truth, as eagles would be drawn to their food. R711:3; D610

A general “rounding up” of Israelites indeed to the feast of fat things. R4937:3

Not one saint in all the world shall fail to come into contact with Present Truth. R4937:3

## Matthew 24:29

**The tribulation** — The tribulation referred to is that of verse 9 and not that of verse 21 and Dan. 12:1. R711:3

**Of those days** — The 1260 years of Papal persecution. D584; R711:3; HG95:3

The tribulation “of those days” should be clearly distinguished from the tribulation at the end of those days. D583

**Shall the sun** — Symbolically, the Gospel light, the truth, and thus, Christ Jesus. D590

**Be darkened** — Literally, in the dark day of May 19, 1780, which extended over 320,000 square miles. D85; HG95:4; R711:3

Though we recognize a literal fulfillment of Jesus’ words, it is far from our opinion that this was their complete and only fulfillment, or even the most important one. R711:3

The true gospel sunlight is already darkened. R1305:2; HG418:3

Symbolically, by denial that we were bought with the precious blood, and by substituting the theory of Evolution. D592; R712:1

**And the moon** — Symbolically, the light of the Mosaic Law. D590; R1305:2

**Not give her light** — “Shall be turned into blood” (Joel 2:31) by claims that the typical sacrifices were bloody and barbaric. D592; HG418:5

**And the stars** — Symbolically, the false stars, wandering stars, pulpit stars, vainly aspiring to be considered of equal authority with the “twelve stars” (Rev. 12:1), the inspired apostles. D591, 594; R1305:2; HG418:5

**Fall from heaven** — Literally, the meteoric shower of Nov. 13, 1833, covering the United States, and a part of Mexico and the West India islands, 11,000,000 square miles. D588, 589, 590; R711:5; HG95:4

Symbolically, the pulpit stars make a great display in coming down from spiritual things to Christian-citizenship-politics level. D595, 596

The teachings of the God-ordained twelve stars of the Church, the apostles, will also fade from view, cease to be recognized as guides or lights. D593; HG418:5

**Powers of the heavens** — Ecclesiastical powers. R1947:6

Sectarian creeds and systems. D597, 595

Earth shall be shaken as well as the heavens. (Heb. 12:26) R712:2

**Shall be shaken** — Literally, we have had violent shakings of the heavens, or wind storms and cyclones in our own day. R711:6

He will shake to pieces every evil system which hinders, binds, oppresses, or blinds the people whom he comes to bless—all of earth's families. R748:4

Until they are destroyed. R529:2\*

Signifying the “removing of those things that are shaken as of things” that are imperfect and of human construction. (Heb. 12:27) R712:2, 754:5\*

He shakes and sifts because he would separate the many who have assumed the name of Christ but who are not truly his people. R1307:6

The shaking will be the means of God for the liberating of some now chained by superstition. R1308:4

The trouble upon the earth, society, will not reach its intensity until the shaking of the heavens, ecclesiasticism, has broken the fetters of superstition and plunged the masses into skepticism and open infidelity. R1308:4

## **Matthew 24:30**

**And then** — At that time. D597

**Appear the sign** — Greek, seemion, evidence, proof of the Lord's presence, at his second advent. D598; R712:2

Not a sign that he is soon to come, but a sign of his presence. R555:1\*

The thought might properly be that something will occur indicative of the presence of the Son of man, that he has taken to himself his great power and begun his reign. SM420:4

The wonderful inventions and progress in the world. R5373:5

Reaping of the wheat, the fig tree of the Jewish nation putting forth leaves, worldliness in the church systems, the beginning of the smiting of the nations. R5697:2

Since he is to be revealed in flaming fire, the sign must be some sign of vengeance, some indication of righteous indignation against wrong. (Isa. 59:17,18) SM420:4

It is a sign to the world, not to the saints; they have all had evidence of the Lord's presence long before. R712:2

The shakings in the church nominal and the raising up of new heavens become a sign to the peoples of earth that their course of injustice is drawing to a close. R712:2

Some will see the divine plan of the ages and recognize it as one of the signs. The judgment of Christendom, social and ecclesiastical, is another sign that the Judge has come. D599

The aggregate sayings and doings of the scoffers (2 Pet. 3:3,4) are the fulfillment of prophecy, and we think constitute the sign of the Son of man in heaven. R555:5\*

Not his parousia. On the contrary, the parousia of Christ will not be known to the tribes, or families, of the earth in general. SM420:3

**In heaven** — The symbolic heaven, the professedly spiritual class, Churchianity. D598; SM421:1

The sign appearing in the heavens signifies that the beginning of Christ's judgments will fall upon the ecclesiastical systems of our day. SM421:1

In the new heavens, new spiritual powers then coming into control and supplanting the old shaking and falling spiritual powers. R712:2

**And then** — Still farther on. R555:2\*

**All the tribes** — The tribes of earth will not see the sign or proof of the Lord's presence given only among the "heavens," the at least nominally spiritual, the churches. D599

**Of the earth mourn** — A general mourning of all, incident to the great time of trouble. D600

The troublous times cause them to mourn. R555:2\*

If the world has mourned in the past, how much more shall we expect it to do when the trouble will be general. R5269:5

**And they shall see** — With the eyes of their understanding. D600

The root word in the Greek is horao, to discern; that is, to apprehend, to recognize, the fact that he is indeed present. R555:2\*

When their eyes begin to see out of obscurity, there will not be anything that they can see with the natural sight. R5269:5

They discover that sin is the cause of all the trouble, and this will lead them to investigate, and thus finally they are led to desire, as well as to recognize him. R555:2\*

**Son of man coming** — Drawing nearer and nearer in judgment; and they will recognize that they, too, must shortly be involved. Hence there will be mourning because of him (Rev. 1:7). SM421:2

**In the clouds** — Of the time of trouble. B153

The tribes of earth will see the clouds of trouble and confusion incident to the shaking of the "heavens," and realize it to be a storm which will shake the "earth" also. (Heb. 12:26) D600

Well representing the confusion in general. R5269:5

**Of heaven** — Primary sign of Christ's righteous judgments upon the ecclesiastical systems. SM421:2,1

**And great glory** — The glory of power and justice. B153

## Matthew 24:31

**Send his angels** — His messengers, such as he has used in the carrying of the Gospel message throughout the age; those begotten of his holy Spirit. D601; R885:3, 711:3

**A great sound** — Sinaitic and Syriac manuscripts omit “sound.” R907:6

**Trumpet** — The seventh trumpet, the last trump, the trump of God, the jubilee trumpet of knowledge and liberty, which sound symbolically from October, 1874 to the end of the Millennium. The words “sound of a” are omitted by the Sinaitic manuscript. B145; D600, 601; A316; R3471:6, 907:3, 711:3

The truth now proclaimed by the saints, the messengers or angels of God. R885:4

**Gather together** — Not physically, but spiritually; their minds, hearts, affections, gathered together, centered, in the secret place of the Most High; protected in time of strife and trouble. R4379:4

Bring together into sympathy and harmony with the truths then due. F274

Preparatory to the setting up of his Kingdom in power and great glory. R1745:6

The first work of the Lord in both harvests was the rejection of the nominal house, so that he may gather out of it his elect. R2982:1

Not into another denomination, but gathered to Christ, into oneness with him, in fellowship of the spirit through the knowledge of his Word. R2751:4, 1877:6

“Gather my saints together unto me.” (Psa. 50:5) B164

“Make up my jewels.” (Mal. 3:17) B164; D601

“Gather the wheat into my barn.” (Matt. 13:30) B164; D600

“Come out of her my people.” (Rev. 18:4) D601

The harvest began in 1874. R4842:3; D604; Q150:5

**His elect** — The bride of Christ, to be gathered out of the world, of all nations and classes. R4998:3

Consecrated runners for the prize, for whom crowns have been reserved. F165

We believe every saint will be brought into contact with the truth. While confident that no tares will be gathered, let us have confidence also in the Chief Reaper that not a grain of ripe wheat will be left ungarnered. R888:5

**From the four winds** — From every direction, from all denominations. R711:3

From every quarter of the field. R1333:4; D601

**End of heaven** — The nominal church. D600; R3431:6, 2982:1, 2751:3, 2490:4, 1877:6, 1333:4, 845:2, 711:3

## Matthew 24:32

**Of the fig tree** — The Jewish nation. D604; R5503:2

**Put forth leaves** — Giving signs of life. R4788:5, 5503:2, 4705:6

Begins to plan for national restoration in Palestine. D604

Indicating that the blight time of Israel and of the world is at an end. R5503:2

We see the Jews looking back to Jerusalem. We thus see the fig tree putting forth its leaves, giving signs of life, looking forward to the re-establishment of the Jewish nation. R4788:5

These buds will thrive, but will bear no perfect fruit before October, 1914, the full end of the "Gentile Times." D604

**Summer is nigh** — The Hebrews divided their year into two seasons, summer and winter. D602

### **Matthew 24:33**

**Know that it** — "Know ye that the Kingdom of God is nigh at hand." (Luke 21:31) D602; R127:5

When the time should come, such watching ones would know it. R593:6

### **Matthew 24:34**

**This generation** — Greek, genea, people living contemporaneously, not a race. D603; R531:4

Not the generation he was talking to, but the generation that would see these signs when they would be fulfilled. Q636:4; D603; HG95:4

Might be reckoned as a century, practically the present limit, from 1780, the date of the first sign, to 1880. To our understanding, every item predicted had begun its fulfillment by that date. D604

Those who are walking in the light of Present Truth are not looking for things to come which are already here, but are waiting for the consummation of matters already in progress. D604

It would not be inconsistent to reckon the generation from 1878 to 1914, 36-1/2 years, about the average of human life today. D605

The generation which witnesses the putting forth of the green leaves of hope by Israel will see to the full the accomplishment of the change of dispensation so long foretold. R4706:1

In distinction from the word regeneration; in other words, he would be present before the regeneration, before the people of this age should pass away. R342:4\*

"This generation of vipers" (Matt. 23:33); this kind, or class. R539:1\*

### **Matthew 24:35**

**Heaven and earth** — The present ecclesiastical and social order. D602

**Pass away** — In the great time of trouble with which this age will end. R4706:1

**My words** — Plans or purposes. R421:2, 338:1

## Matthew 24:36

**That day and hour** — When the Kingdom shall be set up. E36

The divine plan which God purposed in himself from before the foundation of the world, and represented in the sealed scroll of Rev. 5. R4451:1

**Knoweth no man** — At the time the Lord was speaking. B18; D605; R4641:5; CR95:5

**Not the angels** — Not that the angels would be in ignorance up to the last minute. R4706:2, 2972:6

Sinaitic manuscript adds “nor the Son.” D605

**But my Father only** — It does not say that none but the Father will ever know. B18; D605; R5055:1, 2972:6, 1796:3; OV6:3; NS7:1, 33:1

It does not mean that those living at the time for the establishment of the Kingdom would not know. R4706:2

Certain features of the plan were kept secret from our Master until he had finished his course. CR95:5; R4706:2, 4641:5

## Matthew 24:37

**But as the days** — Not the coming, but the “presence,” after arrival. B160, 161

As the days of Noah were not days before Noah’s time, neither are the days of the Son of man days before the Son of man’s presence. R2974:5, 580:5

**Of Noe** — Before the flood. B161; R349:1, 342:4\*, 237:5\*; NS200:4

Doubtless much of the immorality and sensuality which marked the days of Noah and of Lot will prevail in the world in the closing days of the present age, though that is not the lesson here. R4706:3; B161; D606; HG611:5

Everything will continue as ordinarily. R4706:3

Noah was informed respecting the coming change of dispensation; likewise, the Church of Christ is forewarned. R4706:2

As the giants were in control in the days of Noah, so giant trusts are getting more and more control of the situation now. R4797:5

**So shall also** — Before the hot fire of trouble. B161

**The coming** — Greek, parousia, presence. B159; D296, 606; R4797:2, 4706:4, 2978:6, 1874:1\*, 513:4, 188:4

**Of the Son of man** — The days of the Son of man are the days of his parousia or presence, invisible and unknown to the world, known only to the watchers, and seen by them only with the eye of faith. R2974:6

See comments on Matt. 24:27.



## Matthew 24:38

**They** — The world in general. D606

**Were eating** — Pursuing the ordinary, proper affairs of life; ignorant of the impending catastrophe. D606; R5455:6, 3355:6, 2974:6, 2957:1

Does not imply that there is anything wrong in so doing. R4797:2; B161; NS7:6, 33:6

Showing that there will be no outward sign to indicate to the world the time of the second presence. R5455:6

The world's affairs will not be interrupted by the Lord's presence. NS200:3

These things are not signs of wickedness, but mentioned to show us that there will be no outward sign to indicate to the world the time of the second presence of Christ. R5455:6, 4797:2, 580:5, 20:4

The world's whole attention given to fleshly desires, not understanding nor caring for the spiritual. R327:1\*

**Into the ark** — Type of Christ and the power in him which will replenish and reorganize society. A318

## Matthew 24:39

**And knew not** — Were ignorant of the coming storm and disbelieved Noah's testimony. B161

So, in the early part of the Day of the Lord, the world will have no faith in the announcement of his presence and of the impending trouble. B143

Similarly, at the end of this age, only the Lord's people will know of Christ's presence and the time of trouble impending. D606; R5590:6

There was apparently nothing to indicate that anything unusual was about to happen. R4797:2

They read not the signs of the speedy and great changes just at hand; they are too busy to consider the testimony carefully, and only continue to scoff. B167

The world will never be completely converted to Christianity by any existing agency before the end of this dispensation. R2798:2\*

The signs of the times will not be in the outward condition of the world. R5455:6

“Where is the promise of his presence, while all things continue as they were from the beginning.” (2 Pet. 3:4) R2957:1

How then shall the Church be aware of his presence, except by a sign. R98:2\*

First, in witnessing, we should present the doctrine of restitution, the work of the presence; then, the manner; and lastly, the time, telling it to none unless they show that they have an ear to hear. R216:3,6

**Until the flood came** — Contrary to the teachings of many modern theologians. A61

Though there shall never be another flood to destroy the earth (Gen. 9:11), it is written that the whole earth shall be devoured with the fire of God's jealousy (Zeph. 3:8). B162



Marking the close of the first dispensation; as a great cataclysm of trouble, anarchy, symbolically called “fire,” will mark the termination of the present dispensation. R2842:6

Likewise in his second presence, until disturbed by the commotion and trouble of the epiphania, the apokalupsis of the King in the pouring out of the seven last plagues. R2957:1

They did know when the flood came; and they will now know when every eye shall behold him. HG24:6

**Took them all away** — The Deluge was merely a quick means of executing against the race the death sentence already expressed 16 centuries before. SM62:1

By drowning all the people except Noah’s family; in the antitype, by burning all except the family of God in the symbolic fire—the great trouble of the Day of the Lord. B162

Intimating that a great catastrophe, corresponding to the flood, is to occur in the end of the Gospel age. R3934:6

The threatened catastrophe will be anarchy. R2842:6

**So shall also** — Equally unrecognized and unbelieved. B161

From these statements we see that the world will be far from being converted to Christ at his coming, and they will have little regard for the teachings of the Master. Q816:4, 852:2

Again the doctors of the law and doctors of divinity, professing faithfulness and praying continually, are blind to the fact that we are now living “in the days of the Son of man.” R3538:6

**The coming** — Greek, parousia, presence; as of one who has already come. B161; R4706:3, 2978:6

## **Matthew 24:40**

**Be in the field** — In the world, outside the nominal house. D609; R4706:4

Who previously had not been justified. Q151:2

The Lord will gather some of his jewels from the field. R4706:4; D609

Not all “come-outers” will be gathered, but the jewels will be sought wherever they may be. D609

**One shall be taken** — To the food of Present Truth which the Lord would supply. R2302:6, 513:6

## **Matthew 24:41**

**Grinding at the mill** — The place where food is prepared; the theological schools and the ministry. D609; R4706:4

Grinding the husks of human tradition. R513:6

## Matthew 24:42

**Watch** — The signs of the times in the light of God's Word, for the second advent of the Lord, the establishment of his Kingdom, the transformation of the Church to the divine likeness. R2973:1-3, 4706:5, 2303:1

Watch yourselves and also the word of prophecy. B22; R4706:6, 2303:2

Watch your words and thoughts and doings. R4706:6

So that when the due time comes you may be one of the wise ones. B19; D606

This will serve as an antidote to worldly influences. R2303:1

The watchers keep separate the two thoughts of the presence and its manifestation. R2974:3

Watching intently, earnestly, interestedly, because they know of the good things God hath in reservation. R2973:5

Watching implies hoping, and it also implies waiting. R2973:2

That the early Church lived in joyful anticipation of this longed-for event is manifest from many Scriptures. (See 1 John 2:18; 2 Tim. 2:18; 2

Thess. 2:1-5) R1796:2

Implies not only some advantage in watching, but also that the manner of the event might be so contrary to general expectation as to require some discernment on the part of the watchers. R1796:5

In reply to your question, When?, I merely tell you to watch and be ready. When I am present I will communicate the fact to all who are watching and faithful. B163

**Therefore** — That ye may be gathered or separated from the world and theological relationships and from earthly church relationships to the Master himself. R4706:5

An intimation that the manner of the second advent would be contrary to the general expectation. R1796:5

Unobserved, unknown to the world. R4706:3

**For ye know not** — It is not a matter that is left in such a form as to be speculated upon in advance. His knock will be the first intimation of his presence. R3355:5

Implies that when the event does take place the watching ones will know it. Watch, because ye know not, in order that, at the proper time, ye may know. R2972:2 D606

**What hour** — "The day" according to the oldest Greek manuscripts. R2972:2,3

**Your Lord doth come** — This cannot refer to our Lord coming to receive a dying one at death, as is often taught, because death is an enemy. R2303:1

Greek, erchomai, arrive. B163

## Matthew 24:43

**But know this** — Understand the reason why the time is so secreted under symbols and parables. D611

**If the goodman** — The householder, the devil. D611; SM102:2

**Of the house** — Master of present institutions, of the present evil world. SM102:2; Q621:2; R4706:5, 2303:2

**Had known** — Although Satan has long known the Bible, he has understood but little of it, for the same reason that man has not understood it—he does not possess the holy Spirit. D611

**Thief would come** — The Lord's second presence is likened to the presence of a thief in a house, unknown to its master. R4706:6, 3784:5, 842:1

If he comes as a thief, it is not to sound a trumpet before him, calling the world's attention to his work. R1742:6

He comes as a thief and snare upon the world. R1693:1, 326:6\*

To take, first, his "jewels," his saints; and then to utterly spoil and overthrow the affairs of this present time, that on its ruins he might set his Kingdom. R3784:6, 4706:6

**He would have watched** — Satan was taken unawares by the Lord's parousia in 1874 and the harvest work then begun. D612

**Would not have suffered** — Whatever knowledge Satan has of the divine times and seasons and arrangements, he is prompt to use in opposing the divine plan. D611

In what way Satan would have managed his affairs differently if he had known sooner more about the divine plan we can only surmise. D612

**To be broken up** — Had Satan understood the divine plan he would have tried to make it very difficult for it to be carried out. Q621:2; D612

His "house," present institutions, will suffer complete collapse. D612

There would not be such a breaking up in earth's affairs as is now impending; the Kingdom would be established, but not in the way in which God designed. R4706:6

Slowly and surely the "strong man" is bound in his own house by the stronger one now present. R842:1

## **Matthew 24:44**

**Therefore** — Now that you know prophetically that Satan will be caught unawares. D612

Be always watchful for the evidences of my parousia, because the time will come when it will be very important to know that fact. B19, 163

**Ye also** — Believers, the Lord's faithful. D612

**Ready** — Not in a literal ascension robe, but in a figurative ascension robe—a condition of heart and life ready to welcome the Lord and his scrutiny of our hearts and conduct. R2303:2

**As ye think not** — The time of our Lord's presence could not be known beforehand, even by the saints; nor was the fact recognized until nearly a year after October, 1874. D612; R149:5\*

## Matthew 24:45

**Who then** — In the harvest. B163

Few would be found giving to the household of faith meat in due season at his presence. R718:4

**Faithful and wise servant** — Faithful to the “Master” and to “his fellow-servants” and “the household.” D613

God’s grace will probably come through a human channel, through the helpfulness of the fellow-members of the body of Christ, whom the Lord will make use of in serving the meat to the household of faith. R2383:4

Ever since the Church has had an existence, God has raised up some from its midst as special servants of the body, some who had special teaching ability. R1206:4

God in his own time raises up suitable servants or expounders to dispense his meat in due season. A319

Servants who are anxious, not only about the amount of service, but also that it be in exact cooperation with God. R1797:1

Merely a steward, liable to be removed at any moment should he fail to fully and duly acknowledge the Master in every particular. D613

One channel dispensing the meat in due season, though other channels or fellow-servants will be used in bringing the food to the household. D613

A special messenger to the Church at this time. R6023:3\*

Some one servant (animate or inanimate) whom the Lord would specially use in the present time to dispense the present truth. R1994:3

Originally applied to Pastor Russell by one who became his bitter enemy. He avoided the discussion which followed, except for references in Volume 4 and when the passage occurred in the International Sunday School Lessons. R4482:1, 4473:3, 3811:2

Thousands of readers of Pastor Russell’s writings believe that he filled the office of “that servant.” His modesty precluded him from claiming this title. OV447:6\*; R6011:2\*, 4482:1, 2489:4\*

While this exhortation in general seems to apply to one particular servant, we can see the same principle would apply to each servant in turn as he would receive either food or stewardship. R3356:5

Whether you like to call it a class or individual, whatever it be. Q355:5

Let each reach his own conclusions and act accordingly. R4483:3, 1946:2; Q644:4

The whole body of Christ, faithfully carrying out their consecration vows. R291:6, 149:5\*

The Lord has used the Watch Tower Bible and Tract Society as his channel or servant in forwarding the harvest message in a most remarkable degree. R4483:1, 4562:4\*

**Hath made ruler** — The Lord promised that, at the time of his presence, he would bring forth from the storehouse things “new and old,” and that he would select one special channel through which those blessings would be brought to the household of faith. R4482:4, 2693:6

Has placed over. D613

Sinaitic and Vatican manuscripts read “shall make.” B163

It would be very remarkable if the Lord should change his channel of sending the truth at this late date. R4483:3

In the interest of the household and for its comfort, joy and blessing, the Master, at an appropriate time, would furnish to some one of his servants a key to the precious things of his Word. R2694:4

No suggestion here of either the inspiration or infallibility of “that servant.” This distinction belongs only to the Lord, the apostles and the prophets. R1994:3; D613

The Lord, as the overseer of his work, may today, as in every period, use some special instruments for the service of the Church as a whole. F274

The Revised Version is preferable: “set over his household to give them meat” as a “steward,” not as a lord or master—rather a general servant, or servant of all. R1946:6

**Over his household** — His faithful people in general; but not nominal Christian professors in general. R1946:2

The household of faith. R327:1\*, 291:6

In this context we have “that servant,” “fellow-servants” and the “household.” The Lord is indicating a chief servant of the truth and fellow-servants, assisting in serving meat in due season to the household of faith. R3811:3\*, 1994:2, 1946:2

If neither the “household” nor “fellow-servants” were mentioned, it might be questionable whether the expression “that servant” referred to one or to all faithful servants. R1946:2

Each one of the household is to prove all things he accepts as spiritual food, whether he gets it from the Bible himself or from that servant or from fellow-servants. R1994:4

**To give them** — When and as they are able to receive it. R806:2

Merely a channel for distributing the truth. His business is not to make truth, but to circulate it. R1994:3

The fact that the messenger has been gathered into the kingdom should not affect the message, which remains with the Church to be handed out to others until all have been gathered. R6023:3\*

Freely we received, let us freely give to others the heavenly food—manna. R548:1

**Meat in due season** — Spiritual food. OV356:2; R5651:5, 5566:2

Truth as it becomes due, dispensed by the holy Spirit to the household of faith. B165; A349; OV6:1; SM404:1

Hidden things would be gradually revealed. OV6:T; Q554:4; R5055:1

For strengthening, upbuilding and preparing for a share in the Kingdom. R5615:4, 4671:6

The deep things pertaining to the Messianic age formerly closed up, sealed. R5055:1

To whomsoever has “an ear to hear.” Q554:4

The Lord’s bountifully spread table of good things from the Bible. R4744:5

Dispensed in a manner and to a degree never before enjoyed by his saints. R5651:5

Can we suppose the Lord would commend anyone who, by teachings or silence, supports the eternal torment theory? R2599:1

The message of the Kingdom to the Church, given at the time the Lord intended it should be given. R6023:3\*

The stewardship mentioned is not a stewardship of talents and opportunities, but a stewardship of spiritual food. R2694:1

Showing that the revelation of the “mystery” was to be a gradual one. OV5:4

God’s Word is a great treasure house in which he has hid in past time all knowledge needful to his children in all ages. R318:2

We are living in a peculiar time when some of the special features of the Gospel are properly made more prominent than others. R500:6

The harvest is the richest season of the year, when the buds of prophecy and promise have developed and are now bringing forth their golden fruit, and the table of the Lord fairly groans under its bounty. R1899:2, 1890:1

It would be meat in due season in Noah’s time to know about the flood; but that information would not be meat in due season today. R5055:4

For those who are weaned from the milk. R230:5; OV356:3

Things to come, as they become due to be fulfilled, become meat in due season for the household of faith. A319

Which, of course, would be the declaring of his presence. R189:2, 149:5\*, 123:5

## **Matthew 24:46**

**Blessed is that servant** — A steward, the one channel selected by our Lord for dispensing food to the “household”; faithful both to the “Master,” his “fellow-servants” and “the household.” D613

Humble and unassuming, not claiming authorship or ownership of the truth, but dispensing it zealously. D613

A certain servant which the Lord would use at the end of this age. Q355:5

The one whom our Savior has chosen as our pastor. R5828:4\*

If the service be shown to have been performed, the title of servant is an appropriate one. R4483:2

But it is a place of special danger as well as of special privilege. R1946:4

And no less blessed is the faithful household who search the Scriptures daily to see if these things be so, who prove all things and hold fast to that which is good. R1206:4

**Lord when he cometh** — Greek, erchomai, arrives. B163

Greek, ethlon, has come. R141:5

Especially when he is present. R845:4

**Shall find so doing** — Shall find thus employed. D613; R2303:5

Faithfully utilizing every available talent in his service. R601:4\*

## Matthew 24:47

**He** — While the Lord will be the real Provider and Servant, yet the food will be dispensed through a steward to fellow-servants and the household in general. R1946:6

**Shall make him ruler** — Will appoint him over. D613

He will be exalted and given fuller stewardship over the storehouse of truth, with increased ability to bring it forth to the household. B164

**Over all his goods** — The whole storehouse of divine truth shall be open to such to be ministered by them to others in the household of faith. R1797:1; B163, 165 D613

## Matthew 24:48

**But and if** — It implies that when the Lord selects a servant, it is upon condition that he remain in the Lord's favor and in harmony with him; and if he does not, then thus and so shall follow. Q355:5

If the servant's heart is not right. B163

A solemn warning to those who are blessed with being servants against a possible falling away from even such a blessed condition. R1797:2

**That evil servant** — Shall become wicked and, losing faith. D614; R2303:5

That one previously spoken of. R149:5\*

While these are servants, they are not faithful servants, but are engaged in revelry, eating and drinking with the world. R593:5

**Delayeth his coming** — Has not arrived. B163; Q355:5

Not denying that he will come sometime, but that he has come. B164

This would not be likely to be said until some one had said he had come, nor would it delay until after he was due to come. R555:4\*, 237:5\*, 149:5\*

Evidently the presence is one not recognized by the natural eye, but by the eye of faith, else there could be no disagreement between the servants as to the fact of his presence R123:5

His coming in the glory of his Kingdom, his personal coming being already recognized. R1797:4

## Matthew 24:49

**Begin to smite** — Oppose and contradict. B163

It does not say that it will be so, but "And if he should." Q355:5

A disposition to tyrannize the household, arrogance. R2694:1, 2303:5, 1797:4

Because they declare his presence. R555:4\*, 189:2

We love fellow-servants too much to wish to smite them, and we trust that we are too wise to allow the Adversary to draw us aside to squabble with the enemies of the truth and thus hinder the more important work of scattering the truth. R4194:3

**His fellowservants** — Those who are faithfully declaring that the Lord is present. B163

Co-laborers. R4482:1

It is not the special servant alone that will have to do with the dispensing of the food for the household. R2694:1

The ones smitten evidently are taking the opposite ground, namely, that the Bridegroom does not delay, but is present. R123:5

Service is their only commission, not lordship or self-appointment. R1994:4

**Eat and drink** — Imbibe more and more of the spirit of the world, the spirit of selfishness, and become intoxicated with it. R1797:4, 292:1

**With the drunken** — Become intoxicated with false doctrine. D614; B164

Become intemperate in words and deeds. R2303:5

## **Matthew 24:50**

**Shall come** — Greek, heko, will have arrived, be here. “Will have come”—Rotherham. B164; R555:4\*, 591:4\*

**Looketh not for him** — Is not aware. B164

## **Matthew 24:51**

**Cut him asunder** — Cut him off from being one of the servants privileged to hand meat in due season to the household. B164; D613, 614

Separate him from the real Body. R920:5

Be gradually separated and drawn into closer and closer sympathy with the mere professors or hypocrites. B164

It is inferable that such an one, being deposed from stewardship, another would take his place, subject to similar terms and conditions as to faithfulness. R2694:1, 1946:4; D613

**His portion** — Share with the world the great time of trouble which will follow the gathering together of the Lord’s elect. R2303:5, 1797:5

**With the hypocrites** — Though not a hypocrite, he must, because unfaithful and overcharged, have his portion with the hypocrites. B164; R2303:5, 983:6, 920:5

The Great Company are not hypocrites, but since the time of trouble is properly for hypocrites, they will have their portion with them. R4655:1, 1470:2, 593:5, 173:1

Those who are not faithful enough to get into the Little Flock will come into this condemnation with the world. R5256:4



Have a severe experience with the unbelievers in the time of trouble. R2694:1

**Weeping and gnashing** — Sorrow and disappointment. CR253:3

The perplexity and trouble coming upon Babylon. B164

## **Matthew 25:1**

**Then** — Indicating that it was not applicable at once, in the Lord's day, but sometime in the future. C91; HG94:3

Following the sign of the falling stars. D588, 590

Down at the close of this age. CR252:6; R5522:3, 5137:4, 3867:3

Shortly before the establishment of the Kingdom. R5150:2

At the time of the Millerite movement in 1844, typified by the visit of the wise men to Bethlehem, and since. (Matt. 2:1-16) B247; C91; R5522:6, 288:3; NS10:2, 36:3

This parable is not applicable at all times and under all conditions. R5522:3, 4692:3, 3867:3

The subject of this parable is the continuation of the subject of Matt. 24, the divisions of the chapter being only the work of the printer. HG95:2

Taken in connection with the preceding chapter, it is fixed as belonging to the last generation of the church living when the Lord comes. R87:5; HG95:5

Emphatic by position. R5866:1\*

**Kingdom of heaven** — In its embryotic condition. C91

The Church—the entire ten virgins. R4654:5, 87:5

**Be likened unto** — This parable shows that in the end of this age is a separation or division in the true Church of Christ. R5522:3, 2541:6

The object of this parable is twofold: first, the necessity for alertness; second, to show that it is not sufficient to hope and pray for the Kingdom, but the wisest possible preparations must be made for it. R3868:2

**Ten virgins** — Pure ones, "holy people," lovers of the Bridegroom, longing to meet him. C91; CR348:1; R4692:3, 87:5

Separate from the world, uncontaminated. R5522:6

Only those who have been justified by faith and consecration, because by nature none are pure, none are virgins. R4692:3, 5522:3, 5865:3

Applies only to the true Church, the virgin class, not even to the nominal church. R4692:3, 3868:1, 2763:2

For a time these will be all together, unseparated. R4692:3

No mention is made of the bride, but all of the wise virgins are mentioned as those for whom the Bridegroom comes. C191

While there have been virgins all through the age, this parable refers only to the virgins at the close of this age. R110:3; R58:2\*

**Took their lamps** — The Bible. “Thy Word is a lamp unto my feet.” (Psa. 119:105) R5523:2, 87:5; C92, 191; HG95:5

All the virgins had the Bible and some light therefrom. R5523:2 R3868:1

Not until the nineteenth century has the lamp been in the hands of the virgins. Prior to 1798 it was clothed in the sackcloth of a dead language. R87:5

**Went forth** — Many of all denominations believed in the message that the second coming of Christ was at hand and went forth to meet him. R5522:6

For some 14 years prior to 1844 a cry had gone forth throughout the Church that the time of the second coming of Christ was at hand. R5522:6

Corresponds exactly to the Miller movement, which is still (1890) in progress. C91; HG95:5

A movement in the same geographical area, New England and the Middle States, where the literal “sign” of the “dark day” (Matt. 24:29) occurred on May 19, 1780. D588

Aroused, in part, by the great Meteorite Shower of Nov. 13, 1883, as applied to Matt. 24:29. D590

This movement, the Adventist movement, was to end in the bitterness of disappointment; the other, the “midnight cry” movement of verse 6, was to end in success. HG79:3, 95:1

The movement is a representative one. Not all the church went forth, but it was an important movement in the church, and ended in the disappointment of 1844. R39:4\*; HG70:1

In going, they walked by faith and not by sight. R88:1

**The bridegroom** — Jesus, personally, is the Bridegroom, and not Jesus and the overcomers. R398:4

Christ, who is “afar off,” and is now entering into a covenant with those who would be members of his bride class. R5522:3

## **Matthew 25:2**

**Five of them were wise** — The little flock, the fully consecrated. C93, 94; F75

In addition to purity, watchfulness and zeal are essential. R5522:6

They will understand features of the divine plan previously kept secret. R5150:2

The wise were those who heard and obeyed the cry. R40:5\*

Full of faith, fervent love and the spirit of prompt obedience. C190

The fifth chapter of the Song of Solomon gives even fuller suggestions respecting these two classes. R4249:3\*

The numbers are not significant, neither are the proportions. C91

**Five were foolish** — The Great Company class. C94; R5656:2

Lacking love and zeal, they are overcharged with the cares and plans of the present life. R5656:2, 4078:5, 1952:1; C194

In that they permitted the things of the present life to balance against the things of the life to come. R5865:3

Allowing their first love and fervency of spirit to cool, and their faith and promptness of obedience consequently to abate. C190

Probably in very large number all around us. R5134:4

In that they lived carelessly. F75

Have been in the household of faith, but not overcomers. R1952:4

Not all the virgins will be acceptable as members of the bride. R5522:6

In addition to purity, a certain amount of watchful zeal will be required. R5522:6

The foolish were those who heard the cry and, for want of sufficient light, could not obey the cry. R40:5\*

Some were actuated by excitement and carried along with the occasion. R88:1

Their cause of failure—idleness. R4079:4\*

In the end of this age a division will take place in the true Church. R5522:3

They will wash their soiled robes during the great tribulation. R5545:1

But they are still virgins in the parable, not corrupt or lovers of sin. R4078:5

## **Matthew 25:3**

**Took no oil** — The spirit of the truth. C92

The wisdom, the understanding of the divine Word. R4693:1

One class had the spirit in their hearts as well as light in the Word, oil in their vessels and in their lamps; others had only the light of the Word, oil in the lamp. R288:3

## **Matthew 25:4**

**But the wise** — “None of the wicked shall understand; but the wise shall understand.” (Dan. 12:10) OV268:3

**Took oil** — The holy Spirit of truth, of consecration and obedience. C94, 194, 191; R5523:2, 4693:5, 4654:6; CR253:3

**In their vessels** — In themselves, in their hearts. C92, 191; R5523:2

Only those having a good supply of the spirit of truth will be able to hold out. R5523:2

## Matthew 25:5

**Bridegroom tarried** — Seemed to the expectant ones to tarry. C92

The Millerite movement culminated in a disappointment in 1844. R5522:6

The Church is betrothed to the Bridegroom, Christ, when “afar off” during this Gospel age. R5522:3

The 30 years of tarrying between 1844 and 1874 was the exact parallel to the 30 years of tarrying at the first advent, from the visit of the wise men until Jesus was anointed at Jordan. R289:4, 88:2, 38:2\*

The delay of the Bridegroom serves as a test to the virgins invited to go in to the marriage, proving who are the wise and who are the foolish. R3868:3

**Slumbered and slept** — Many of them dreamed strange, unreasonable things. C92; CR253:2; R5522:6, 3868:3, 88:1

A general stupor, uncertainty and drowsiness came over all. R5522:6, 3868:3

During which time the lamps were measurably neglected. R3868:3

Were in darkness. HG95:6

Corresponding to Elijah’s sleep under the juniper tree (1 Kings 19:5,6); covering the period of 1844 to 1874. R4211:6\*

## Matthew 25:6

**At midnight** — At a fixed hour the Bridegroom set out for the bride; at midnight the Bridegroom came. C191; R5522:6

When the knock of prophecy was heard announcing the Lord’s presence in the autumn of 1874, almost immediately it began to be recognized. C190, 93

Or, during the night. The Greek word is not definite like ours. R88:1

The call was made before morning. R88:1

His presence makes it morning. The cry, made at midnight in the parable, points to the morning of the parable. R39:5\*

Very early in the morning of the new age; but it was the midnight hour so far as the deep slumbering of the virgins was concerned. C93

The movement, proving that Christ was due in 1874, began 15 years after 1844, the mid-point between 1844 and 1874. HG96:2

**There was a cry** — Which sounded forth in 1874, just 30 years after the Miller disappointment. R5522:6, 3868:3

This cry still goes forth and will continue until all the consecrated virgin class have heard and have had their faith and loyalty tested by it. C191

So loud that all of the virgins will hear it, even though the world will have no knowledge of it. R4693:4, 3869:5

As there was a proclamation of Jesus in the flesh as King, so there must be correspondingly a proclamation of Jesus, the new creature, as King of glory. R2645:3

Implying that something from the prophetic word at the appropriate time will call the attention of all the virgin class to the presence of Messiah. R4692:6

Appropriately, the monthly paper, “The Midnight Cry,” attracted general attention with a circulation of up to 15,000. This was more than the combined total of all the other papers devoted to the subject of the Second Advent. R88:2

The name “Midnight Cry” then disappeared from the publication because, as stated at the time, it had done its work. R39:6\*

As long as the cry goes forth there will be opportunity to hear it. All of the virgin class must hear it. R5523:2, 4692:6

**Behold the bridegroom** — Not cometh; but behold, he is present, he has come. CR253:2; Q73:2; R5523:2, 3869:4, 149:1\*

Not in the flesh; he is never to come in the flesh again. R5522:6

Christ came in the character of a Bridegroom in 1874. R39:6\*

All the virgins will hear this message. R5523:2

This message of the Bridegroom’s presence will cause the separation which will test and prove each individual of the virgin class. C192

The revelation of Christ to the world will be subsequent to his revelation of himself to the wise virgin class. R5523:1

And the further announcement, “Thy God reigneth.” (Isa. 52:7) R2645:3

**Cometh** — Omit, not in the oldest Greek manuscripts. C93

**Go ye out** — Taking their lamps and following the Bridegroom, representing leaving all else to follow Christ in this time of his presence; equivalent to leaving Babylon, where the virgins had mainly been. C194

This movement finds exact parallels with Elijah’s movements from leaving Gilgal until he crosses Jordan. (2 Kings 2:1-8) HG69:6

## **Matthew 25:7**

**All those virgins** — Not the world nor the nominal church in general. C192

While all will be aroused, only those will be led out who have the spirit of the truth in their hearts as well as a knowledge of the Bible—a trimmed lamp. C92

**Arose** — All the virgins were to be aware of his presence after he had come. Even the foolish virgins know of the Bridegroom’s presence. R5523:5

It is but a kindness on the part of the virgins who are awake that they shake and otherwise attempt to arouse the sleeping virgins. R2763:6

**Trimmed their lamps** — Searched the Scriptures. C92; R5523:2, 3869:4; PD92/107

Trim away every vestige of error as fast as it becomes apparent to us so that the pure light of truth may shine out through the medium of a clear and transparent character. R3243:3

Our work in the present time is not only to proclaim the Bridegroom's presence, but to assist those who have the oil in their vessels to trim their lamps. R3869:5

Have clearer enlightenments from the Word of God. R4654:6

## Matthew 25:8

**The foolish said** — The parable is a progressive one. One might fall out from the wise and become foolish. Q230:1

The foolish were the first to know and confess their lack. R116:2

**Give us of your oil** — Your spirit of consecration. C94

There is only one way to get the holy Spirit, that is from the Lord and on his own terms. We need to look well to our covenant with the Lord and our zeal for him and the truth. R5523:2

We wish we could be as earnest at Bible study as you are. R5523:2

Tell us how you know these things, why you feel so sure about them. R3868:6

**Lamps are gone out** — We are not able to appreciate and apply the Scriptural prophecies relative to Christ's second coming. R5523:2; C93

They fail to get clear light on the subject of the Bridegroom's presence. C194; R4693:1

Though all the virgin class trim their lamps, all cannot see. Only those who have oil, the fully consecrated, can get the light from their lamps and appreciate the facts. C93

The disappointment of 1844 cast reproach on the subject of time; and the prudent reached the worldly-wise conclusion that, having been disappointed once, they would be more prudent in the future and not expose themselves to contempt. R289:1

“None of the wicked shall understand, but the wise shall understand.” (Dan. 12:10) Cii; HG316:4

## Matthew 25:9

**But the wise** — They will not be in darkness that that day shall overtake them as a thief. (2 Thess. 5:4) Q230:1

**Saying, Not so** — The spirit of consecration, and its attendant light, cannot be communicated from one virgin to another. C94

One person could no more consecrate himself for another person than he could transfer either his natural or his spiritual life to another person. HG733:3

**Not enough for us** — None can secure too great a supply of the holy Spirit. R3868:5

Not an ungenerous spirit; it was just that they had none too much themselves. R5523:4

**Go ye rather** — We can do no more than tell them how and where the oil, the light, must be obtained. We must go on in our personal preparations. R3868:6

**To them that sell** — To the market of experience in the great time of trouble. C94; R1952:1

Go to God who “giveth liberally.” (Jas. 1:5) R5523:4

**Buy for yourselves** — Each virgin must buy for herself. R88:4; C94

The fruits and graces of the holy Spirit cannot be had for the asking; they must be bought in the market place of experience. R3868:5

There is only one way to obtain the light, and that is through a patient, persevering study of the divine Word under the guidance of the holy Spirit. R3868:6

In order to receive a fresh supply of oil we need to look well to our covenant with the Lord and to our zeal for him and the truth. R5523:3

It will cost some of them considerable self- sacrifice and humiliation to learn their lessons. R4693:1; C94

This costs something of time and study, and of neglect of the things of this life. R5523:4

The waking up of the Great Company to go out and purchase the oil is the latter part of the harvest work. R5761:2

## **Matthew 25:10**

**They went to buy** — If it is not already too late to go to buy the oil, it soon will be. R3869:5

**Bridegroom came** — Any who did not know of the presence would lack evidence that he belonged to the bride class. R5523:5

All the virgins were to be aware of his presence after he had come. R5523:5

**Went in** — The entering in to the marriage began in 1878 and still continues. R3868:6

One after another, passing beyond the veil. R5523:4, 3868:6

The dead by resurrection, and the living by translation or change. R181:2\*

Braving opposition, hostility and darkness of night, through which they must pass to go with their beloved Bridegroom to his house and enter in. R4654:5

A going in to a condition rather than a place; implying a withdrawing from the world and a coming into a condition of special preparation for the marriage. R88:4

As the “going forth” (verse 1) and the “going out” (verse 6) were not literal, but acts of faith; so also the “going in”—the virgins are guests by faith, by being in light at a certain stage of development. R40:1\*

The going in, like all other features of the parable, is a work of time, which we understand has been in progress since 1874. R289:5

Beautifully illustrated by the happy bridal procession which escorted the Jewish bride to her husband’s home with music, lighted lamps and every demonstration of joy. C196

After the going in comes the inspection of the guests, followed by a casting out of one at least who has not “the wedding garment.” (Matt. 22:1-14) R40:5\*

**To the marriage** — “To the nuptial feasts.” (Diaglott). R87:1; C191

**And the door** — To the marriage feast; not the door of mercy, but the door to the high calling. C195; R4693:1, 4654:5; NS319:6

All opportunity to become of the wise virgin class by engaging in the harvest work. C210, 213, 221; R1952:1

The door to the Bride class. Q738:2

The door through which the Bride class shall enter and the door to service should be kept separate. Q75:1

Not the door of hope, either to the foolish virgins of Christendom, nor to the heathen world. NS295:4

Though the call has ceased, the door is not yet shut. The call and the door are distinct and separate. R1112:2

**Was shut** — The closing of the narrow way of this Gospel age. NS195:4

“I am he that shutteth and no man openeth.” (Rev. 3:7) C195

We should lose no time dreaming that the door is shut. R5633:5

Evidently the door is not yet shut, but who can say how soon. Cii; R5068:6

Not yet closed, but stands ajar to permit replacement of lost crowns. Q150:6; R1113:1

Will be forever closed when the full predestinated number of the Bride of Christ has been found faithful. R1951:6, 5523:4, 1112:6; Q73:2; C210, 221, 195; NS319:6, 804:1

The door will close because the full number elected will have attained the necessary character-likeness to Christ and will have stood the necessary testings. R4693:2, 3869:1; Q73:2, 230:1

Marking the full end of all opportunity for even the called ones thereafter to attain the prize of the high calling. C213

The choicest blessings of all time will soon be won or lost. SM258:2

No one else will ever be of the Bride class. CR253:3

Not merely is the world shut out, but the foolish virgins also. R4654:5

After the door is shut there will be no more begetting to the spirit nature. R5761:4

When that time comes there will be a corresponding suppression of truth by the nominal church. R3532:4, 1448:4

The door merely shuts in the Kingdom class, the Little Flock; God has other blessings for those outside. R5523:4

This does not mean that the foolish virgins will be consigned to eternal torment. F75; R5523:4

The deliverance of the last member of the Body will follow shortly after this. C231; R5776:6

It is not ours to say which, individually, are shut out; but we believe that none were shut out who, up to that time, had made an entire consecration to God. R289:6



## Matthew 25:11

**Afterward** — After they get the oil and recognize that the end of the age has come. R5523:5, 1952:1

After the door is shut, but apparently before the marriage takes place. R290:4

Christ harvests the earth before he makes open manifestation of his presence. HG25:3

**Came also** — They had gotten the experience, development, knowledge and the light, and they came. Q74:T

Having gotten a clearer enlightenment from the Word of God. R4654:6

Their knowledge of the presence of the Lord came not from the light shining from the light of prophecy, but rather from the judgments upon the nominal church. R290:4

**The other virgins** — Although foolish, still virgins, not impure. CR348:1; R4693:2, 4078:5

Made wise by getting the oil they previously lacked. NS320:1

**Saying, Lord, Lord** — Knocking at the door in prayer. R5523:5

**Open to us** — We desire also to be of the Bride class. R4654:6

## Matthew 25:12

**I know you not** — As the Bride class; but they all belong to the company of virgins, the Bride's companions who follow after her. R5865:4

I do not recognize you; my Bride is complete. R5383:6, 5523:5, 4693:4, 4654:6, 3869:1; Q739:T

They lost the great prize. R4693:5

They will then realize they have failed to make their calling and election sure. R1952:1

All outsiders are treated as strangers, as unknown. R1951:6

There is nothing in the parable to indicate that the foolish virgins will be aware of their foolishness until the opportunity of going into the feast has passed by. C194

## Matthew 25:13

**Watch therefore** — How absurd it would be to tell them to watch for a thing, and in the same breath assure them that the watching would be useless because none would ever know! R2763:5

The virgins alone, not the world, are called upon to watch and wait for the Lord from heaven, the Bridegroom. R2763:6

Because, if watching faithfully, they will know of his second coming. It will be distinctly announced. R2763:6

The watching suggested by our Lord refers to the time prior to the presence. R3869:5

**Ye know neither** — Although the time of the Master's coming could not be known in the past, nevertheless it would be known to all the virgin class in due time. R4693:4

**Wherein the Son** — These words, to the end of the verse, are not in any of the oldest Greek manuscripts. R3869:2

## **Matthew 25:14**

**Kingdom of heaven** — The Revised Version notes that these words are not found in the ancient manuscripts, but it is the kingdom of heaven in embryo, the church, that is discussed. R2764:2

**Is as** — We are not to confound the parable of the pounds with the parable of the talents. They teach different lessons. R5492:2, 2764:1

The parable of the pounds and the parable of the talents are companion parables, illustrating from different standpoints the responsibilities of the stewardship of God's people. R1972:3

A talent is sixty times as valuable as a pound. In the parable of the pounds, each got one pound; but in this parable the number given varied. R4693:3, 3869:3; HG665:2

This parable illustrates the fruits of labor. The ratio of increase is the same with both of the faithful servants, and the same approval is expressed to each. R1973:4

Illustrating the different abilities of God's people, their accountability according to ability, and that the same results are not required of all, but simply faithfulness by each in the use of what he possesses. R2764:1, 1973:4

**A man** — The Lord Jesus. R4693:3, 2764:2, 5386:1

**Into a far country** — Heaven itself. R2764:2, 5018:3, 4693:3; CR306:5; SM508:2

For investiture in authority to be the great King of earth. HG439:1; Q91:4; SM693:2; NS678:2

To appear in the presence of God to present on behalf of mankind the sacrifice for sins and, incidentally, to be crowned, highly exalted and honored. R2764:2

Gives the thought of a considerable time to elapse between the Master's leaving and his return. R2764:2, 1972:6

**His own servants** — Not the world in general, only the consecrated; not even the general household of faith. R2764:3, 4693:5, 3870:1, 3696:1, 1281:5; F662; SM508:2

All who would become his disciples throughout the Gospel age down to his second advent. R4659:3; R5386:1; SM629:2, 508:2

They had all engaged to serve him, and he had a right to expect of them a sincere and faithful interest in the work. R3696:1, 1281:5

Addressing those who will be alive at his second advent, and speaking as if they were the representatives of all his faithful followers throughout the Gospel age. SM629:2

A number of servants is implied, yet only a sample illustration of three is given as representative of the whole. R2764:2

**Unto them his goods** — Upon consecration, he appoints us his stewards over the things we have—our all—time, influence, talents. R5386:1; SM508:2; PD59/70

Certain blessings, privileges, opportunities. R4693:3

All of his interests and affairs. R2764:3

Entrusting various stewardships of wealth, influence, talent and opportunity. F419

In the day of reckoning the Lord will ignore the affairs of our lives which preceded our consecration, and merely judge us according to our use or misuse of our consecrated time, influence, talents, etc. R3870:2

## **Matthew 25:15**

**And unto one** — Each is a steward and should individually, not collectively, as a commune, manage his own affairs and render his own account. D480; R1862:5

**Gave five talents** — Can be viewed from two standpoints, both true: our natural talents or our spiritual qualities; or the two views can be combined. R3870:4-6

What are these talents? The very talents which we possessed before consecration, and which, in consecration, we laid down at the Lord's feet. SM510:1

All those things and opportunities which are over and above what we need for the necessary and reasonable maintenance of ourselves or our families. R3696:4, 1282:2

Natural gifts, consecrated to the Lord and accepted by him as being owned by the man's new nature. R2764:5

Represents our opportunities for service according to our several abilities. R5386:2, 5932:1, 4660:4, 4659:6; Q536:3; SM629:2

Some might have a talent for private conversation, another for public service, another for writing. Q536:3

Wealth, influence, intellectual power, education, public utterance, time, opportunities. SM509:1, 509:1; R3870:4, 4660:1

About \$6000, a talent being equivalent to \$1200. SM509:1

There are not many five-talented people in the world; the world, the flesh and the devil bid so high for their services that most of those who become the Lord's people are of the lower classes. R2764:5

In some respects all God's people have one common footing, as represented by the pound. In another respect their opportunities, privileges and advantages vary, as represented by the talents. R4693:3

“The manifestation of the Spirit [a portion, at least one talent] is given to every man [in this consecrated Church] to profit withal.” (1 Cor. 12:7) R2764:3

The more talents possessed, the greater the responsibility. R4660:4

The man with the five talents would have more difficulty in keeping them fully employed, fully devoted and fully separated from worldly ambitions than would the man who had fewer. R4660:4

The man of five talents would have the danger of being puffed up, heady and high-minded. R4660:1

If we assume that Adam, as a perfect man, had ten talents, it would be quite appropriate to say that not one of his posterity today has more than five talents, and the majority much less—two talents or one. R3870:3

A talent represented 3000 shekels of silver. There were great shekels and small. In our money, \$1000 or \$2000. R3870:3

**To another two** — Would have a natural advantage, he would be neither so likely to be discouraged nor to be puffed up. R4660:1

Those consecrated with no families and a reasonable degree of health have at least two talents—time and health. R3696:3, 1282:1

“Give me neither poverty nor riches.” (Prov. 30:8) R4660:1

**To another one** — Many of small talents increase them by use and become quite proficient in the truth. R4659:6

The man with the one talent has, in some ways, a better opportunity for making his calling and election sure. R4660:1

The majority of the consecrated have possessed only one talent. SM510:2; R2764:5

**To every man** — Every one in the Body of Christ has some talent, some ability and opportunity for service. R4659:3, 3696:1, 1281:5

Some fear that they have no talents useful and needful to the service of the body; and some, possessing several talents, use and seek to cultivate the lowest of these rather than the highest. R733:4

**His several ability** — “God hath set the members in the body.” (1 Cor. 12:18) F295

Our varied conditions of mind, body and opportunity. Q536:3

“If there be first a willing mind it is accepted according to what a man hath, and not according to what he hath not.” (2 Cor. 8:12) R1973:4

Opportunities for the service of God along the lines of such abilities as we possess—education, influence, money, good health, time, tact or genius. R1972:6

The duty and privilege of every member of the body is to soberly and honestly judge of his abilities, neither in pride overrating them, nor in false humility underrating them. R733:4

Some in one service and some in another. F295

Some who are not platform speakers are excellent otherwise, “apt to teach,” and should be appreciated and used in Bible class talks. R1848:2

We, today, have special opportunities and privileges for ministering the truth to others. Our responsibility is correspondingly large, and our faith, love and zeal should be correspondingly shown. R2141:6

Communism is not the Lord’s arrangement. D480

## Matthew 25:16

**The five talents** — Seeking to use every one of these as fully, as thoroughly and as constantly as possible. R2764:6

**And traded** — Used them in preaching, teaching, etc. R4693:3

Possessions or personal qualifications are to be released from the service of worldly ambition, not for aimless inactivity, but to be utilized in an opposite direction, in the service of God. R1281:4

Left free to exercise his best abilities. So, too, we are not specially hampered by directions as to how we shall use our consecrated talents and opportunities. R3870:4

It is a steward's place to seek and find places where he can dispose of the talents and moneys consecrated to the Lord, to find best advantage, as his sanctified judgment, under the guidance of the Lord's Word, may dictate. R855:4

It is a part of our privilege and duty to study how we may best invest our talents in order to secure the largest results; just as necessary in investing for the Lord as in investing money for financial profit. R935:2\*

**With the same** — With all his talents, not part of them. As a rule, people are either hot or cold in spiritual things. R2765:5

Some with five talents may use three faithfully and bury the other two in business, but we question the probability of this happening. R2765:4

**Made them other five** — He expected no more than they were severally able to accomplish, rightly expecting larger returns from the one who had five talents than from those who had one or two talents. R3696:1, 1281:5

Five-talent people amongst the Lord's servants are not to measure themselves with others and to say, I have done enough. R2764:5

The servant who has five talents and uses them faithfully, and doubles them, accomplishes a greater work than the servant who, having one talent, uses it faithfully and doubles it. R2729:1

But proportionately as many of the two-talented and five-talented dig in the earth and hide their talents as those who possess only one. R2765:1

## Matthew 25:17

**Gained other two** — While this parable should be a check on the five-talented to not be slothful, it is an encouragement to the two-talented, showing that the Lord will not expect as much from them. R2764:6

## Matthew 25:18

**That had received one** — Not that one-talented people are more likely to neglect and misuse the talents, but to show the responsibility to those who have least that they, too, must be faithful. R2764:6

**In the earth** — The opportunities and abilities consecrated to the Lord are being buried in earthly interests, earthly affairs. SM512:2

In the service of self and mammon. R1973:5

Or in a billiard parlor, or in business, or in pride and show. R1942:5

Burying the talents in business, pleasure or sloth; thus showing lack of love and appreciation, and consequently unworthiness of the Kingdom. F419

Are your money or business talents largely swallowed up in a superabundance of the good things of this life for either self or family? R1282:2

**And hid** — Perhaps under cares and responsibilities. R4693:3

By wasting consecrated time upon science, philosophy, music or art; or upon business, politics or pleasure; or in pampering pride or appetite. R1282:5

Had the servant with the one talent been as faithful as the others, he would have received the very same commendation. R1281:5

## **Matthew 25:19**

**After a long time** — In the end of the Gospel age, at the Lord's second advent. SM511:2; F419; R5386:1, 4693:3, 4659:3

They were not to expect him to return in a very few days, a few months or a few years. R2765:1

It was doubtless best every way that the exact time for the ending of the Gospel age and the beginning of the Millennial age not be made known until the time of the reckoning. R3870:6

**The lord** — We are not to be judged by human judgment, but by him who called us and drew us to himself. CR132:4

**Of those servants** — Christendom: social and ecclesiastical. D599

The Church. Q313:2

**Cometh** — At our Lord's second advent. SM511:2

To take possession of his Kingdom. SM693:2

Manifestly prior to any outward manifestation of the King in his glory, because the worthy ones are to share with the Master in his glorious manifestation. R4693:6

**Reckoneth with them** — Even before his enemies are conquered. C133; F419, 662

During the harvest period the Lord has been judging amongst his people. R5566:4

His first work is with the Church: "Judgment must begin with the house of God." (1 Pet. 4:17) SM511:2; R5566:4, 3870:2, 1973:1; C133; D599; F419, 662; Q91:4

We, the Church, "must all appear before the judgment seat [tribunal] of Christ." (2 Cor. 5:10) F418

He will judge us according to the spirit, our minds, our intentions, our efforts. CR132:4

This period of reckoning began in 1878 with the raising of the sleeping saints, and still continues. R3871:1, 2765:3

The reckoning was to begin with those servants who had fallen asleep. R2765:2

In the “harvest” or reckoning time. R1078:3

As individuals, and not by groups or classes. R1973:1

This work of judging the servants is totally distinct from the judging of the world. R2765:3

There is no intimation that the disciples would die and go to their Lord to be reckoned with and rewarded. R2765:2

God, who is no respecter of persons, requires faithfulness on the part of female as well as male stewards in the use of all their talents. R1549:4, 1105:5\*

## **Matthew 25:20**

**I have gained** — Not all who have five talents use them wisely and effectively. R3871:1

## **Matthew 25:21**

**His lord said** — In the first resurrection. NS137:1

**Unto him** — He who had been faithful with five talents was to have a special commendation, while the other faithful ones, who had a lesser number of talents, were to be dealt with proportionately. F725

**Well done** — The verdict if you overcome. R5108:6, 2461:3

Approval suggests the thought of having measured up to some standard. Here, the standard is the Word, the standard of the Lord’s own character, which is right and true and good. R4242:1\*

Let each keep patiently and perseveringly on in the way of self-denial until his course is finished. R2474:6

**Faithful servant** — Those who at heart are overcomers. CR132:4; SM512:1

**Has been faithful** — Gladly spent themselves zealously in the service of the Lord; faithful unto death. R5492:6, 5914:4

In proportion as one confesses his faith, that same faith grows, and the blessings and privileges connected with it grow. R3768:6

In no case have we seen one drift from the truth into the snares of these perilous times who was very active and fully enlisted in the Lord’s work. R1282:5

**Over a few things** — The Lord’s method is to advance only him whose zeal, faithfulness and patient perseverance in well doing has shown itself in little things. F296; SM284:2

Faithful to the covenant of self-sacrifice. NS327:3

Not very many; it is all trifling from God’s standpoint, but he looks at the spirit. CR395:5, 309:4, 300:4; Q533:2



Our talents and opportunities of the present time are few and small. HG658:5

There is plenty of room at the bottom of the ladder of honor. F296

You have used the favorable opportunities which showed the intentions of your heart. CR300:5

**Make thee ruler** — Sharing the great honor with the Master of ruling the world. Q533:2; CR292:3, 255:1

This giving of the dominion to his faithful servants signified their sharing with him in his kingdom at the time of its establishment at his second coming. HG439:2; NS678:2

His assistants in the great Millennial work of teaching and helping the world in their great fight. NS618:5

With the end of the Millennium, the time for all such ruling will be at an end; hence the parable is a strong lesson in support of the pre-Millennial coming of our Lord. R2765:6

Ruler over what? Some say everything is to be destroyed. Not so! The world will be to rule over, to be brought into harmony with God. HG147:2

**Over many things** — Faithfulness in using the few talents of the present will bring great opportunities for blessing the world in the next age. PD59/70; OV190:2; Q533:2; CR292:3, 254:6; R3871:2

The service of the present life is but an insignificant one in comparison to the glorious service which awaits the Lord's faithful people in the future. R4693:6

How abundantly the Lord rewards all of our little efforts in the service of truth and righteousness, whatever our talents, few or many. R3871:2

Such noble characters as Peter, Paul, John and others, zealous in the service of the Lord, will have the highest rewards. R5492:6

**Enter thou into** — Each one, as soon as examined, is caused to "enter into the joys of his Lord," before he receives the dominion promised. C133

**The joy of thy Lord** — A clear view of the coming Kingdom and glory and the great work of the Millennial day. C134

The Kingdom joys. R5396:6

The first resurrection change. CR254:6; R3871:2, 3788:6

A share in his favor. R3871:2

Not merely enter into joys, but shall share the joys of his Lord. R795:6

The throne of his glory. NS180:1

The joys of the Kingdom and its work of blessing and uplifting the lost race in Adam. NS343:4

The reward was the same in each case, meaning that the cup of joy to each will be full. R2765:5

## **Matthew 25:23**

**Well done** — All faithful ones will receive a blessing; nevertheless, those who have been most earnest, most zealous, most devoted, will be the nearer to the Master in his throne. NS608:5



Some have less ability and some more, but the Lord's approval will be in proportion as we have endeavored to accomplish his will. SM257:1

**Faithful servant** — This was said of both the five-talented and the two-talented. CR254:5; R3871:2; Q500:4

**Over a few things** — Only a few things are committed to any of us, and the Lord is seeking merely to note our disposition and to reward us accordingly. CR17:5

From the Lord's standpoint, all of the affairs of this present life are little in comparison with the future things. R2494:1

General faithfulness to principle, even in small things, gives evidence of the disposition and character which may be entrusted with the great responsibilities of the Kingdom. R2494:1

**Make thee ruler** — Everyone who is faithful would get the same general reward. Q536:3

**Joy of thy Lord** — These have an equally good opportunity of entering into the joys of the Lord as they that had five or ten talents. R2765:6

## **Matthew 25:24**

**Received the one** — Having become a consecrated believer in the Lord, he had received a talent of privilege or opportunity in the Master's service which he neglected to use. SM508:T

Not only the great talents, large abilities, opportunities or means, are noted by the Lord, but also the small things are never overlooked by him. R2157:5

Applicable to the larger proportion of his people, for not many wise, learned, rich or noble according to the course of this world, but rather the poor, rich in faith, hath God chosen. (1 Cor. 1:26-28) SM511:1

It is possible for the person having the one talent to be faithful, and equally possible for those having two or more talents to be unfaithful. SM510:2

**I knew thee** — Cause of failure—presumptuousness. R4079:5\*

**Thou art an hard man** — The failure of the wicked servant was due to his lack of love. R2766:1

Those who know God and his plan of the ages cannot be afraid of the Lord, nor believe him unjust. R21:5\*

His heart was filled with fear instead of love for the Lord; for he thought of his Lord as unjust, hard, unmerciful, unloving, exacting. He had a bad theology. SM512:2; R633:3\*

Many, who having taken upon themselves the vows of consecration and subsequently failing to perform them, are disposed to blame the Lord rather than blame themselves. R2766:1

## **Matthew 25:25**

**I was afraid** — One difficulty with many of us in the past has been fear of the Master. R4694:1

**Hid thy talent** — Representing those who violate their consecration vow, to do and serve, to use, to spend and be spent in the Master's service. R3871:3

If one fails to use his opportunities and privileges, they will be given to another. Q537:1

Would you recommend a man of means to dispose of his business and go colportaging, living on his interest, or perhaps on his principal? Why not? R3148:5

**In the earth** — A talent which is unused is soon buried by the tide of life. R3871:5

Buried under a weight of worldly cares or encumbrances which might be avoided or set aside; or under worldly ambitions for either self or family. R3696:6, 1282:5

In banks, store-houses and investment securities, to enrich and cultivate the spirit of pride in friends or children and for them to quarrel over after you are dead. R3696:3, 3148:5, 1282:2

**That is thine** — He evidently wanted to be considered a servant still, and probably thought he was worthy of commendation and reward for not perverting the Lord's money to other uses. R1281:6

Not wicked, simply an idler; willing to draw a servant's approval and compensation, but lacking any real, active interest in his master's business. R3696:2, 1281:3

Strictly honest; he had not wasted his talent in ministering to the flesh or riotous living of any kind. He had kept it safe. R3871:3, 3696:2

While faithful in that he did not squander it or repudiate his Master, he did not have the higher faithfulness of earnest, self-sacrificing zeal in the Master's cause. R3871:4

## **Matthew 25:26**

**Wicked and slothful** — As a faithless, slothful servant, he was really a covenant-breaker, and therefore wicked. R1281:6

It is required of stewards that they be found faithful. (1 Cor. 4:1,2) R819:5

If the one-talented man, misusing his, was disapproved, it goes without saying that the two- or five-talented would be even more reprehensible in the sight of the Lord. R3871:2

A man's condemnation corresponds with his misuse of his talents. R3074:4

## **Matthew 25:27**

**Thou oughtest therefore** — The very object of the parable is to arouse us to a sense of our shortcomings and recover us from our lethargy by reminding us of our responsibilities. R1282:1

Diligence in seeking and finding ways and means to dispose of our consecrated talents to God's glory and to the advancement of the truth is essential to faithful stewardship; any other course is a violation of covenant. R819:5

**To have put my money** — Some get the mistaken idea that a steward is not expected to spend that committed to his care unless circumstances demand it of him. R819:5

**At my coming** — Evidently a master would not expect a settlement until he had come, not while on the journey coming. We should therefore translate the Greek *erkomai* as "on my arrival." R144:1

**Mine own with usury** — Interest on a business loan is quite proper. F568; R3871:6

The words interest and usury once had the same meaning; now interest is a just payment and usury is an unjust and extortionate charge. R3871:6

## **Matthew 25:28**

**Take therefore** — These gifts are not inalienable; by neglect to use them, or by their abuse, they may be lost. If we fail to use, or fail to use for the Lord's glory, or use for self-glory, our place can readily be filled by another. R733:6

**The talent from him** — Implies that he can have neither part nor lot in the Kingdom. SM513:3

He deserved to be punished because he did not use that which his Lord had entrusted to him. R5386:2

The loss of the opportunity and privilege of service as a co-laborer with the Lord. SM513:3

Not because he never was a real servant; but because, being really a servant, he proved unfaithful. R1698:5

There is nothing in this parable to indicate eternal torment for this class of unfaithful servants. SM513:2; R5386:2, 2766:1

**Give it unto him** — Their neglected opportunities for more abundant service will go as a reward to those who are already earnest and active. R1282:3

Illustrated in St. Paul's experience; if there was any brother who was short in any way, that was another opportunity for Paul to come in and do that much more. Q537:1

## **Matthew 25:29**

**That hath** — Through use of his talents. R5419:3, 3696:5, 1282:2

**Shall be given** — Following this just principle, the Logos, who had always proved faithful in all things, was offered the headship of the new creation. F64, 65

**Hath not** — Hath not increased. Q843:2

From neglect of his talents. R5419:3, 3696:5, 1282:2

**Shall be taken** — The opportunity will be taken from him. He will have it no more; neither will he have any share in the reward given to the overcomers. R2766:4

**That which he hath** — Losing the Lord's approval and the light they once enjoyed. Q843:2

## **Matthew 25:30**

**Cast ye** — Not a case of being liable to get into outer darkness, into error; it is a case of must. The Master's orders are peremptory and decisive. R3696:6, 1282:5

Not because of murder, theft or blasphemy; not through immoralities; but because of neglected opportunities of service. SM508:T

None can be of the anointed body except they be preachers to the extent of their ability and talent. R812:3\*

**Unprofitable servant** — The Great Company class. R3871:4, 4694:1

The Lord does not deny that he is a servant, nor does he charge him with being an enemy. R4078:5, 4693:6; SM507:3

A Christian, not a worldling, stranger, alien, foreigner to the divine promises. SM507:4

The Lord will have a blessing for the unfaithful servant. He was a servant all the time. He did not lose it. But he did not use it properly. R4693:6

**Into outer darkness** — The darkness common to, and resting upon, the whole world of mankind; not flaming fire of eternal torment. R2766:1,4, 4872:5, 4398:6, 3033:5

Not death. SM507:2

It is possible to lose what light, privilege and appreciation of spiritual matters had been previously enjoyed. SM514:1; R4398:6, 2766:4

Emphasizing the responsibility of even those with the smallest natural ability, whose consecrated powers are the most insignificant. R3871:1

The darkness of error and ignorance concerning God's plans and ways envelops the world in general. R1282:3

Flames of fire would surely make the place light. R2766:1; SM507:3

In contrast with the inner light of the holy place of favor and communion and instruction from God, symbolized in the Tabernacle. R3696:5, 1282:3

**There shall be** — In the time of trouble with which this age will close. R3871:3

**Weeping** — Grief is indeed implied, but not one word about an eternity of grief and pain. HG303:2

**Gnashing of teeth** — Sorrow, disappointment and chagrin in every sense. R3871:3, 4694:1; CR253:3

In the great time of trouble with which this age will close. R4694:1, 4473:2, 3871:3, 2766:4; SM514:1

They shall "come up out of great tribulation, having washed their robes and made them white in the blood of the Lamb." (Rev. 7:14) R3871:4

## **Matthew 25:31**

**When** — The Parable of the Sheep and the Goats is the only one of Jesus' parables which furnishes a clear outline of the Millennial age. R769:6

This parable tells of the Kingdom from another standpoint, explaining the work of the Kingdom after it has been set up. R4694:3

**The Son of man** — Christ, the Seed of Adam through Eve, in the same sense that he was the seed of David; while his life proceeded forth from God. E150, 152

A title of high honor, showing his obedience unto death, by which he secured the title to all his prospective honor and glory. E151

Not in the sense of simply being a man, but the son of the man David, with whom Jehovah had made an everlasting covenant—that the throne of Israel should belong to him and his seed forever. R944:1\*

**Come in his glory** — Descriptive of Messiah's Kingdom following his parousia and his epiphania. R5530:3, 4784:6, 4694:3; OV165:3; PD63/73

Not another coming, but another step or development during the same coming or presence. R2303:6

The Savior has not yet appeared in his glory. R4784:6; OV165:4

Applies not to this age, but the coming age of Messiah's reign. R4694:3, 4986:2, 4784:6; OV165:3

Not yet. He is waiting for the development of the Church, his saintly Bride class, which is to sit with him in his throne and share his glory. OV165:4; NS179:2

The first event of the second advent is not the manifestation of glory, but the thief-like gathering of the Church, unknown to the world. R2303:3

The elect Church shall share his throne and glory. E479; F419; OV165:4; R4694:3; HG149:3

“Then shall ye also appear with him in glory.” (Col. 3:4) R4784:6, 4694:3, 2303:6; SM224:2

“The woman is the glory of the man” (1 Cor. 11:7); hence, the Church is the glory of Christ. R2303:6

And have established his Kingdom, his Church, in power and great glory. R704:4

In the glory of the Father. NS556:6

Conclusive proof that the world's judgment is not yet in progress. Q795:T

This parable applies entirely to the world, the nations. R5530:3,2, 2606:2

**Angels with him** — Jesus with the Church. R4986:2

The saints, his holy messengers. “The Lord cometh with ten thousand of his saints.” (Jude 14) C302; R4644:4

“When Christ who is our life shall appear, then shall ye [the Church, the sheep of the present age] also appear with him in glory.” (Col. 3:4) R4784:6, 4694:3, 4693:1, 2303:6

The salvation of the Church will be finished before the salvation of the world will begin. R4694:3

**Then** — In the Millennial age. R4644:4, 5530:3, 2606:2; E479; OV42:1

After the Church is completed and sits with Christ in his throne. R5406:3, 654:4; E479

Here begins the world's probation, the world's great judgment day, a thousand years. R2606:4

**Sit upon the throne** — This parable corresponds exactly to the picture of Rev. 20:11, “I saw a great white throne and him that sat on it.” OV42:1; A345; R5530:5; CR324:3

All the faithful shall sit with him in this very throne. R5530:6, 2606:3, 486:6\*; OV42:3

“To him that overcometh will I grant to sit with me in my throne.” (Rev. 3:21) R2606:3, 5530:6

Of justice, mercy and love. R5530:5

The Lord's consecrated people recognize him as their king; but he is not yet the king of the world, "King of kings and Lord of lords." (Rev. 19:16) HG663:5

Christ will not reign over his glorified Church, nor they reign over each other; but the Church complete will reign over all nations, dead and living. HG336:5; NS179:6

A trial can in no case proceed until the judge is on the bench and the court is in session at the appointed time. A345

## **Matthew 25:32**

**Before him** — During the thousand years, the world's judgment. SM225:T; R5530:3; NS678:3

After the time of trouble. R2606:2, 654:4

The world will be before the judgment-seat of Christ in the sense that the Church is now on judgment or on trial. HG223:5

Under his observation. HG149:3

If Adam was judged by a trial of his will without God's interference, so the judgment of the whole race will be, similarly, a judgment or trial of their wills without God's interference. R1221:6

**Gathered all nations** — Including those now asleep in death. F19; PD63/73; R5530:6

First the living nations, then the dead. R2606:3, 654:3; NS182:1

Not all the 20 billion of the dead in one 24-hour day. NS179:3

Not in a 24-hour day, but in a 1000-year day. (2 Pet. 3:8) HG273:2; NS180:1

Not including the Church, already judged. F418; SM224:2; R5530:3,5

The gathering of the world will be the result of knowledge. The time of trouble will lead to great enlightenment. R5530:6

After the time of trouble, when the nations shall have been subdued, Satan bound (Rev. 20:1,2) and the authority of Christ's Kingdom established. R2606:3

The gathering to judgment will be a gradual one, not all at the same moment, not all on the same day, not all in the same year. NS182:1

Not to receive an immediate sentence, but to receive a fair and impartial individual trial. (Ezek. 18:2-4,19,20) R2606:3, 654:4

Sometimes called Gentiles, meaning those not in covenant relationship with God. SM224:3

As the Jews thought of themselves as God's nation and all others as heathens, so with spiritual Israel, they are the holy nation and all the remainder of mankind can be properly described as "the nations," "the Gentiles." R5530:3

**Shall separate them** — This separating and judging will occupy the entire Millennial age. E479; R5406:4, 4644:4, 3528:4, 2736:6, 2606:4, 1086:4, 655:1; NS182:2

The whole world will be granted the opportunity of making their choice as to whether they will be sheep or goats. R5694:1, 5530:6; SM225:T,1; PD63/73

The final, complete separation, taking place in the harvest of the Millennial age. D644

All are brought to a clear knowledge of the truth for the purpose of testing them, that those who choose the law of God, Love, may be clearly manifested and separated from those who choose ungodliness, selfishness. R1235:4

God's truth, as a two-edged sword, will be quietly, but surely as now, doing the separating work. R269:4

**One from another** — It is an individual separation. SM225:T; R5531:2

**Sheep from the goats** — The judge will make manifest to all ultimately the heart difference of the two classes. R5531:2,3, 5406:5

The loving, sympathetic characters from those wayward and unsubmitive. R4694:6

Inferring that a majority will obtain everlasting life, as sheep are more numerous than goats. R1227:6, 1057:4; Q639:3

Those sheep and goats will not include the Church. R4694:3

The final test must be applied in the end of the thousand years, when Christ has completed the work of restitution. R1234:1

Outwardly they will have much the same appearance and demeanor, except the Judge will see the real heart-difference between the two classes. R5531:2

The harvest of the Jewish age was likened to the separation of wheat from chaff; the harvest of this age to the separation of wheat from tares; and the harvest of the Millennial age to the separation of sheep from goats. R2606:2, 654:3, 267:6, 34:2\*; D644

## **Matthew 25:33**

**Shall set the sheep** — Those who will have the Lord's spirit. SM227:3

Who are meek, teachable, willing to be led in the pastures of truth. R2606:4, 2304:3

Such as receive instruction and come into accord with Messiah. OV165:4

Co-laborers with God in the work for which Christ died. R5531:6

“Other sheep have I which are not of this fold; them also I must bring.” (John 10:16) NS181:5; R2606:6

**On his right hand** — Place of favor. R4986:2, 5046:5, 2606:4; OV165:4; SM225:1

**But the goats** — With the goat character of waywardness and unsubmitiveness. R4694:6

The wayward, those not developing the graces of character under instruction; those not interested in accomplishing the work for which Christ died. OV165:4; R5531:6, 2304:3; PD63/73

Self-willed, stubborn, climbing to places of prominence, feeding on miserable refuse. R2606:4

Those found unworthy of everlasting life. R5973:2, 4785:1

Outwardly having much the same appearance as the sheep. R5531:2

**On the left** — Place of disfavor. R4986:2, 4785:4, 2606:5; OV165:4; SM225:1; PD63/73



As subjects of condemnation. R2606:4

Both classes will have been on trial for a thousand years, receiving blessings from the Kingdom. R5531:2, 4694:3

These two classes will not be aware that they are going to the right or to the left until the conclusion of the trial. SM225:1

Not for Adam's sin, nor for the sins of their own weakness and ignorance while yet blind and deaf. NS181:2

We have no assurance that the sheep will outnumber the goats. In Palestine the numbers are about equal. R1984:6, 5694:1

## **Matthew 25:34**

**Then shall** — At the end of the Millennial age. R5973:2, 2606:6

The decision of some individual cases will be reached long before the end of the age (Isa. 65:20), but in each age there is a harvest or general separating time at the end of the age. R2606:3

By the close of the Millennium, two classes will have been completely separated; those in harmony with the letter and spirit of God's law, and those out of harmony with it. A144; R2606:5; HG149:3, 223:6; PD63/73

All will be subjected to a final test of loyalty to God after the thousand years. R2051:5

The two classes will not be aware they are going to the right or to the left. Not until the conclusion of the trial do they find out where they stand. SM225:1

**On his right hand** — Those who, during the Millennial age, will have attained the position of favor by harmony and obedience. A305

The reverse order of Rev. 20:7-10 which seems to indicate that the goat class will be dealt with first. R2304:4

Who have been perfected through the processes of the restitution. R2304:4

**Come ye** — You who are about to enter into everlasting life. A144; D644; OV165:4

Those in harmony with God. Q446:2

But only those who pass the test of the "little season" when Satan is loosed (Rev. 20:3,7-9) will be worthy of continued life. R1234:1,2

Those who will have developed the God-like character. R5531:3

All who develop the spirit of obedience. R4785:1

**Blessed of my Father** — Approved ones. F50

The kind that my Father is pleased to bless and to grant everlasting life! R5531:3

Perfect works only will be rewarded. R4695:1

Whom my Father designs thus to bless. A305

Enter fully into the blessings of the second life. R892:6



**Inherit the kingdom** — The World-Republic, in which every man will be a king. F50; R5636:6, 2606:6, 2304:5, 655:3

The kingdom of earth. R1057:1, 852:4

“Have dominion over the earth.” (Gen. 1:28) R2606:6

The dominion of the renewed earth will be handed over to the rule of its redeemed and restored rulers, humanity. R2304:5

These will be invited to become the kings of earth under divine supervision, even as was Adam, in his original perfection, crowned with glory and honor and set over the earthly creation. (Psa. 8:3-5) R4694:6, 3572:2

Be installed as the subordinate rulers of the earth for future ages. R2606:6

“They shall reign forever and ever.” (Rev. 22:5) R3572:1

The kingdom of earth is sure to man after he has learned that the heavens do rule. (Dan. 4:17-26) R196:4

The dominion now exercised by Satan, who uses fallen man as his tool. R860:5

Even the obedient of mankind will not be fit to be entrusted with the kingdom of the world until absolute perfection shall have been reached. NS182:5

We may reasonably suppose that even perfect man will require some form of government. R2304:4

Not a rule independent of divine law and supremacy. God intends man to rule under, or in harmony with, his supreme law. R2607:5

They are not invited to inherit the kingdom prepared for us, the heavenly kingdom; but they shall inherit the earth, the purchased possession. R2833:5, 2606:6, 2304:5, 269:4; OV42:2

Not the same kingdom as the Messianic kingdom; but the kingdom which God gave to Adam, which Adam lost and Christ redeemed. R5531:3, 4695:1, 2833:5, 2606:6, 860:5; SM229:5; NS182:3, 482:5

Not a dominion of some of the race over others, but a joint dominion, every man a king, with equal rights and privileges in appropriating and enjoying every earthly good. R2606:6, 655:2

By the end of the Millennial Age, the kingdom will be a grand republic, whose stability will be assured by the perfection of every member; whereas the Millennial Kingdom over which the saints shall reign will be a theocracy which will rule the world without regard to the subjects' consent or approval. R655:3

Theirs will be a dominion under the whole heaven, and not a heavenly dominion. It will be restitution to perfection. HG223:6

Eden restored, the kingdom which was prepared for man from the foundation of the race. NS482:5

When Christ restores all things, man and earth, to the original design of the Father, illustrated in Adam and his dominion. (Gen. 1:28) R860:6

Restored to earthly likeness lost by Adam, the image of God in clay, “very good” and very grand. (Gen. 1:31) R852:4

Restitution will not be quite complete until the great mass of mankind is reinvested with the dominion of earth as possessed by Adam before sin entered. R655:2

The eternal conditions beyond the Millennial age. R3531:1

When Christ delivers up the dominion of earth to the Father, he will do so by delivering it up to mankind, the Father's representatives, who were designed from the first to have this honor. A305; F50; R5973:2, 5531:3; SM229:1; OV42:2

The mediatorial Millennial kingdom of Christ having accomplished its purpose and being withdrawn, the dominion will be handed over to humanity. R2304:5

With this transfer of the earthly control to the perfect man of that time, Christ's millennial or mediatorial kingdom will end. NS182:5

Man's dominion under God is illustrated well by the government of this country—each state having dominion over its own territory, but all subject to the government of the United States. R196:1

**Prepared for you** — The place for man, the earth. R4966:2

The earthly kingdom or dominion was intended and prepared for human, earthly beings. R269:4

When God laid the foundation of the earth and planned its human habitation, it was his design to give it to you. R5531:3

And, though forfeited by man on account of disobedience, it will be restored, as taught by all God's holy prophets. (Acts 3:21) R632:5\*

Six thousand years under the dominion of evil, to learn its consequences, in contrast with the seventh-thousand year period under the reign of Christ. R2607:1, 655:2

For the perfected and worthy ones at the close of the Millennium. R2607:1

The blessings intended for them. R5406:5

**From the foundation** — Not “before the foundation,” as in the case of the Church. A305; R2607:1, 2304:5; SM229:1

**Of the world** — Mundane creation. F50

The earth having been made to be the everlasting home and kingdom of perfect men. R2607:1

As expressed to Father Adam: “Have dominion over the earth.” (Gen. 1:28) R2606:6

From Genesis to Malachi, every promise to the natural man is earthly. R4966:2

## **Matthew 25:35**

**I was** — The Redeemer counts redeemed mankind as representing himself. R5532:1

**An hungred** — The world is starved now, for lack of spiritual food. R5531:5

There will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement. R2607:4

This sheep class will manifest God's character of love to each other in the time of sorest need. R2606:5

All will awaken from the tomb without possessions of any kind. R2607:2, 655:4

**Ye gave** — All in harmony will have the privilege of helping others. R5531:5

Illustrated in the case of Lazarus; Jesus only awakened him from death. His rejoicing friends were left to loose him from his grave clothes and clothe and feed him. R2607:2, 655:4

Good works indicative of sympathy, love, compassion. R2304:6

In that time, knowledge will have practically supplanted faith; hence, faith will have no special rewards, but works will have the rewards. R4694:6

The Millennial location of the parable is fixed by the rule or judgment prescribed, works. The judgment of the Church during the Gospel age is not works, but faith. R700:3; HG106:5

Works were the basis of the Law Covenant. Obedience, works, is to be the basis of the antitypical covenant, the "New." R700:6

No great deeds are assigned for this honor and favor. Restored mankind will have simply come into harmony with God's law, Love. R195:6

Love and its fruit, good works, will be the ground upon which the sheep of that age will be rewarded. R701:1

We would not desire to have one get here and find that there was no place for him to eat, sleep or live; so we would make provision for him. SM227:1

Those who have the spirit of God, of love, will be glad to carry the message of reconciliation to all humanity—to apply the eye-salve to the blind, to unstop the ears of the deaf, and help the sin-sick back into harmony with God. R5531:5

As a lesson for the Church, the Lord does not say that we must entirely transform our flesh; but he does say that we must transform our mind, will. SM229:3

## **Matthew 25:36**

**Clothed me** — Helped them to cover their nakedness with the merit of Christ. R5531:5

The sheep class will be feeding, clothing and helping those whom they have gotten out of the prison-house of death. SM227:3

**I was sick** — Sin-sick, neither actually dead nor actually perfect. R5531:5, 2607:4, 655:6

**I was in prison** — Prison-house of death, where the majority of mankind are. R5531:6; SM225:3

Prayers will go out continually for those in this prison. SM227:3

Under watch and ward until made physically, mentally and morally perfect. R655:5, 2607:4

**Ye came unto me** — Praying for and preparing for those who are in the great prison-house of death. R5531:6

Our thought is that man will come back in answer to prayer, very much the same as did Lazarus. SM226:2

## Matthew 25:37

**When saw we thee** — Surprised at what the King declared to be the basis of his judgment. R5531:4

Not realizing that they were developing a noble, Christlike character. SM228:2

These two classes will not be aware that they are going to the right or to the left until the conclusion of the trial. SM225:1

## Matthew 25:38

**When saw we thee** — You did not know it, but I was watching you. SM228:3

## Matthew 25:40

**Ye have done** — Helped the sin-sick back into harmony with God. R5531:5

Made preparation to assist men when they would come back to life. SM227:2

The judgment of the world in the future age will be very similar to the judgment of the Church in this age, so far as matters of judgment are concerned. NS181:4

With us in this age the test is faith; but with them, the test will be works. R486:6\*

**The least of these** — Since mankind will not all be raised at once but in separate ranks or orders (1 Cor. 15:23) during the thousand years, each new rank will find an army of helpers who will have preceded them. R655:5

**My brethren** — Those who will need assistance. R5531:5

Human sons of God. R2607:2

The body of Christ. R2744:4, 2448:5, 412:1

Children of God, though they will be of the human nature, while he is of the divine. All of God's sons, whether on the human, angelic or divine plane, are brethren. R2606:5, 2607:2, 655:4, 195:3

They will be brethren to all who are the Lord's on any plane of existence—to the Church, and also to all the angelic hosts. R3528:4

**Have done it unto me** — Whoever serves any whom the Lord classes as his brethren is really serving him. R5371:5, 5180:5

Does not now apply to the world, but it does apply to the Church. R5819:1

All through the period of their sufferings, the Church could be comforted with the assurance that when they suffered, he, the sympathizing friend, suffered with them. R92:5

Would not true loyalty and devotion count the injury or the blessing done to a friend as done unto us? R1588:6

## Matthew 25:41

**Then shall he** — Even though all the while they have been receiving the blessings of the Millennial kingdom and outwardly rendering obedience to its laws, not until the conclusion of the Millennium will the decision of the Judge be manifested. R5531:3

**On the left hand** — Those who have the goat-like disposition of wilfulness remaining after enjoying the “times of restitution.” R2304:4, 5925:4

Those who fail to develop the characteristics of the Lord’s sheep: gentleness, meekness, love. R4785:1, 4694:6

**Depart from me** — At heart you have not come into harmony with God. He cannot recognize you as his sheep. R5531:3

His guarantee is that sin and sinners and those who sympathize with evil shall not go beyond the Millennium to endanger the happiness, peace and blessings of the great eternity beyond. D644

**Ye cursed** — Condemned. NS183:2

Condemned as unfit vessels for the glory and honor of life. R2607:5

Doomed ones. R5531:3

Signifies the very opposite of blessing, a curse in the usual sense of the English. Webster defines it: Deserving a curse, execrable, hateful, detestable, abominable. R701:5

Counted enemies against God and against the law of the empire, and no longer coerced, but destroyed. R1057:2

Redeemed by Christ from Adamic curse once; but now condemned or cursed, as worthy of the second death, by the one who redeemed them from the first curse. R1040:3

Some, after being fully enlightened in the Millennial age, will reject the favor in the way it is offered. We believe the number will be small. R883:4

Not a member of the race shall be “cut off” whom it is possible to recover; but not one member which divine wisdom finds impossible to renew shall remain to spread his baneful, poisonous influence to others. R872:2

Failing the test of the “little season” (Rev. 20:3,7-9), they are cursed a second time, having previously been released from the Adamic curse. R893:3,5

**Everlasting fire** — The lake of fire, the second death, everlasting destruction, symbolized by Gehenna. E30, 480; R5973:2, 5531:4, 4694:6, 2607:5,6, 2304:6, 2051:5, 1180:1, 1040:3; OV165:4, 166:3; PD63/73

Fire is a symbol of destruction, not preservation. CR293:1; R5532:4, 4694:6, 4644:5, 1086:4, 1040:1, 926:1; OV166:1; SM230:3; NS183:3

We must infer that the fire here is as symbolic as the goats which go into it. R1086:4, 1040:1, 926:1, 487:1\*; OV42:4, 166:1; NS183:3

The eternal fire is the fire of God’s jealousy or anger, destroying everything antagonistic to his righteousness. (Zeph. 1:18; 3:8) R5532:4; SM231:T

They “shall be destroyed from among the people.” (Acts 3:23) OV166:T

Illustrated by the fires of the Valley of Hinnom in which the garbage of Jerusalem was destroyed. PD63/73; R2051:5

An everlasting fire is one not quenched, one which burns until it shall have accomplished its purpose of complete destruction. OV42:4

Everlasting death, a death that will last through all eternity. R4785:4

A lasting or perpetual destruction, extinction. R1086:4, 1040:3

Matter is indestructible, but man is more than a body. The intelligent will, thought, constitutes a human soul, and the soul can be destroyed. OV166:2

Death everlasting, not life in torment everlasting. R926:1

God, under the Law, never permitted Israel to torture any creature; but he frequently commanded dead carcasses to be burned with fire as a symbol of utter destruction. R701:2

Everlasting, because there will be no further provisions made for your redemption or your resurrection from the second death. R5531:4, 5406:5, 4807:1, 4785:4, 926:1, 655:6; A144

“Fire will come from God out of heaven and consume them.” (Rev. 20:9) R1040:4

**Prepared** — To cut off the wilfully wicked, and them only, was God’s plan from the beginning. R697:4

The fate already determined for them. R4695:1, 3084:1

Stated in so many words in 1 John 3:8 and Heb. 2:14. R701:3

**For the devil** — Whose very existence is now denied by many. F609; R3165:6

“That he might destroy him that hath the power of death, that is, the devil.” (Heb. 2:14) F619; R2608:6, 2607:5

Satan has become inseparably connected with sin, and his destruction is plainly declared in the Scriptures, as is also that of those who have so imbibed his spirit as to make it impossible to renew them again to repentance. R5896:2

In the end of the Millennial age, when good can no longer be served through his permitted existence, Satan is to be totally and forever destroyed. R725:3

**And his angels** — All who follow his leading and his course. F619; R1648:4

Those who pattern after his character and partake willingly of his spirit. R5896:2, 5301:3, 1180:1; OV42:3; SM231:1

His messengers or servants. R2608:3, 2609:3, 4695:1

And for no others. R1040:3, 769:6, 701:4

Satan has some assistants, “the angels that kept not their first estate.” (Jude 6) SM231:T

All who do unrighteousness or have pleasure therein, spirits or men, are reckoned on Satan’s side. R697:4; HG329:5, 728:4

Those, who during the Millennial age will not become willing and obedient servants of the Lord, are reckoned his adversaries, accomplices of Satan. R701:4

Those of men affected similarly to Satan by knowledge and experience are reckoned his messengers and co-workers, and share with him the final destruction. R872:3

All who intelligently and willfully are co-workers with him in his rebellion against divine love and justice. R2842:4, 891:4, 769:6

All who serve sin are his servants or messengers. R3084:2

The goat class, messengers of Satan, who love unrighteousness and, during the Millennium, pass to the left hand of the great king and judge. R4292:3, 2935:2, 2736:6, 1107:5; NS183:1

Called the servants, angels, of Satan and children of the devil (1 John 3:10) and such like names, because they pattern after his character and partake willingly of his spirit. R1180:1; OV42:3

None will then be servants of Satan ignorantly or unwillingly. R1040:3

Not only the fallen angels now associated with Satan. R701:3; HG329:2

They will be destroyed with Satan as described in Rev. 20:9,10. R3433:3

## **Matthew 25:42**

**Ye gave me no meat** — They will not be forced to help the dead. That work will be one of charity, of love. But, unless they attain the spirit of love, they will not be fit for the kingdom, for God is love. SM230:2

Careless in respect to their vow, and merely enjoying the Millennial blessings for themselves. R5531:5

Intimating the absence of good motives and tender, loving sentiments. R2304:6

You have more or less of the selfish spirit which is the spirit of Satan. R5532:4

Not murderers, thieves and liars in the present-day acceptance of these terms, but those who lack evidence of the possession of the spirit of love. R2304:6; NS183:1

Under Satanic delusion and the relaxed iron rule during the little season, those who, at heart, are not loyal to God, and who thus far have been controlled principally by the force and rigor of law, will manifest their real disposition. R1234:2

## **Matthew 25:43**

**Sick, and in prison** — Imperfect and under ward. R2607:4, 2609:3

## **Matthew 25:44**

**When saw we thee** — Surprised at what the King declared to be the basis of his judgment. R5531:4

## **Matthew 25:45**

**Ye did it not** — Your interest was not in the things of God, but personal, selfish. R5532:1

You have failed utterly to appreciate the goodness of God and copy his character. R5531:4

Failed to develop gentleness, meekness, love. R4785:1, 4695:1



Even in the Millennium, with fullest knowledge, some will not learn to love righteousness. R1219:6

Their condemnation is because they lacked the spirit of love. R2606:5

God does not purpose that any who are selfish shall have everlasting life. Selfishness came in as a result of sin. SM228:T

## Matthew 25:46

**And these** — Only the incorrigible. A291; R5537:6

The Bible intimates a considerable number of goats. R5925:5

**Everlasting** — Greek, aionios, lasting. R2607:6, 1039:3\*

Used sometimes to represent an unlimited or everlasting time. R701:4, 699:6

The word does not always mean never ending, but rather a space or epoch of time upon which no limit has been placed. R719:4, 699:4

Continuous, that is, uninterrupted. R719:5, 487:1\*

The punishment will be as lasting as the reward. Both will be everlasting. R2607:6, 1298:4\*, 1039:3\*, 719:1\*, 701:5, 699:5, 655:6, 345:3

Everlasting cutting off from life. E480, 30; R4785:4, 1344:4\*

Not everlasting torture, but everlasting death. R4785:4; SM766:1,2, 230:1

Death from which there will be no release, no resurrection. R345:3; HG334:6; OV42:4; NS557:1

The punishment, in this sense, will be different from the blight of death which, for the past 6000 years, has rested upon the whole human family. SM767:T

The first death can and will be destroyed, while the second everlastingly blots out of existence and thus everlastingly punishes all who go into it. R769:5; CR293:5

**Punishment** — Greek, kolasin, cutting off, pruning or lopping off (Diaglott footnote). R2608:1, 5694:2, 4695:4, 1298:4\*, 1040:1,2, 367:4; CR293:4; SM230:2

“Pruning, restraining, restraint.” (Young’s Analytical Concordance) R2608:1, 1040:2, 367:4

Occurs in 1 John 4:18 where it is improperly rendered “torment.” It should read, “Fear hath restraint.” Also found in various forms in Acts 4:21 and 2 Pet. 2:9. R2608:1, 1040:2

Liddell and Scott say it means “pruning.” R367:4

According to the Greek lexicon, restraint; used in the expression, for instance, “The charioteer restrains his fiery steeds.” HG133:5

To restrain by cutting off. SM230:2; R2608:1

It may mean more or less of restraint. In this case it signifies complete restraint, the restraint of death. NS183:6

Restraint, not pain; the everlasting restraining into which the wicked will go is the second death. HG224:2



Everlasting cutting off from life, from the Lord, and from all hope of life. CR293:4; PD63/73

If torment were meant, the Greek word *basinos* would have been used. R1086:5

It does not here state what the nature of the punishment will be. But it is elsewhere stated that the “wages [punishment] of sin is death.” (Rom. 6:23) R1026:4, 926:1, 769:6, 345:3; HG224:1

“Shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.” (2 Thess. 1:9) R2608:2; NS183:4

Because of individual, willful sin. R5925:5

Death, the final sentence against sinners. R4986:2

Destruction, symbolized by the fires in the Valley of Hinnom, in which the garbage of Jerusalem was destroyed. PD63/73

**The righteous** — The one ultimate standard of admission to blessedness in the future is character. The righteous go into life eternal. R800:5

**Into life eternal** — Greek, *aionios*, lasting. R2607:6

Life in perpetuity, so long as one remains in accord with the spirit and laws of the Creator. Not based on an immortal quality, but on the principle that there is no penalty to any intelligent creature except upon condition of sin. R3387:6

On condition of absolute obedience to the law of love, not merely a perfunctory obedience, but an obedience from the heart. R3605:2

The same lasting life which father Adam had—human life unimpaired either by sentence or disease. R3387:3

The English word “everlasting” is stronger than any word in Greek or Hebrew; the strongest Greek or Hebrew word would properly be translated “lasting.” R3387:3

The antithesis of “everlastingly cut off from life.” R1040:2, 4695:4, 2608:2, 1086:5, 487:1\*

The exact antithesis of the everlasting punishment designed for the goats. R2608:2

At the end of the age Messiah will bless all the sheep class. R4986:4

The trial continues until each individual has been either rewarded or punished. R4986:5

## **Matthew 26:4**

**By subtilty** — Hesitating only lest it should cause tumult. R4702:2

**And kill him** — Anger, envy, hatred, united in branding him as an imposter and in sending him to death “for the good of the cause.” R4702:2

So far as Caiaphas was concerned, his mind was already made up in respect to Jesus, and he merely sought opportunity to carry it into effect, to kill him. R2780:3

## Matthew 26:5

**Not on the feast day** — But our Lord eluded them and returned only at the time of the Feast of the Passover. R2312:3

## Matthew 26:6

**Now when** — Maybe on the night before his betrayal two days before the feast of the Passover; but the consensus of opinion seems to be that it occurred on the Sabbath evening preceding the triumphal ride to Jerusalem. R4702:2, 3877:1

Supposedly about a year and a half after a similar entertainment and anointing in the home of another Simon. (Luke 7:36-50) R2625:3

**In the house** — One of the Evangelists says that Lazarus sat at the feast, Martha was one of those who served, but the story deals especially with the work of Mary. R3877:2

**Simon the leper** — Not mentioned in the narrative; probably already dead. He is conjectured to be either the father of Lazarus, Mary and Martha; or that Martha was his widow, and that Lazarus and Mary were younger than she. R2743:3

Quite possibly he had been healed by the Lord, and this may have been the beginning of the intimate acquaintance with the family of Lazarus, Martha and Mary. R3877:2

We ourselves also had the leprosy of sin, condemnation, and were children of wrath even as others; but our sins have been graciously covered by the Redeemer, the leprosy has been cleansed. R3878:4

## Matthew 26:7

**A woman** — Mary, sister of Martha and Lazarus. R3877:2, 4702:2

Let the Marthas serve the Lord in one way and the Marys pour out their most precious spikenard perfume, assured that neither service will be forgotten. R2744:4

**An alabaster box** — Our alabaster boxes are our hearts, which should be full of the sweetest perfumes of good wishes, kindness and love toward all, but especially toward Christ, head and body. R2744:3

Our hearts are receptacles for the holy Spirit, the spirit of love, the choicest perfume, most precious to the Lord and to men. R2744:3

The flowers you mean to send for the coffin, send to brighten and sweeten your friends' homes before they leave them. R3878:3\*

**Precious ointment** — Equivalent to a year's wages. R3535:1, 3877:2

400,000 full-grown roses are required to make one ounce of this perfume. R2448:2

Mary's love was so intense that it knew no economy. R2743:6

Our Lord wished that all who should know the good tidings should know also of his appreciation of such devotion to him, and that the more it costs us, the more he appreciates it. R2744:5

Expensive because it cannot be gathered rapidly. It requires patient perseverance in well-doing to be “filled with all the fullness of God.” (Eph. 3:19) R2744:3

**And** — While Christ was still alive. A week later and it would have been too late. Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Flowers on the coffin cast no fragrance backward on the weary road. R3878:3

**Poured it** — The twelve apostles were too cold, calculating and business-like; Mary made up for this deficiency in the warmth of her loving devotion. R3877:5

She was not a woman’s rights advocate; she found no fault with her Lord that he had not chosen her and Martha to be members of the company of apostles. R3877:3

These climaxes of character are not reached suddenly. Mary’s love had been growing from the first. R2745:4

It behooves us to anoint the brethren with kindly words, loving sympathies, tender expressions, while they are still in the valley of conflict, before they have reached the end of the journey. R3878:1

**On his head** — The perfume of her act of love, kindness and adoration has come down through the ages, filling the entire church with its sweet odor of devotion, and illustrating the noblest and truest qualities of the feminine heart. R3877:4

## **Matthew 26:8**

**Indignation** — Instigated by Judas. R4702:3, 4487:6, 3877:2

The one who made the greatest ado on behalf of the poor, and who objected most to the expression of Mary’s devotion, was the thief and murderer, Judas. R2744:5

**To what purpose** — We may sympathize with the apostles, for they were all poor men, unused to such luxury and extravagance. R3877:2

**This waste** — Considered in the light of the odor, blessing and refreshment which it has shed upon all the Lord’s people throughout this Gospel age, Mary’s alabaster jar of perfume, very costly, has proved to be extremely cheap. R3535:3

The Lord’s followers are to be prudent and economical, but not parsimonious, miserly, stingy or hoarders of wealth. R3877:6

Similarly, we were once inclined to consider conventions of the Lord’s people entirely too expensive, but do so no more. R3877:6

If we should err on either side, would it not be safest and best that we should err on the side of too great generosity rather than on the reverse? R3878:6

## **Matthew 26:9**

**Might have been sold** — Mary may have prepared the perfume herself, for the objection is not to its having been purchased for a large sum, but that it might have been sold for 300 pence. (Mark 14:5) R2744:1

**Given to the poor** — It is a mistake to suppose that time or money spent in the Lord's service or in the study of his plan means that so much less will be given to the poor. R3877:5

Fellow-disciples tell us that we should not be seeking to anoint the saints with the sweet perfume of his present truth, but should, on the contrary, be going to the outcasts of society in slum-work or foreign missions. R2744:6

## **Matthew 26:10**

**A good** — How appreciative was the Great Teacher of everything done for him! R4702:3

Our Lord appreciated the matter fully; the sweet odor of the heart which prompted the act still more than the sweet odor which filled the entire house. R2743:6

Money is not the only thing of which people are sorely in need. R2448:3

## **Matthew 26:11**

**Ye have the poor** — Yet we have no evidence whatever that the Lord or the apostles attempted to break the chains of the "slavery of labor." NS730:3

**Always with you** — Until the end of the reign of sin and death, the poor will be here. R4702:6

By and by there will be no poor; for, under the kingdom conditions, love will be the ruling principle instead of selfishness. R4702:6

**Me ye have not** — So the body of Christ will not always be here to be ministered unto. Whatever we can do now for our fellow- members of the body of Christ, the Head will reckon as done unto him. R567:6, 4702:6

## **Matthew 26:12**

**On my body** — The feet members of the body of Christ are still with us, and it is still possible to anoint them with the precious spikenard perfume. R3878:5

**For my burial** — Which occurred later the same week. NS779:2

Probably Mary had no thought of perfuming the Lord's body for burial. R2744:2

## **Matthew 26:13**

**A memorial of her** — The person who is economical and penurious in his dealings with the Lord is sure to be the loser thereby. "The liberal soul shall be made fat." (Prov. 11:25) R3535:4

Memorials to their praise, testimonies of their love. R2744:4

It was not merely Mary that our Lord wished to memorialize, but especially her deed. R2744:5

## Matthew 26:14

**Then** — No doubt reasoning that, since Jesus was about to die, he might as well sell the Lord and get what he could out of the transaction. R3878:6

**Judas Iscariot** — The very one who had objected to Mary's act of love and devotion. R2744:5, 3878:4

Representing some who, for earthly advantage for themselves, are willing to deliver other members of the Lord's Body up to tribulation, adversity and reproach. R3366:6

Judas hailed from the south of Palestine, while the other eleven of Jesus' disciples were Galileans. R5552:1

It is inferred that, because of superior business qualities, Judas was made treasurer of the apostolic company. R5552:1

Critical of the Master and fault-finding. From his standpoint, Jesus was carrying on the campaign for the throne in an improper manner. R4487:5

Made acquainted with the heavenly gift and the powers of the age to come (Heb. 6:4,5) not by direct reception of the spirit, but by the indirect blessing which came upon the twelve through our Lord's special impartation to them. R4488:2; Q382:5, 639:1

He had justification through faith; he had accepted the Lord as the Messiah. Q639:1

We find no reason for believing that Judas was a bad man at the time of his selection by Jesus to be one of the twelve apostles. R5552:1, 3887:4

## Matthew 26:15

**I will deliver him** — It was not compulsion on Judas' part, not his duty. Q382:2

**Covenanted with him** — It would appear from the Greek text and the Revised Version that Judas received the money for his work in advance. R2745:1

The murder of Jesus was plotted in advance. R5561:1

**Thirty pieces of silver** — The price of a slave. "So they weighed for my price thirty pieces of silver." (Zech. 11:12) R2745:1

Those who teach for money that which they know is not the truth have the Judas spirit. R2779:4

Doubtless Judas reasoned that he could make the money out of the transaction without working any injury to the Lord. R4488:1

Which, on the basis of labor, amounted to between \$200 and \$300 in value. R5552:2

It was not merely the thirty pieces that influenced the ingrate. Rather, it was pride. He had thought to be associated with the Master in an earthly throne. R4708:4

No doubt others today, willing less directly to sell the Lord for earthly advantages or influence or money, find ways of excusing their perfidy. R2745:2

## Matthew 26:16

**To betray him** — While the Master himself cannot be betrayed today for pieces of silver, “his brethren” can be thus dealt with. R4488:2

## Matthew 26:17

**The first day** — The day before the Passover proper began, on the 14th day of Nisan. R2771:5, 1800:2

While holding that the Memorial supper was instituted on Thursday, we have no contention with those who suppose that these events took place on other days of the week. R3879:1, 4713:6, 3375:1

**Of the feast** — Not the principal feast, which lasted a week; but the roast lamb supper, which preceded the general feast. R3879:2, 3363:1

It was not the Passover Feast, but the supper, that Jesus observed, and after which he instituted, as instead of it, a memorial of his death in the bread and wine. R833:3

**Unleavened bread** — Typifying the world’s proper condition during the Millennial age. R1800:3

**For thee to eat** — Jesus was a Jew and, therefore, obligated to every feature of the Mosaic Law. R4703:1

**The passover** — The type has, for more than 18 centuries, been in process of fulfillment. R4703:1

## Matthew 26:18

**Go** — Luke tells us that it was Peter and John who were sent on this mission. R3363:6

**To such a man** — Probably the man was a believer, or there may have been some previous arrangement with him. R1800:3

**At thy house** — During the passover week, hospitality was recognized as a duty in Jerusalem; hence the readiness with which the Lord’s request for a room was granted. R1800:3

## Matthew 26:19

**They made ready** — In the sense of furnishing and preparing the lamb, the unleavened bread, bitter herbs and the fruit of the vine. R3363:6

## Matthew 26:20

**Even was come** — The killing of the lamb was on the evening of the fourteenth day, or more correctly, according to the original, between the evenings; that is, between the sun’s declining and its setting, about 3

p.m. R2953:2\*

## Matthew 26:21

**They did eat** — The time had come for the fulfillment of the antitype of the Passover. Jesus himself was to be the Passover lamb. R4703:3

**One of you** — No ray of hope for Judas' restoration. The goodness of God only hardened his heart, and therefore there was no remedy. R1800:6

## Matthew 26:22

**Lord, Is it I?** — The Greek word would seem to indicate that the question signified, Lord, do you mean to accuse me? I am not the one, am I? R2772:1

They were not overconfident, but each seemed to fear his own stability. They had the spirit of self-examination. R1800:6

Each one asked, feeling it incumbent to thus prove his innocence of such a charge. R3879:2, 3364:3

It is well that each one ask himself this searching question, to see that he is not in any way sacrificing the truth. R4907:4

## Matthew 26:23

**He that dippeth** — It was not the attacks of the Scribes and Pharisees, but the defection of his closest friends, that most troubled his heart; wounded by professed friends. R3820:2

**Shall betray me** — Despite the custom that to receive another's hospitality was, especially in the East, a pledge of friendship. R3879:3, 4907:1

## Matthew 26:24

**Goeth** — To death. R4909:3

**Woe unto that man** — Upon Judas alone our Lord placed the full responsibility, the full guilt, of his death. R4909:3, 1962:5

Judas was a free moral agent; by entertaining selfish and evil thoughts he became the willing tool of Satan. R4487:2,3

We are not to consider that Judas was simply fulfilling a prophecy irrespective of his own responsibility. R4907:2, 3879:4, 3364:2

He sinned against great light; there is no hope for him in a future life. R4907:2, 4703:6, 5552:6

**Betrayed** — Today some are willing to sell the Lord for the good things of this present life: salary and honor amongst men, etc. R4907:4

**Had not been born** — Because the advantages of his useless, wasted life did not overbalance the sorrows and anguish which terminated in despair, suicide and the second death. R3879:4, 4907:3

This statement would not be true if Judas were to have an opportunity during the Millennial age. R5683:3, 4909:3, 1962:6; Q382:4, 639:1

Every suicide, by his act, confesses his wish that he had never been born. R3364:3, 5552:5, 4907:3

Judas had not been begotten again of the holy Spirit, for spirit-begetting was not possible until Pentecost; but this does not prove that he could not die the second death. R5683:2

Judas was one of the twelve upon whom Jesus had specially conferred a measure of his spirit, enabling him to perform miracles. This made him specially responsible. R4907:3

These words leave no question, we think, that Judas had already enjoyed his full share in the great atonement work, through his intimate opportunities and corresponding responsibilities. R3879:4, 3364:3

But if God has anything for Judas in the future, you will not find me making any objection. Q382:5

May the meaning not be that it would have been better for Judas if he were not born yet? This seems to be the meaning in the Diaglott translation. R2283:3\*

## Matthew 26:25

**Judas** — Judas brazenly challenged the Master's knowledge of his deceitful course and said, Is it I? R4703:6

The Judas class are those whose hearts are not loyal, but selfish, and enter into the Adversary's schemes heartily. R4908:1, 4907:6

**Master, is it I?** — If he did not also ask, it would imply his acknowledgment that he was the one. R3879:3, 2772:1

Such was his spirit of bravado. R3364:3

**Thou hast said** — Yes, I refer to you. R3879:3, 4703:6

At this point, Judas left the room to consummate the betrayal. R2772:2

Probably Judas was not with the others when our Lord washed their feet and subsequently instituted the memorial; so only loyal, devoted disciples of Christ should meet to celebrate his death on its anniversary. R2772:2

Not a threat, not an imprecation, not a manifestation of bitterness, but merely an expression of sorrow and of pity. Our enemies, too, are to be pitied, not hated. R3364:3

The Master was gentle toward him to the very end, giving him every opportunity to relent and retrace his steps, down to the very last act. R5552:6

The testimony that Jesus knew in advance who would betray him does not prove that Jesus knew this at the time when he chose Judas. R5553:1

The divine program was carried out and the Scriptures were fulfilled; but the coincidence marks the divine foreknowledge, without implying that God in any manner instigated the treacherous conduct. R4703:6



It was not God's foreknowledge that injured Judas, but his own wrong course; and thus it is with all. R5553:1

## **Matthew 26:26**

**Jesus took bread** — Some of the left-over unleavened bread. R3526:3

Instituting the antitype of the Jewish Passover. R2771:1; PD67/79; SM563:2

Subsequently, after the Passover supper, he instituted with the bread and the fruit of the vine his substitutionary memorial of himself. R4703:5

A commemoration, or memorial, of the antitype. NS75:6

When this cup and unleavened bread are used as a celebration of the Passover, it should, on every occasion, be considered a celebration, not of the type, but of the antitype. NS76:1

Instead of the lamb would be the unleavened bread, representing our Lord's flesh. SM563:3

Representing the sacrifice of Christ's humanity for our redemption. R1800:6

"I am the bread of life." (John 6:35) R2772:3

Unleavened, declaring that our Lord Jesus was free from sin, a lamb without spot or blemish. R5192:4

In partaking of the broken, unleavened bread, we memorialize the purity, the sinlessness, of him who gave himself to be the ransom-price for all mankind. R4591:2, 1636:6, 840:3

Bread stands for and symbolizes all food; indeed, wheat is said to contain every element of nutrition in its proper proportion. R3879:6

Soda biscuits are unleavened bread and will do very well. R3526:6

**And brake it** — It must be "broken" in order to be appropriated; it was necessary also that Jesus be "broken" in death, sacrificed for our sins, ere we could appropriate his merit and enjoy everlasting life. R3526:4, 740:4

The Church as a whole must be broken by "laying down our lives on behalf of the brethren" as Christ laid down his life for all. R2772:5

And also our own breaking or dying as members of the Church. R4591:5

"The loaf which we break, is it not the communion (the common union, participation) of the body of Christ?" (1 Cor. 10:16) R4591:5

At the time Jesus was the only one who could break the loaf, all others being unjustified. R5341:5

**And gave it** — In giving the bread and the cup, the Master pictorially offered them justification and sanctification. R4703:6

**Take, eat** — In two senses: appropriating and feasting on the great work done for us by our Redeemer; and appreciating our privilege of joint-sacrificing with our Redeemer. R3526:5, 740:6 SM564:2

The rights and privileges which Christ surrendered voluntarily may be appropriated by all who accept him. R3879:6

Symbolically represents our partaking by faith of the fleshly perfection of the man Jesus. R4591:3

The partaking means to us, primarily, acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord's sacrifice of these. R2772:4; SM563:3

Eating and digesting the truth, especially this truth; appropriating by faith his righteousness to ourselves, we realize him as both the way and the life. R840:3, 5192:4

God's object in justifying by faith the church is for the very purpose of permitting them to present their bodies living sacrifices, and thus have a part with our Lord in his sacrifice, as members of his body. R2772:4

After we thus partake of him, become justified by appropriating his righteousness, we, by consecration, become associated with him as part of the one broken loaf—food for the world. (1 Cor. 10:16) R5192:5, 840:3

Partaking of the glorious elements of his character through eating his flesh and appropriating the merits of his sacrifice. NS632:1

Except we eat of his flesh (appropriate the merit of his sacrifice) and unless we drink his blood (join in sacrifice with him), we have no life in us—inherent life, immortality. (John 6:53) NS770:5

Eat and drink, O beloved, says the King to his spouse (Song of Solomon 5:1). Let us eat and drink reverently, devotedly, thoughtfully, prayerfully, tearfully perhaps. R1505:1

**This is my body** — Represents the flesh of the antitypical Lamb. F464; R2772:3

This represents me, the antitypical Lamb. NS75:6

He could not have meant that it was actually his literal body, for he was still in the flesh. R3879:5, 3526:4, 3364:5, 2772:3

Not his prehuman existence as a spirit being, but his pure, spotless, human nature was laid down on behalf of sinners. R2772:3

## **Matthew 26:27**

**He took the cup** — A new feature. While all believers might partake of the bread, realize justification through the merit of his sacrifice, only a certain class of them were invited to partake of the blood, the cup representing death. SM563:4

Representing the crushing of the grapes, the blood of the grapes, the Master's blood, his life poured out, sacrificed, and their lives with him. R3880:3, 5081:2, 4591:4, 4453:4, 4331:3

The juice of the grapes not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after-refreshment. R1637:4

The cup of shame, of sorrow, of indignity, of self-denial on behalf of others. R4429:2, 5087:6

The cup of degradation, bitterness, distress, suffering and death. PT383:T\*

It is the cup of sacrifice, even unto death. And not only is it the sacrifice of life, but of reputation and all that humanity holds dear. R1898:3

While this wine of sacrifice exhausts the human nature, it invigorates and makes strong the spiritual nature. R588:3

Which symbolized our Lord's death, our Lord's sacrifice of his earthly rights, which was sufficient of itself to have sealed the New Covenant. R4453:4

It was Jesus' cup of which he drank, which he gave to his disciples to finish. R4475:1

It is one cup, though it contains the juice of many grapes. The grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit. R5341:3, 2772:6

The same cup as offered to James and John (Matt. 20:22) and as the "cup of salvation" (Psa. 116:13) and as that referred to in Psa. 23:5. R4555:5; NS755:2

The antitype of the cup, in its highest sense, will be the new joys in the kingdom. R4703:6

Nowhere is this cup described as wine, though it may have been. R2772:6

We are not told that it was wine; therefore it is an open question whether it was fermented or unfermented. We may feel sure that unfermented grape juice will fulfill the terms of the injunction. R3879:6

Our recommendation is against a general use of wine as being possibly a temptation to some weak in the flesh. It might not be amiss to put a small amount of fermented wine into the unfermented grape or raisin juice. R2773:4

If any one should feel himself endangered by tasting wine at the remembrance of the Lord's death, we would recommend that such a one use raisin juice instead which, though not wine, is certainly a "fruit of the vine." R509:5

Scientific men recognize quite a difference between alcoholic or vinous fermentation and a putrefactive fermentation. The result of the former is to cast out impurities and produce a sweet liquid, while the other process produces sourness and ultimately rottenness. R509:4

**Gave thanks** — Indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. R2773:2

**Gave it to them** — Only the Little Flock is invited to participate with the Lord. R4310:2; NS770:4

It is not for the world. R5342:3

Christ symbolically gave them the privilege of sharing in his sufferings. R4436:4, 4475:1, 840:4; Q188:T

The shed blood was the ransom price for all; but his act of handing the cup to his disciples and asking them to drink of it was an invitation to them to become partakers of his sufferings. R5192:5

We need not only nourishment and strength from the bread, but we need the precious blood as our redemption to release us from the condemnation of justice. R3526:5

**Drink ye all of it** — All of you drink all of it—leave none of the sufferings of Christ for the coming age. R3880:2, 4605:3, 4453:4, 4429:4

An invitation to participate with him in the sacrifice of earthly life, interests, hopes, aims, ambitions—everything. SM564:1; R3880:2

All who would sit with him in his throne must drink of this same cup that our Lord drank, of self-denial, of self-sacrifice; all must be immersed into his death. R4591:5, 5087:6, 5081:2, 4436:4, 226:1

There will be none of it left for others to drink afterwards. R4310:3

The privilege of drinking with our Lord in this cup of sacrifice belongs to this age only. None will be left for the future. NS722:6, 770:4

A double signification: first, it must all be drunk before the end of the Gospel age; and secondly, all who would be members of his body must drink of it. R5341:3, 4453:4

Virtually inviting us to drink into his death, to “be made conformable unto his death.” (Phil. 3:10) R111:4

Jesus passed the cup along, passed the merit of his sacrifice through us, his followers. R4453:4, 4367:2

Participation in the blood of the New Covenant, in providing the wherewithal for sealing the New Covenant. CR47:5; Q188:T; R4456:4

He is still saying this to us. R4429:1

This cup must not be allowed to pass. PT389:1\*

Showing not only interest in his sacrifice, but also expressing our own covenant to be dead with him and to drink of his cup. R325:5

Divide it amongst yourselves. R4475:1

All who accept this invitation thereby pledge their lives in the same service for which He gave his life, a thought entirely additional to anything in the Jewish Passover type. SM564:1

Also signifies our participation in his dishonor, our share in his sacrifice—the death of our humanity. R1637:2, 840:5

Memorializes the consecration to death of all the members of the body of Christ. R4980:5; NS632:1

The appropriation of this by us signifies primarily our acceptance of restitution rights and privileges which our Lord has thus, at his own cost, secured for us. R2772:4

There is a peculiar pleasure in drinking of this cup, the pleasure of fellowship in his sufferings (Phil. 3:10) and the associated hope of drinking with our Lord in his other cup—of joy, glory and blessings. NS755:3

Not the many who will be blessed by the New Covenant are invited to become partakers of the blood, but the few, the little flock. NS297:6

None are to be forbidden who profess faith in the precious blood and consecration to our Savior’s service. R2773:5

## **Matthew 26:28**

**This is my blood** — His human life, his being, his soul, poured out unto death on our behalf. R2772:4, 2272:2, 1637:2

“The blood maketh atonement for the soul.” (Lev. 17:11) R1293:2

Hence life; not life retained, but life shed or given, yielded up, sacrificed life. R2772:6, 5192:5, 4605:3, 840:4

Primarily the Lord's death; but, by divine arrangement, the death of his Church is also made necessary. R4310:3

Which seals. R4331:3

In which his members share. T33; NS297:5, 631:6

The blood which will seal it is now being used in the interest of the elect, spiritual Israel. NS722:6

Who will apply it? Jesus. Will it be his own blood? Yes, because you are members of his body. "Without me ye can do nothing." (John 15:5) Q188:T

**The new testament** — The New Covenant. R4617:4, 4331:3

The New Covenant is the one that supersedes the Law Covenant. R3364:5

The blood with which the New Covenant would be sprinkled, sealed, made efficacious. R4331:6

Jesus sealed or ratified the New Covenant with his own blood, death, just as Moses had ratified the Law Covenant, which was a shadow of this, with the blood of a bullock and a goat. R111:1

His will or testament, bequeathing his earthly rights to the earthly seed of Abraham and to the world through them. R4429:4

Which he sealed, or made effective, with his own precious blood. R1604:1

The blood which seals, makes binding, ratifies, the New Covenant. R2859:1, 740:6

Before our Lord Jesus could become Mediator, he must seal the New Covenant with his own precious blood. E28

Not until the sacrifice of Christ and his church is complete, at the end of this age, will the blood of the New Covenant be ready to apply, to seal the New Covenant, to make it operative. Q188:T

The New Covenant cannot become operative until the cup of the Lord's sufferings, which was left behind, has been drained in death by the last members of his body. NS297:5,6, 4310:3

The merit of Christ passes through the Church for the sealing of the New Covenant. Q168:2

It takes the entire Gospel age to find the proper number of those who are thus invited to share in this cup. R4617:4

When the Church shall have finished using the blood and are glorified, that same merit will be applied for the sealing of the New Covenant. R4513:6

When we drink of Christ's cup we become sharers with him in making the Covenant with Israel, and through Israel, with the world. R4625:4,5

The two oldest Greek manuscripts of the New Testament, the Sinaitic and the Vatican, omit the word "new." R3880:1

There was another covenant, the old covenant, the foundation covenant of all covenants, the Abrahamic covenant, which was sealed by our Lord's death. R3880:1

**Which is shed** — The giving up of Christ's life provided the ransom price. R1335:6, 3526:5

Our Lord also indicated that the cup signified our participation in his dishonor, our share in his sacrifice, the death of our humanity. R5192:6

**For many** — Not for the Church only, but for the sins of the whole world. R740:5

The world in general. R111:1

For all. R1363:3

Contradicting those who say his blood has nothing to do with forgiveness of sins; of those who say that all will be everlastingly saved; and of those who say only the “little flock” of this Gospel age shall be saved. R1799:6

**Remission of sins** — Through faith in Jesus’ blood we have remission of sins. R4476:1, 1443:3

“Without the shedding of blood there is no remission of sins.” (Heb. 9:22) E442

We were redeemed, not with Jesus’ example, but with the precious blood of Christ. (1 Pet. 1:19) R1810:4\*

It was necessary that Christ should die for our sins. Our sins could never have been forgiven by divine justice except through the divine arrangement by which he paid our penalty. R3880:5

There is no other way to attain eternal life except through accepting the blood once shed as the ransom price for the sins of the whole world. R2772:6

## **Matthew 26:29**

**Fruit of the vine** — The antitypical thing represented in the wine. R3365:1

Representing the sacrificed life of our Lord. R5192:5

Representing exhilaration, the joys of the Kingdom. R3365:1, 5538:6, 5643:2, 4703:6

Grape juice or raisin juice may be used as the symbol in the Memorial service. F476; R5194:5; Q486:4

**Until that day** — The great seventh, Millennial day; day of his Kingdom. Q78:3

Until his second coming, in power and great glory, to receive the Church as his elect bride. R4703:5

Two great days are contrasted: the Gospel age of suffering and the Millennial age of glory. R5538:5, 5643:2

**Drink it new** — The memorial which he instituted would find its fulfillment in the Kingdom. R2773:1

Not that he would drink literal wine in the Kingdom, but the antitypical thing represented in the wine. R3365:1

After he had drunk this cup faithfully he would be given a different cup, a different experience: glory, honor and immortality. R5538:6

If Jesus’ followers suffer with him they will participate with him in his future cup of joy. R5643:4, 4703:6

To partake of the cup of the Lord in the present time signifies to share in his sufferings; but to partake of his cup in the coming age will mean to share in his glory and joy. R1695:2

Commemorative of the heroism of their faith and their fidelity to the divine purpose under the most crucial tests, and a rejoicing together in the victory of that faith. R1801:4

Implying a new wine under different conditions at some distant date. R3880:3

The new wine—new life and joy. R2436:3, 1504:5

The cup of joy and blessing, honor and glory, in the Kingdom. R3880:3, 5420:2, 5341:2, 4703:6

The new wine, the participation with the Master in uplifting the world of mankind. R3880:4

Symbolized by Jesus' first miracle of turning the water into wine. R1695:2

**My Father's kingdom** — Beyond the veil, at his second coming in power and great glory. R4703:5, 5341:2, 3880:3

As usual our Lord had something to say about the kingdom. It seems to have been associated in his every discourse. R2773:1

As a result of the trials and sufferings symbolized, there will be a jubilation in the Kingdom. R2773:1

Kingdom glory is the end of the symbol. R5193:2, 2272:4, 1290:6

Primarily it is the Kingdom of the Father, but the Father has voluntarily proposed to place the dominion of the earth for 1000 years under the full charge of a Viceroy, Christ and his bride. D642

## **Matthew 26:30**

**Sung an hymn** — A hymn of praise, no doubt, thanksgiving to the Father that his course was so nearly finished and that he found thus far grace sufficient for every time of need. R2773:2

**They went out** — Instead of dispersing, they went out together. R1801:4

Omitting our usual greetings, let us keep our thoughts with our Lord—beaten, condemned to death, carrying his own cross, crucified—for our sins. R3527:1

Let each go home with his heart full; thus we may prolong our communion and fellowship with the Master. R5195:2

Realizing he would be arrested, our Lord probably did not wish to bring commotion or trouble upon the friend who had so kindly permitted the use of the upper room. R2773:6

**Into the mount** — To the Garden of Gethsemane and fresh trials; so every recurrence of the Memorial season brings fresh trials, fresh testings, fresh siftings upon the Lord's people. R3365:4

## **Matthew 26:31**

**Ye shall be offended** — Disappointed, seeing him suddenly taken and ignominiously crucified as a felon. B111

Seeing the hopes of the kingdom going glimmering. R4487:6; B111

It was his doctrines that offended the people, not his personality; nevertheless; their resentment was against his personality rather than against the doctrines, which were too strong for them to attack. R4488:4

**I will smite the shepherd** — God permitted the Adversary to smite him. R4487:4



In proportion as we follow closely to the Master's footsteps, our experiences will be similar to his. We, too, shall be hated. R4488:4

**Flock shall be scattered** — Be desolate, aimless, perplexed. B111

“And they all forsook him and fled.” (Mark 14:50) R4756:2, 3178:6

Only two followed him at the end: one, in terror, denied him; the other viewed him from afar. R4488:5

Being thus forewarned, no experience should move us from our constancy and faithfulness. R4488:5

## **Matthew 26:33**

**Peter** — The Peter class, the true-hearted, not sufficiently watching, praying or on guard, are at times taken unawares, and for a moment dishonor the Lord. R4907:6

We should strive to be not of the Peter class, but of the class represented by the Lord himself: of the watching, praying, faithful kind. R4908:4

**Never be offended** — It is the specially loyal and ardent that the Adversary seeks most to entrap. R4712:2

Peter was still unconscious of his weakness and his need, though full of loving loyalty to the Lord. R1987:6

How little did this courageous man understand the nature of the trials and difficulties immediately before him, or realize the weak points of his own impulsive nature. R4712:2

He did not know how much weakness was in him; therefore, when the Lord was watching and praying that momentous night, St. Peter was one of the first to fall asleep. R5202:1

## **Matthew 26:34**

**Deny me thrice** — Perhaps the Lord allowed that to happen to Peter for our sakes, that we might realize that we need to be careful to put our confidence in the Lord. CR307:5

## **Matthew 26:36**

**Jesus with them** — Because he loved them and knew they loved him, he permitted them to accompany him to the place of prayer that they might watch and pray with him. R1801:2

**Gethsemane** — Oil-press place. R2773:3, 4707:2

Not a wild woods nor a public garden, but an olive orchard; supposed to have been the home of the mother of Mark, reported to have been a wealthy widow, a friend of Jesus' cause. R3885:2

Tradition has it that this garden belonged to the family of which the apostles John and James were members. R4707:2

**Sit ye here** — As a kind of outer guard. R3885:2, 2773:6, 1801:2



While I go and pray — That he might find grace to help in time of need. R1801:1

## Matthew 26:37

**Peter and the two** — The same three whom he had specially honored on other occasions; the three most courageous, most zealous, most earnest, of his disciples. R2774:1, 3885:2, 1801:2

**To be sorrowful** — Because of the coming shame of trial, conviction and execution as a blasphemer and seditious. The perfect man must have suffered far more than would have been possible for a fallen one. R3885:3

No doubt the thought of the extinguishment of life was an important factor in our Lord's sorrow. R2774:3

**And very heavy** — Oppressed with the fear that in some manner he might have failed of perfection and that his death might mean extinction. R3886:1, 4804:2,3

None can read this account thoughtfully without realizing that there must be something wrong in the popular theory that our Lord Jesus was his own Heavenly Father. R2773:3

His was no coarse, stoical nature, insensitive to pain, shame and loss; nor was it a proud, self-centered nature, which stood aloof from human fellowship. R1801:2

## Matthew 26:38

**Unto them** — They were inclined to think that he was taking a pessimistic view of matters. R5090:3

**My soul** — Being. R2502:2, 276:3

**Exceeding sorrowful** — He was wondering whether or not he had done everything to the Father's pleasure. CR149:4; R5403:4, 5331:4, 2774:4

The disciples were at a loss to understand his sadness. R5090:3

He was greatly amazed and sore troubled. The Greek carries the thought of loneliness, homesickness, friendlessness. R5551:1

Not only with the mental realization of death, but also the desolation of his disciples forsaking him, the sorrowful reflections on the irretrievable loss of Judas, the course of the Jewish nation, and the degradation of the whole guilty world. In addition to all this was his knowledge that every jot and tittle of the Law with reference to his sacrifice must be perfectly fulfilled. R1801:3

We are glad that Jesus was not one of those cold, stoical icebergs, but full of tender feelings and sensibilities, and consequently able to sympathize with those most tender and delicate. R2774:2

**Even unto death** — I feel as if I would die now, without coming into that great crisis before me. R5551:1

The death of Jesus began at Jordan, merely culminating at Calvary. R5104:2

An agony which, of itself, would have worn him out shortly, an intense mental and nervous strain which caused him to sweat great drops of blood. R1801:2

Supposing 100 to represent perfect life, our Lord had the full 100 units to lay down while we, at most, have only the one-hundredth part to lay down. R2774:3

## Matthew 26:39

**A little farther** — Realizing the impossibility of even his dearest friends appreciating his sorrowful condition. R4707:3

“I have trodden the winepress alone, and of the people there was none with me” (Isa. 63:3). He was alone because he alone had been begotten of the holy Spirit. R4707:5, 3886:4, 2467:2

Having gone to the Father alone, his thoughts turned inward upon himself and his relationship to the Father, and outward upon the public shame of his trial. R3885:3

**Fell on his face** — Upon his knees, with his face to the earth. The mental anguish seemed to come upon him here with a force of poignancy he had never before experienced. R2774:1

**And prayed** — Even the perfect human nature was not equal to such an emergency without divine aid. R1801:4

**O my Father** — No one can thoughtfully read these words without feeling there is something thoroughly incorrect in the prevalent idea that our Lord Jesus was his own Father, Jehovah. R2773:3

**Let this cup** — Not the cup of death, which our Lord expected to drink, but the peculiar death of shame and ignominy. R3886:2, 5422:1, 5421:2-6, 1247:3

He questioned the necessity of the public scorn and contempt as a criminal. SM647:1

To his perfect mind the shame, disesteem and opprobrium added greatly to his anguish. R5421:6

The question was, Had he been absolutely loyal to God in every particular? If not, death would mean to him an eternal extinction of being; not only the loss of heavenly glory, but the loss of everything. R4707:6, 3886:2

If he should fail in any part of the work, all would be lost, both for himself and for men. Though he was a perfect man, he realized that the flesh, however perfect, was unequal to the task. R1801:3

The same cup represented in the Communion service. R5421:3

**Pass from me** — It is well to remember that his perfect organism was much more susceptible to the pains and sorrows of the hour than could be the feelings of others of the fallen race. R3885:3

**Not as I will** — As a man. T54

I claim no rights nor attempt to follow my own ideas. SM647:1

The sacrifice of his will meant all that he had. CR453:5

He did not murmur nor rebel. R5422:1

Whatever is asked must, in propriety, include the thought and the expression, Thy will, not ours, O Lord, be done. R2140:3

A petition of all who are truly the Lord's in everything—in matters temporal, in matters spiritual. NS226:2

**But as thou wilt** — As my heavenly Father. T54

Proving that his affirmation, “Lo, I come to do thy will, O God” (Heb. 10:7) was not empty words. R5421:3

He submitted himself to all the Father's will and thus proved his loyalty. R5421:6

Though at the time he evidently could not see the necessity for every feature of his test, he nevertheless knew that the love of God was too great to allow a needless pain, and therefore he trusted him where he could not at the time trace his inscrutable ways. R1808:4, 959:6

What our Lord did, and what he refrained from doing, we know was the Father's will. R2037:5

## **Matthew 26:40**

**Asleep** — Luke explains that their sleep was the result of sorrow. R2774:4

**Could ye not watch** — Peter did not realize the importance of the hour. R3886:6

Gently, Jesus reproved them. R4804:5

## **Matthew 26:41**

**Watch and pray** — By faith draw very near to the Master, and be full of confidence in the divine plan. R4488:5

All true watchers must also be pray-ers [i.e. people who pray]; all fervent pray-ers will also be watchers. Prayer represents the faith; watching represents the works which must accompany it, so long as it is a living faith. R2692:2, 2528:4, 2526:2

The necessity for watching as well as praying lies in the fact that we have an adversary, an invisible foe, who seeks to seduce us, turn us aside from our vows of consecration. NS227:2

The devil is seeking whom he may devour. He knows your weak points and is ready to take advantage of them. R3179:4

To suppose that Christian life depends solely upon prayer, without earnest study of God's Word, is like supposing that a tree could flourish from its leaves only, without roots and soil. Both are needful. R4984:1, 799:2

What they would be praying for they would be striving for. The earnestness of the praying would help them in the watching. R5312:3

Our part is to watch and pray and do our best; God's part is to overrule, direct and supervise our affairs. R4660:2

Pray for guidance, wisdom and grace. R5331:5

The praying would signify that they were watching and that their own watching was not sufficient, but that they would need divine assistance. R5312:3

Some pray and neglect to watch, others watch and neglect to pray. Both errors are serious. R4984:1, 2775:5, 799:2

Not merely on my account. You need to be in a watching attitude on your own account. An hour of severe trial is upon us all. R2774:5

Our Lord watched and prayed; he got a blessing, was strengthened and came off victor. The disciples did not watch and pray; as a result we find them scattered and bewildered. R2775:2

Watching our words, thoughts and doings, seeing to it that we worship the Lord in the beauty of holiness, not idolizing either dead or living men or creeds. R4706:6

Watching our own weaknesses, failures and shortcomings, that we may protect ourselves along the lines of these weaknesses. NS228:3

Watching not only the Lord's betrayal, trial and crucifixion, but also their experiences of the subsequent days when the disciples met within closed doors. R5312:3

Watch to be on guard against the encroachments of the world, the flesh and the devil; watch for all the encouragements of the Lord's Word; watch for everything that will strengthen faith, hope, loyalty and love. R2775:5, 2692:2

Pray together as the Lord's people; pray in our homes as families; pray in secret, in private; have the spirit of prayer in all that we say and do. R2775:6

Although a necessity, nowhere is prayer defined as a duty, nor is a form of prayer furnished. R4984:4

The frequency and subject matter of prayer will be regulated by circumstances and the earnestness of one's service. R4984:4

There seems to be special need of this at the Passover season. R3178:3

Be active, alert, and co-labor with God and with Christ. R5332:1, 5312:3

**That ye enter not** — Yield not. R5202:1

Not that we would not have temptations come to us, but that we would not fall into those temptations. R5312:5, 5331:5, 3759:3, 2774:4, Those who neglect the Master's words will be sure to enter into temptation, and be tolerably sure to fall therein. R2775:5

**Into temptation** — In this hour of trial, which is upon us all. R2774:4

The close of this age is "the hour of temptation" (Rev. 3:10) or testing. It is the Gethsemane hour. R2775:4, 5312:5, 3886:6

"Abandon us not in temptation, but deliver us from the evil one." (Matt. 6:13) R3759:6

As they were then entering into a time of special temptation, so we in the end of this age are living in a time of special trial regarding all that which we have learned. R5312:5

We have noted for several years the peculiar force of temptations at the time of Passover every Spring. R3178:3

**Spirit indeed is willing** — To them it merely meant that they were willing in spirit, in mind, in intention. R5312:5; NS228:5

Their intention was better than their ability to perform. R5312:6

Here, the new creature, the will. R3986:2

**Flesh is weak** — Greek, astheneo, meaning without strength; from a, without; and sthenos, strength. R4099:2\*

The old creature, mental and physical. R3986:2

Not up to the standard of righteousness, but we are strong in proportion as we overcome the natural tendencies. R5313:2

How impossible it would be for us in any measure or degree to carry out the good resolutions which we make when we accept Christ. NS228:6

Were we perfect, there would be little difficulty in ruling our minds and our bodies as soon as the will had been fixed for righteousness. R3986:1

## **Matthew 26:42**

**This cup** — He knew his death to be necessary, unavoidable, but it was the ignominious form of death, “even the death of the cross” (Phil. 2:8), that staggered him. R2775:2

To his perfect mind the shame and disesteem, the opprobrium, added greatly to the poignancy of his anguish. R5421:6

Representing the shame and ignominy of being executed as a blasphemer of the divine law. R5421:3,2

The same cup represented in the Communion service. R5421:3

See also comments on Matt. 26:39.

**Pass away from me** — He felt a great shrinking from the coming humiliation and degradation. R5421:3

**Thy will be done** — Having learned it was the Father’s will for him, he was content to have it so. R5421:2

## **Matthew 26:43**

**And he came** — It was no sign of weakness that he thus craved human sympathy. R1801:2

## **Matthew 26:44**

**The same words** — That is to say, the same sentiments were expressed. R2774:5

## **Matthew 26:45**

**Sleep on now** — Not sarcasm; he wished that they get a little rest, refreshment, in view of the ordeals of the day approaching. R3887:2

**The hour is at hand** — He was assured of the Father's favor, and could pass through any experience; he had gotten the victory. R5331:4

### **Matthew 26:47**

**Lo, Judas** — He either knew the garden as a spot frequented by Jesus and his disciples, or had learned at the supper where the company intended to go subsequently. R3887:2

**A great multitude** — Not Roman soldiers, but a rabble of the curious with certain servants of the high priest, who was also a judge; an impromptu sheriff's posse. R3887:2

A number of men who served as policemen in the Temple and its precincts. These were servants of the high priest. R5561:1

The under-priests and under-officers of Caiaphas' court, his household of servants. R2780:6

**And staves** — Maces. R5561:1

### **Matthew 26:48**

**Betrayed him** — There can be no excuse properly offered for treachery to God and his cause. R5552:4

### **Matthew 26:49**

**Hail, master** — Some accompany a denial of the ransom with these words and a deceitful kiss. R4909:4

**And kissed him** — In profession of love. C189

Representatives of the Judas spirit also betray with a kiss, professing great love and respect for the members of the body of Christ, which they secretly smite for personal gain. R3887:6

The mind and conscience must be perverted before each step of sin. R5552:5

All such should be an abhorrence to every one who possesses the true, noble, Christ-like spirit. R4909:4

The Greek indicates that he kissed the Lord repeatedly. R3887:2

### **Matthew 26:50**

**Friend** — Not the Greek word philos, beloved, or loving friend; but from hetaire, which signifies comrade or partner. R3887:3

Mark the calm, dignified fortitude as a result of his Gethsemane prayers. R1801:6

### **Matthew 26:51**

**One of them** — Peter. R3887:6, 4711:3, 3367:4

**Drew his sword** — Which was carried as proof that our Lord was not taken contrary to his own will. R3367:4, 5922:2

The having of the swords made possible the exhibition of the courage of the disciples and the willingness of Jesus to submit. R5922:4, 2468:4

## **Matthew 26:52**

**Put up again thy sword** — Never afterward do we hear of the disciples using force or violence in the service of the Lord. R3887:6

Never was there a time when this admonition was more needed by nominal Christendom than today. R2779:4

**That take the sword** — The blending of carnal with spiritual warfare is impossible, and such a course is sure to cultivate, more and more, the carnal mind. R1954:1

**Shall perish** — A general principle. R5922:4

**With the sword** — He who prepares for warfare will be pretty sure to get plenty of it. R5922:4

We are never to use earthly power in seeking to promote the cause of the Master. The only sword we may use is “the sword of the Spirit.” (Eph. 6:17) R3888:1

## **Matthew 26:53**

**Give me more** — His request would have been honored. Having violated no law, his life was not forfeited, and we believe could not have been taken from him. R2037:5, 5046:3

He who declined to ask for personal help was nevertheless perfectly at liberty to call upon these powers in the interests of his followers—in the feeding of the multitude, the stilling of the tempest and the providing of the taxes. F650

He could have escaped the awful experience, but he did not do so, but willingly gave himself a ransom for sinners. R959:6

**Legions of angels** — If I were willing to use divine power for my personal comfort. F637, 650

Christ never prayed for deliverance from his natural troubles, but cheerfully endured them as part of his sacrifice, and so should we. F636

He did not exercise this power for his own defence. R2787:6, 3902:1

## **Matthew 26:54**

**But how then** — Likewise those who now tread the same narrow way refuse to ask to escape sacrifice for the same reason, that they may complete their covenant of sacrifice. R749:5

Our Lord does not indicate by his language that he could ask for angelic protection and yet retain the full measure of the Father’s approval. R2037:5

Hence we are debarred from asking for restitution blessings and privileges. R2009:2

**Thus it must be** — It would have been sin for him to have called on the divine power for his relief or protection from any part of the dying processes, because he had made a covenant of sacrifice. F636; R379:1

Those who consecrated to God, to be “conformed unto his death” (Phil. 3:10) must not only not keep back any part of the price, but see so clearly the dependence of their glory on suffering with him that they ask no physical healing for themselves. R379:1

He laid aside his own will and carried out the will of God, though it cost him privation at every step and finally a death most painful and ignominious. R1041:2

The temporal favors were withheld that the divine purpose might be accomplished in the sacrificial death of his beloved Son. R1689:6

## **Matthew 26:56**

**Forsook him** — Are we prepared for the time when there will possibly be a general scattering, as these “all forsook him and fled”? R3887:1

**And fled** — Our Lord had said, “Let these go their way.” (John 18:8) R3888:1

## **Matthew 26:57**

**And they** — Their policy was to curry favor with the Roman Emperor and to seek to hold the common people in subjection to themselves. R4711:1

**Led him away** — Our Lord surrendered voluntarily. R5922:2

At probably three o'clock in the morning. R5561:1

Probably about one o'clock in the morning. The examination and trial are supposed to have lasted until half past five in the morning. R2312:3

**To Caiaphas** — Evidently the ringleader in the conspiracy against Jesus. R2780:6

Some of their highest offices were held by irreligionists. The Chief Priest was a Sadducee who wholly disbelieved in the promises of God to Israel. R4710:6

Amongst Christians there are D.D.'s who are unbelievers. R4711:1

We hearken to St. Peter's words respecting the transaction, “I wot that through ignorance ye did, as did also your rulers.” (Acts 3:15-17) R4710:3

**Were assembled** — Contrary to the Jewish Law, which forbade the trial of any man between sunset and sunrise. R3367:5, 4711:4, 3888:2, 2781:1

This, being the night of the paschal supper, made it still more objectionable. R1809:2

Carefully excluding, evidently, a few such men as Joseph of Arimathea, Nicodemus and probably a few others known to be favorably inclined toward the new teacher. R1809:2



## Matthew 26:58

**High priest's palace** — The house of Annas, a superannuated high priest, whose son-in-law Caiaphas officiated in his stead. R5561:1

## Matthew 26:59

**All the council** — The Sanhedrin, composed of seventy of the most influential Jews, an ecclesiastical court, whose voice properly had great influence with the Roman governor. R5561:2

The examination was merely a preliminary one to get together such evidence as could be rushed through rapidly at a prearranged session the following morning. R4711:5

**Sought false witness** — They did not wish true witnesses who would tell what they knew about the Master. R3888:3

Everywhere there is a tendency to make excuse and depart from the laws and from the principles of justice, under the claim that the circumstances and the conditions of the case make necessary such a violation of law and just principles. R5560:3

Through bribery. R5561:2

## Matthew 26:60

**But found none** — They found many who willingly bore false witness against him, but none whose witness agreed together. R1809:3

It is to the credit of those connected with the court that they neither seriously misunderstood our Lord's teachings nor were willing to misrepresent them. R3888:3

**Came two false witnesses** — Who falsified by slightly perverting our Lord's statements. R2312:5

The Jewish Law required at least two witnesses to any such trial. R2781:2

No attempt was made to bring any of those whom Jesus had relieved of various sicknesses. R5561:2

## Matthew 26:61

**I am able** — Nothing about this was false evidence. It was what the majority of those who heard probably understood our Lord to mean. R3888:3

**Destroy the temple** — Not the Jewish Temple, "But this he spake of the temple of his body." (John 2:19) R638:3\*

The true Church. T70

**In three days** — The fifth, sixth and seventh thousand-year days. R3375:2

The Sanhedrin decided that he was a blasphemer for saying this. R5421:2

## Matthew 26:62

**The high priest arose** — To give the effect that very damaging testimony had been given. R2781:2

**And said** — Caiaphas, not only high priest, but in this particular case, acting as prosecuting attorney. R5561:2

**Answerest thou nothing?** — A different and illegal plan, to excite the prisoner so that he would make some incriminating confession. R2781:2

## Matthew 26:63

**Jesus held his peace** — He was not there to defend himself; and, if he had been, there was no need for defence. There was nothing criminal in what he had said respecting the Temple. R2781:2

Knowing that the truth was not desired and would avail nothing with these men who so warmly cherished murder in their hearts. R1809:5

**I adjure thee** — I put thee under oath. R2781:2

**The Son of God** — Not Jehovah himself. R2781:4,5

The charge of blasphemy was based upon his claim of being a Son of God, not the Father himself; that thus he was placing himself on a parity with God, as being of the same kind or nature. R2781:5

For Jesus to keep quiet would have been to deny this great truth and to have failed to give proper witness. R5561:4

## Matthew 26:64

**Jesus saith** — Our Lord was not bound to answer this question, which he well knew would be used to incriminate him as a blasphemer. R2781:3

To have remained silent would have been to deny himself, denying the truth, and denying the High Priest of the nation the knowledge and the corresponding responsibility of the hour. R3888:5

**Thou hast said** — That is my name. R3888:5

That is, I assent to what you have said; or, I am the Messiah, the Son of God. R3888:5, 2781:3

**Hereafter** — In the Millennial age, at his second coming. R3888:5, 5408:6

**Ye shall see** — A declaration that those who there witnessed his humiliation and mock trial should in due time recognize him as the honored of God. R2781:3

**Right hand of power** — Right hand signifies the chief place, position of excellence or favor, next to the chief ruler. A92

“Sit thou on my right hand until I make thine enemies thy footstool.” (Psa. 110:1) A92, 93

Seated at the Father’s right hand in the sense of being given this permanent position of honor and dignity. R5408:6

Honored with a superior station, a position above all others. R2935:2

Jesus will be on the right hand when coming, and will remain on the right hand during the Millennial age and forever. A93

The power and glory of his Kingdom, which he had previously affirmed was not of this world but of the world to come, wherein dwelleth righteousness. R1809:5

In the testing of mankind, after the Mediatorial reign, Jesus will be the Father's representative. R4999:4

**In the clouds** — The time of trouble. B138

**Of heaven** — The powers of spiritual control. A318

## **Matthew 26:65**

**Rent his clothes** — Greek, simla, or upper garment. R2781:3

His very robes were symbolic of the blessed one who stood in their midst, fulfilling to the letter the predictions of the prophets. R1809:5

Implying to the Sanhedrin that, as a representative of God amongst them, he had heard something awful indeed. R5561:4

As an expression of his pretended righteous indignation. R3889:1

**Spoken blasphemy** — No charges of treason or sedition were made. Such would have been out of order. Because Jews held their right to freedom from the Roman yoke, treason to Rome would have been loyalty to Judaism. R2312:6

## **Matthew 26:66**

**What think ye?** — Apparently only two refrained from this vote—Nicodemus and Joseph of Arimathea; both had great respect for Jesus. R5561:4

**They answered** — As prearranged. R2781:3

**Guilty of death** — Condemned by the high priest as a blasphemer and malefactor. R5561:5

The Jews, who caused the crucifixion of Jesus, certainly did so in much the same spirit which led St. Paul, then Saul of Tarsus, to cause the stoning of St. Stephen. R4710:6

## **Matthew 26:67**

**Then** — During the interim between the 3 a.m. examination and the 5 a.m. formal conviction of our Lord. R2470:5

**Did they** — The servants, manifesting the same spirit as their masters. Their methods were ruder because they were more ignorant and coarse. R2470:4

**Spit in his face** — “He shall see of the travail of his soul and shall be satisfied.” (Isa. 53:11) E52

Low minds delight in the misfortunes of those whom they realize to be their superiors. R2470:5

How do we receive the buffetings, the trials, the “contradictions of sinners”? Are we similarly patient and long-suffering? R3889:4

**Others smote him** — “I gave my back to the smiters and my cheeks to them that plucked off my hair; I hid not my face for shame and spitting” (Isa. 50:6) E52

“Consider him who endured such contradiction of sinners against himself.” (Heb. 12:3) R2781:6

## **Matthew 26:69**

**Peter sat without** — St. John, because of an acquaintance with the high priest’s family, penetrated further into the palace than St. Peter, who stood in the courtyard. R4712:4

**In the palace** — Courageous enough to enter, even after having cut off the ear of one of the priest’s servants. (John 18:15,16) R5202:2, 4711:4

## **Matthew 26:70**

**But he denied** — Peter had been too sure of his own stability, too confident of his loyalty. He was entrapped by the Adversary along the very line of his boasting. R4712:5

The weaknesses, faults and blemishes of his character were of his flesh and not of his real heart intention. R4711:6

## **Matthew 26:74**

**Then** — An illustration of God’s Temple class upon those who leave symbolic Babylon, following the casting off of nominal Israel. C188

**Began he to curse** — Foreshadowing the testing of the sanctuary class now. C189

**I know not the man** — But this sin was before the Spirit was given. F224

## **Matthew 26:75**

**And wept bitterly** — We know not what his prayers were, but we may be sure they were full of deep contrition that he had denied the Master. R5312:5

It is said that for the rest of his life Peter arose every morning at cock-crowing to remember afresh this denial of his Lord. R3368:1

The weeping showed that the denial was merely the result of weakness of the flesh. R5202:2

The weaknesses, the faults, the blemishes of his character were of his flesh and not of his real heart intention. R4711:6

Peter was sifted (Luke 22:31), and almost failed; but, being “clean,” true at heart, he was enabled to come off victorious. Judas also was tested, and he proved to be unclean. C189

Those who fail today should, too, weep bitterly for transgressions and repent and profit by their experiences. R4712:5

## **Matthew 27:1**

**Morning was come** — As early in the morning as possible, before the people would be generally astir. R5570:2, 4712:3

The Sanhedrin having been called together so as to legally confirm the illegal trial of the night previous. R3368:1, 4712:3, 2781:5, 1809:3

## **Matthew 27:2**

**To Pontius Pilate** — Tradition has it that Pilate had heard previously of Jesus, and even met him by appointment privately, making inquiry respecting his teachings. R5570:2

**The governor** — The Roman Governor of Judea, the representative of Caesar's government. R5570:2

## **Matthew 27:3**

**When he saw** — Implying that he was surprised when Jesus was condemned. Apparently he surmised that Jesus, brought to the crucial test, would assert himself as the Master and triumph over his enemies. R5552:4

**Repented himself** — Judas was not without conscience, but lacked the genuine loyalty of heart which, in the Lord's sight, is indispensable; the absence of which, in Judas' case, was inexcusable. R3760:2

Were Judas' tears better than those of Esau (Heb. 12:17)? Did his repentance lead to a renewed and reformed life, or to self-destruction (Heb. 6:6)? R2283:6

## **Matthew 27:4**

**See thou to that** — Greek, optomai, attend thou to that. R140:3

## **Matthew 27:5**

**And hanged himself** — Acts 1:8 says that, falling headlong, he burst asunder. Both are true. If he chose the branch of a tree overhanging a precipice to hang himself, the rope might readily break under the strain and the fall take place. R5552:6

The rewards of unrighteousness never yield the honors and blessings coveted. R2469:4

“Woe to that man by whom the offence cometh.” (Matt. 18:7) R3760:3

Every suicide, by his act, confesses his wish that he had never been born. R3364:3, 5552:5, 4907:3

There may be hope for other suicides because of the ignorance and because Christ died for all.  
R5552:5

### **Matthew 27:9**

**Thirty pieces of silver** — The price of a slave. R2745:1

Equivalent to about twenty dollars of our money. R2468:2

**Children of Israel** — The whole twelve tribes. C293

### **Matthew 27:10**

**Potter's field** — Burial place for strangers. R5552:3

### **Matthew 27:11**

**Art thou the King** — Realizing that Pilate would not recognize blasphemy as a cause for death, the charge against Jesus before Pilate was a totally different one, namely, that Jesus was a seditionist and raiser of disturbance. R4712:3, 5570:3, 2312:6, 1809:6

**Thou sayest** — He makes no response to the various charges and calumnies which the Jewish elders and priests heaped upon him. R2313:1

### **Matthew 27:12**

**Priests and elders** — Having been rejected by them as the king. B251

### **Matthew 27:14**

**Never a word** — Jesus made no defense. He knew that the time had come for him to die. He would not attempt to turn aside that which he knew to be a part of the divine program for him. R5570:3, 2313:1, 575:4

**The governor marvelled** — Amazed that anyone should be so indifferent to the preservation of his own life. R2313:1, 1810:1

### **Matthew 27:16**

**Barabbas** — A highway robber. R5571:2

He evidently thought that, because Barabbas was so undesirable a person to have at liberty, the Jews would finally conclude that of the two they would prefer to have Jesus at liberty rather than Barabbas. R2313:2

## Matthew 27:18

**For envy** — Typified by the envy of Joseph's brethren. R3971:4

Because he and his teachings were having more influence with the common people than could be exercised by the chief priests and scribes. R4712:6, 2316:2

Realizing their own inferiority and unfitness to be the leaders, they could not brook the appearance of a rival of superior talents and ability. R1964:1

## Matthew 27:19

**His wife** — Possibly one of the Lord's followers. R3896:4\*

## Matthew 27:21

**They said, Barabbas** — The world's natural choice is for one of murderous spirit rather than a saint. R3896:2

Religious fanaticism is the deepest, wickedest and most conscienceless of hatreds. R2313:2

## Matthew 27:22

**They all say** — At the close of Jesus' ministry only about 500 worthy ones had been found. Most Israelites were not ready to be used of God in the blessing of the other nations. R4593:5

Three classes of criminals come to view: the Pharisaical class, who for envy delivered him up; the Judas class, hirelings, ready to sell their services for bribes; and the cold-blooded menials, who watch on with complacency and indifference. R1964:1-4

**Let him be crucified** — The most ignominious and cruel method of death, so that his memory should be ever covered with infamy. R1810:4

## Matthew 27:23

**What evil** — Answering "No" to their cry. R2313:2

**But they cried** — Judas loved money, and these loved the approval of the priests and rulers and wanted to be on the popular side. R1964:2

**Let him be crucified** — The Jewish aristocracy and democracy united in demonstration of untruth that "The voice of the people is the voice of God." R3369:5

## Matthew 27:24

**A tumult was made** — As a representative and mouthpiece for the Roman empire, Pilate was required to preserve peace at any cost. R2313:2

**And washed his hands** — As a symbol of his own disagreement with the death-decree which they were compelling him to render. R2786:3

To indicate his dissent and clearing himself from responsibility. R3896:5

**I am innocent** — Manifesting far greater concern than the Papacy would have done under similar circumstances. B330, 331

Remembering that Pilate was neither a Jew nor a Christian, but a heathen man, we cannot condemn him as others have done, but commend him as a man who loved justice. R2786:4

**This just person** — While the world blamed Jesus, yet in the private counsels they recognized the fact that he was harmless. R4797:1

**See ye to it** — Greek, optomai, attend ye to it. R140:6

It was policy that he rule justly, but justice was to be sacrificed at any time in the interests of the Roman Empire. R5570:2

Look to yourselves, that you are likewise free from blood-guiltiness. R2313:4

## **Matthew 27:25**

**His blood be on us** — The full responsibility of what followed was left with the Jews. R3896:6, 5721:1; Q356:1

The curse of blindness came as requested. D571

The Lord took them at their word. OV77:T

Alas! poor Jews! With what judgment you judge, you have been judged. R2313:4

The curse which they brought upon their own heads remains with them. They can only escape the curse of the Law and this additional curse by having the merit of Christ's blood implied to them. R3062:3

There is no way to escape from your self- pronounced curse of his blood, except by accepting his blood. R2313:4

The better educated Pharisees and Priests who incited the multitude had more responsibility, and Judas was the real crucifier because of his knowledge and willfulness. R4909:2

**And on our children** — And they also expressed the desire that their posterity should bear it. Q356:1; R5721:1

It has been so! They have since suffered as aliens from God, without prophet, priest, sin-offerings or Atonement Days. R5571:4

The turning point of Israel's history. OV77:T

## **Matthew 27:26**

**Scourged Jesus** — Possibly hoping that the scourging would satisfy his adversaries' thirst for blood. R3369:1



**He delivered him** — Influenced more by considerations of policy than of principle, and willing to satisfy the people. R1810:4

The Roman government expected their governors to be absolutely just in respect to Roman citizens; dealings with others were to be conciliatory. PD69/83

## **Matthew 27:28**

**They stripped him** — “He shall see of the travail of his soul and shall be satisfied.” (Isa. 53:11) E52

## **Matthew 27:29**

**Mocked him** — The trials, sufferings and contradictions which our Lord endured, while no part of our ransom-price, were expedient in the Father’s judgment as being a part of his testing. R2316:3

**Crown of thorns** — They jeered him upon his claim to kingship. R2786:5

**Reed in his right hand** — Without a surmise that he really was the one to whose scepter every knee shall bow. (Phil. 2:10) R2786:5

## **Matthew 27:30**

**They spit upon him** — “I hid not my face from shame and spitting.” (Isa. 50:6) E52

**And smote him** — “I gave my back to the smiters and my cheeks to them that plucked off the hair.” (Isa. 50:6) E52

## **Matthew 27:32**

**A man of Cyrene** — Where now were Peter, James and John! R3369:6

**To bear his cross** — The portion of it which dragged. R3369:6

Because, according to tradition, our Lord had been compelled to carry the cross and fainted under it. E123

The opportunity to bear the cross for the members of the Lord’s body is still with us. R2787:1, 3370:1

The Lord will send the aid necessary, even though, as in this case, it be impressed. R3370:1

## **Matthew 27:33**

**Golgotha** — In Latin, Calvary. R3900:6, 3370:2

**Place of a skull** — Here, in the perpendicular face of a limestone knoll, is the most remarkable likeness to a skull. R3900:6, 3370:2, 1394:6

## Matthew 27:34

**Mingled with gall** — To deaden the pain. R3370:2, 3901:1

Not as an injury, but as a kindness. It is supposed that the mixture would assuage thirst to some degree. R3562:6

**Tasted thereof** — As a token of his appreciation for the kindness expressed by it. R3370:2, 3901:1

**He would not drink** — Preferring to experience the full measure of the pain and suffering which the Father's wisdom and love and justice had prepared for him. R3370:2, 3901:1, 2473:3

## Matthew 27:35

**Parted his garments** — The clothing in which Jesus appeared after his resurrection was as specially created for the occasion as was the body in which he appeared. B128

The usual dress of a Jew consisted of five parts: the head dress, the shoes, the outer garment or toga, the girdle (one part for each of the soldiers) and the tunic. R3562:4

Some in Christendom are willing to divide among themselves day by day the blessings and advantages which have come through his death, but without appreciation or gratitude. R3562:4

**Upon my vesture** — His seamless robe, beautifully representing his own personal perfection; probably a gift from one of the noble women mentioned as being among his friends. R2316:1

**Cast lots** — For the "chilton," the tunic or coat; a kind of shirt fitting somewhat loosely and reaching from the neck to the ankles. R3562:4

## Matthew 27:36

**And sitting down** — Presuming to have no responsibility in the matter, caring nothing for the honor of justice or the vindication of right. R1964:2

**They watched him there** — Depravity of fallen human nature was strikingly illustrated in those who witnessed the Lord's many wonderful works, and then his unresisting sacrifice for our sins—they were cold, without appreciation. R2315:6

Resembling, to a considerable degree, the whole of Christendom who have heard of Jesus and are still totally unmoved, unconcerned, without thankfulness or appreciation. R3562:4, 2316:2

There are still the cruel cold-blooded menials who, with complacency and indifference, and yet with curiosity, sit down and watch the sufferings of the body, and wonder what will happen next. R1964:6

God of Heaven! forbid that I should gaze with pitiless eye on a suffering child of thine. R5837:6\*

Instead of falling at his feet and exclaiming, "My Lord and my Redeemer." Many in our day similarly view the Lord's sufferings with calm indifference. R2316:1

## **Matthew 27:37**

**Set up over his head** — The crime of each culprit was, by law, inscribed over his head. R4713:5

**His accusation written** — In three languages—Hebrew, Greek and Latin. R3562:2

**KING OF THE JEWS** — Little did Pilate think that this was the true title of the wonderful man Christ Jesus whom they caused to be put to death. R2316:2

## **Matthew 27:38**

**Two thieves** — Crucified as an evildoer. R2316:2

From the standpoint of the priests and Pharisees, the Lord's crucifixion with the two thieves was specially desirable; it would help to keep the people from thinking of him as a martyr. R3561:6

Every noble or pure man or woman, prizing purity in his own heart, would find it specially detestable to be so misunderstood as to be numbered with transgressors. R3561:5

## **Matthew 27:39**

**They that passed by** — Some of them had probably seen his “many wonderful works”; yet when they saw the tide turn against him, they seem to have been easily swayed. R2316:3

**Reviled him** — “As he was so are we in this world.” (1 John 4:17) R2316:5

**Wagging their heads** — “We did esteem him stricken, smitten of God, and afflicted.” (Isa. 53:4) R2316:5

## **Matthew 27:40**

**The temple** — The true Church. T70

**In three days** — The fifth, sixth and seventh thousand-year days. R3375:2

**Come down** — Weakened by his sufferings, tortured by his merciless enemies, hanging helpless between heaven and earth, Satan challenged him to demonstrate his deity by descending from the cross. R5848:2\*

## **Matthew 27:42**

**He cannot save** — He could have saved himself. (Matt. 26:53) R5195:4

How little they knew that it was necessary for the Son of Man to suffer these things to enter into his glory. R2316:4

If Jesus had saved himself, he could not have been the Savior of the world. R5578:1

**King of Israel** — Synonymous with the term “King of the Jews” (verse 37). R2085:1

The whole twelve tribes of Israel. C293

**Come down** — We are so glad he did not come down and leave us in our sins. R3370:6

### **Matthew 27:44**

**The thieves also** — The only little word of sympathy, however, that he received on this occasion, so far as the record goes, came later from one of these thieves. R2316:6

### **Matthew 27:45**

**From the sixth hour** — Nine o'clock in the morning, the hour of the morning daily sacrifice. R2316:6

**There was darkness** — It was fitting that nature should veil her glories before such a scene. There was darkness, not dense darkness, but, simply, darkness. R2316:6

It must have been supernaturally dark for, as it was the full moon, a solar eclipse could have lasted but a few minutes at the most. R2316:6, 1816:4

Picturing the temporary triumph of the power of darkness over him who was the light of the world. R3902:6

Typifying the alienation from God which came upon the Jewish people as a result of crucifying the Lord. R1816:4

**Unto the ninth hour** — Three o'clock in the afternoon, the time of the offering of the evening sacrifice, the time when Christ died. R2316:6

### **Matthew 27:46**

**My God, my God** — Jesus did not claim to be the Father, but the Son of God. R5578:5

The wail of a breaking heart. R84:2\*

It is claimed that he died of a literally broken heart, evidenced by the fact that both blood and water proceeded from the spear-wound inflicted shortly after his death. R2316:6; E123

**Why** — What have I done that I should be denied fellowship with thee? R4683:5

**Hast thou forsaken me** — An actual withdrawal of the Father's favor and communion, a necessary part of the Lord's suffering as a sin-bearer. The penalty of Adam's transgression was not only death, but additionally separation or alienation from God. R2317:1

He had borne the contradiction of sinners, Peter's denial, and the fact that all his disciples fled; but the Father's spirit of fellowship withdrawn was more than he could bear. R2316:6

He bore the sinner's penalty in all particulars. CR392:5; E128

It was necessary that the Father should hide himself from him as though he had been the sinner. R4713:5, 5578:5, 4683:5, 3903:1

That was the most terrible moment of all his experiences. CR392:5; R4713:5

Such a dark moment might be permitted to even the most worthy follower of the Lamb. F143  
The language of real, not pro forma, agony. E94

### **Matthew 27:48**

**Gave him to drink** — Doubtless with a fever raging, such as would be induced by the crucifixion, he had been thirsting for quite a while. R3562:6

### **Matthew 27:49**

**Let be** — It is evident, from these words, that Christ's last prayer was heard even by his enemies. R2252:1

### **Matthew 27:50**

**When he had cried** — Matthew does not record the words, but we have them from Luke and John, "It is finished! Father, into thy hands I commend my spirit." R2317:2

**Yielded up the ghost** — Literally, dismissed his spirit; that is, drew his last breath, or ceased to live; expired. R700:4, 3903:4

That is, the spirit. Not his spirit body, for at this time he had no spirit body. R2317:4

### **Matthew 27:51**

**Veil of the temple** — 60 feet long, 30 feet wide and about four inches thick. R3371:2, 2788:4

**Was rent in twain** — Representing the opening of the way between the spirit-begotten condition and heaven itself. R3371:2

### **Matthew 27:52**

**And the graves** — There are serious reasons for doubting the genuineness of this verse and the following; but a portion of it, at least, appears in the oldest Greek manuscripts yet discovered. R1509:3, 2811:6

**Of the saints** — Not the ancient worthies or the saints of the Gospel church. R2811:5, 833:2

**Which slept arose** — The very most that could have taken place at that time would have been that some might have been awakened in just the same sense that Lazarus was awakened. Q289:2; R2811:5, 1509:6, 833:2

The word "sleep" used instead of the word "death." R2197:6

### **Matthew 27:53**

**Came out of the graves** — The narrative does not call it a resurrection; it merely says that they came out of their graves, as Lazarus did. R833:2

**His resurrection** — The Greek word is not anastasis, but egeresis, an unusual word for resurrection, signifying resurgence or re-animation. R1509:3; F703

### **Matthew 27:54**

**The centurion** — All three centurions mentioned in the New Testament (Luke 7:2; Acts 10:1) were reverential. R3755:4

### **Matthew 27:55**

**Ministering unto him** — Providing for the physical wants of Jesus and the twelve. Christ never solicited alms. F286

### **Matthew 27:57**

**A rich man** — “He made his grave with the wicked [the sinful human race] and with the rich [in the tomb of the rich man, Joseph of Arimathea] in his death.” (Isa. 53:7,9) R1394:4, 1360:1

### **Matthew 27:60**

**His own new tomb** — Which contained no other corpses; hence, there could be no question respecting the body of Christ and its burial. R2476:2, 3903:3

**A great stone** — This was not a large boulder, but was shaped like a wheel, like a large grindstone rolling in a groove. R4713:6

### **Matthew 27:62**

**The next day** — Saturday morning. R4212:5\*

### **Matthew 27:64**

**Be made sure** — The evil suspicions of the religious leaders were overruled by the Lord for good, and became a testimony of the truth and an assistance to faith on the part of believers. R2318:1

## **Matthew 27:65**

**Ye have a watch** — Giving the chief priests the privilege of hiring some of the soldiers as watchmen, much the same as anyone today can employ and pay a policeman for extra service as a watchman. R2476:3

## **Matthew 27:66**

**Sealing the stone** — Rendering it secure against intrusion. E246

**Setting a watch** — Saturday night. R4212:5\*

## **Matthew 28:1**

**End of the sabbath** — Hindered from coming the previous day because it was the Jewish Sabbath, the day now known as Saturday, the seventh day of the week. R2477:5

**As it began to dawn** — How great the reward of these devoted women—last at the cross and first at the sepulcher. R1816:6

Improving the very earliest opportunity to honor him whom they so loved. R1505:5

The same is true of the resurrection of the Church, in the dawn of this great seventh day. R92:1\*

“God shall help her and that right early.” (Psa. 46:5) R3375:3

**The first day** — Sunday. This day is reckoned as the third day and night which Christ spent in the tomb. R4212:5\*, 3903:6, 3375:1

Symbolizing a new beginning, a new dispensation. Q366:2

Typifying the beginning of the seventh thousand-year day when the Church shall be raised. “Destroy this temple and in three days I will raise it up.” (John 2:19) R3375:1-3

**Mary Magdalene** — Out of whom Jesus had cast seven demons and who, from thenceforth, became one of our Lord’s most earnest followers. She had much forgiven her, she loved much, and her love had brought her early to the sepulcher. R3375:6

Woman’s love and tenderness, specially endearing charms of the sex, are well illustrated in this incident. They came with no thought of the resurrection, but to embalm his body more elaborately than they had had time for previously. R2477:5, 2317:3

Seemingly the Lord recognized that women can exercise faith more readily than can men, and here he used them as his servants and mouthpieces to prepare his disciples. R3905:2, 2317:3

**And the other Mary** — It does not appear that they came together, but rather that Mary Magdalene was first to arrive. R2477:5

## Matthew 28:2

**Rolled back the stone** — Not necessary to our Lord's resurrection, because the body which he has now is no more his former body of flesh than that body of flesh was his former spirit body. R2318:2

In their eagerness, they forgot the great obstacle of the stone; but the sweet incense of their devotion arose to heaven, and God sent his angel to remove the obstacle. R1816:6

## Matthew 28:3

**Like lightning** — The angel appeared in dazzling brightness, that he might not be mistaken for a man. R4714:1

Spirit beings are glorious in their normal conditions. A183; R579:1; HG25:5, 28:5

## Matthew 28:4

**Became as dead men** — Almost swooned or fainted; but, recovering, hastened from the spot to make their report to the chief priests, at whose instance they had been appointed to this service. R3375:4

## Matthew 28:5

**Fear not ye** — The angel, so terrible to those out of harmony with the Lord, spoke graciously to those who were his friends. R3905:1

## Matthew 28:6

**He is not here** — The removal of the crucified body from the tomb was necessary to establish, in the minds of the disciples, the fact of his resurrection; had it remained, it would have been an insurmountable barrier to their faith. R1817:4

It is not for us to say what became of the natural body of Jesus. God has not revealed particulars respecting it, except that it did not corrupt. Perhaps it is yet to be produced by the Lord as evidence of the truth of the whole transaction. R3376:6

**He is risen** — The one that was raised from the dead was the spirit-begotten new creature. R5158:1

The doctrine of the resurrection of the dead is peculiar to the Jewish and Christian religions. R3903:5

As it was necessary to know that Christ died before we could believe in him as our Redeemer; so it was necessary to believe that he rose again, so that he might be our justifier. R3903:2

The account proves three things: (1) the fact of the resurrection; (2) the Lord's change of nature in the resurrection; and (3) his personal identity notwithstanding the change of nature. R1816:5



## Matthew 28:8

**They departed quickly** — Though fearful and surprised when they received the angel's message that the Lord was risen, yet they grasped the fact by "intuitive" faith. R2317:3

## Matthew 28:9

**And as they** — With the exception of Mary Magdalene, who separated herself from them to go and tell Peter and John. B112

**Jesus met them** — His second appearance after his resurrection. R3905:3

Appearing first to Mary, who seems to have been a woman full of faith as well as full of zeal, and one whose word would have influence upon the apostles. R2808:2

Possibly the same appearance as that recorded in John 20:14. R2802:3

He appeared as a man, but under varying conditions, showing that he was not bound by the limitations of the human nature. R3904:2

Had our Lord appeared in his real body, as to Paul, the effect would have been less favorable; he therefore adopted the method used by angels sent on special missions to men. R2318:5

**All hail** — In the Greek, the usual salutation, practically signifying, Rejoice! R3375:6

**Held him by his feet** — Had he appeared in the body crucified, they would certainly have seen the prints of the nails in his feet. R2801:5

His words, "Touch me not [don't hold on], for I am not yet ascended to my Father and to your Father, to my God and to your God" (John 20:17), were doubtless uttered at this time. R2317:3

We are not to assume that we are merely to hug the truth to our own hearts, but are to remember that it is for others also. R3375:6

**And worshipped him** — It is undoubtedly proper enough for us to address petitions to our Redeemer and Advocate. R1410:2

## Matthew 28:10

**Be not afraid** — Do not hold me as though fearful you will never see me any more. R2317:6

**Tell my brethren** — After we have found the Lord, we have a great duty toward the brethren. R3375:6

**Into Galilee** — Their home. B112

**Shall they see me** — It was necessary that the twelve apostles should be able to bear witness to the fact that Jesus had risen from the dead. R5579:2

## **Matthew 28:11**

**When they were going** — Having the true love which manifests itself in obedience, Mary immediately undertook the mission assigned her. R2478:3

An indication that, while never using women in the public preaching of the Gospel, yet they have a place in the less public mission in connection with the promulgation of the Gospel. R2316:1

## **Matthew 28:13**

**While we slept** — How foolish would be the testimony of men who would say what took place while they slept! R3375:4

## **Matthew 28:14**

**And secure you** — The assurance of protection, security against the ordinary penalty for a Roman soldier sleeping while on duty. R3375:4

## **Matthew 28:15**

**Until this day** — Up to the date of writing Matthew's gospel, which is supposed to have been written some nine years after the event. R3375:4

## **Matthew 28:16**

**The eleven disciples** — Manifesting Jesus' particular selection of them. F214

The apostles were the special witnesses of the Lord's resurrection, although he was seen by others. R1522:5; F214

**Went away** — Quite probably three weeks intervened without the slightest communication. Meantime the apostles had re-engaged in the fishing business. R3905:4, 3377:1, 2809:1

**Into Galilee** — Perhaps remembering the message sent to them by the women (verse 10), that he would go before them into Galilee and meet them there. R3377:1

Most of our Lord's ministry was spent in Galilee, and the majority of believers were Galileans. R3376:1

**Appointed them** — Hence there was an opportunity for all the deeply interested ones to be gathered together. (Article specifies 107 individually, plus others). R2808:6

## Matthew 28:17

**When they saw him** — Gradually they were taught the fact of our Lord's resurrection, that he was no longer dead, but alive; and that he was changed, no longer "the man Christ Jesus." R2809:1

The promise to us now is that we shall see him as he is—not as he was—because we shall be changed, that we may be made like him. R4185:5, 2318:6, 1817:5

**But some doubted** — An evidence of the candor of the Evangelist's record; showing, too, that the Lord's followers were not over-credulous, but disposed to sift and weigh the evidence. R2809:3

Some of the five hundred brethren, probably none of the disciples. R2809:3

It was for the convincing of such waverers that Jesus remained during the forty days. R5587:5

## Matthew 28:18

**And Jesus came** — His eighth appearance after his resurrection. R3905:4

According to our reckoning, the sixth occasion. R2808:3

It was probably at this time that he appeared to the five hundred brethren mentioned by Paul. (1 Cor. 15:6) R2808:3

A new organism, but the same being; not flesh, but spirit; not weak, but powerful; not corruptible, but incorruptible; not dishonored, but honored. R1692:1

**All power** — Authority. F397; R5587:5

Physical and spiritual. R61:5\*

As the agent and representative of Jehovah. E59

Over angels and men, the dead and living alike. R43:5\*

In itself a proof that Jesus is no longer human. B111

If the Lord is now merely still a man, he is still "lower than the angels." (Heb. 2:9) R5223:1

Including a knowledge of the times and seasons of the divine plan; also intuitive knowledge. R2082:5, 5922:6

He had not lost anything, but had gained much in passing into death and then out of it. R5625:5

Not that the Father had abdicated or surrendered any of his own power or authority; rather, the Father is always excepted. (1 Cor. 15:27) R2809:4

"He is Lord of all"—next to the Father, for "the head of Christ is God." (1 Cor. 11:3) R296:3

Although Jehovah is the head of Christ, we see him delighting to honor the Son, making him in turn the head of all principality and power. (Col. 2:10; 1:16; Eph. 1:10—Diaglott) R1550:1

"It pleased the Father that in him [the Son] should all fulness dwell"— "the fulness of the Godhead bodily" (Col. 1:19; 2:9)—so that all God does is through Christ, and all Christ does is by the power of the Father. R27:2\*

Not that our Lord could set aside, overrule or violate any feature of the divine law and plan. R2809:4

Nothing should be done except at his command. R2888:3

The title and authority promised of the Father to belong to the Messiah; that which was once his reckonedly or prospectively was now his actually. R2809:4

He had delegated power and prospective authority before. R810:1

His human nature, when sacrificed, could do nothing more; but the new nature, fully developed in the resurrection, has all power. R3951:6, 713:6

The might, authority or power was gained by his sacrifice, recognized of God and declared to men by his resurrection. R810:1

Strictly speaking, it was from the moment of our Lord's resurrection that the Father committed all judgment unto the Son. (John 5:22) F397

It is one thing to have the power, and quite another thing to use it. HG149:5

The exercise of the power is delayed for a purpose. D621

At the time appointed, he will take unto him "his great power and reign." (Rev. 11:17) R1352:2

To be claimed in the kingdom. Infallible laws will be strictly enforced. That will be the strictest government the world has ever known; absolutely no liberty will be granted to do wrong. R1163:6

Eventually all things shall be subdued under him. R1269:6

Consequently, it is only since his resurrection that he could be called the Almighty, as in Rev. 1:8. R1515:1

In sharp contrast with his previous utterances: "Of my own will I can do nothing; as I hear I speak." (John 8:28) R2318:6, 745:4

Our Lord alone was able to keep the divine law and to inherit the divine promise. R3789:5

"The keys [power to open] death and hades." (Rev. 1:18) R485:3

The glory of Moses has been "done away" (2 Cor. 3:7), the glory of Christ "remaineth." (2 Cor. 3:11) R1323:3\*

"Let all men honor the Son even as they honor the Father." (John 5:23) R3161:2\*

**Is given unto me** — Since my resurrection as a spirit being. C240; E281; R1352:2

He rose again, qualified for the great work of the world's deliverance. OV429:T; R1670:2

But not exercised until the Body is made perfect through suffering and joined to the Head. D621

Not until all the members of the Church have finished their sacrifice in death—then will the Christ be fully empowered for the great subsequent work of restoring all things. C240

He had not this power and authority previously, during his earthly ministry. Now he was no longer under human limitations, or under the limitations of the death covenant. R5567:6

Though he had always occupied the place of honor in the heavenly courts, it was not until his obedience had been tested in the changing of his nature to a man, and in providing a ransom, that he received his present unexcellable glory and honor. R1514:6

Illustrated by the honor and distinction of Joseph being seated next to Pharaoh. R2888:2

**In heaven and in earth** — Full authority in respect to both heavenly and earthly things; among spiritual as well as among human beings. R5587:5,6; A289

“That at the name of Jesus every knee should bow, of things in heaven and things in earth.” (Phil. 2:10) A289; R5587:6

## **Matthew 28:19**

**Go ye** — Now that the Father has accepted the work finished at Calvary and recognized me as the Messiah. R2809:5

Primarily the eleven apostles, but subsequently it included St. Paul, who took the place of Judas. They had no successors; they are with us yet. R5588:1

All true disciples, fully consecrated, are authorized to preach the Gospel in any and every way, publicly or privately, by word, pen or printed page. R1720:1

Each royal priest is the peer of each other one in authority and dignity of priesthood; though in talents, intelligence, etc., and therefore in fitness, they are not all equals. R1137:4

Some stewards do not quickly enough note talents which might be utilized in the Lord’s service. R1047:5

The commission divides itself into three parts: (1) make disciples of all nations; (2) baptize them; and (3) teach them. R2809:5

Any neglect of this commission and its order of procedure means comparative failure. R2810:1

When the dragnet (Matt. 13:47) is ordered ashore, this commission should be understood to be at an end. C215

Similarly today, we are following what we believe to be the direction of the holy Spirit in sending forth the pilgrims to proclaim the good tidings. R4360:4

Satan perverts the commission: first, making it mean the conversion of the world; second, destroying the real idea of baptism; third, confusing the matter of discipling; fourth, by making them think this is all that is needed, downgrading teaching; fifth, by misrepresenting the Apostle’s statement: “Ye have no need that any man teach you.” (1 John 2:20,27) R2810:5

**Therefore** — Their commission to go and spread the truth of his being their Messiah was based on the fact that the Father had accepted his work, finished at Calvary. R2809:5

Omit, not in the oldest manuscripts. R3004:3

**And teach** — A different Greek word than in verse 20; this word signifies proselyting or making disciples of. R2809:5, 5588:2, 4714:5, 4360:4; Q546:4

Not to make the nations disciples, but to gather out of all nations those willing to be disciples of Christ. R5588:2, 4786:4, 4714:5, 2809:5; Q546:4

First, informing those who have ears to hear that they are sinners through the fall, but that God has made a provision for their rescue. R2810:2; F447

A commission to the apostles and each member of the Church, according to opportunity and ability, to proclaim the Gospel. R5588:1

The work of the Evangelist comes first, to make disciples. The word “disciple” signifies pupil, in the school of Christ, in the primary department. R2810:1

It is not necessary to preach in the usual formal manner. Preach as the twelve disciples preached, by the wayside or wherever you find a hearing ear. If you lack talent for preparing a discourse, read forcibly and clearly something touching the subject you consider most needful to your hearers. R1047:5

**All nations** — “This Gospel shall be preached in all the world for a witness unto all nations.” (Matt. 24:14) C215

People of all nationalities. R4360:4

You are no longer restricted to the Jews. R3200:1, 5045:4, 4786:4, 4714:5, 3004:6, 2872:1, 2319:1; Q547:T

It required very special instructions for Peter to preach to the Gentiles also. R3005:1

The disciples seemed to understand that he meant every Israelite scattered throughout all nations; and it was not for some years that they learned that the Gentiles were to be fellow-heirs of the same promises. R1095:2

Gather out of all nations those willing to be disciples of Christ. R5588:2

“Ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth.” (Acts 1:8) R3005:1

It is the will of God that the Gospel should be preached everywhere. R2141:5

To the less degraded first, and to the more degraded later. R1545:6

The “Gospel of the Kingdom” is clearly set forth in the Scriptures, which are now published in all languages (not dialects) of the earth. R2872:2

This permission to disciple people of all nations did not begin until 3-1/2 years later. R4714:5

Not a command to convert the world. R4714:5, 3004:3, 2872:1, 2809:5

“Nevertheless, when the Son of man cometh, shall he find the faith on the earth?” (Luke 18:8) R2809:6

**Baptizing** — Immersing, the correct translation and the original method of baptism, as acknowledged by many authorities. F453, 454

The outward symbol by which believers were to confess him. R1540:3

Water baptism is only a picture of the true; they are to be thoroughly immersed into the name of Christ. R5588:4

“Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?” (Rom. 6:3) F445, 446

All authorized to teach are equally authorized to baptize. That includes every follower of Christ, not excluding females, only that modesty indicates that they should avoid such public services except in rare necessary cases. R1541:4

All baptized would be commissioned to perform this symbol for others; and, if no consecrated could be found, an unconsecrated believer, or even a worldly person or unbeliever, might do it. F454

The Lord's Supper and Baptism are the only injunctions of a symbolic character commanded us, and they are new ones from those of the Jewish dispensation. R1526:6; F228

Not here the Pentecostal baptism of the spirit, because it was not in the power of the apostles thus to baptize anyone. NS54:1

**Them** — Whoever you can make into a disciple, baptize him. Q547:T

Those who consecrate themselves. R2810:1,3

**In the name of** — By the authority of. R2810:3; Q31:2, 33:2; F447

Into fellowship, or accord, with. R5588:4; F455

Not into the name of the Father, Son and holy Spirit; on the contrary, we are baptized into Christ, as members of his body. (Rom. 6:3-5) R2810:3

We recommend the following words: Brother ..., in the name of the Father, and of the Son, and of the holy Spirit, by this authority, I baptize thee into Christ. F455

**The Father** — Become dead to every other principle than that which his name represents, and be thoroughly immersed into His name of righteousness, justice and truth. R5588:4

Does not imply three baptisms in one. The use of the three names is as if you were using a firm name, such as Smith, Jones and Brown; all three names would be used to show that it has the authorization of the whole firm. Q33:2

The Divine Three—Father, Son and holy Spirit—are related to our faith in the Creator, Redeemer and Regenerator; and this suggests the three steps in bringing men into the divine image. R197:3\*

**Of the Son** — Ignoring all sectarian names, Protestant or Catholic. R5588:4, 2810:3

To recognize his name and to be his members, his Body, his Church. R5588:4

**Holy Ghost** — Holy Spirit. R5588:5; F455

Their own spirit or wills being dead, God's holy will and mind are to be their will and purpose. R5588:5; Q31:2,6

Approved by the spirit of holiness, the spirit of God, the spirit of the truth. Q31:2

It is proper to use the expression "holy Spirit" when performing symbolic immersion because the Lord so instructed, and because it is the holy influence and representative of the Father and the Son in directing the Church into all truth. R2001:2

## **Matthew 28:20**

**Teaching them** — Instructing them regarding the divine character and plan, the graces of the spirit and the rooting out of the spirit of worldliness and selfishness. R2810:2

Not astronomy, geology, nor any of the vain philosophies about which the world speculates, but "the things which I have commanded you." R5045:4, 3200:2



**Observe all things** — That all men are sinners, that Christ came to give himself a ransom, that he is the only way to life, that whosoever would come must take up his cross, that all believers are one with him, that every branch in him must bear fruit or be taken away, that those who trust in him are to hope for and expect his second coming, that the ultimate end of our hope is in a resurrection, and that love is the fulfilling of the law. R2319:2,4

**I am with you always** — By the holy Spirit and by the Word. A89; E204; R2455:6, 531:2  
With his faithful followers, to bless, comfort, to strengthen, to fellowship and to safeguard their highest interests, though often at the expense of their temporal interests. R4714:5, 3166:6; B105, 203

In love and thought and care for you. B105, 203

As the Chief Messenger, or Angel of Jehovah. R5634:4

To sanctify to them their deepest distress. R5095:6

Not that he would personally be present in the world throughout the age; rather, through the holy Spirit, the power of God. R4185:4, 2810:6

He is absent in body, yet present in spirit. R102:4\*

Meaning that he would supervise the work. R2811:1

Our Lord has been with his representatives in all their labors of love and self-denial throughout the entire age. R3166:6

Now we are not alone. We have the companionship of him who promised, “I will never leave thee nor forsake thee.” (Heb. 13:5) NS451:3

While he would be absent from his people during the age, his power, spirit, care and love would be with them to guard their interests. R2319:5, 1820:6

Showing that the Lord gave the great commission, not merely to the apostles, but to all who should believe on him through their word. R2810:6

He was able to provide for them in one place as in another. R5625:4

Our Lord’s statement no more signifies that he did not leave the world than it signifies that his hearers would continue to live until the end of the age. R2319:4

**Even unto** — He did not tell us how long the age would last, nor all the trials and difficulties which would intervene; it has been to our advantage that he has left us in ignorance on this point. R4185:2

**End of the world** — Greek, *suntelia*, end. R223:1\*

End of the age. R5727:3, 5625:4; B105

Down to the time when the Gospel age will have accomplished its divinely purposed mission of gathering out a sufficient number of disciples to complete the divine purpose. R5588:5

In the end of the age, he is to be specially near and precious. R4784:2

How specially true in the end of the age, in the time of harvest, in the time of our Lord’s second presence! R3166:6

Then he would come again in a personal and official sense to exalt his Church, establish his Kingdom, bless Israel with the New Covenant, and thus bless all mankind. R4714:6, 2319:5

We are now down at this end of the age. CR476:1



## Mark

Tradition has it that the garden of Gethsemane belonged to the family of which the Apostles John and James were members, and that for this reason the Lord and his disciples were privileged to feel themselves at home there. St. Mark, the writer of one of the Gospels, but not one of the apostles, is credited with having been a member of the same family. One of the accounts of the arrest of the Master tells that amongst those who followed after him was a young man wrapped with a sheet, and who fled naked when some members of the band attempted to lay hold of him. That young man, tradition says, years afterward was known as St. Mark. R4707:2

Mark's Gospel record is supposed to have been indited by Peter himself, Mark being in a large measure Peter's amanuensis. R2469:5

See also "THE FOUR GOSPELS—GENERAL"

### Mark 1:1

**The beginning of** — In Mark there is no genealogy, for there Christ is spoken of not as a son, but as a servant. R1046:6\*

The character of Mark as a writer is chronological. R1047:4\*

**The gospel** — Mark is written to the Gentiles, and its theme is Christ's ministry, his works. R1046:3\*

Supposed to have been indited by Peter, Mark being Peter's amanuensis. R2469:5

### Mark 1:2

**My messenger** — The messenger of Jehovah to announce Messiah. R3712:1

Throughout the entire Gospel age the Church in the flesh has been doing a work similar to John's—announcing Messiah, not in the flesh, but the glorified Christ, Head and Body, and the kingdom which he will set up. R3713:1

Not "the messenger of the covenant." (Mal. 3:1) R3712:1

### Mark 1:3

**The voice** — Not the "Word." R2409:2

**Make his paths** — Arrangements, affairs. R3683:5

**Straight** — For a triumphal entry to his kingdom upon the earth. "An highway shall be there." (Isa. 35:8) R2563:5

The Church in the flesh, the greater Elijah, will be equally unsuccessful with that of the lesser antitype of Elijah, John the Baptizer. R2563:5

### Mark 1:4

**John** — John's mission was pre-eminently that of a reprover and reformer. R4978:5

John's work at the first advent foreshadowed the closing work of the Church at the second advent. B253

Six months older than Jesus, thus beginning his preaching six months before Jesus' baptism. R3712:1, 562:1\*

**Did baptize** — John's baptism was for Jews only, who were already recognized as typically cleansed by their Atonement day sin-offerings. HG732:5

**In the wilderness** — We are not sent forth as John was, to dwell in the wilderness and to criticize and denounce everything and everybody. We are to copy our Lord, not John the Baptist. R4978:5

**And preach** — The preaching and baptism of John were a special call to God's covenant people to repent of their sins and their failure as a nation, and as individuals to live up to their covenant. R1687:3

The greater John, the Church in the flesh, has exhorted as many as have ears to hear to repent of sin and reform their lives, that they may be prepared for the great changes imminent in Messiah's reign. R3713:1

**The baptism** — To bring the hearts of the people back into accord with the Law that thus they might be ready for transfer from Moses to Christ. R3712:4

Proclaiming that those who would be ready for Messiah and the Kingdom should not only renounce sin and reform their lives, but should publicly declare the same—symbolizing it by a baptism in water. R3712:2

**Of repentance** — Repentance from recognized sin, violations of their Law Covenant, and a typical cleansing from them, a return to a condition of righteousness of heart, as in the day when they were all "baptized into Moses in the sea and in the cloud." (1 Cor. 10:2) HG732:5

Not of baptism "into his death." F442

**Remission of sins** — All Scriptures in support of immersion for the remission of sins belonged to the Jews, none to the Gentiles. OV240:6; F428, 433; R2931:3

Sins against their covenant, and their share in the sin of their nation in rejecting and crucifying Christ. R1421:1

For the remission of avoidable sins, gross sins. The godly Jews were not intended, nor expected, to come to John to be baptized. Q34:3

Not original sin— "Without the shedding of blood there is no remission" (Heb. 9:22), but the sins of the Jews against the Law Covenant. R2931:3

## **Mark 1:5**

**All the land of Judea** — The prepared instruments of the Lord are powerful in his hand. The whole nation was aroused, the expectation of the immediate advent of the Messiah was everywhere evident. R1916:3

Multitudes confessed their sins and were baptized, but later, when they failed to see either the King or the kingdom in earthly glory, they lapsed into unbelief. R1688:1

**Confessing their sins** — The Jews thereby coming again into harmony with Moses, type of Christ, into whom they had all once been baptized. F432

John did not urge any to be baptized, except such as realized themselves to be transgressors against the Law. R3712:3

## **Mark 1:6**

**John was clothed** — John's simplicity of dress indicated he was not seeking to serve earthly or selfish interests—he had nothing, wanted nothing, needed nothing. R3712:3

**With camel's hair** — Making him conspicuous, indicating that his entire life was devoted to the special service of the Lord. R3712:3

Adopting somewhat the manner and dress of Elijah of old, his prototype. R3712:3, 1687:6

**Did eat locusts** — Comparatively he had nothing, wanted nothing, needed nothing. R3712:3

## **Mark 1:7**

**And preached** — For six months. R3712:1

## **Mark 1:8**

**He shall baptize you** — The baptism into death and the baptism of the Holy Spirit are distinctly separate. F442

**With the Holy Ghost** — At Pentecost, upon the Israelites indeed. R3712:2; E290

## **Mark 1:9**

**That Jesus** — Having reached 30 years of age, manhood according to the Law, and therefore the right time to consecrate himself as a man. A179

**And was baptized** — Typifying his consecration. A179

A baptism unto entire consecration to the will of God, even unto death. R1687:3, 3712:4

As a perfect man Jesus had something to offer as a living sacrifice to God. His complete subjection was symbolized by his baptism. R1688:1

He sacrificed all the blessings and favors which were his under the Law Covenant. R5090:1

**Of John** — Our Lord's baptism was a new thing, totally distinct from John's baptism. It symbolized a baptism unto death. R3712:4, 1688:1,4

Baptism is valid even though the baptizer is not of the kingdom class. R1541:4

## Mark 1:10

**Out of the water** — Symbolizing the beginning of a reckonedly new life as a reckonedly new creature. R3712:4

**The heavens opened** — He began to see deep spiritual truth, began to understand those things of which he had knowledge previously but not an understanding. CR145:6, 95:2; R4968:3, 4970:1, 5080:6

Similarly, the deep things of God are revealed to all who follow in his steps of consecration. R4970:1

Probably signifies that he was granted a vision of heaven, confirming his relationship to the Father, and connecting up the interim of his experience as a man with his prehuman experiences. R2565:5; Q547:4

**And the Spirit** — There the Redeemer became the antitypical Passover Lamb and the Bullock of the Atonement Day. There he, as the man Jesus, died. There he was begotten of the holy Spirit and became the antitypical priest—the Sacrificer. R4969:6

**Like a dove** — A manifestation representing the invisible. E212

The messenger of divine favor. R3712:5

The emblem of peace and purity, representing the fullness of Jehovah's Spirit of love in Jesus. E212

Not violently like lightning, but gently like a dove. R3296:6

John the Baptist alone witnessed the descent of the Spirit upon our Lord. E212; R3712:5

**Descending upon him** — Thus beginning the Gospel age or Spirit dispensation. A224

Giving him the earnest of his inheritance (Eph. 1:14) of the divine nature. A179

Anointing him: Jesus was not the Messiah, the Christ, until his baptism. B66; T27, 37

The same anointing, the same baptism, is promised to all who follow in his footsteps. R1688:4

“After the baptism which John preached; How God anointed Jesus.” (Acts 10:37, 38) B66

## Mark 1:11

**My beloved Son** — Jesus was the first son of God after Adam. R5623:5

John the Baptist alone witnessed the testimony of our Lord's relationship to God. R3712:5

## Mark 1:12

**And immediately** — Special trials follow consecration. R3296:3, 4970:1

**The Spirit** — He was first of all pressed of the spirit (his own spirit or mind) to go apart for awhile and to study out afresh the covenant he had just made. R4970:3, 3716:1, 3297:2

His own spirit, his own new mind. Thus, it is our new minds, the result of full consecration to the Lord, that lead us into temptations, trials and difficulties. R3716:1

**Driveth** — We should never voluntarily go into temptation, but knowing our weakness, should seek to avoid it. R3715:6

**Him** — Jesus, not God. “For God tempteth not, neither is tempted of any.” (Jas. 1:13) R370:2

**Into the wilderness** — Away from every friend and acquaintance and distracting thing. R3297:3

That he might study the divine Word, treasured in a perfect memory, and now fully intelligible by the power of the Spirit. “The natural man receiveth not the things of the Spirit of God.” (1Cor. 2:14) R3297:2,3, 5054:2, 3716:4

## **Mark 1:13**

**In the wilderness** — That he might understand the will of God. R5054:2

**Forty days** — Doubtless spent in meditation and prayer, our Lord being anxious to do the Father’s will in the Father’s way. R3716:4

To confer with the Father; to hear and see in the prophecies the great work mapped out for him. R3297:3

Studying carefully the types of the Passover Lamb, the Day of Atonement sacrifices, the Jubilees, that he would be lifted up as a brazen serpent, led as a lamb to the slaughter, be despised and rejected of men, be cut off not for his own sins, but for the sins of the world. R3716:5,6, 4970:1

He found it necessary, before attempting to serve God, to study to show himself approved. (2 Tim. 2:15) R3717:1

**Ministered unto him** — Strengthened him, revived him. R4970:6

From the moment of our positive resistance of temptation and positive standing up for the Lord, we acquire great helps and assistances by unseen powers. R3300:4

## **Mark 1:14**

**Now** — Estimated at six months to a year after his baptism. R2245:2

**After that John** — John’s work at the first advent foreshadowed the closing work of the Church at the second advent. B253

**Preaching the gospel** — Showing the overlapping of the ages—even so the Gospel age and the age of restitution will lap a little. HG55:5

**Kingdom of God** — An interchangeable expression with “Kingdom of heaven.” (Matt. 4:17) R396:6

The Millennial age. HG315:3

## Mark 1:15

**And saying** — The first three and a half years of the Jewish harvest had, as its special test, time, and the fact of the Messiah's presence—a parallel to the Gospel harvest. B236

**The time** — Greek: kairos; a fixed time, as in "Times of the Gentiles." (Luke 21:24) B78

The foreordained time when the offer of the kingdom would be made to the Jewish nation had arrived. R4969:1

The 69 weeks of Daniel's prophecy. (Dan. 9:24-27) R3630:2, 748:3

But when John asked if Jesus was the Messiah, Jesus did not say that we are living in the beginning of the seventieth week of Daniel's prophecy, but referred him to the "signs" of his work. (Matt. 12:3-6) R629:2

God's times and seasons are important features of his plan. B25

**Is fulfilled** — The Deliverer has come. B236

"All things are now ready." (Luke 14:17) R1957:3

Our God is a God of order. Everything God does is in accordance with a definitely pre-arranged plan, and the times and seasons are no insignificant part of that plan. B25; R598:3

**Is at hand** — The Deliverer has come. B236

**Believe the** — Whoever believed this message recognized Jesus as the "Sent of God," the Messiah, who, in God's due time, will be the King of Israel and the monarch of the earth. R4969:1

**Gospel** — Good news. R887:1, 4594:3, 1957:3

The word "Gospel" means "good tidings," as the angel preaches it: "Behold, I bring you good tidings of great joy which shall be unto all people." (Luke 2:10) HG190:5

The good news of the feast now ready. (Luke 14:15-24) R1957:3

## Mark 1:16

**Simon and Andrew** — Though natives of Bethsaida, they evidently settled in Capernaum, perhaps because larger and more favorable to their business. R3309:1

**Casting a net** — Our Lord called men who were not idlers. R2246:1

**They were fishers** — The Lord's invitations have been chiefly to those in the humbler walks of life. R3720:5; F210

However able they were as men, they lacked the polish or education which people were accustomed to expect in religious teachers. R4969:3

## Mark 1:17

**Come ye after me** — Called from amongst the "disciples" or general followers to become associates in the ministry of the Gospel. F210

**Fishers of men** — Spiritual fishing, like natural fishing, requires energy, tact, proper bait, and that the fisherman keep himself out of sight. Fish are easily alarmed when they find that anyone wishes to take them. R3308:3

“The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.” (Matt. 13:47) C214

## **Mark 1:18**

**Forsook their nets** — Promptly leaving all to follow him. R1521:2; F210

Forsook their earthly all for the prospect of sharing with Messiah in his kingdom. R4969:4

The twelve who forsook all were called from amongst the general followers who espoused the Lord’s cause without leaving their daily avocations. F210

Evidently retaining some sort of interest in them, however, as they had no difficulty in re-embarking in the fishing business after our Lord’s death. R3308:2

## **Mark 1:20**

**And went after him** — The boats and implements were not abandoned, but left in the care of associates, taking the necessary time to make proper arrangements. R3308:2, 3720:6

The same is true of us: we have duties and responsibilities which cannot be abruptly cast aside and ignored. R3721:1

The important thing decided at the moment, positively and permanently, was that they accepted the Lord’s invitation. R3721:1

## **Mark 1:21**

**And they went** — More than a year had elapsed since Jesus began his ministry. R3727:4

**Into Capernaum** — Jesus made Capernaum his home and the center of his work in Galilee for a considerable time. R2581:2

**And straightway** — At once, indicating our Lord’s strict attention to the Father’s business. R2581:3

**On the sabbath day** — Type of the seventh thousand-year day. B40

**Into the synagogue** — Jewish synagogues were very liberally governed, and afforded an opportunity for nearly everyone of reverent manner to present his views respecting the law and the prophets. R3726:3, 3309:1, 2581:3, 1722:1

This greater liberty was more favorable to the truth than the present circumscribed methods of Christendom. R3309:1, 2581:3

While jealously guarding against the overthrowing of faith by those who reject the Word of God, purity of truth would be greatly stimulated by full liberty of discussion of the meaning of the Scriptures in a reverent manner. R3309:1

Probably built by the Roman centurion, whose servant Jesus had healed. (Luke 7:5) R2581:2

Recently exhumed—a substantial structure with walls ten feet thick, seventy-four feet long and fifty-six feet wide. R2581:2

**And taught** — The Jewish synagogues afforded much greater freedom for presentation of the truth than do the churches today. R3909:1, 3726:3, 2581:3, 1722:1

## Mark 1:22

**Were astonished** — Both at the things which he taught, and at the manner in which he presented them. R2581:3

Never imagine that you can overturn an old lie without causing a terrible confusion and alarm among those not of the truth who are living under it, as illustrated by the confusion and scurrying of insects when you overturn a big, flat stone which had been in place for years. R3860:3\*

**He taught them** — Our Lord's discourses were along the lines of divine revelations—the Law and the prophets, and the fulfillment of these. Similarly, the teachings of the Lord's representatives should not be on human speculations and philosophies, but on the Word of God. R3726:5

**As one that had authority** — As a master who thoroughly understood his subject. R3726:3; OV159:1

Jesus had a thorough grasp of the Word of God, and his applications and interpretations therefore were convincing to his hearers. R4969:5, 2581:3

**Not as the scribes** — The Doctors of the Law. OV159:1

The Jewish scribes then, as today, were evidently quite perfunctory and quite unable to give the people any understanding of the Law and the prophecies. R4969:5, 3726:3

The scribes and Pharisees haggled over the Scriptures, guessing and confusing their meaning, mystifying the people. R3726:3, 4969:5

## Mark 1:23

**In their synagogue** — The devil went to church then, as he not infrequently does now, and he was as opposed to having the truth preached then as he is now. R3309:2

**A man** — We fully believe that fully one-half or more of those who are dealt with as insane are cases of demoniacal possession— “obsession.” R3727:1, 4976:3, 3771:3, 3310:4

Today Satan, acting more skillfully than in the past, is leading on as a scientist and is pooh-poohing suggestions that there are evil spirits, or a Beelzebub, or a prince of demons. R3310:5

**An unclean spirit** — “The angels which kept not their first estate.” (Jude 6) R3727:1, 4969:5, 3309:3

Once an holy angel, fallen from divine favor through sinful relationship to humanity in the days of Noah. (Gen. 6:1-5) R4969:6, 3727:1, 3309:3

There are no such obsessions or possessions by holy spirits for they, like God, recognize the individuality of each member of the race, and do not intrude upon it. R3727:3



All who reverence God are warned against having anything to do with mediums, seances and every form of spirit communications as being of these demons—Satanic. R3726:1, 2582:1

Styled “unclean spirits” because they eventually reveal their true characters by unchaste, impure suggestions. R4969:5, 3338:4

Our Lord’s dealings with the unclean spirits show: (1) the actual personal existence of invisible evil spirits; (2) the power, and limit of power, in such beings; (3) that the Lord’s authority and power are known and recognized by the evil spirits. R1722:1

**And he cried out** — The demon recognized Jesus and his teaching and used the young man as his mouthpiece, his medium. R4969:5

He believed the Lord’s teachings were condemnatory of himself and his associates. R3309:3

## **Mark 1:24**

**Let us alone** — We thus infer that our Lord was explaining to the people the origin of sin and the power of Satan and of the fallen angels in respect to humanity. R3309:3, 2581:5

No doubt Jesus had mentioned demoniacal possession in his sermon. R2581:5, 3309:3

When the two-edged sword of truth enters, it creates a division and an uproar. R1633:3,4

**To do with thee** — What have we in common? R3772:2

**Come to destroy us** — Their observation of mankind, dying on account of sin, would lead them to surmise that death might be their portion also. R1680:1

Manifesting the fact that the Lord’s authority and power are known and recognized by the evil spirits. R1722:4

This demon seems to have had the thought that at the coming of Messiah all evil was to be abolished and destroyed. R3727:2

“Art thou come to destroy us before the time?” (Matt. 8:29)—implying that the demons had some information, or premonition, that the time of the manifestation of power through the Messiah was still future. R3727:2

Their statement does not prove that their supposition was correct. R697:1; HG729:6

They will not be destroyed without first being given an opportunity for repentance and reconciliation with God. R2581:6

Protesting Jesus’ interference with their tormenting of the man as an injury to their rights and liberties. R3772:1

It is common today for some to claim interference with their vested rights and liberties when estopped from exploiting their fellow-men. R3772:2

**I know thee** — We may be sure that Satan and all the fallen angels knew the Lord and observed closely everything pertaining to his earthly life, death and resurrection. R4068:5, 2581:6

As Satan recognized Jesus in the temptation, so all of the fallen angels knew that the Holy One of God had become a man to redeem humanity. R3309:3

**The Holy One of God** — Recognizing Jesus' mission, his holiness, and that he was the representative of the Heavenly Father. R2581:6

His conduct toward our Lord was far more respectful than that of the strictest sect of the Jewish church. R1680:2

While the Pharisees said, "Thou hast a devil." (John 7:20) R1680:1

## **Mark 1:25**

**Jesus rebuked him** — The Lord recognized and addressed him as a person, thus proving the actual personal existence of invisible evil spirits. R1722:1

As St. Paul refused to allow a young woman medium to proclaim him and Silas servants of God (Acts 16:16-18), so Jesus refused to allow this demon to give testimony respecting himself—even though it was complimentary. R4969:6, 3309:4, 3122:3, 2182:1

Being unwilling to accept testimony from such a source. The Lord's people should resent the services of any who do not give evidence of heart-union with the Lord. R3309:4, 4969:6

**Hold thy peace** — Our Lord did not deign to hold conversation with these evil spirit beings. R2581:6

The same Greek word translated "Be still" in Mark 4:39, suggesting that the storm there depicted may have been the work of the Adversary. R3324:4

**Come out of him** — Give up your hold upon his mind and body. R3727:2

Evil spirits can do nothing except as God permits. R1722:1, 5540:2

## **Mark 1:26**

**The unclean spirit** — Thus the malignity of evil spirits is manifested. There are no such possessions by holy spirits. R3727:3, 2582:2

**Had torn him** — Caused violent convulsions, a fit; and used the man's mouth in uttering a loud cry. R3310:3, 2582:1

The demon was not hindered from causing the man considerable torture in going from him. Luke 4:35 says that he threw him down in the midst of the crowd—manifesting his malignity. R3727:3

**He came out** — Apparently the first illustration of our Lord's miraculous power over disease and evil spirits. R3727:4

## **Mark 1:27**

**They were all amazed** — Not only the teachings of Jesus captivated them, but also his power to deal with evil spirits. R4969:6

The attendants at the Capernaum synagogue were seemingly nobler than those of Nazareth, who gnashed upon our Lord and sought to take his life. R3309:3

## Mark 1:28

**And immediately** — The Revised Version of this verse is preferable: “And the report of him went out straightway everywhere in all that region of Galilee round about.” R3310:6

**His fame** — Aiding greatly his ministry. R3310:6

As his fame increased, the opposition to him became more and more pronounced. R1735:3

## Mark 1:29

**The synagogue** — In Capernaum. R4979:2

## Mark 1:30

**A fever** — One of the evangelists intimates that it was a violent form of fever. R3310:6

How many today are being consumed with a fever of ambition, pride or discontent? R2582:6

**They tell him** — Evidently the casting out of the demon suggested to the minds of the disciples the power of our Lord to heal diseases. R3727:4, 3310:6

## Mark 1:31

**She ministered** — This demonstrates that her cure was more than an operation of the mind, which could not have restored at once the strength lost by the fever. R3311:1, 3727:5

Instead of being weak and enervated, as is usually the case after a strong fever, she was strong and vigorous. This demonstrates that her cure could have been nothing short of miraculous. R3310:6

How many today, being released from spiritual fevers, arise to do vigorously the Lord's business? R2582:6

## Mark 1:32

**When the sun did set** — Because it was a cooler time of day. R3311:1, 2582:2

The Sabbath, being over, made it in the eyes of the people the more proper time to bring to Jesus the sick. R3727:5, 3311:1

**All that were diseased** — Let us not seek for the loaves and fishes and physical healing, for after all these things do the Gentiles seek; but let us seek for spiritual health, strength and vigor. R3728:6

## Mark 1:33

**All the city** — Many in Capernaum were healed, and thus it was exalted to heaven in privileges, blessings and opportunities. (Matt. 11:23) R3728:2

## Mark 1:34

**He healed** — Expending his own vitality. R3727:5

“Virtue (vitality, power, strength) went out of him and healed them all.” (Matt. 8:17) R3727:5

The healing of the sick was merely incidental, to attract the attention, to assist the faith, to point him out as the finger of God. R3728:2, 4980:2, 2583:2

The miracles which Jesus and the Apostles wrought were merely with a view to the establishment of the early church. R4979:3

He did not attempt to heal all sickness. This will be done in Messiah’s reign of a thousand years. R4980:2

No miraculous healing at the present time is authorized by God’s Word. R4979:3

Had our Lord Jesus performed none of the miracles recorded in the Scriptures, how could we today feel the confidence, the assurance, that we do feel respecting him? R3310:1

Illustrating the power he ultimately will use on a higher and grander scale in the blessing of all the families of the earth. R3728:4, 2583:1, 2582:4, 1722:4

Not only to prophecy the future, but more particularly as signs, evidences, witnesses, respecting his teachings. R2582:4

Today greater miracles witness to the truth of Christianity, such as the opening of the eyes of understanding. R2582:5

The general healing of disease will doubtless be a prominent feature of the work of Messiah’s glorious kingdom after its establishment. R4979:5

People would be glad to be healed of disease, even if they were assured that the cures were performed by the power of Satan himself. Thus many false doctrines commend themselves by promises of relief from physical ailments. R4979:3

**Many that were sick** — But not all the sick of Palestine. His mission was not to heal the sick, but to preach the Gospel. The healing of the sick was merely incidental. R3728:2, 2582:3

There is no record of a single instance in which any of the apostles were healed of any disease. All, or nearly all, who were healed by Jesus and the apostles were “sinners.” R4980:1, 3728:4

**Suffered not the devils** — The Lord does not desire the testimony of devils respecting himself or his plan. The same is true of all the unregenerate. (Psa. 50:16, 17) R3727:6, 3309:4, 2582:2

## Mark 1:35

**He went out** — Leaving behind him in Capernaum many sick and disappointed. R4980:4

**Departed** — Jesus did not remain to increase and deepen the favorable impression that he had made. R4979:2

He left, that those not in a proper condition of heart might forget, lose their interest and cool their ardor, while only Israelites indeed would continue to watch and pray for the kingdom. R3728:1

**And there prayed** — The Lord frequently spent whole nights in prayer. (Luke 5:16; 6:12; Matt. 14:23; Mark 6:46; Heb. 5:7) R1865:5

### **Mark 1:38**

**Preach there also** — Our Lord's intention was to give evidences of divine favor to convince Israelites indeed. His mission was not to heal the sick but to preach the Gospel. R3728:1; 2583:2

### **Mark 1:39**

**Throughout all Galilee** — His principal ministry was in Galilee. R4556:3

He must attend to the necessities and interests of the entire flock. R3728:1

### **Mark 1:40**

**A leper** — Leprosy was regarded by the Jews as an incurable disease, and as a type of sin. R4980:4

### **Mark 1:41**

**I will** — His prayer was answered, not because he was one of Jesus' disciples, nor because he promised to become one of them, but because of his exercise of faith, and in order to make of his case a testimony to the priests that Jesus exercised a power divine. R4980:4

### **Mark 1:42**

**He was cleansed** — Because of his exercise of faith, and in order to make of his case a testimony to the priests, that Jesus exercised a power divine. R4980:4

### **Mark 1:44**

**Say nothing** — The testimony of his Messiahship was to be hidden from the people for a time, but to be promptly given first to their "rulers" who represented the Jewish church in the trial then in progress, giving them an opportunity to receive Jesus. C168

**Shew thyself** — To have the priest examine him as the Law required. R4980:4

**To the priest** — To the representative of that church-nation, as a test. C169

### **Mark 1:45**

**Publish it much** — The result was that Jesus could not thereafter visit the large cities because he would be overwhelmed with the number of sick brought to him for healing. R4980:4

## Mark 2:1

**Capernaum** — Jesus' home at the time. (Matt. 4:13) R3728:3, 2583:1

**It was noised** — It was soon widely known. R2583:1

**In the house** — Probably Jesus' own home, but possibly that of Peter and Andrew, though not likely. R2583:1, 3314:2

Dr. Schaff suggests that according to the Greek text this might read "at home," instead of "in the house." R2583:1

## Mark 2:2

**No room** — Middle class houses at that time usually had one room only, about 20 by 40 feet in size. R3728:3, 3314:2

**Preached the word** — Doubtless respecting the kingdom of God long promised, which he proclaimed to be nigh, even at the door. R3728:6

Probably respecting sin, its defilement and its penalty—death. R3314:2

Undoubtedly the same message delivered in Nazareth respecting the Lord's spirit being upon him, anointing him to preach and heal. R2583:2

His chief work, healings and miracles being merely incidental. R2583:2

We note a difference between our Lord's ministry and that of the apostles. Jesus taught mainly surface and introductory truths, the time not yet being due for opening up the deep things of God. R1722:2

## Mark 2:3

**Bringing one sick** — The first business of every member of Christ, aside from his own development, is to help others to the Redeemer. R3315:6

**Of the palsy** — Paralysis. R2584:4

A broad term for any disease which would render the individual helpless, this incident evidently being a serious case. R2583:5

Represents a condition of sin in which the individual loses his power; helpless, with a deadness of conscience to principles of righteousness. R2584:4

His helpless condition probably hindered him from applying to Jesus on the day when so many of the sick at Capernaum were cured. R3728:6

**Borne of four** — Similarly we can help to bring one another to the Lord, to the truth, to the influences and benefits sure to come from contact with Jesus or his body members. R3315:3

A large proportion of the blessing which has been bestowed upon the Lord's people through the Gospel has come through individual and private effort. R3315:4

## Mark 2:4

**Uncovered the roof** — A porch-roof, covered with tiles, which could be removed without much difficulty. R2583:3, 4980:3, 3314:2,3

A flat roof formed by heavy timbers about two feet apart, on which were placed slabs of either wood or stone, the whole being covered with earth or sod. R3728:3, 3729:1

An extemporaneous device of plain peasants accustomed to opening their roofs and letting down grain, straw and other articles, as they still do in the East. R2583:3\*

We too, in bringing friends to the Good Physician of the soul, should not be readily stopped by impediments or obstacles. R2584:4

**They let down** — Apparently without ropes. R3314:3

Using improvised ropes. R3729:1

Showing strong faith, not only in the Lord's power to heal, but also in his gentleness and goodness in reacting to this rude intrusion. R3729:1

## Mark 2:5

**Saw their faith** — Faith in the Lord as the sent of God, a condition indispensable to pardon. R3314:5

Such implicit faith, manifested by such heroic effort, could not fail to be appreciated by the Redeemer. R4980:3

The faith of the sick man and those interested in him. R1921:2, 3314:3, 1722:5

Some are inclined to put doctrine ahead of faith and repentance, but this will not do. R2584:5

The circumstances warrant the belief that the sick man himself exercised the faith and prompted his friends to take the steps they did. R2583:5

**He said** — Not first asking respecting his previous course in life, nor waiting for him to express sorrow for sin. R3314:5

Our Lord was not offended by the intrusion, doubtless remembering that all things work together for good to the Lord's people, who will accept them thus. R2583:4

Let us learn also to overlook and forget rudeness, especially where there is evidence of sincerity of heart, faith, good intentions. R2583:4

**Thy sins** — Not original sin and its death penalty, but sins in the plural, the man's own sins. R3730:5

Under the Law Covenant the Jews were held to account for their own transgressions; hence, serious sickness implied serious sins. R4980:3, 3730:5

Thus Jesus showed the great difficulty afflicting the whole family is sin, without which there would be no sickness. R3314:5

Putting the most important thing foremost: Jesus was primarily the sin-bearer and teacher, his work of healing being secondary. R3729:1

**Be forgiven thee** — Thus, Jesus declared I am the Father's special agent and representative. R3729:2, 1921:3

Our Lord here assuming the office of the antitypical High Priest. R2584:2

This was justified because our Lord was making satisfaction for the sins of the whole world, and the Father had already indicated the acceptance of the sacrifice which was then in process. R4981:4, 3315:1, 1921:3

Suggesting the willingness of our Lord to forgive sins and heal the body in "the times of restitution." (Acts 3:21) R2584:2

Teaching the willingness of the Lord to forgive sins, to ignore them, to deal with us as though we were free from sin. R3314:5

Not blotted out, though forgiven. R3730:4

Implied full restitution to health and life. R1722:5

We mark a wide distinction between the blotting out of sin at the second coming of Christ, and the forgiveness of sins which may be enjoyed now by all who will exercise the necessary faith and obedience. R3729:6, 3314:6

But the man still lay helpless, his sins not blotted out though forgiven; still an illustration of the terrible effects of sin. R3730:4

Perfect creatures need no forgiveness, no allowance. R4981:1

Under the Law Covenant God arranged with the nation of Israel a certain kind and degree of forgiveness and reconciliation through Moses their Mediator. R3730:4

Our Lord must have seen a very proper condition in the young man's heart, else he would not have said these words unsolicited. R2583:5

Apparently the Lord was going to let him wait for the appointed time, with this simple assurance of the present favor of God, to thus test his faith and the measure of his satisfaction in that assurance. R1722:5

The palsied man had not brought a sin-offering under the terms of the Jewish Law, but had brought the sacrifice appropriate to the new dispensation, "a broken and a contrite heart." (Psa. 51:17) R2584:2

Members of the Body of Christ are fully qualified to declare to all true believers in Jesus these very words. R3315:2

## **Mark 2:6**

**The scribes** — The Rabbis, the Doctors of the Law. R2583:6

**Reasoning** — We may suppose that it was partly to start this very line of reasoning that our Lord expressed himself as he did. R3729:2



## Mark 2:7

**Why doth this man** — The question was a very proper one, and they are not to be blamed for making the enquiry. R2583:6

**Who can forgive** — A claim impossible to dispute, but one which Jesus substantiated by his power to heal this man physically. R2583:6

They did not consider that if he were the Messiah he would possess the authority. R4980:6

**But God only** — All sin is primarily against God, whose law of righteousness is infringed. R3730:2

Claiming that Jesus was arrogating to himself a power which belonged to God alone. R4980:6, 3729:1

According to the plan of redemption Jesus was the only one who could forgive sins; or the Heavenly Father through him. R3730:2

God never gave power to bishops, priests or ministers of any denomination to forgive sins; nor did Jesus give authority to the apostles to forgive sins. They might preach forgiveness, but only in his name. HG737:5

## Mark 2:9

**Is it easier** — They had incorrectly thought that the forgiveness of sins would represent greater power and authority than the doing of miracles. R3314:6

Which is the greater power, to work miracles upon the natural body or to work a miracle of grace in the heart? R3315:2

The healing of the soul from the sickness and condemnation of sin should far outrank physical conditions and blessings. R2584:1

**Arise** — Our Lord healed the sick to foreshadow the great work of his Millennial reign, to attract attention and establish his authority as a teacher, and to manifest his love and sympathy. R1722:1

**Take up thy bed** — Although in the nature of restitution, this is not a blotting out of the man's sins. R3730:4

**And walk** — Healing the man of the result of his sins. R3729:2

## Mark 2:10

**That ye may know** — It will be a lesson respecting the truthfulness of my statement. R2583:6

## Mark 2:12

**He arose** — Not completely out of all imperfections. Jesus merely healed him of a measure of his special difficulty. R3730:5

## Mark 2:13

**Went forth again** — The tense of the Greek would seem to indicate that our Lord kept going by the seashore, stopping here and there to discourse to the people, multitudes of whom flocked to hear him. R2590:3

## Mark 2:14

**He saw Levi** — His name was changed to Matthew when he became a member of the Lord's company. Matthew signifies "the gift of God." R2260:3, 4986:6, 2591:1

**The receipt of custom** — He belonged to the Levitical tribe, but his service as a Roman tax collector socially degraded him and classed him as a "publican." R4986:6, 2591:1

The name "publican" and the profession were extremely odious to the Jews, as unpatriotic and disloyal. R2591:1

He was independent and humble-minded, braving the scorn of his fellow-countrymen. R4986:6

Perhaps the independence, humble-mindedness and the braving of the scorn of his fellow-countrymen were favorable qualities to becoming a disciple of Jesus. R4986:6

**Follow me** — A special invitation to become Jesus' disciple. R4987:1

Not being previously invited to become one of Jesus' immediate disciples, Matthew could not essay to become one earlier. R2591:1

**Followed him** — Forsaking all earthly goods that he might be a member of the Messianic class. R4987:1

We are not to suppose that Matthew left his money-drawer open, and his accounts with the Roman government unsettled, to immediately follow the Master. It may have taken weeks. R2591:1

The Lord and his disciples were well known. Probably Matthew had not only knowledge of our Lord, but also faith in him, as the Messiah. R2591:1

## Mark 2:15

**And it came to pass** — Probably several weeks after Matthew's call. R2591:5

**In his house** — Matthew was a householder. R4987:1

A man of influence, Matthew immediately set about to use his influence in drawing others to the Savior. R2591:2

In consecrated homes the first consideration should be the service of the Master. R2591:3

**Many** — Of his friends and business associates. R2591:2

So today, each should seek to exert his influence where it is greatest, upon his acquaintances, upon whom either his past honesty and good character should have an influence, or else those to whom his radical change of life would be most manifest. R2591:3

**Publicans** — A term applied in Jesus' day to Jews who served the Roman government as tax collectors in Palestine. R4986:3

They were looked upon with disdain as being unfaithful to their religion and their nation. R4986:3, 2591:1

Like himself, of the ostracized class. R4987:1

Ones not professing holiness, but rather confessing estrangement from God and lack of harmony with his Law. R5464:1

Counted unpatriotic, disloyal to their own nation, in that they accepted the service of an alien government, and made use of their knowledge of their country and people in assisting to collect revenues deemed unjust. R2591:1

**And sinners** — Jews who were careless in respect to the orthodoxy of their day; non-religious. R4986:3, 2591:2

Not necessarily evil-doers. R2591:2

**They followed him** — The common people heard him gladly. R4967:3

## **Mark 2:16**

**Pharisees** — Signifies “holy person”—one scrupulously careful in observing the smallest details of the Law. R4986:3,6

**Publicans** — Disdained as being unfaithful to their religion and to their nation. R4986:3

**Sinners** — Styled “sinners” by the Pharisees because less particular in form, regardless of their having true moral status. R4986:6

**How is it** — Jesus looked not upon the outward appearance, but the heart. He did not love the publicans because they were sinners, nor disapprove of the Pharisees because they outwardly kept God's Law. R5464:1

**Eateth and drinketh with** — Not objecting that he taught the publicans and sinners, but that he ate with them, implying a social equality. R2591:5

But the Pharisees would tolerate and eat with the Sadducees, although the latter were practically unbelievers, because they were of the wealthier and therefore more respectable class. R4986:3

**Publicans and sinners** — Not that our Lord made companions of the rowdies or moral lepers of his time. R2591:3

Ostracized, not because they were wicked, but because their business was disesteemed, thus forcing them to have most of their social intercourse with the non-religious, by way of contrast called “sinners.” R2591:2

## **Mark 2:17**

**He saith unto them** — This afforded Jesus the opportunity to give a great lesson in a few words. R4987:1

**They that are whole** — Not implying that the Pharisees were not sick, and did not need our Lord's ministry; but that they did not admit that they were sin-sick and were not disposed to receive his good medicine of doctrine. R2591:6

**Of the physician** — Implying the physician had a right to mingle with those whom he sought to relive. R2591:6

**Not to call the righteous** — Those that did not admit their sinfulness and imperfection; the self-righteous. R4987:2, 2591:6, 2260:2

Those who, not admitting their sinfulness and imperfection, do not seek divine forgiveness. R4987:2

Those who thought themselves righteous had a barrier before them which hindered their coming to the Lord. R4987:2

By these words Jesus sought to call attention to the fact that although the Pharisees claimed to be righteous, they were not so. They were sin-sick, imperfect, needing a Savior. R5464:3, 2591:6

“There is none righteous, no, not one.” (Rom. 3:10) R4987:2

**But sinners** — All sin is condemned of God, the little and the large; all unrighteousness is sin. R4987:1

Those that admitted they were unrighteous and had need of mercy. R2260:5, 2591:6

Admitting their sins, they were more ready to accept forgiveness. R4987:2

The disciples were nearly all from this lower, less orthodox, less educated class of Jews. R4986:6

Not that God is more pleased with those who live in sin than with those who strive to live in harmony with him; but the contrary. R5464:2

**To repentance** — There is a great difference between calling men to repentance and calling them to the high calling. F87

Anyone who considered himself to be righteous would be beyond the call to repentance. R2591:6

## **Mark 2:18**

**Pharisees** — See Verse 16.

**Used to fast** — At that time a fasting season was observed by the Pharisees and by those who had accepted the teachings of John the Baptist. R4987:2

The Pharisees fasted “twice in the week.” (Luke 18:12) R2592:1

Probably the banquet of verse 15 was on one of the regular fast days of the Pharisees. R2591:5

## **Mark 2:19**

**Fast** — So long as Jesus was honored by the multitudes, it required comparatively little self-denial to be one of his followers. R2592:2

**The bridegroom** — Jesus personally, not Jesus and the overcomers. R398:4

There is as much evidence of Christ's being the bridegroom to the typical church, as that he was reaper in the harvest of the typical age. R109:2\*, 114:6\*

**Is with them** — Now in the Lord's second presence, we might say that the feast has begun again. It almost appears as though the fasting time has passed, and that the feasting and "joys of the Lord" have begun. R2592:2

**They cannot fast** — It would be inappropriate for his followers to be in sadness and mourning at a time when they were receiving such wonderful blessings. R2592:1, 4987:4

They would have plenty of opportunity to weep and fast after he would be gone. R4987:4, 2592:2

## **Mark 2:20**

**Shall be taken** — Causing an abundance of perplexity and sorrow, then fasting would be in order. R2592:2

**Then shall they fast** — Later on when trials came, when the Master got into the toils of his enemies, when his cause was unpopular, and the multitudes clamored for his death—then it required self-denial, antitypical fasting, to confess him and follow him. R2592:2

Thus for eighteen centuries God's people have been fasting, praying, and longing for the Bridegroom's return. R4987:4, 2592:2

In loneliness, and especially at the thought of the long delay in his coming to receive her to become his wife. R4987:4

Fasting is not obligatory, but a voluntary sacrifice of present and temporal good things that the mind and heart might go out more earnestly after the things not yet seen, but hoped for. R4987:4

Fasting signifies self-denial, a disciplining of the body by abstaining from delicacies, relishes, etc. R3659:5, 2592:2

Fasting is proper enough when intelligently done and from a right motive. A very plain diet or total abstinence may assist the full blooded and impulsive to self control. R2260:5

Fasting, under the Jewish dispensation was a symbol of self-denial under the Christian dispensation. R955:3

## **Mark 2:21**

**No man** — These two parables illustrate that before the blessing could come to natural Israel, spiritual Israel must be selected. R4987:5, 2592:5

This was perhaps the first intimation our Lord gave that Israel would be rejected. R2260:6

**A piece of new** — Unshrunk. R4987:5

**Cloth** — The fuller light of truth due at the first and second advents of the Lord. C160, 161

The imputed righteousness according to faith, based upon the merits of Christ's own sacrifice for sin. R2592:4

**On an old garment** — An old sect or organization. C160

The Jewish system and arrangement. R2592:4

The impossible (absolute) righteousness required by the Law. R2592:4

The Gospel teaching is not a patch upon the Jewish Law, but is a new proposition. R4987:5, 2592:4

**Away from the old** — Make the weakness of the old garment more noticeable. C160

None of the old systems are fit to be patched, or to receive the new doctrines. C160

**Rent is made worse** — The shrinking of the new cloth would pull away the old and increase the difficulty. R4987:5

To combine Christianity with Judaism would have been disastrous to both—the one demanding absoluteness of righteousness; the other demanding acknowledgment of the impossibility of personal righteousness. R2592:4

## **Mark 2:22**

**And no man** — See Verse 21.

**Putteth new wine** — Wine which had not yet finished its fermentation. R4987:5, 2592:5

Our Lord's new doctrines, the fuller light of truth. C160

The message of the Gospel dispensation. R4987:5, 2592:5

**Into old bottles** — Wineskins out of which all the stretch and elasticity had gone; symbolically, old systems. R4987:5, 2592:5

In the Lord's day—Judaism; now, in the end of the Gospel age—sectarianism. R2592:5; C160

It was not the divine intention that Judaism should be reformed. R2592:5

**Burst the bottles** — By the fermentation of the new wine. R4987:5, 2592:5

Picturing trials, disciplines and testings incidental to the preparation for the kingdom. R4987:5

Present truth, put into the denominations, would unquestionably mean the utter wreck of the denominations. R2592:5

The new truths would have destroyed any Jewish sect or organization built upon sectarian pride, errors, superstitions, and traditions. C160; R2592:5

**The wine is spilled** — The new doctrines would have been left stranded, hampered by all the old errors and traditions of the sect. C160

**New wine** — Today, the doctrine of the new dispensation. R2592:6

To put into Judaism the new doctrines would have meant that not only the Jewish nation would have been convulsed and wrecked by the spirit of the new teachings, but also that the doctrines themselves would have gone down with the wreck of that nation. R2592:5

**Into new bottles** — New wineskins that will be able to stand the stress of the fermentation sure to come. R4987:5

God is now, as in the end of the Jewish age, calling out of the sectarian systems such as are Israelites indeed. R2592:5; C161

It is to this called out class that the new wine of the Gospel message is committed, and these experience the fermentation of trials, disciplines, and testings. R4987:5

## **Mark 2:23**

**That he went** — Probably on the way to the synagogue. R3316:6

**Through the corn fields** — Wheat-field. R3754:1

**On the sabbath day** — Signifies rest day. (See Verse 27) R4996:2, 5405:1; OV281:1

**To pluck the ears** — The Rabbis ruled that rubbing the grain in both hands and blowing the chaff constituted winnowing and threshing, and violated the Sabbath. R3754:2, 5405:6, 4995:6

The Pharisees had a rule that no food should be eaten until after worship in the synagogue. R3316:6

## **Mark 2:24**

**On the sabbath day** — Jesus is supposed by some to have taught a laxity in the matter of Sabbath observance. This is a misunderstanding for Jesus was born a Jew and as much obligated to keep that Law as any other Jew. OV278:3

**Not lawful** — Charging them with breaking the Sabbath. R5405:6, 3754:2; Q608:T

## **Mark 2:25**

**He said** — Objecting, not to the Sabbath Law, but to the nonsensical misinterpretations that were being made. R4995:6

**When he had need** — David was not punished nor considered blameworthy because of the emergency of his situation. R4996:1

## **Mark 2:26**

**Did eat the shewbread** — In an emergency, thus not considered blameworthy. R4996:1

## **Mark 2:27**

**The sabbath** — Signifies rest day. R4996:2, 5405:1; OV281:1

Antitypical meaning to the Christian is the rest of faith. OV281:1; F392; R5405:5

Quite probably the early disciples kept the Sabbath day and the first day as well, for a time. R5405:3, 4600:2; F384

The great Messiah's reign of a thousand years will be the Sabbath of the world in general—the antitypical Sabbath. R5405:5, 4600:5; B40; D579; Q607:4; OV279:T

Israel's Law provided two Sabbaths; one every seventh year as well as one every seventh day. R5405:5

**Was made** — There was no Sabbath day before the Jewish Law. R5405:1

Enoch and Abraham knew nothing about the Sabbath. R5405:1

**For man** — Not “for all mankind.” R1732:6

The Law not made to hinder any good or necessary work, but to benefit the people. R5405:6. 1732:6

For the benefit of mankind, for physical, mental and moral rest, recuperation and strengthening. R3316:2

God did not make man merely to keep a Sabbath, but he made the Sabbath for, in the interest of, mankind. OV279:1

Our Lord is showing the Jews they were putting an extreme construction upon the command. R1732:6

**Not man for the sabbath** — It is a mistake to suppose, as some then and now do, that God made man simply to keep the Sabbath. R4995:6, 3316:2; OV279:1

## **Mark 2:28**

**Lord** — Signifies master, ruler, governor. R61:1\*

Husband is a definition of Lord. The Anglo-Saxon word, Hlaford, from which our English word Lord is derived signifies breadkeeper, and is applied to one who has the general care over, and control of a family. R61:1\*

**Also of the sabbath** — He was the proper teacher to set forth its real significance. R3754:4, 4996:1

Lord of the great antitypical Sabbath, the great seventh day of a thousand years, the great antitypical Jubilee. R4996:4

Jesus could correct certain misapprehensions of the Law but the real meaning of the Sabbath could not be explained until after Pentecost. R5405:6

To the Church, every day is a Sabbath; God's consecrated people rest as God rests—in faith, hope and trust. But also “there remaineth a rest for the people of God.” (Heb. 4:9)—a different rest from that which we now enjoy—an actual rest after the resurrection change. R4996:4

## **Mark 3:2**

**Heal him on the sabbath** — Jesus did so many of his miracles of the Sabbath day as a prophetic picture of the great antitypical Sabbath day, the Millennium. R4600:5



## Mark 3:4

**On the sabbath days** — Type of the Millennial age. (See Verse 27) B40

**To save life** — Greek: psuche; soul, being. E335

## Mark 3:5

**With anger** — A righteous indignation at hypocrisy and willful opposition to the light. R787:4, 4996:1

That men should think it sinful to relieve human distress on the Sabbath. R4996:1

Lack of ability to have just indignation would imply a lack of morals and of harmony with God. R5125:1

**Being grieved** — Like him, the Lord's people should be wholly out of sympathy with everything not in harmony with God. R5125:1

**Hardness of their hearts** — In a faithless attitude, not readily impressionable but inclined to be skeptical. R2651:3

The general trend of sin is to hardness of heart. OV304:2

**He saith** — Showing our Lord's fortitude in pursuing his work, notwithstanding the opposition which conspired even against his life. R1735:1

**His hand was restored** — The completeness and instantaneousness of his cures evidence the miraculousness of his healing. R1735:4

## Mark 3:6

**The Pharisees went forth** — They were rabid sectarians, fully convinced of their own importance. A similar spirit prevails today. R3754:5

**Took counsel** — More zealous for their theory than for the truth, for the letter of the Law than for the spirit of the Law. R4996:1

The evil heart is not amenable to reason. R4600:5

**The Herodians** — See Mark 12:13.

**Against him** — As his fame increased, his opposition increased. R1735:3

Opposition and persecution are the inevitable concomitants of activity in the service of God, and they should be met with reason and candor. R1736:6

**Might destroy him** — Excited to envy, malice, hatred and the very spirit of murder. R4600:5

### Mark 3:7

**Withdrew himself** — Not unnecessarily exposing himself to danger and then looking for miraculous interposition of providence for his protection, but using natural means and precautions for his preservation and protection until “his hour was come.” (John 2:4) R1735:1

### Mark 3:8

**A great multitude** — Both Jews and Gentiles, thus creating a popularity for the Gospel which would be favorable to its dissemination later. R1735:4

### Mark 3:10

**For he had healed many** — His healings were accomplished by imparting a measure of his own vitality. R1735:4

**To touch him** — Indicating that many of his healings were accomplished by imparting a measure of his own vitality, thus impoverishing himself to bless others. R1735:4

### Mark 3:11

**Thou art the Son of God** — Their conduct toward our Lord was far more respectful than that of the strictest sect of the Jewish church. Surely many of them will be prepared to return to their former estate on whatever terms a just God may prescribe. R1680:1

But the Pharisees said, “Is not this Jesus, the son of Joseph?” (John 6:42) R1680:1

### Mark 3:13

**He goeth up** — Evidently to take counsel of God with reference to the interests of the prospective Church, continuing all night in prayer. (Luke 6:12, 13) R1521:3

Withdrawing for physical and spiritual rest and refreshment after feeling his own loss of strength from continuous healings. R1735:4

### Mark 3:14

**He ordained** — While called individually, there was a special occasion upon which he dedicated them to their office as apostles. R1521:2

There is no intimation in the New Testament that, as one after another of the apostles died, other men were recognized as succeeding them. R5002:3

**Twelve** — No more and no less. F209

The twelve were marked as separate and distinct amongst the disciples. F210

Only males were chosen to be the special public servants and ambassadors of the Gospel. F265  
The twelve springs of Elim (Exod. 15:27) remind us of the apostles through whom has come the water of life. R4011:2  
The recognition of successors to the apostles was one of the first errors after their death. R5002:6  
He had many followers, both men and women, but only twelve were specially deputized as his mouthpieces and representatives among men. R5002:2

**Send them forth** — Though we are not informed that their success in the work was any more marked during that time than was that of the seventy whom the Lord also appointed to this ministry, though not to the apostleship. (Luke 10:17) R1521:5

**To preach** — These services were to be rendered specially in connection with the promulgation of the Gospel. F212

Their commission was, in the main, the same as the commission of the Lord and of the whole Church. (Isa. 61:1, 2) R1521:5

They were not to be lords over God's heritage. Their commission was one of service. F211, 212

## **Mark 3:16**

**Simon** — Bold, impetuous. R2261:1

## **Mark 3:17**

**James** — Elderly. R2261:1

**John** — Young. R2261:1

**The sons of thunder** — Probably because of their eloquence and forcefulness of speech. R3003:1

## **Mark 3:18**

**Andrew** — Far-seeing, careful, cautious. R2261:1

**Philip** — Slow-witted. R2261:1

**Bartholomew** — Nathaniel, the quick-witted. R2261:1

**Matthew** — One of the heroes of faith. R2261:1

**Thomas** — The doubting, skeptical intellect. R2261:1

**James** — The advocate of works. R2261:2

Supposed to have been second cousin to our Lord, and for this reason, according to Jewish custom, styled "the Lord's brother." (Gal. 1:19) R3003:2

**Alphaeus** — Cleopas, husband of Mary. R3003:2

**Thaddaeus** — Jude, a man of doctrine. R2261:2

**Simon** — The zealot, a man of enthusiasm and independence. R2261:2

## **Mark 3:19**

**Judas Iscariot** — The conservative economist. R2261:2

As one of the tribes of Israel was cut off, and is not mentioned in the enumeration of the Apocalypse, but the tribe of Manasseh substituted (Rev. 7:6-8), so amongst Jesus' apostles, Judas is dropped and a successor appointed. R5002:3

By grouping them two-by-two, the Master made one full man out of two half men in each case. R2261:1

## **Mark 3:21**

**Lay hold on him** — Verses 20, 21 and 31 (Diaglott) seem to indicate more of a spirit of fear and anxiety than of opposition. R1736:5

**He is beside himself** — His friends feared for him, so quickly had his course changed from one of privacy to one of publicity. R5037:1

## **Mark 3:22**

**The scribes** — Considering themselves representatives of Jewish orthodoxy and qualified to pass upon everything theological. R5037:1

**Which came down** — To Galilee, in the vicinity of Capernaum. R5037:1

**From Jerusalem** — Probably commissioned by the Jewish ecclesiastics there to come as spies, watch his words, withstand his teachings and if possible, find some occasion against him. R1736:1

**Beelzebub** — The prince of demons, Satan. R3310:4

The first, and for a long time, the only, enemy of the divine government. R2171:5

This charge reveals the wisdom of Jesus' refusal to receive testimony from the demon. R3310:4

**The prince** — Their chief; and no doubt as a superior order of being he exercises some degree of control. R2171:5

Satan is called the prince of darkness, of evil, of sin, or error, the "father of lies." SM548:1

**Of the devils** — The "angels who kept not their first estate" (Jude 6) and who were restrained at the time of the flood. R2171:5; SM548:1

Greek: daimonion; properly rendered "demon." The unclean spirits, the familiar spirits, the fallen angels. R5183:3

## Mark 3:23

**Said unto them in parables** — “When he was reviled, he reviled not again.” (1 Pet. 2:23) R4802:6

**How can Satan** — The term Satan signifies adversary, opponent. R5183:3

Whose very existence is now being denied by many. F609; R3310:5

This does not imply that Satan will never be so cornered as to find it necessary to do good works in order to deceive; but that, when that time shall come, it will be a sure indication that his kingdom is tottering. R3784:2, 3120:1

**Cast out Satan** — That would be suicidal; equivalent to a king stirring up strife in his own kingdom and working against his own cause. R1736:2

By the curing of physical ailments. F641; R1685:6

As he is now doing through “Christian Science.” R2189:1, 3784:3, 1736:3

A proof that his power was on the wane. F638

The “wonderful works” of all who deny Jesus as the Redeemer are not to be credited to divine power. These works show to what straits Satan is reduced. R2189:2

If faith-healing power be not of God, it must be of the Adversary. R5037:2

## Mark 3:24

**Kingdom be divided** — The absurdity of a king stirring up strife and working against his own cause. R1736:2

## Mark 3:25

**House be divided** — The absurdity of the head of a house alienating and disrupting his own family and opposing the operation of his own plans. R1736:2

That Satan’s house is now dividing against itself is manifest. R1736:3, 3784:2

**Against itself** — Showing to what straits “the prince of this world” is reduced by the great increase of knowledge. His struggles are specially desperate at the age’s close, before he is “bound” for the thousand years. (Rev. 20:1) R2189:2

## Mark 3:26

**Rise up against himself** — Reverse his methods and do some works of healing, thereby to clinch his errors and deceptions and to re-bind some. R5802:1

On the one hand causing sickness and death, and on the other hand healing the sick and casting out devils. R2189:2

Satan has long palmed himself off as a teacher clothed in light, but Satan in the roll of faith healer is a novelty belonging chiefly to our day. R3120:2

We believe Satan has much to do with various faith healings done by Christian Science, Spiritualism, Hypnotism, etc. R3784:2, 1736:4; HG327:3

**Be divided** — Upholding false and contradictory doctrines. R5037:2

**He cannot stand** — If it was necessary for him to thus work against his own plans and arrangements, associates, etc. R3784:2

Satan has become a worker of miracles. This is a token that his “house” is tottering to its fall. R3120:1

## **Mark 3:27**

**Strong man's** — Satan, the powerful “prince of this world.” R1736:2

**House** — Or, dominion; or, arrangements. R1736:2, 626:6

**Spoil** — The general spoliation of the present social structure will be indeed a dark night. R1955:1

In the great time of anarchy. Q626:1; A69

Destroy the works of evil, of sin, of superstition, of ignorance, etc. SM243:1

**His goods** — His arrangements. R1626:6

All the present institutions of the world are Satan's goods and arrangements. Q626:1

Implying that he was already binding Satan, already spoiling his goods. R3784:3

**He will first** — Satan must first be bound, restrained and deposed, before Christ's reign of righteousness and peace can be established. A69; HG538:5

Since the beginning of the time of the end, in 1799, and particularly since 1878, God has specially let in the light. The more the “light” shines, the more active is the Adversary to preserve his power. R1736:2

**Bind the strong man** — Satan. R1736:2

With a strong chain of power; not his doom, but merely a restraint from deceiving the nations until the end of the Millennial age. R255:1

The first work of the new dispensation. “And he laid hold on that old serpent, which is the devil and Satan, and bound him a thousand years.” (Rev. 20:2) A69

Set up God's Kingdom and overthrow sin. R1626:6

May it not be that part of the work accomplished by our invisible present Master was the binding? R4695:3

The work and teaching of Jesus were just such binding influences. R1736:2, 3784:3

When bound he will not have yet met his doom, but will merely be restrained from deceiving the nations. R255:1

His binding will be gradually accomplished. R3784:5

After the thief-like work of taking the Church is completed, and the kingdoms of this world go down in a climax of trouble. R3784:6

**Spoil his house** — The work of destroying Satan's house was not intended to go on to a rapid completion. He would be permitted to control the world until the full end of the Gospel age, when his binding will be gradually accomplished and be followed by the liberating of the whole world from his chains of error. R3784:5

The general spoliation of the present social structure. R1955:1

Release humanity from his dominion. R1736:2

## **Mark 3:28**

**All sins** — Sins of ignorance will be forgiven. E272

## **Mark 3:29**

**He that shall blaspheme** — Jesus did not say that the scribes and Pharisees had committed the sin of blasphemy against the holy Spirit, though some of them may have done so. R5037:3

**Against the Holy Ghost** — Jesus made this statement because they said that the spirit that was in him was an unclean spirit; that he was actuated by one of the fallen angels and not by the divine Spirit. R5037:4

Maliciously attributing to an evil source what could not be denied was a good work, free from sin, selfishness or ambition. R5037:4

Wilful opposition against that which is known to be holy and of divine appointment. R1736:4

Reject light when they see it. R192:3\*

Could not be committed in ignorance. R5037:3

Jesus did not say that the scribes and Pharisees had committed the sin. E272

**Hath never forgiveness** — A sin unto death. R1249:1

Does not come under the satisfaction of divine justice whereby deliverance from Adamic death is secured. R1736:5

Because such conduct is treason against God. R1736:4

Neither in this world nor the world (age) to come. R192:3\*

“It is impossible to renew again unto repentance.” (Heb. 6:4, 6; 10:26) R1249:1

**In danger of** — Our Lord's reasoning did not change their attitude; hence, the rebuke and solemn warning. R1736:4

The scribes had so misused their education and opportunities as to be in great danger of becoming so degraded that even the kingdom influences would not bring them to a condition worthy of everlasting life. R5037:5

Those who violate their consciences, ignore the light they enjoy and sin against it, will find themselves proportionately degraded under kingdom influences and tests. R5037:5

Punishable with stripes. Every sin against light increases the danger of going into the second or eternal death. R1736:5

If corrective discipline does not produce reform, the increase of knowledge and experience will shortly make it a wilful sin against full knowledge, for which the full penalty would be inflicted—second death. R1736:5

**Eternal damnation** — Eternal condemnation, eternal death. Every sin against light increases the danger of going into second or eternal death. R1736:4

### **Mark 3:31**

**There came then** — More out of a spirit of anxiety than of opposition. (See Diaglott on verses 20, 21 & 31) R1736:5

**His brethren** — They did not believe in his claims and doctrines at that time, and seemingly could not understand why he was so revolutionary in his teachings and so antagonistic to all the recognized religious teachers of his day. (John 17:5) R1736:5

Arguing against the Roman Church teaching that Mary is “ever a virgin.” R560:2\*

**And his mother** — Still pondering the mystery in her mind. R1736:5

### **Mark 3:32**

**Seek for thee** — Doubtless to urge him to greater caution for his safety and to more care for his physical necessities. R1736:6

### **Mark 3:34**

**Behold my mother** — The heavenly relationship was the one dearest to him. R1736:6

### **Mark 3:35**

**Whosoever shall do** — Not whosoever shall hear, or understand, or desire to do, nor even try to do. R1802:3\*

**The will of God** — Jehovah, his will and all his works are wholly on the side of purity, justice and truth—in no sense practicing sin, endorsing it, causing others to practice it, or in the slightest degree favoring it. R1781:3

### **Mark 4:1**

**A great multitude** — Attracted by reason of the miracles he performed. R3763:1



## Mark 4:2

**Parables** — Similes, illustrations, the thing said never being the thing meant. R3763:1

These different parable-pictures represent the same subject from different standpoints, just as a photograph of a building from the north, south, east and west, internally and externally. R4636:2, 5049:6

The prophet had foretold that our Lord would open his mouth in “parables” and in “dark sayings.” (Psa. 78:2) R3763:3

## Mark 4:3

**Hearken** — An implication that an important lesson is contained in the parable. R3763:1

Only he that seeketh findeth the true meaning. R3763:1

**A sower** — Known as the parable of the Sower, it might be more accurately described as the parable of the four kinds of soil, representing four kinds of human hearts. R3763:1

Our Lord was the great Sower, and after him the apostles. Since then he has used all of his faithful people more or less in this seed-sowing. R4634:3

**To sow** — The field first sown is a Jewish field. The portion of the Gentile field that is being sown is but a limited one. R3764:3

## Mark 4:4

**By the way side** — The fields of Palestine are not fenced and the paths of travel frequently cross them. R3763:2

**And the fowls** — Syrian and Palestinian birds seem to be much more numerous than elsewhere, probably on account of the climate; they are said to be one of the special pests of the farmer of that region. R3763:2

Representing Satan and his evil agents. R5039:2, 2634:6

## Mark 4:5

**On stony ground** — Palestine abounds with limestone, which renders the soil very rich, but, when shallow, very hot. R3763:2

## Mark 4:6

**The sun** — The sun of persecution necessary for the ripening. R5039:4

## Mark 4:7

**Fell among thorns** — Fifty genera and 200 species of plants in Syria and Palestine are furnished with thorns and prickles, probably more than any other country. Some grow ten to fifteen feet high. R3763:2\*

## Mark 4:8

**Thirty...sixty...hundred** — One writer remarks that at Geneva in 1855 he got from the field a single ear of barley containing 276 grains. R3763:2

Bring forth the fruits of the Spirit; one hundred representing the highest standard, sixty not quite as high, and thirty might mean those of the Great Company. CR276:4

## Mark 4:9

**He that hath ears** — “Blessed are your eyes, for they see: and your ears, for they hear.” (Matt. 13:16) R2712:2

**Let him hear** — Having ears for the meaning, for the lesson, to know the will of God. R3763:3

We do our best to make plain the mystery, however only in proportion as our hearers have ears to hear can we succeed, only in proportion as the fear of God predominates over the fear of man. CR10:6

“He that hath an ear, let him hear what the Spirit saith unto the churches.” (Rev. 2:7) B16

## Mark 4:10

**They** — Not only the twelve apostles, but a considerable number of disciples or followers. R3763:3

**Asked of him** — Earnest desire to understand every word of God is an evidence that we belong to the kingdom class. R3763:5

The humble and truth-hungry inquire earnestly for the truth. B28

## Mark 4:11

**Unto you** — The Church; those walking in his footsteps. E333; R5088:1; CR435:1

The spirit-begotten ones. R4909:2

The meek, honest and faithful of God’s people. D614; R4666:2

Israelites indeed in whom there was no guile, the very class for whom God had prepared the exceeding great and precious arrangements of his plan. R4108:2

An elect class he was attracting to himself who would be suitable for his Bride, his kingdom, his Church. R3763:4

Applies not only to the disciples of that day, but to the disciples all through the age. R1742:1

Unto the saints, in proportion as they are saintly. OV5:1

The brethren. CR476:3

While dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or evasive answers, he took time and care in making the truth clear and plain to the humble. B27

**It is given to know** — At the first presence, the humble Israelites indeed were not confused, but enlightened, so now in the second presence. D599; B28, 170

The Lord interpreted his parables and dark sayings to the apostles. R4909:2

Because they were in the condition of heart that would be profited by the knowledge. R3763:4

Yet even to the disciples there were certain things better left unsaid. “I have many things to tell you, but ye cannot bear them now.” (John 16:12) R3780:4

Not to produce sanctification (consecration) but to strengthen, confirm, and upbuild those who are sanctified (set apart). R716:4\*

If those without were declared “worthy of stripes” for not receiving the light, what shall we say of the responsibility of the twelve who not only saw much more, but by his power in them performed his miracles. R4909:2, 1962:5

“None of the wicked shall understand, but the wise (toward God) shall understand.” (Dan. 12:10) R5039:2

**The mystery** — “But ye, brethren are not in darkness, that that day should overtake you as a thief.” (1 Thes. 5:4) C215

“The secret of the Lord is with them that reverence him, and he will show them his covenant.” (Psa. 25:14) R5039:2

Why God permits evil is one of the “deep things” revealed only to those begotten of the holy Spirit. R1506:1

The apostles received a special insight, and corresponding responsibility. R4909:2, 4907:2, 1962:5

All this privilege, opportunity, knowledge and contact with the Lord made Judas specially responsible, and his crime inexcusable. R4907:3

**Them that are without** — The world. OV5:1; CR435:1

Outsiders ensnared by the fear of men. CR10:6

Outsiders, not specially interested followers. R3803:2, 5088:1

The masses, not in a heart condition to understand and be profited. R5039:1

Outside the pale of the believing disciples—which included all Israel except a small “remnant.” R1742:4, 4909:2

Outside of the twelve and other special disciples. R4909:2, 3780:3

The riches of God’s grace were never intended to be understood, except by the elect. R4053:6

Not disciples, not consecrated. R3763:3

At the present time it is not given to all to see and understand, but the time is coming when all the blind eyes shall be opened. R3140:5

**In parables** — Dark sayings. D614

Psalm 78:2 foretold that our Lord would open his mouth in “parables” and in “dark sayings.” R3763:3

In order that, even though having the Bible before them, others than the consecrated may not really see and understand. B170

## **Mark 4:12**

**Not perceive** — The Scriptures were written and arranged in such a way by the Lord, through the inspired writers, that they could not be understood except by those who would come into harmony with him by faith and obedience. Q821:1

Nevertheless, there was something very attractive in the Master’s style, so that even those who did not fully comprehend his teachings said, “Never man spake like this man.” (John 7:46) R3803:2

Because their hearts were not right. Because of this unworthiness, blindness came upon Israel, and will continue until the fullness of the Gentiles is come in. (Rom. 11:25) R1742:4

**Not understand** — Because the masses even of the Jews were not in a heart condition to understand. R5039:1

The dark sayings of our Lord were not understood by the people who heard them and seem to be but little better comprehended today. A128

But that the specially zealous Israelite indeed might be attracted to closer study and inquiry. R3803:2

Unintelligible words from the standpoint of ordinary Christian thought. R3763:3

We are not to be surprised at the wide difference of understanding of God and of his mightiness and character, as viewed by the saints and by the world; but to expect it. R2712:2

**Lest at any time** — “A little knowledge is a dangerous thing.” Had the multitudes believed, certain features of the divine plan might have been hindered. R3763:6

**Should be converted** — Turned to a proper course. R3763:3

## **Mark 4:13**

**Know ye not** — The Lord expected his disciples to see the drift of this parable without inquiring for an explanation. R1741:6

He expected them to use their common sense in either interpreting the parable for themselves, or in judging the correctness of interpretations offered by others. R3250:3

**How then** — He would have us think, consider and put out God-given mental faculties to their legitimate use. R3250:3

**Will ye know** — Understand. R1566:2

**All parables** — This parable would serve as a general key for the interpretation of all Jesus' parables. R5039:2, 3763:6, 716:4\*

He only explained the one parable and left us to find the significance of the others by study, comparison and observation of his methods and principles. R716:4\*

Any interpretation out of harmony with the general principles laid down in the Scriptures, or at variance with any plain, direct statement, may be set down as incorrect, whether we see a better one or not. R716:4\*

Resulting in many misinterpretations of his teachings. R2476:3

## **Mark 4:14**

**Soweth the word** — The Word of God, the entire revelation which God has made to us—the Bible. R3764:1, 5039:2, 2628:4

More than this, it represents that particular element or feature of God's Word which relates to the kingdom. R5039:2, 2628:4

Intention, plan or purpose of God. R338:1, 421:2

First, in a Jewish field, already prepared by divine instructions and disciplines. The Gentile field that is being sown is but a limited one. Christendom is the wheatfield. R3764:3

Not that any particular translation of the Word of God, nor that any religious writings which contain this Word are invaluable, but they are good seed only in proportion as they are thoroughly loyal to the divine Word. R3764:1

## **Mark 4:15**

**By the way side** — The heart not in a receptive attitude, hard like the wayside path. R5039:2

Paths hard trodden by life's experiences; sometimes by too great prosperity. Trials, sufferings, and disappointments may plow them up. R3764:3

Their hearts being solid and compact with selfishness. R2627:3

Hard ground—hard hearts, selfish hearts, proud hearts. R5039:3

For such the Lord must, either through trials in the present life or disciplines in the Millennium, plow up their hearts and make them ready for the reception of the truth. R3764:4

**Satan** — Our Lord and the apostles were firm believers in a personal devil. R3165:6,5

Satan and his evil agents are represented by the "birds." R5039:2

**Taketh away the word** — We lose the benefit of that which we do not understand. R5039:2

## Mark 4:16

**On stony ground** — Those with little depth of character, merely emotional, shallow, superficial in their love of righteousness. Below the surface are hard, stony, selfish hearts. R5039:3, 2627:5

We cannot see as God sees, we know not the heart, the shallowness of the nature. R3764:4

**Immediately receive it** — The first gush of enthusiasm in the Lord's service, much as we may and do appreciate it, may be but the hasty production of shallow soil in the heart. R1656:1

## Mark 4:17

**No root in themselves** — Little depth of character, merely emotional. R5039:3

Having little nourishment, backed by little character, it will soon wither and bring no fruitage to maturity. R3764:4

The trouble was not with the seed nor with the sower, nor with the sun of persecution necessary for the ripening—the fault lay in the fact that their hearts were not right; they were hard, stony. R5039:4

**But for a time** — Under new conditions character will be deepened and good results will be proportionately obtained. R3764:5

**Offended** — All their ardor oozes out, their zeal is at an end. R5039:4

## Mark 4:18

**These are they** — Very nice people, hospitable, educated, etc. R5039:5

**Among thorns** — Earthly projects and ambitions whose interests conflict with the interests of the kingdom. R3764:5

Soil that brings forth great thorns is rich, and if devoted wholly to the production of wheat would bring forth large crops. R3764:5

These thorns are not gambling devices, card parties, saloons and other places of ill-repute, nor secret sins and vices. R5039:4

This does not mean poor ground, for the thorns are to be found in the very best of ground. R2627:6

## Mark 4:19

**Cares of this world** — Their talents, influence, means, time—the strength of their hearts, the strength of the soil is absorbed in another direction—in the bringing forth of earthly projects and ambitions whose interests conflict with the interests of the kingdom. R3764:5

They are mistaken who suppose they can love both the Lord and the world. “Ye cannot serve God and mammon.” (Matt. 6:24) R3764:5

**Deceitfulness of riches** — Money—lust and the excitement of business and pleasure. R5743:2

Experience would lead us to question whether or not prosperous ones are living as near to God as when they were less prosperous. R2520:2

The Lord occasionally finds some to whom he can entrust a stewardship of riches without injury, but such instances are rare. R2520:2

If a Christian grows rich, it should be with fear and trembling. R1045:5\*

The awful power in money is more dangerous than dynamite. R1045:5\*

This does not signify that merely the rich are thus deceived. SM317:2

**Lusts of other things** — Money-lust, and the excitement of business and pleasure. R5743:2

**Become unfruitful** — We “cannot serve God and mammon.” (Matt. 6:24) R3764:5

Not much can be expected from the wayside heart of the shallow-hearted, but great possibilities are lost in those in whom the seed of truth is choked by the cares of this life. R3764:6

The first spot upon their robe distressed them; but subsequently they became accustomed to seeing it spotted and thought less and less of the matter. SM260:T

## **Mark 4:20**

**Hear the word** — See Verse 14.

**Bring forth fruit** — One kind of fruitage but with differences in the amount of yield. R5039:5

**Some thirtyfold** — Might mean those who perhaps will be of the Great Company class. CR276:4

**Some sixty** — Might be the Bride class but not to shine quite as highly in the kingdom, “star differeth from star in glory.” (1 Cor. 15:41) CR276:4

All will come forth glorious, but some will blaze with a more resplendent brilliancy, because of their great zeal, and therefore their great likeness to their Redeemer and Lord. R5039:5

The amount of fruitage will be measured by the amount of love and zeal in the heart. R5039:5

**Some an hundred** — Might be those who came up to the very highest standard. CR276:4

Those with the largest possible capacity and measure of service to our King. R3765:4

Those who love the Lord, his truth and his people most fervently. R2628:4

The fully appreciative and the fully loving, will be the most energetic to know and to do the Master’s will, and they will bring forth the largest fruitage. They, too, will have the chief places in the kingdom. R5039:5

Those will have the places of honor next to the Redeemer, who, in this life, will manifest to God the greatest harmony with his character, in their zeal, their love for God, the truth and the brethren. R5039:6

## Mark 4:21

**Under a bushel** — Demonstrating lack of courage, appreciation, earnestness. R4967:5

## Mark 4:22

**There is nothing hid** — This prophecy is as true in the judgment of nations as of individuals. D541

Illustrated by the X-ray machine. R1954:3

**Which shall not** — During the Millennial age. A303

**Be manifested** — A day of reckoning regarding the proper and diligent use of our gifts in harmony with the divine purpose and methods. R1972:3

We seem to be approaching this time. R1954:3

A testimony dreaded but disbelieved by unjust stewards of wealth and power. C20

The murderer and his victim, the debtor and his creditor, the thief and his dupe, the defamer and the defamed, must face each other. R1655:1

## Mark 4:23

**Ears to hear** — The only Gospel was to be preached not to Jews only, but to people of any nation who might be found with “ears to hear”—with hearts to appreciate it. R2995:6

## Mark 4:24

**Take heed what ye hear** — Each should be on guard against communications and sparks that would be injurious, igniting the heart. R4381:4

**With what measure ye mete** — The forgiving of God’s children is made dependent upon their having a spirit of forgiveness toward the brethren. R5135:5

## Mark 4:25

**To him shall be given** — Following this just principle, the Logos, who had proved faithful in all things, was offered the Headship of the New Creation with its sufferings and the glory to follow. (1 Pet. 1:11) F64, 65

## Mark 4:26

**The kingdom of God** — The embryo kingdom. R5049:6, 2634:6

Referring to the kingdom class of the present time, rather than to the kingdom in its fully developed state during the thousand years of his glory. R5049:3



The nominal church of this Gospel age. R2634:6, 5049:6

**A man should cast seed** — Jesus and the apostles did the seed sowing, not only for their own day but for the whole wheat class developed throughout this age. R5049:6

### **Mark 4:27**

**Night and day** — Illustrating slow, gradual, methodical development, covering the entire period of this Gospel age. R5049:6

### **Mark 4:28**

**For the earth** — The law of spiritual life finds a magnificent symbol in the law of vegetable growth. Such correspondency suggests one Bible in two volumes—the volume of Nature and the volume of Scripture. The first volume is the second volume illustrated. R29:4,6\*

**Bringeth forth fruit** — Slow, gradual, methodical development, covering the entire period of this Gospel age. R5049:6

Of this growth the vegetable growth is a magnificent symbol. R29:4\*

**First the blade** — Showing varied experiences over many days before it is finally harvested. R5049:6

**Then the ear** — The Savior seems to use the idea of progression in three steps in reference to the development of the Gospel age, ending with the harvest. R211:4\*

**The full corn** — Unwavering trust in the Lord, abiding rest of soul, zeal in God's service, is a matter of growth. R5912:6

### **Mark 4:29**

**Is brought forth** — The gathering for the heavenly garner will be accomplished by the first resurrection. R5049:6

**He putteth** — The same Lord of the Jewish age harvest is now present directing the work of the Gospel age harvest. R1742:2

**Harvest** — Greek: therismos; reaping harvest. R223:1

“The harvest is the end of the age.” (Matt. 13:39) R5049:6

**Is come** — The present is the harvest time of the Gospel age. R1742:1

### **Mark 4:30**

**The kingdom of God** — An interchangeable expression with “kingdom of heaven.” (Matt. 13:31) R397:1

This parable represents the kingdom from the viewpoint of the world—as the nominal church, developed from the original little seed of the true Gospel. R5049:6, 2634:6

### **Mark 4:31**

**It is like** — Different parables view the embryo kingdom from a variety of angles. This parable represents the kingdom from the viewpoint of the world—as the nominal church. R5049:6

**Grain of mustard seed** — The original little seed of the true Gospel. R5049:6

See Verse 30.

### **Mark 4:32**

**Great branches** — We have a great institution today with many denominational branches. R5049:6

So prosperous as to invite the birds. R5406:5

**So that** — It is the neglect to preach the Gospel of the “narrow way” that has brought such prosperity and made it a desirable place for the fowls of the air, Satan and his deluded ones. R5050:1

**The fowls of the air** — The wicked one and his angels—Satan and his representatives. R5049:6, 5406:5, 4636:2, 2634:6

**May lodge under the shadow** — As the real life of ecclesiasticism. R5050:1

Babylon, nominal Christendom, “the hold of every foul spirit, and a cage of every unclean and hateful bird.” (Rev. 18:2) R2634:6, 5406:5, 5050:1, 4636:3

### **Mark 4:34**

**But without a parable** — This was the customary way for Jesus to preach. CR250:2

Not easily understood. If our Lord’s parables and dark sayings be taken as plain, literal statements of truth, they will lead to all kinds of errors and misapprehensions. R4644:1

### **Mark 4:35**

**When** — About two years into the Lord’s ministry. R3324:1

**The even was come** — After 3:00 P.M. R3324:1

The past eighteen centuries have been a dark night in which the only light available has been “thy Word, a light to my feet.” (Psa. 119:105) R3325:4

**Let us pass over** — Because he was tired from his teaching and healing, in which vitality went out of him for the relief of the people. R5058:3

**Unto the other side** — For a season of rest and refreshment. R5058:3

## Mark 4:36

**They** — From the various accounts we judge that all twelve disciples were with him, and apparently other “men”—seamen, as Matthew’s account implies. R3324:1

**In the ship** — One of the boats formerly used by some of his disciples and still owned by them. R5058:3

## Mark 4:37

**Arose a great storm** — “The prince of the power of the air” (Eph. 2:2) probably had something to do in the development of this storm. R3324:2

The storms may seem to come from the world, but really beyond the world is the Adversary. R3325:4, 3324:2

We do not wish to intimate that every storm is of Satanic origin, but we do hold that some of them are supernatural and of the Adversary. (See Job 1:13, 19) R3324:5

Picturing the experiences of the Church, being tempest-tossed all through the dark night of this Gospel age. R3325:1,2

The great time of trouble with which this age will end. R5329:5

The long reign of sin and death has been one continuous storm. R5239:5

There are storms of life which sometimes sweep over ourselves, the brethren and the whole household, and imperil us and seem sure to sink us in despair. R5058:3

These storms may be right inside our own person, of passion, anger, resentment, trials. R5239:5

It must not surprise us if a dark hour is before us, if the time will come when the stormy winds will be so fierce that many will cry out in fear and trembling. R3325:4

Compare comments on Psa. 46:1, 2.

**Of wind** — The Sea of Galilee is quite subject to wind storms. R3324:2

Funnelled through profound ravines and wide gorges from the surrounding plateaus. R3324:2\*

**Beat into the ship** — If our faith be strong enough under such circumstances, we would keep on with our proper endeavors to adjust matters, corresponding to the bailing of the boat and the working of the oars; but also maintain an implicit faith that “all things work together for our good.” R3324:6

## Mark 4:38

**Asleep on a pillow** — Evidently thoroughly exhausted from the labors of his journey and ministry. R3324:3

The Lord’s providence had something to do with this prolonged sleep, in order to put the faith of the disciples to the test. R3324:3

It has seemed to the Church at times as though the Lord were asleep, inattentive to the prayers of his faithful, and inattentive to their cries and groans. R3325:1

**They awake him** — Whoever can, by the exercise of his faith, take hold upon the Lord will find a great peace, a great calm come into his heart and into all of his affairs. R5058:6

**Carest thou not that we perish?** — We are to cry for the Lord's help that we may be overcomers of the storms within us, of passion, anger, resentment. R5239:5

In the day of wrath the cry of the people will much resemble the cry of the apostles. R5823:6

The slightly different accounts given by Matthew, Mark, and Luke are all correct. One disciple cried out in one way and others in different words. R3324:3

## **Mark 4:39**

**Said unto the sea** — Representing the restless, turbulent, dissatisfied masses of the world. A318

**Peace, be still** — Same Greek word used by our Lord to the demon, suggesting the storm was the work of Satan. (Mark 1:25) R3324:4

He who declined to ask the heavenly power for angelic protection (Matt. 26:53), was perfectly at liberty to call upon these powers in the interests of his followers. F650

Illustrating the manner in which the day of trouble will end. A171; R5767:4; OV228:3

When the people cry to the Lord from the depth of their hearts, he will be ready to deliver them. R5823:6

Will come through Messiah's Kingdom speaking thus. R5601:2

This great storm will be much greater before the Lord will step in and say, Peace. R5696:1

**The wind ceased** — Our Lord's ministry is supposed to have covered two years at the time of this miracle. R3324:1

**There was a great calm** — "He maketh the storm a calm." (Psa. 107:29) R3324:1

A picture of the great rest from the evil one for a thousand years. R3325:4

The wind might naturally suddenly stop, but waters, thus lashed to a fury, could not be calmed thus quickly except by superhuman power. R3324:4

Yet he declined to ask the heavenly power for angelic protection in Gethsemane. (Matt. 26:53) F650

In the storms of life whoever can by faith take hold upon the Lord will find a great peace and calm come into his heart and all his affairs. R5058:3,6

## **Mark 4:40**

**So fearful** — We cannot enjoy the sufferings, but we can enjoy the thought which faith attaches to them, namely, that these are but light afflictions working out for us a far more exceeding and eternal weight of glory. R3325:1

**Ye have no faith** — "Without faith it is impossible to please God." (Heb. 11:6) "According to thy faith be it unto thee." (Matt. 9:29) "All things are possible to him that believeth." (Mark 9:23) R3324:6

Has your faith not yet developed to such a degree that you can fully trust me? R3324:5

We also have need of faith and need of tests to our faith. R3324:5

As lesson after lesson comes to us, the Master will expect, and we should expect of ourselves, greater faith, greater trust, greater peace. R3325:1

## Mark 4:41

**What manner of man** — The experience was a valuable lesson showing the wonderful power of God exerted through their Master; and the same lesson is for us. R5058:3

## Mark 5:2

**Immediately** — The story of the demons is connected with that of the storm on the sea, intimating that the demons will have considerable to do with stirring up the great “time of trouble.” R5059:1

**Out of the tombs** — As there were no asylums at the time, the maniacs, demonized, were subject to the private care of their friends. R3771:6

**An unclean spirit** — Obsessed—that is to say, demons, the fallen angels mentioned in Jude 6 and 2 Peter 2:4 had gained access, and were in control of him. R5059:1

We should expect similar possessions today. In our judgment a large proportion of the so-called insane are in just that condition. R3771:3

They could not materialize, so the next best thing was to try to get possession of human bodies. Q671:T

Those who deny the personality of Satan must logically also deny the personality of demons, so frequently referred to in the Scriptures. R3771:3

While mankind are not all possessed of devils, through the spirit of evil they are all more or less possessed with the spirit of demons, the spirit of selfishness and thus, slightly insane, some more so, some less so. R3773:1

Being debarred from all association with God, these fallen angels have no longer any pleasure in things on the spiritual plane, but crave association with depraved mankind and a participation with him in sin. R1678:3

## Mark 5:3

**Had his dwelling** — Having broken his cords and fetters and having left his home. R3771:6

## Mark 5:4

**Plucked asunder** — Manifesting a wonderful strength. R3771:6

## Mark 5:6

**Afar off** — He must have seen the boat coming across the lake of Galilee, because he met Jesus immediately upon the landing of the ship. (Verse 2) R3772:1

## Mark 5:7

**To do with thee** — The expression “What have I to do with thee?” might be more literally rendered, “What have we in common?” R3772:2

There is nothing in common between the Lord and spirit mediums, hypnotism, mental science, Christian Science, etc.; and none should have anything whatever to do with them. R3772:2

**Son of the most high God** — The demons, fallen angels, recognized Jesus and spoke through the man’s lips. R5059:1

While the Pharisees said, “Is not this Jesus, the son of Joseph?” (John 6:42) R1680:1

**Torment me not** — Apparently Jesus had already begun to command the unclean spirit to come out. R3772:1

Demon’s answer to the command of Jesus. R5059:1

The demons apparently understood God had a time appointed which would mark the limitation of their liberties and opportunities in connection with the tormenting of mankind by obsession. R3772:1

“Art thou come to torment us before the time?” (Matt. 8:29) R3772:1

The demons thus implied that an interference with their tormenting of mankind would be an injury to their rights. R3772:1

There are many amongst men who have similarly perverted notions of what are their rights, to impose upon others, to defraud, mislead, injure, pillage. R3772:2

## Mark 5:8

**Come out** — This miracle was a demonstration of the power of the Lord over evil spirits. A lesson intended more for the Lord’s people of the Gospel age. R3772:5

**Of the man** — This poor man is an extreme example of all out of whom the spirit of evil is cast through the power of the truth. R3773:2

## Mark 5:9

**What is thy name?** — We may suppose that the Lord knew the man was possessed of a great number of fallen spirits, but brought out the answer for the sake of his disciples and the others crowded about. R3772:2

**Legion: for we are many** — About 2000, as indicated by the number of swine. R4976:2, 5059:4, 3772:5

So anxious were the demons to possess human bodies that there was a legion of them in one man. Q671:T

Hypnotism, mesmerism, clairaudient power and clairvoyant power are all part and parcel of the same great deception. R5059:5

Anxious in some manner to become associated with humanity, yet unable to assume human form, when they found a man willing, a legion crowded into him, thereby making him a maniac. R1678:4, 3772:3

## Mark 5:10

**He besought him** — The demons realized that they were subject to the commands of Jesus. R5059:2

**Not send them away** — The evil spirits apparently do not have special pleasure in their own company, and are debarred from all intercourse with the holy angels. R3772:3

**Out of the country** — To the abyss—to the second death, to utter destruction. R3772:4

## Mark 5:11

**Swine feeding** — Swine were condemned under the Jewish Law, and may therefore have been considered contraband. R3772:4

While the Jews did not eat swine's flesh, the foreigners did, especially the Roman soldiers, and the swine industry must have been a very lucrative one. R3772:4

The Jews of the vicinity were probably favorable to the industry, being interested in its prosperity; in the same manner farmers are interested in the prosperity of breweries, because through them they find a market for their crops. R3772:4

Scholars are of the opinion that this part of the country was largely inhabited by foreigners, the owners of large herds of swine. R3772:4

## Mark 5:12

**And all the devils** — They did not attempt to deny their identity, but admitted Jesus' lordship and power over them. F626

Obviously spirit beings. Those who deny obsession must account for the transfer of a disease of the mind from a man to a herd of two thousand hogs. R3772:5

**Besought him** — Apparently evil spirits cannot impose themselves, even upon dumb animals, until granted some sort of permission. R2173:3, 4976:3

Demonstrating that they cannot trouble us except as we permit them, or tamper with, or allow our minds to come under their hypnotic or obsessing influence. R4976:3

**Into the swine** — Rather than have no animal body at all, they prefer to have the bodies of swine. R4976:3

**May enter into them** — To obsess them. R5059:2

The entertainment of evil thoughts, the practice of vicious habits, seems to break down the will and give admittance to these evil spirits to have control of it. R3772:3

## **Mark 5:13**

**Jesus gave them leave** — Demonstrating evil spirits cannot trouble us except as we permit them. R4876:3

**The herd ran violently** — Swine are not easily stampeded; if you want them to move you must whip everyone of them. R4976:2

They were crazed by the strange outside influence which took possession of their brains. R5059:4

Man, with his higher organism, is able apparently to stand much more mental torment than the brute creation. R3772:5

**Two thousand** — This part of the country may have been largely inhabited by foreigners, the owners of large herds of swine. R3772:4

There were enough demons to enter the whole herd. R4976:2

**Were choked** — Swine were condemned under the Jewish Law, and may therefore have been considered contraband and their destruction authorized. R3772:4

Because unwilling to cooperate for their own deliverance, mankind's help must come in another way—by the fall of present institutions. R3772:6

## **Mark 5:14**

**And told it** — To clear themselves of responsibility and to tell them that the man who caused the difficulty was still near the spot. R3772:5

## **Mark 5:15**

**Clothed** — In his insanity he had torn off clothing and everything, but now peace and serenity reigned. R3772:6

Thank God for the clothing which we have in Christ's robe of righteousness, covering our blemishes and imperfections, the bruises of sin and the injury which we did to ourselves. R3773:2

**In his right mind** — Released from his obsession. R5059:4

Sane enough, when rid of the evil influence. R4976:3

Thank God that we can now see things from the better standpoint, from the only true standpoint. R3773:2



## Mark 5:17

**To depart out** — Disregarding the healing of the man, selfishness reigned. If Jesus remained their hog business might be wrecked. R3772:6

This is exactly the reasoning of many in respect to the liquor traffic. R3772:6

They loved better the ways of sin than the promised ways of righteousness. R3773:1

Instead of desiring others to be similarly helped, they reasoned on the selfish side of the question, that his continued presence might wreck the business and economy of this prosperous country. R3772:6

Wherever the truth goes it creates a division and an uproar. R1633:3

## Mark 5:18

**Might be with him** — “To you, who believe, he is precious.” (1 Pet. 5:7) R3773:2

Perhaps fearful of being repossessed by the demons, perhaps ashamed of his previous course of life and old associates; but more probably to be a witness to the Lord. R3773:2

He wanted to preach to others of the great deliverance which he had experienced and to tell them of this further proof that Jesus was the Messiah. R5059:4

## Mark 5:19

**Jesus suffered him not** — Because it was not in harmony with the Lord’s judgment of the Father’s will. R5059:4

While Jesus refused the request, he did not spurn the consecration. R3773:3

**Go home** — If we cannot be the apostles to follow his footsteps, we can go to our own homes and to our friends and there confess the Lord and his mighty power in us. R3773:4

**And tell them** — Our Lord’s journey on this occasion seems to have resulted in the conversion of but one person, the demoniac, his subsequent work there being done through him. R3773:4

**How great things** — We should not only witness with our lips, but in all the departments of our life, testifying that we are now sane, that we now have the “spirit of a sound mind.” (2 Tim. 1:7) R3773:5

## Mark 5:20

**And he departed** — Our Lord did not force himself upon them. R3773:1

**Had done for him** — Our Lord’s journey seems to have resulted in the conversion of but one person, the demoniac, his subsequent work there being done through him. R3773:4

## Mark 5:22

**There cometh** — While Jesus was enjoying the banquet at the house of Matthew. (Matt. 9:18) R2617:2

**Rulers of the synagogue** — In charge of its affairs, inviting readers, managing its schools, etc. R2617:1

According to the custom of that time he was, therefore, a member of the local Sanhedrin, the court which tried certain classes of offenders. R2617:1

**Jairus** — As a man of high station, no doubt he was acquainted with the noblemen of the same city whose son Jesus had healed. (John 4:46-53) R2617:1

## Mark 5:27

**Touched his garment** — The methods of restitution will doubtless be as varied as were the methods employed by Jesus in healing diseases at his first advent. One touched the hem of his garment, another stretched forth his withered hand, for another he prayed. R759:3

## Mark 5:30

**Virtue had gone out of him** — Life, vitality, vigor. “Himself took our infirmities and bare our sicknesses” (Isa. 53:4; Matt. 8:17), a prophecy that has had its fulfillment. R2028:5, 3885:6, 1359:3, 133:1; A230; E125; F633

The Master was not merely using a divine power, but was using up his own physical power for man’s relief. R5104:1, 454:3

Vitality, strength. During his ministry he was continually imparting his vitality to the suffering ones around him, thus impoverishing himself. R1359:4,3; E125; SM651:2

He did not partake of sin, nor did he share in imperfection, except as he voluntarily shared the sorrows and pains of some during his ministry, taking their pains and infirmities as he imparted to them his vitality, health and strength. A230

Jesus experienced the woes and sufferings of humanity without sharing in the imperfections and sins. He suffered for those around him, and made use of his own vitality in healing their diseases. R454:3

It is a fact coming daily to be more recognized among scientific men, that some persons possess greater vitality than others, and possessing more can communicate it to others who have less. R574:4

The greater the number healed, the greater was our Lord’s loss of vitality and strength. E124

No wonder he was “a man of sorrows and acquainted with grief.” (Isa. 53:3) R574:5

“Touched with the feeling of our infirmities.” (Heb. 4:15) R1359:4, 2028:6; E126

To bless and heal in mind and body the sinners about him was part of his dying. SM645:1

**Turned him about** — We can imagine the feelings of Jairus in consequence of this delay; while it added to his faith in the power of Jesus, it at the same time tested his faith in respect to the recovery of his child. R2617:2

Similarly, he gives us a ground for faith, and then, as we exercise that faith and act in harmony with it, he gives fresh corroboration; meanwhile testing it by permitting fresh difficulties, contrary suggestions, doubts, fears, etc. R2617:3

### **Mark 5:34**

**Thy faith** — Some were healed in answer to their own faith and some in answer to the faith of another. (Verses 23, 42) R759:3

### **Mark 5:35**

**Why troublest thou** — Hope is gone, submit to the inevitable. R2617:3

### **Mark 5:36**

**Only believe** — Divine promises and blessings are to the faithful only—both as respects the present and the eternal life. R2617:4

Faith, not credulity, is the prime essential of an “overcomer.” R2617:3

### **Mark 5:37**

**Peter, and James, and John** — The Lord evidently loves fervency (warmth) of spirit or disposition. R2617:4

Not a selfish partiality, but rather as an indication that these three, specially zealous amongst the apostles, were further advanced in spiritual things, and best able to appreciate the privileges granted them. R2617:4

Noting our Lord’s appreciation of zeal should lead all who are his followers today to strive after greater fervency of spirit. R2617:4

### **Mark 5:38**

**Seeth the tumult** — The preparations for the burial were far advanced at the time of our Lord’s arrival, for it was the Jewish custom to have a speedy burial after death. R2617:5

**Them that wept** — Matthew designates them as “minstrels.” R2617:5

## Mark 5:39

**But sleepeth** — A common word for death in both the Old and the New Testaments. (1 Kings 2:10; Acts 7:60; 1 Cor. 15:51; 1 Thes. 4:14) R2617:5, 2197:6

Since there is to be an awakening of the dead, Jesus spoke of death as sleep, a period of rest, of quiet, of unconsciousness. R5059:6, 2617:6, 1939:4

He spoke in the same manner of the death of Lazarus. R5059:3, 5611:5, 2617:5

He did not say she was in heaven or in purgatory or in hell. R5611:5

Our word cemetery means “sleeping place.” R2617:5

Heaven is not a sleeping place, but a place of joyful activity and life. Neither could we imagine mankind sleeping in a Catholic purgatory, nor in a Protestant hell of eternal torture. R5060:1

Dr. Trench: “Thereby the reality of death is not denied, but only the fact implicitly assumed that death will be followed by a resurrection, as sleep is followed by an awakening.” R2617:5

The Talmud contains the expression “when he slept” hundreds of times, as signifying the time of death. R2617:5

The second death is never called “sleep.” R1939:4

## Mark 5:40

**Laughed him to scorn** — Not appreciating what he meant, even as the disciples did not appreciate the word “sleep” when used in connection with Lazarus. R2617:5

## Mark 5:41

**Talitha cumi** — In the ordinary Aramaic dialect of the people, a term of endearment to a young maiden. The words are equivalent to, “Rise, my child.”—Alford R2618:2

Greek, egeiro, meaning “to awaken, arouse, stir: (Liddell and Scott); a word used in speaking of the temporary awakenings of our Lord’s miracles. R1512:2

## Mark 5:42

**The damsel arose** — Awakened temporarily, not counted as a resurrection. OV352:1; R360:2

A foreshadowing, typifying or illustrating the resurrection. R4603:4

Jesus was “the first fruits of them that slept.” (1 Cor. 15:20) Christ should be the “first that should rise from the dead.” (Acts 26:23) R2618:4

He merely awakened her, leaving her upon the same plane of death on which she had been born, and had thus far lived for twelve years. R2617:6

Nowhere is this designated a resurrection. R2617:1, 2618:2, 360:2

She did not come back from heaven or from hell; was not resurrected, but merely awakened out of the sleep of death. R2618:2

Our Lord's miracles were merely illustrations of the great work which he will do on a world-wide, gigantic scale by and by—through the power and influence of his kingdom. R5060:4

### **Mark 5:43**

**Given her to eat** — Indicating that the revived ones (in the Millennium) will require clothing, nourishment, and assistance, and will acquire strength gradually. R734:2

### **Mark 6:3**

**The carpenter** — Tradition declares Joseph died while Jesus was yet young. This scripture gives it support. Jesus is called a carpenter, Joseph is ignored. R2559:5

**His sisters** — Showing the fallacy to the Roman doctrine that teaches that Mary is “ever a virgin.” R560:2\*

**They were offended** — Although his first miracle was performed in Galilee, his first reputation was gained in Judea and at Jerusalem, and he had more honor on his return from there to his home country. R4132:3

### **Mark 6:6**

**And he marvelled** — The only other instance where Jesus “marvelled” was at the faith shown by the Roman centurion. R3755:6

### **Mark 6:7**

**Unclean spirits** — The fallen angels. R2173:2

### **Mark 6:8**

**Take nothing** — Israel was a covenant people and it was their duty to receive and entertain the messengers of the Lord. The receiving or rejecting of them would be a test of their fidelity to God. R1988:2, 1743:1

An instruction reversed at the end of his ministry. Henceforth they should go out in no wise dependant upon the people. (Luke 22:35-37) R1988:4

**No scrip** — Valise or satchel. They were not to take up any collections or have anything wherein to carry a surplus. R2261:6

These instructions, afterwards changed by the Lord, are not applicable to the present time. R2500:2

## Mark 6:11

**Shake off the dust** — To symbolize renouncement of all responsibility for the consequences of their rejecting the message. R2262:4

**A testimony against them** — Their receiving or rejecting of the apostles would be a test of their fidelity to God as his covenant people. R1988:2, 1743:1

**More tolerable** — Implying that it will be tolerable for both classes in any event. R1618:4, 5076:4

The Sodomites will be of the class to be restored by resurrection processes. R5314:5; HG647:6

**Day of judgment** — So now; professed followers of Christ who have turned a deaf ear to the message of truth will be less favored in the kingdom than will the heathen. R5980:4

**Than for that city** — The people of Bethsaida, Chorazin and Capernaum were regular attendants of the synagogues—decent people, having a form of godliness, but knowing little or nothing of its power. HG647:6

The destruction upon Sodom and Gomorrah was less awful than that upon Jerusalem at the close of the Jewish “harvest.” R2262:4

In the Millennium conditions will be favorable even for the people of Galilee who were not moved to repentance and discipleship by the Lord’s miracles; but still more tolerable for those of Sodom. R3348:5

## Mark 6:12

**Repent** — A prerequisite to salvation. R1437:2

Nowhere in the Scripture is eternal life promised to any except on conditions of faith in Christ the Redeemer, and repentance, or change of heart from sin to righteousness. R1437:2

## Mark 6:14

**King Herod** — A tetrarch, the ruler of a fourth part of the kingdom. R3777:6

Antipas; the son of “Herod the Great” who slew the babes of Bethlehem. R3777:6

## Mark 6:16

**It is John** — Possibly his evil experiences brought him some lessons. R2638:1

## Mark 6:17

**For Herod himself** — Typifying the kings of the earth; civil power. B261; R2280:4, 1754:4

**Laid hold upon John** — He had preached only about a year. R3325:2

Typifying the Church in the harvest of the Gospel age. B261; R2280:4, 1754:4

There is a gradual beginning where the voice of conscience is heard, but if unheeded its voice grows more and more faint and its influence in the control of life less and less potent. R3777:2

**Bound him in prison** — In the palace at Machaerus, which was also a fortress. R3778:5

Where he remained about a year before execution. R3325:2

No doubt fearing that, unreprieved and unchecked, this conduct might lead to disorders in the realm. R3778:3

Typifying the “dark night” in which no man can labor in the “harvest” work. (John 9:4) R1754:5

Typifying the coming restraint of the Church’s liberties. B261; R2280:5

**For Herodias’ sake** — A beautiful and ambitious woman, a descendant of Cleopatra, a granddaughter of Herod the Great. R3777:6

A vain woman, without conscience, who, for ambition’s sake, had dared everything that she might occupy the place of a queen. R5068:3, 3778:4

In the case of Herodias we see illustrated the power of ambition, and how important it is that our ambitions be noble, true and pure. R2636:3

Typifying the unfaithful nominal church. B261

**Philip’s wife** — Her oldest uncle, supposing that to him would fall the kingdom honors at the hands of the Roman emperor. R3777:6, 2636:2

**For he had married her** — King Herod had put away his own wife, and was living unlawfully with the wife of his brother Philip. R5068:3

When Herod came to Rome to be invested with royal honors, she arranged to entertain him, and there entangled him with her personal charms, so that when he departed for his personal dominion, she eloped with him. R3777:6, 2636:2

## **Mark 6:18**

**For John had said** — Perhaps acting imprudently and exceeding his duty. R3326:2

A seeming lack of wisdom on John’s part until we recall the typical character of John. R1754:4

The Greek text intimates that this was not said once merely, but rather as though it read, “John was saying”—was teaching continuously that there was wrong at the very head of the nation. R3778:2

**Unto Herod** — Who was not an Israelite, but a Gentile. R1754:4

**It is not lawful** — Also mentioning that this was likely to bring upon the people a war, for his wife whom he had put away was the daughter of King Aretas. R5068:6, 3780:1, 3778:1, 2637:6

As the Jewish nation was a covenant nation, John was probably within the proprieties of the case in denouncing a ruler of the Jews, while making no criticism of the other rulers of the earth not under divine law and covenant. R3778:2

We are to remember that Jesus made no comment along this line. Nothing in John's course should be construed as a special example of what we should do today in respect to public functionaries. R3778:2

John's mission was that of a reprovener and reformer and, as a prophet, he was supernaturally guided in his course. Our Lord's mission was a different one. R2621:5

For church and civil power to be united. B261; R1754:4

It is not for us to sit in judgment on the course of John the Baptist, but we are inclined to think that he exceeded his duty in his criticism of the king and queen. R3326:2

We, like John, must by our teachings and example declare unlawful the proposed and sure-to-come union between church and civil government. R1754:4

**Thy brother's wife** — His own niece. R3778:2

## **Mark 6:19**

**A quarrel** — Herodias was both angry and fearful—angry that he should dare speak of her relationship to the king; fearful, lest his eloquent words, moving the masses, might alienate her from the king. R5068:6

As the course of John incurred her wrath, so the course of the John class—the true Church—will incur the wrath of the ecclesiastical power. R1754:5

**But she could not** — Intimating that John's imprisonment was in part at least to protect him from the wrath of Herodias, who might have hired assassins. R3778:3

## **Mark 6:20**

**Herod feared John** — There is an intimation that John's imprisonment was in part at least to protect him from the anger of Herodias. R3778:3

Herod feared John and the people who believed John to be a prophet, but Herodias feared neither God nor man. R5069:1

Two great characters contrasted. (See article for details of the contrast.) R3779:2

**A just man** — A man who was following his conscience in a right course to the best of his ability. R3778:3

**And observed him** — The Revised Version expresses it, "kept him safe," possibly fearing that if John were set at liberty Herodias would find agents for his destruction. R2637:2

**He did many things** — Apparently John had unusual liberties in prison. His disciples had opportunities to come and bear messages to and from him. R2637:2

**Heard him gladly** — The intimation of the Greek is that Herod gave John frequent hearings, heard him willingly, but was much perplexed. R3778:4, 5069:1, 2637:2

It was a shock to Herodias that the king would have heard John patiently, and even have seemed interested in him, and considered him a prophet of the Lord God. R2637:1



Thus we presume it will be more tolerable for the King of Sodom than for King Herod in the day of judgment. R3779:5

## Mark 6:21

**On his birthday** — These birthday feasts were occasions of carousal. R2637:3

**A supper** — Such festivals were attended by men alone, and bountifully supplied not only with food but also with beverages, as a result of which the whole company would become quite convivial. R3778:6

At the palace fortress of Machaerus where Herod was preparing for the war with the King of Arabia. R3778:5

**Lords, high captains** — A patriotic rally to assure himself of the favor and good will of all his under lords and influential subordinates. R3778:5

## Mark 6:22

**Daughter of the said Herodias** — Probably fourteen at the time of their marriage of Herod and Herodias. R2636:3

Educated in Rome, beautiful and attractive. R2637:3

The dancing girls were usually from the lower classes. She would make a special impression upon all by sending her daughter, a granddaughter of Herod the Great, to perform this part. R3778:6, 2637:3

Typifying united Protestantism. R2280:5

**Danced** — A rare treat, a high honor to the king. R2637:3

So great a condescension by Herodias' own daughter implied that the king should make some return. R5069:1

**Whatsoever thou wilt** — It was customary to remunerate the dancing girls liberally on such occasions, in proportion to the dignity of the entertainer. R2637:3, 3778:6

## Mark 6:23

**Unto the half** — Similarly, many a wealthy voluptuary has foolishly spent thousands and hundreds of thousands upon actresses and other conscienceless women in our day. R3778:6

## Mark 6:24

**What shall I ask?** — The crafty woman had kept the design wholly within her own grasp. Her daughter should not know in advance, lest she should make some error. R2637:4

An illustration of parental influence. Evil as Herodias was, she evidently had retained the affection of her daughter and her absolute confidence and obedience. R3326:4

Not even Salome knew of the price she was expected to ask. R3778:6

If she demurred to ask for John's head, the mother probably told her that both of them would sooner or later be outcasts; that his death was necessary. R5069:2

**And she said** — Yet Herodias was not saved from the fate she dreaded. History records that within ten years her ambition prompted Herod to solicit Rome for an additional dignity. His request was refused, he was deprived of his dominion and banished to Lyons in Gaul, where he died. R3326:6, 2637:6

**The head of John** — Someone has paraphrased it thus: "Little fool, you know not what you ask; what would all these things be to you and me unqueened and outcast, as we may be any day if John the Baptist live?" R3326:5

Her ambition had not thus far hesitated at anything, why should it hesitate even at murder, now in its greatest extremity? R2637:1

The beginning of temptation is to be drawn away of desire, of ambition—enticed thereby. When it has conceived it bringeth forth sin; and sin when it is finished bringeth forth death. (Jas. 1:14, 15) R2637:4

## **Mark 6:25**

**With haste** — Haste was deemed necessary lest the king's ardor should cool and his better judgment take control. R3326:5

**In a charger** — One of the large platters used at the feast. R3326:5

**John the Baptist** — A great and holy man, a prophet of the Lord, he will have a great reward in the future with all the holy prophets, coming forth from the death-state perfect because he was found faithful, even unto death. R5069:2

## **Mark 6:26**

**Was exceeding sorry** — He was grieved, yet not being humble or God-fearing, but merely proud and man-fearing, he felt bound by his oath. R5069:2

Even the weak and despicable Herod was shocked by the request. R2637:4

An indication that his heart was not utterly corrupt; but that he should yield to what he knew to be wrong, through pride, is an evidence of utter lack of character. R2637:6

Many have found themselves like Herod, led step by step, by what seems to them to be fate, beyond their control. R2637:5

**For his oath's sake** — The king's honor (?) was maintained. R5069:2

From his wrong standpoint of view, duty appeared to lie on the other side. R2637:5

For a king to break his oath, made in the presence of his nobles, would imply that he was a man devoid of all principle and character. R3779:1

Many things that are highly esteemed amongst men are an abomination in the sight of God. (Luke 16:15) R3779:1

**For their sakes** — The only proper method is to recognize and obey the voice of the Lord, regardless of how matters may seem to fallen man. R2637:6

And, we might add, for pride's sake. R3779:1

Alas, poor world! How many are its snares of pride in the wrong things, and in fear of the wrong person! R5069:2

**Would not reject her** — Not being a humble man, nor God-fearing; but merely a proud man with a man-fearing spirit, he found himself bound to comply with his own oath given in the presence of those great men. R5069:4

In proportion as Herod had great opportunities and defiled and degraded his conscience, in the same proportion he will awaken in the resurrection morning in a low condition morally. R3779:4

## **Mark 6:27**

**Sent an executioner** — Thus showing his greatness as a king, his respect for his illustrious company, and his high standard of value for his oath and his authority—but the Scriptures declare that things highly esteemed amongst men are an abomination in the sight of God. R3779:1

**Beheaded him** — John the Baptist was the last of the prophets. R1754:1

As John never emerged from that prison, save to enter the deeper dungeon of the grave, so the Church's only deliverance in the "dark night" will be through the valley of the shadow of death. R1754:5

Evidently John's course was finished. Consequently there was no effort on the Lord's part to interfere with the powers of darkness that for a year restrained John's liberty and finally took his life. R1754:2

He had fulfilled his mission, proving his worthiness of a distinguished place in the earthly phase of the kingdom. R1754:2

We anticipate an attack upon the true Church, not upon the nominal system, and, as in the case of John, a seemingly complete victory of the Babylonish woman and her paramour, the world, over the faithful members of the Body of Christ in the flesh. R3326:6

**In the prison** — In the palace fortress of Machaerus, where he had sought to remove him from Herodias and her particular influence. R3778:5

## **Mark 6:29**

**His disciples** — John's disciples who had become disciples of Jesus. R1754:2

**Laid it in a tomb** — John will get everlasting life as a glorious portion, but he will not be a member of the Bride class. R5069:4

## **Mark 6:30**

**And the apostles** — Returning at the time when Herod had cruelly beheaded John, and astonished that God would permit such an unjust procedure. So we, too, are frequently astonished to note to how great an extent providence permits the prosperity of the “prince of this world.” R4890:2,3

**Gathered themselves together** — Returned from the mission work to which the Lord sent them two by two. No doubt there was a fixed time for their return and Capernaum was probably the rendezvous. R3779:3

From preaching in Galilee to take counsel of the Lord. R1754:2

By the news of John’s death and the possible effect upon their work of this sudden outburst of royal wrath. R1754:2

## **Mark 6:31**

**Come ye yourselves apart** — Not turning aside from sin, for they had already done this. CR34:3

As at conventions—while they cost considerable money, they nevertheless are sources of great spiritual profit and refreshment. We should estimate spiritual strength above financial cost, though not to the extent of contracting debt. R3779:6

At conventions we turn aside from the busy scenes of daily life and strife to fellowship with God and with each other. CR34:1

**A desert place** — Just outside the border of Herod’s dominion, near Bethsaida. R2435:3, 1754:3

**And rest a while** — Applies to merely physical rest from arduous and incessant toil as preachers, and by no means an intimation that preaching was not proper, not their special work. R890:2

He would not have us rest too long when other weary hearts are waiting for our ministries of love and consolation. R1754:3

Here commune with me and the Father. Here tell us of what you have done and what you have taught. Here examine carefully to see how correctly, how truthfully, you have presented my message. R4890:3, 3779:3

The Lord never asks of us such busy labor as finds no time for resting at his feet. R1754:3

Rest in the midst of your cares, trials and perplexities, a sweet rest of mind, and peace. R1754:3

**Many coming and going** — Being fully engaged in divine service, even though greatly enjoying it, sometimes we do not have sufficient time for eating the spiritual food that we may be properly refreshed and upbuilt. R4890:4, 3779:3

**So much as to eat** — Sometimes, when busy in the Lord’s service and in making provisions for our temporal needs, we do not have sufficient time for eating the spiritual food. R4890:4

It is only to those who are serving the others, that the Master directly hands the precious viands.  
R890:3

## Mark 6:33

**Many knew him** — Jesus' fame had spread abroad. R1754:3

**Unto him** — On the mountain slopes on the north-eastern shore of the Sea of Galilee. R2435:3

## Mark 6:34

**Saw much people** — In some respects pictures the world during the Millennial age. R3781:4, 5087:6

Augmented by large caravans, which at that time were en route to Jerusalem for the Feast of Passover. R3780:5, 2435:3

**Moved with compassion** — Instead of being angry that his endeavor for privacy and rest should be thus intruded upon by people for whom he had already done so much. R3780:1

Such will be the spirit of all the Lord's followers. Their delight will be, not in self-gratification, but in doing good "unto all men as they have opportunity, especially to the household of faith." (Gal. 6:10) R2435:4

**Not having a shepherd** — They had a soul-hunger which their forms, ceremonies, rituals, could not satisfy. R5087:2

He was the true Shepherd and ready at all times to fulfil his mission, to lay down his very life for the sheep—not only at Calvary, but hourly and daily during his ministry. R3780:2

Today, many of the Lord's people in Babylon are in a similar condition—persuaded that we are living in remarkable times, but without political or religious shepherds to guide them. R3780:2

Following blind guides and about to fall with them into the ditch of Israel's great calamity. R2435:6

The common people always refer to the learned. The learned therefore have the greater responsibility. This is in a large measure true today also. R5087:2

Though they had synagogues, regular readings of the Scripture, scribes, Pharisees, priests and Levites; they had a soul-hunger which the forms, ceremonies, rituals and burdens bound upon them could not satisfy. R5087:2

**Teach them many things** — He taught them much to their advantage, to their comfort and as a preparation for their development, so that they would by and by be prepared for the deeper things, which were for his disciples only. R3780:3

We are to be specially on guard against choking the babes in Christ with strong meat; but nevertheless we are not to allow them to starve, but to give them the milk of the Word that they may grow thereby. R3780:4

## Mark 6:35

**Now far spent** — From another Gospel account it seems evident that, after teaching the people, our Lord left them for a time and went with his disciples apart on the hillside, where they reviewed their ministries. R3780:4

## Mark 6:37

**Give ye them** — Thus associating his people with himself, blessing them by these experiences even more than he blesses those to whom he sends them with his mercies, temporal and spiritual. R3780:5

Thus the people were made more or less acquainted with the apostles, who perhaps later on, after Pentecost, met many of them and, as the Master's representative, bore to them the heavenly bread. R3781:2

Before sending the people away he instructs all who are his disciples to supply them with something to eat, spiritual food, truths pertaining to the kingdom, to afford some strength and encouragement for the dark hour ahead. R2436:1

When anyone is present who is hungering and thirsting after righteousness, we are to tell him the good tidings, no matter in what form they must be presented, no matter how intolerable the conditions. R3333:5

**Two hundred pennyworth** — About \$32.00 (in 1905). R3503:2

## Mark 6:38

**Have ye** — How eager we should be that any little barley loaves we may possess, any little fishes, any dollars and dimes, and shillings and pence, any time and influence, might be used of the Lord in his blessed work! R3781:2

**Five, and two fishes** — The Lord takes our time and talents, little and unworthy as these are, and blesses them and uses them in his service and accomplishes great things. R3780:5

It is a matter of continual wonder to the enemies of the truth, as well as to the slightly interested, that means never seem lacking for the promulgation of the harvest message without resorting to appeals to the world. R3781:2

## Mark 6:39

**Make all sit down** — They had learned to be obedient to whatever the Master would propose, hence no objection to the command which would appear to make them look foolish—preparing for a feast when apparently no feast could be spread for them. R3780:5

## Mark 6:40

**They sat down** — They obeyed; the Lord did the rest. R3780:6

## Mark 6:41

**When he had taken** — While Scripturally dignified by the name of sacrifice, yet really, to those who understand the situation properly, it is the very reverse, a blessing, a privilege, a favor. R3781:2

**The two fishes** — Hence discountenancing any claim of special sanctity and acceptableness with God on account of vegetarianism. R3098:3

**He looked up** — Christians should not neglect to render thanks for their daily food; but mere outward acts of formalistic piety by others are not pleasing to God. R2643:6, 2644:2

**And blessed** — John's Gospel says, "He gave thanks." The giving of thanks to God brought indeed a blessing upon the food. R3780:6

Gratitude to God is appropriate however simple our bill of fare; but we might well refrain in public if our conduct would be misapprehended as Pharisaism. R3781:1

How can we partake of food, recognizing that it is of God's bounty and provision, without returning our thanks of acknowledgments? R3780:6

Undoubtedly food which is eaten in a pleasant and thankful attitude of mind is more nourishing, more refreshing, than the same food if eaten in unthankfulness or anger or with feelings of dissatisfaction. R3780:6, 2644:1

**To his disciples** — The disciples were thus the better witnesses of the power of the miracle, and the people were made acquainted with them. R3781:2

The Lord could have fed the multitude without their help. R2644:4

Those who now follow the Lord will be privileged in the Millennial age to distribute the bread of eternal life to all families of the earth. R3781:4

**To set before them** — During the thousand years of Christ's reign, the bread of life, the truth, will be freely distributed amongst all mankind. R5087:6

Those who now follow the Lord as his special disciples will be supplied abundantly in the kingdom with the bread of eternal life and will be privileged to distribute it to all the families of the earth. R3781:4

**Among them all** — The Lord's miracles of feeding and healing were performed, not upon his consecrated disciples, but upon others. R1754:6

## Mark 6:42

**They did all eat** — Not sumptuously, not served in elegant and decorated ware, not fine food, but plain barley bread and dried fish. R3781:1

Plainness and simplicity of food would not only be more healthful, but would leave much more time for the spiritual refreshment, the bread from heaven, and the service of the truth to others. R3781:1

Chief object of the miracle was to reinforce and establish the faith of the apostles—effect upon the multitudes was secondary and similar. R1754:5

This miracle speaks to us of the power that our Lord will have in his kingdom for providing for the necessities of the whole world. R5087:5

Not only attesting to our Lord's sympathy, but it also spoke volumes to the people about the divine power that was in the Great Teacher. R5087:5

**And were filled** — Skeptics who question this miracle cannot deny no less a miracle whereby the barley of the loaves and the two fishes could in due time, by natural processes, have brought forth enough of their kind to feed the multitude. R3333:2

It was not merely a taste of food that the Lord provided, but a satisfying portion—all had plenty. R3781:3

It would be better if we lived more upon the plain substantials of life, and did not too much pamper our appetites and encourage ourselves to eat beyond the point of proper satisfaction for hunger. R3781:4

## **Mark 6:43**

**They took up** — While the Lord had abundance of power to create, he would have his disciples note the principle of economy and practise it. R3781:5, 2435:5

The Lord's people should be careful to avoid wasting, not because of selfishness and a desire to accumulate, but, as the Apostle explains, "that ye may have to give." (Eph. 4:28) R2435:6

**Twelve baskets full** — Haversacks, in which the apostles carried their provisions. R2435:5

None of God's provisions for his people are to be wasted. R3333:3

Those who distribute will find in the end their own vessels full. R2436:4

It was those who scattered to others who had their haversacks filled in the end. Those who are most intent upon feeding others with the bread of life are themselves most bountifully supplied. R3504:2

The memory is our "basket" in which to gather up in store for ourselves and others every spiritual morsel. R2435:6

**Of the fragments** — Not the fragments left by the multitude, but those broken by our Lord and not distributed. R3781:4

Probably the fragments fingered by the multitude were left for the birds and squirrels, and these were the fragments from the breaking of the bread by the Lord. R3781:4

Let us take heed to the fragments, too, that we may render up a faithful record of our stewardship, that the talents entrusted to us have not been buried in the earth. R3781:6



## Mark 6:44

**About five thousand men** — Besides women and children. (Matt. 14:21) R1754:3

Yet, when tempted in the wilderness, he refused to use divine power to satisfy his own hunger. F650

## Mark 6:45

**To the other side** — To Galilee, Herod's territory, showing that our Lord's conference with the disciples had a pacifying and strengthening effect upon them. R2435:3

## Mark 6:46

**He departed** — For he "perceived that they would come and take him by force to make him king." (John 6:15) R1754:6

**To pray** — The Lord frequently spent whole nights in prayer and he prayed earnestly and with many tears (Matt. 14:23; Mark 1:35; Luke 5:16; 6:22; Heb. 5:7) R1865:5

Nearly all of the Great Teacher's recorded prayers are simple and brief. Whenever he wished to make long prayers he went to the Father alone. This would be a good example for all to observe. R5095:3

We cannot come too often or tarry too long. R1865:3

## Mark 6:47

**When even was come** — The night-time of this Gospel age, with darkness of error and superstition. R2650:4

**The ship** — The boat and the twelve toiling rowers picture the Lord's one true Church. R2650:3

**Midst of the sea** — The stormy sea of the world's unparalleled trouble. B191

**He alone** — They had learned from previous experiences that, while the Master was with them, all would be safe; but now he was absent. HG372:4

**On the land** — He remained behind for this very purpose—that they might have these experiences and that he might teach them a lesson thereby respecting his providential care. HG372:5

## Mark 6:48

**Wind was contrary** — The adverse influences and fearful opposition that come against the Church. "We wrestle not against flesh and blood." (Eph. 6:12) R2650:4

The storms and billows of trouble and persecution which may impede and weary us. R2650:3

After the Master's ascension, no doubt the disciples felt themselves very much alone in the midst of a contrary people and found progress difficult and all of their experiences stormy. R5095:5

**The fourth watch** — Between three and six o'clock A.M. R2650:2

As he comes to us in the early dawn of the Millennial Day. R2650:4

**He cometh** — Picturing our Lord's second coming. B191; R2650:4

**Unto them** — The Church, to rescue her from her toil and weariness and peril. R2650:4; B191

**Walking** — As the manner of his coming was different from that expected, so the manner of the second advent differs. R2650:4

**Upon the sea** — Picturing the stormy sea of the world's unparalleled trouble. B191

## **Mark 6:49**

**A spirit** — An apparition, a spirit manifestation in human form. R5095:3

A hobgoblin, a phantom, in harmony with stories always told by the seafaring. HG372:5

Some thought they had seen a supernatural being, and that it foreboded some calamity. R2650:2

## **Mark 6:50**

**Were troubled** — The same apostles who here cried out in terror, grew stronger and stronger in faith until they could and did trust the Lord in his absence where they could not trace him. R3338:5

**Be of good cheer** — No doubt it helped the disciples later to remember the Master's ability to come to them on the troubled seas, and how his coming brought peace and quiet. R5095:5

This precious lesson still holds good for the Lord's people, that he will sanctify to them their deepest distress. R5095:6

It is the privilege of those who are fully consecrated to the Lord to be cheerful, happy, even in the midst of unsatisfactory and painful conditions. R4592:4, 2083:5, 1949:5

Cheerfulness is one of the loveliest graces of the Christian character. R1123:2\*

**It is I** — Learn to look to me, to remember that, having become my disciples, I have supervision over all your affairs, whether in storm or in calm. HG372:5

**Be not afraid** — "All things work together for good to them that love God." (Rom. 8:28) Q272:2; R5058:6, 4784:2, 1607:5

## **Mark 6:51**

**The wind ceased** — When the Lord has joined himself to his Church the trials, storms, difficulties and oppositions will be at an end and the desired haven of the heavenly condition will be reached. R2650:5

## Mark 6:52

**They considered not** — They had already forgotten. R5095:3

## Mark 6:54

**They knew him** — Crowds continued to gather; partly for hearing, partly from curiosity and partly because the message that he gave was one of consolation, comfort and hope. R5095:2

## Mark 6:56

**Besought him** — Showing how interested people become in anything that will relieve them of sickness. R5095:2

The crowds continued to gather wherever Jesus went—for hearing, from curiosity, because his message was one of consolation, comfort, hope. he was not forever blaming them for not keeping the Law. R5095:2

**They might touch** — God's consecrated people have realized a blessing also—a spiritual blessing—as Jesus passed their way, as by faith they reached out and touched the hem of his garment. R5096:4

**The border** — The corner. R5096:4

**Were made whole** — In healing the sick, vitality went out from him and he healed them all. All his public preaching also cost him considerable vitality. R5096:4

## Mark 7:2

**With unwashen, hands** — We may be sure that Jesus set his followers no example of filthiness or impurity. What Jesus objected to was a ceremonial washing whether the hands were clean or unclean. R5096:5

What the Pharisees meant was a ceremonial washing whether the hands were clean or unclean—to make a formal washing a part of their religion. R5096:5

**They found fault** — Every sect of Christendom today seems fully persuaded that anything which would undermine the errors of their systems would be injurious to the cause of the Lord. R3786:4

## Mark 7:3

**Wash their hands** — Consuming much time, and burdensome on the poor, who had no servants to do these things for them, and not doing them, were considered unclean. R5096:6

Had become an important part of the Jewish observance though nowhere found in the Law. R2419:1

It was the making of such formal washing a part of their religion that Jesus objected to. R5096:5

**Tradition of the elders** — Jesus suited none of them. To the impure he was too pure; to those of hypocritical profession he was too sincere; to the worldly-wise he was too frank. R5096:3

Shaping their lives by the Talmud; so many Christians today, while recognizing the Bible have their own theory, proof-texts and catechism. R5096:2; OV260:1

The theories and opinions that had been formed and handed down from the past that were not based upon the inspired testimonies of the prophets. Q747:2

Creeds of the past. OV260:2

Protestant churches have departed from the pure Word of God and have adopted human dogmas and traditions which make void the Word of God. R1011:4\*

## **Mark 7:5**

**Pharisees and scribes** — All the Higher Critics and Evolutionists occupying the pulpits of Christendom are in exactly the position of the scribes and Pharisees of old. SM301:1

## **Mark 7:6**

**With their lips** — “Thou shalt not take the name of the Lord thy God in vain.” (Exod. 20:7) “Let every one that nameth the name of Christ depart from iniquity.” (2 Tim. 2:19) R1527:3

**Heart is far from me** — The Lord regards anything short of simple candor and honesty of heart with aversion. R1527:6

Christendom has hypocritically pretended to make a covenant with the Lord, pretended to be his people, while “their hearts were far from him.” HG684:5

## **Mark 7:7**

**The commandments of men** — The Jews today regard the Old Testament as a sealed book; instead of endeavoring to comprehend it, they study and shape the course of their lives by the Talmud. R5096:2

So with Christendom; they read the Bible through the creed spectacles of their sect. R5096:3

Not allowing our own wisdom or the wisdom of other men to make the Word of God of none effect. HG653:3

## **Mark 7:8**

**The tradition of men** — While professing great Bible study, it is in ruts and grooves, and so hampered by creed-chains that progress or growth, or Bible-rearing is impossible. R780:5

## Mark 7:9

**Reject the commandment** — Both Jesus and the Pharisees claimed holiness and strict observance of the divine Law, but Jesus held to the Word of God and rejected the Talmud, and the Pharisees neglected the Word of God and held to the traditions. R5096:6

Comparatively few of the “common people” of Christendom realize how thoroughly the Word of God has already been rejected by the leading Doctors of theology. R3015:1

## Mark 7:10

**For Moses said** — Attributing both one of the ten commandments (Exod. 20:12) and a law not in the Decalogue (Exod. 21:17) to Moses, thus showing no distinction, as Adventists claim, between the Law of Moses and the Law of God. HG583:6\*

## Mark 7:11

**He shall be free** — The commandment had been changed by the Talmud and any man might be free from honoring his parents by consecrating himself and substance to God and religious uses. R5096:6

## Mark 7:13

**Of none effect** — Null and void, which they had no right to do. R5096:6

Thus they had not a proper conception of the manner and object of the first advent. B241

And bringing you under a bondage that will hinder your growth in grace and knowledge. R295:5

The traditions handed down from our forefathers make void, meaningless, ungracious, the message of God’s wisdom and love. OV260:2

How long will it require for people to learn that the Bible is so thoroughly one, and its story one, that a repudiation of one part means the repudiation of the whole? R3015:5

**Through your tradition** — The theories and opinions that had been formed and handed down from the past. Q747:2

There are true traditions (2 Thes. 2:15) and false traditions. All of those which are in harmony with the divine Word are true; and all those which are not in harmony are false and not to be accepted. Q747:2

And speculations— “vain philosophies and science falsely so-called.” (1

Tim. 6:20) Q798:2

Jesus, our pattern and teacher, gave no authority for binding ourselves with creeds and traditions. R295:5

The same is true of Christians today. Each denomination has its own theory, its own proof-texts, its own catechism. R5096:2

## Mark 7:16

**Let him hear** — They must expect meekly to cast away many preconceived opinions. B16  
“Let him hear what the Spirit saith unto the churches.” (Rev. 2:7) B16

## Mark 7:18

**He saith unto them** — The special light in both harvests is for the “Israelites indeed.” B27

## Mark 7:24

**Arose, and went** — When all Galilee awakened, the people discussing making him a king, and the realization that the time for his death had not yet come, he journeyed from the area where he was so well-known some forty-five miles toward the Mediterranean. R3786:1

**Borders of Tyre and Sidon** — More properly, the provinces of Tyre and Sidon, within the boundary of the land called Phoenicia, where these cities were the centers of wealth, influence and business. R3786:1, 3338:3

He was still in Israel, in Galilee, but over toward the border of Tyre and Sidon. R2280:3

Not that he went to either of these cities; apparently he merely crossed the borders of Galilee, and was thus for a time free from the authority of Herod. R3786:1

**Have no man know it** — With the evident design of secluding himself from general notice, and possibly to gain quiet and rest. R2653:1

## Mark 7:25

**An unclean spirit** — Possessed of an evil spirit, a demon— “obsessed.” R5101:2, 3786:6, 2653:1, 2280:3

So far as we have any knowledge, most of these fallen spirits, demons, are unclean, depraved, and their influence upon those possessed by them is an unclean, injurious one. R3338:3

**And came** — Prompted by her love for her daughter and her confidence in Jesus. R2653:2

**Fell at his feet** — After the custom of the East, so expressive of humility, dependence and entreaty. R2653:5

As a poor and uneducated woman who would naturally have great diffidence in approaching a learned man, especially one of whom she had no doubt heard much. R2653:2

So there are others in the world today who, if they knew our Savior as we know him, would be no less faithful than ourselves. Some heathen, perhaps, would manifest greater faith than some in Christendom today. R3787:3

## Mark 7:26

**A Syrophenician** — Canaanitish. R3338:3

Of Syrian ancestors; by education and language, a Greek. She represented quite a mixture of nationalities—a Gentile out and out. R3786:6

At that time, therefore, “without God and having no hope in the world.” (Eph. 2:12) R2653:2

**She besought him** — Yet it must have been known that Jesus was a Jew and that his miracles and favors were confined to his own race. R2653:1

As a foreigner she had to overcome the prejudices of her own heathen ideas as well as everything akin to pride and the fear of being despised and rejected. R2653:2

Bringing her divine favor, even before it was due to come to the Gentiles. R2654:4

As no longer strangers, foreigners, dogs, but children, it would be no longer appropriate that we should cry or entreat or beseech in any wise for things which the Lord is not pleased to give us. R3338:6

Our petitions should be for holiness of heart, for the filling of his Spirit, for the spiritual food, refreshment and strength. R3338:6

## Mark 7:27

**But Jesus said** — Matt. 15:23 says “he answered her not a word,” even implying that he left the house and the woman had to importune the disciples to intercede for her. R3787:1, 3338:3, 2653:2

**Let the children** — The Jew occupied a place of favor represented by children. OV164:T; R2604:3

**First be filled** — As the children would be provided for first, before the dogs, so the Jews should be ministered unto first, before the Gentiles. R2653:5; OV164:T

**It is not meet** — A rebuff, calculated to dishearten one of little faith, but correspondingly to strengthen a great faith. R2653:5

Resisting her, not because he didn't understand the case, but to draw out her faith, preparatory to the giving of the blessing desired. R2653:3

The Lord may also ignore our petitions to increase our faith and appreciation of the blessing we desire. He may make a test of humility before he responds to our requests. R3787:4, 3338:4

**Unto the dogs** — The typically clean Jew called the outsiders “heathen” and “dogs,” and would never eat, marry, nor have any dealings with them. (John 4:9) R2604:2, 5444:4

The Jews claimed to be God's people, and the Gentiles were styled “Gentile dogs,” because they had never been in covenant relationship with God. R5101:2

The Gentiles, in comparison to the Jews, were as the dogs of the household. R2653:5

Not an answer of disdain, contempt or indifference to her woe; but of interest and sympathy, explaining a reason why she was not a proper subject. R2653:5

Had there been pride in the heart, this response would have been sufficient to have put the woman upon her dignity and she would have openly tiraded against the Lord and all Jews as ecclesiastical bigots. R3787:1

Our Lord used the word signifying the little pet dogs of the family. R3338:4, 2653:6

There is no excuse today for any being in the attitude of “dogs.” If they will, the door of favor still stands open that they may become “sons of God without rebuke.” (Phil. 2:15) R5101:4

## Mark 7:28

**And she answered** — The people of the East are known for their importunity. To one who has ever held an official position in the East, the persistency of a pleading woman is a fact that one will never forget. R3786:6

**Yet the dogs** — She was willing to confess herself one of the Gentile dogs, with no right to claim healing for her daughter, because not a Jew. Q601:T; R5444:4, 5101:2, 2653:6

With wonderful keenness and humility acknowledging that she was not one of the children who had a right to the Father’s blessing. R2653:6

So she, as a Gentile, might be granted her request, without saying that she was as worthy as a Jew of his mercy and favors. R3787:2

We, too, should persistently hold on to the Lord for the blessings we may be sure he will be pleased to grant in his own due time and way. R2653:4

**The children’s crumbs** — That, as an outsider, she might be granted some of the Lord’s favors without in any degree working disadvantage to the Jews, to whom the Lord’s ministry was specially sent and given. R3338:4

She was of the Lazarus class desiring a crumb of divine favor. (Luke 16:21) R2604:3, 5444:4

As Lazarus ate the crumbs from the rich man’s table. HG428:4; OV164:T

Might she not have the crumbs of comfort and blessing which she craved—the healing of her daughter. R5101:2, 2653:6

In contrast, he has set before us “meat in due season” in great abundance. We need not importune for these; they are ours for the taking. R2653:6

## Mark 7:29

**For this saying** — The woman triumphed over the obstacle of the Lord’s argument with wonderful keenness and humility. R2653:6, 3787:2

God greatly appreciates faith and, so far as possible, answers petitions offered in an importunity of faith. R3788:4

The faith manifested in her saying was sufficient. R3339:1

Jesus rewarded her faith by giving her a crumb of favor, the healing of her daughter. OV164:T; R5101:2, 3787:2, 2653:6



## Mark 7:30

**Come to her house** — Showing her further faith, in accepting the Master's word and going to her house. R3787:2, 3339:1, 2653:6

Many today hear the Lord's word assuring them their sins are forgiven, yet Little Faith bids them doubt and keep on bemoaning their sins and requesting forgiveness. R3339:1

**Upon the bed** — The demon was gone out and in leaving had thrown the child in a fit upon the bed. R3787:2

## Mark 7:31

**And again, departing** — So far as the record goes, our Lord did nothing else in that quarter except for the poor Syrophenician woman. R3339:1

**He came** — Taking an easterly course along the northern borders of Palestine and, crossing the river Jordan, coming southward to the Sea of Galilee. R3339:1

## Mark 7:32

**They bring unto him** — Matthew says they stopped in a mountain where the multitude brought their sick unto him. R3339:2

Willingly or unwillingly, the power of healing was associated with the exercise of faith, either on the part of the sick, or for him by his friends. R5103:3

**Put his hand** — Evidently most of the miracles were performed by the laying on of hands, although the record also is that some were healed by touching Jesus or touching his garments. R5103:3

## Mark 7:33

**Took him aside** — Perhaps to impress upon him the lesson. R3339:2

A peculiarity in this miracle, that he healed him privately. R5103:3

**Put his fingers** — These methods were used to attract the deaf man's attention and assist his faith. R5103:3

As he could not hear, nothing said to him could explain the situation; he could see the spitting, feel the touch and thus understand what was going on. R5103:3, 3339:2

**Into his ears** — As though to start some life current through them. R5103:3

**Touched his tongue** — These matters meant the submission of his mind, or the exercise of a degree of faith. R5103:6

## Mark 7:34

**Looking up to heaven** — Giving the man a lesson that the power for his cure was expected from God. R5103:6

As indicating that the sympathy of heaven was moved for the man's assistance. R3339:2

**He sighed** — Indicating his deep sympathy with the man before him and with the groaning creation in general. "He was touched with a feeling of man's infirmities." (Heb. 4:15) R5103:6

The fact that he was perfect did not make him cold and unsympathetic, rather the reverse. His perfect mind would make all his sensibilities more active than ours, his sympathy would be stronger, his sense of pain keener. R5103:6

Perhaps an evidence of physical weakness, the result of the bestowing of his vitality and energy in the cure of the patient. R5104:1

## Mark 7:36

**Tell no man** — Seemingly understood, not as a command, but rather as a suggestion that he was not seeking publicity. R3339:4

**They published it** — This may have been the first miracle in that region, and possibly the multitude coming, as Matthew records, were attracted by it. R3339:2

With us, the message is too good to keep; we love to tell the story, it did so much for us. R3339:4

As the Master would not reprove this one, neither does he reprove us if, in our zeal, we go sometimes to the extreme of trying to tell the good tidings to those who have no ear to hear. R3339:5

## Mark 7:37

**Done all things well** — When faith was manifested and the poor afflicted ones were before him, the Lord never refused to give the blessing; teaching that, in due time, the Lord will not withhold a blessing from any. R3339:4

Not merely this one healing, but many. (Matt. 15:29-31) R5104:2

**The deaf to hear** — His mission was not to heal the sick, but "to give his life a ransom for all"; secondarily to call his footstep followers, and only incidentally, as an illustration of his kingdom, to do miracles and cures. R5104:2

It would have been a still greater work for Jesus to have expounded the divine plan and open the eyes of their understanding, but this was not possible at that time. Jesus said to his disciples, "Greater works than these shall ye do, because I go to my Father." (John 14:12) R5104:4

As new creatures we already have had our eyes opened, our ears unstopped and our tongues loosed, that we may speak of his goodness and love to others. R3339:4

In the kingdom "all the blind eyes shall be opened and all the deaf ears be unstopped." (Isa. 35:5) R5104:4

## Mark 8:5

**Loaves** — The same as used in Palestine today, about the size of our large buns and made of the entire wheat, ground. R5104:5

## Mark 8:6

**He took the seven** — The disciples gave their all for the feeding of the multitude, and all had sufficient. R5104:5

## Mark 8:8

**And were filled** — Quite possibly some of us would find ourselves equally healthy and strong on similarly plain food. Let us exercise faith in God and partake of our daily bread with thankful hearts. R5104:5

**That was left** — The Master displayed frugality and encouraged economy on the part of his followers. R5104:5

## Mark 8:9

**About four thousand** — Yet when tempted in the wilderness, he refused to use divine power to satisfy his own hunger. F650

## Mark 8:11

**Pharisees came forth** — Considering Jesus a competitor and a successful one; and fearing, not without a cause, that their own reputations as teachers were becoming tarnished because of Jesus' superiority as a teacher. R5111:1

**A sign from heaven** — Hence, belittling the many signs he was giving the people in the healing of the sick, etc. R5111:1

**Tempting him** — To find fault. R5111:1

## Mark 8:12

**No sign be given** — Matthew 16:2-4 gives a more detailed account of the answer—that there would be one sign given that nation, but not until Calvary—the sign of Jonah. R5111:3

## Mark 8:15

**Take heed** — God's Word is truth, the bread upon which his people are to feed. But they are to use the unleavened bread—pure bread, pure truth, unmixed with the leaven of human philosophy. R5111:4

Be on the look out for, and avoid it. R5111:4

**Beware** — A necessary caution because the Pharisees were the most holy sect amongst the Jews, and the most zealous and gifted Jews would naturally be attracted to that sect. R5111:4

**Of the leaven** — Leaven (yeast) is a ferment which spreads, especially in dough for bread. R5111:4

A symbol of an evil influence. R5390:2

Leaven is corruption, an element of decay, hence a type of sin and death. R5192:4; T98

The corruption of human theory, blight, ambitions, selfishness, etc. F464

Let us stand free from all "leaven" in all the various creeds. R5111:4

No matter how holy any denomination of Christians may claim to be and seem to be, we are to beware of their leaven, their false doctrine. R5111:4

**Of the Pharisees** — Its bread, its truth was intermingled with human traditions which would make sick and dyspeptic, and to that extent poison all the minds which received it. R5111:4

The Pharisees in the Jewish harvest picture the great religious rulers of nominal Christendom in the present harvest. C152

**Of Herod** — Typifying the kings of the earth: civil government. B261; R2280:4, 1754:4

## Mark 8:17

**Perceive ye not** — Their mental eyes, their eyes of understanding, were not very widely open. R5111:5

**Neither understand** — Today, in Bible study, frequently the spirit of our Lord's teachings is often missed altogether by some whose minds center merely around some little incidental. R5111:6

## Mark 8:21

**Ye do not understand** — Jesus was not finding fault with their having only one loaf; he still had power to produce bread. R5111:5

Similarly, in Bible study today, the spirit of our Lord's teaching is often missed because of some little incidental. R5111:6

## Mark 8:24

**Men as trees** — Truth is breaking through the clouds of tradition and error. Many are beginning to see dim outlines as did the physically blind one. R795:2

8:25

**After that** — As some were healed gradually, as here, and others instantly (Matt. 8:14, 15), so likewise we may expect diversities in the operation of restitution now beginning. R759:3

**Again** — Probably the man lacked faith and Jesus was gradually developing it in him. R5111:6

**Made him look up** — He looked steadily and kept looking for some time, and then declared that he could see everything clearly. R5111:6

## **Mark 8:27**

**Jesus went out** — Probably toward the close of his third year of ministry. R3339:2

**He asked his disciples** — The time had come to prepare them for the ignominy and death which he knew to be in store for him. R3339:3

**Whom do men say** — Our Lord was drawing out the apostles, to crystalize in their minds the thought which he knew was already forming. R3339:6

Apparently, John the Baptist knew the most respecting our Lord's mission, as indicated by his query, "Art thou he that should come, or look we for another?" (Matt. 11:3) R3339:3

## **Mark 8:28**

**Some say, Elias** — Showing that the public mind was being exercised, was noting that he was not an imposter. R3339:6

## **Mark 8:29**

**Whom say ye** — Implying that they were separated in his mind from the rest of the people, and should have a clearer knowledge of him than others. R3339:6

Jesus had been with his disciples working miracles for probably two years before he asked them. R5767:5

For a considerable period of his ministry our Lord did not declare himself, even to his disciples, to be the Messiah. R5120:1, 3339:2

What think ye of Messiah? What think ye of his invitation to become his associates? What think ye of the cost of self-denial, self-sacrifice? What think ye of the great reward? R5120:6

**And Peter** — Probably the eldest of the disciples and their spokesman. R3339:6

**Thou art the Christ** — God's Anointed One: Hebrew, the Messiah. R3339:6, 5120:6

Without political or social influence, without wealth, name or fame as a leader or commander of the people, or a general of armies, he would have been regarded as mentally unbalanced to have made such a claim. R3339:6

More than a good man and able Teacher; but “the man Christ Jesus” who gave himself a ransom for all, of extraordinary birth, the Redeemer of the world and anointed as the great King, Prophet and Priest, whose kingdom shall be under the whole heavens. (1 Tim. 2:5, 6) R5120:5

It was better that people should claim it for him than that he claim the honor for himself. R5120:1

## Mark 8:30

**Tell no man** — To have proclaimed it in a general way might have created more or less of insurrection, and might have hindered the carrying out of the divine arrangement respecting his ignominious death. R3340:1, 3790:1

They could still proclaim the kingdom of heaven at hand, they could still speak of Jesus as the great Teacher and man, they could still wonder as to whom he might be. R3340:2

**Of him** — The proper time for making him known as the Messiah would be after he had finished the work of sacrifice which the Father had given him to do. R3340:2

## Mark 8:31

**And he began** — Following the Lord’s method, inquirers should first be instructed respecting the goodness, love and mercy of God, the redemption, and the glorious times of restitution, before being informed of the self-sacrifices of the “narrow way.” R3340:5

Implying that thereafter this was frequently a subject for discussion and consideration between him and them. R3340:3

**To teach them** — For the first time intimating to them that their surmises on the subject were correct—that he was more than Elijah, Jeremiah or any of the prophets—that he was the long-promised Messiah. R3340:1

How the kingdom would be formally proffered to the Jews, how they would reject him, he would be killed and after three days rise again. R5120:1, 3340:2

The deep things of the divine plan are revealed to us only as we have confessed Christ. R3340:3

The same Lord is still teaching line upon line, precept upon precept, as we are able to bear the truth; and our preparedness for it will be proportionate to our nearness and fellowship with him. R3340:3

**Must suffer many things** — Testings of faith and loyalty to God are as necessary to Jesus’ followers as they were to himself. PD76/90

**And be killed** — They must be prepared in advance for his shameful death, else it would prove such a shock to their faith that they could not recover from it, neither believe in his resurrection. R3340:2

**After three days** — Representing the last part of the fifth, all of the sixth, and the early part of the seventh thousand-year day. R3375:3

## Mark 8:32

**Saying openly** — Before the entire twelve apostles. R3340:3

**And Peter** — In his love for the Master, and intoxicated somewhat by the honors bestowed upon him already, undertook to be the teacher. R3790:2

Possibly elated by our Lord's words of commendation that the Father had revealed the matter to him. R3340:3

Many privileged to confess the Lord before men have stumbled over their own honor and exaltation. R3790:2

We are to listen to his Word, and not attempt to correct our Lord or substitute our own ideas. R3790:2

**Took him** — Apart from the others. R2658:4

The only one with sufficient courage to express himself. R5120:2

**And began** — Peter did not get to finish. The Master hastened to repudiate such a disloyal suggestion. R2658:4

**To rebuke him** — Privately whispering to him that such sentiments should not be introduced or expressed before the apostles, that it would be discouraging to them all. R3340:3

Showing that the disciples clearly understood the statement about his death. R5120:2

How could he be the Messiah, and yet suffer death at the hands of his enemies? R3340:2

Insisting (as some do today) that the Lord's cause must conquer the world, as a result of their preaching. D654

This testing was about the Passover season, the time when the Lord's people seem to be in greatest danger of stumbling. R3178:3

## Mark 8:33

**He rebuked Peter** — Be not many of you teachers, brethren, knowing that a man who is a teacher has severer trials, temptations. (James 3:1) R3790:2

**Get thee behind me, Satan** — Adversary, opposing spirit—in opposition to God and to all in harmony with God. F611; R5427:1

A hinderer of the work. R3790:3

In this course St. Peter was opposing the divine will and plan, of which the death of Jesus was the very center or hub. R5120:2

His servants ye are to whom ye render service. (Rom. 6:16) R3340:4

Jesus perceived that these influences were striving to hinder the consummation of his sacrifice, even as Satan tried to do in the beginning of his consecration. R5120:2

Afterward all of the disciples seem to have gradually settled down to a realization that the glories of the kingdom were still remote, and that the Master must go away. D564

**Thou savourest not** — Thy words savor not of God's plan, but of human judgment and preference. R5120:2

**That be of God** — Divine wisdom. R3340:4, 3790:3

**That be of men** — Human wisdom. R3340:4, 3790:3

## **Mark 8:34**

**Whosoever** — Addressed to those who were already, in some sense of the word at least, disciples. R3235:6

Catholics and Protestants agree that only saints, the Little Flock, the elect, are fit for heaven when they die. HG215:4

**Will come after me** — Our Lord's life was an illustration. R3790:3

Be my disciple, my follower, my sheep. R5654:1, 3236:4

**Let him deny himself** — Sacrifice himself, his personal interests, ambitions, etc. R3846:4

Kill his will outright, not merely hack and mutilate it. The desire to give up our own will and accept God's will must be a joy, a pleasure. To be acceptable to God, it must be no cross to us. "I delight to do thy will, O my God." (Psa. 40:8) R3237:2,1

Self-denial is the first step—self-renunciation, giving up of the will to God. R5654:1; Q399

In their hearts they must give up all else; being glad to forsake all actually if the door of opportunity opened to them. R4557:4

"If we be dead with him, we shall also live with him." (2 Tim. 2:11) R2615:6

**Take up his cross** — Having counted the cost of discipleship. R3235:6

Endurance of trials, difficulties, disappointments —the crossing of the human will and preferences. R3236:4

It is our good human wills (not actually perfect, as our Lord's, but reckonedly so through his imputed merit) that are to be crucified, delivered up to death. R961:5

Figurative of crucified. R960:2

In the sense of being sacrificed, even of earthly interests. Q399

If Christ's crucifixion was not the crucifixion of a sinful will and desires, neither is ours as followers of the spotless Lamb of God, crucified with him. R961:4

Actual, literal crucifixion signifies to deliver up to a torturous, slow, but sure death. The figurative closely resembles this. R960:2

**And follow me** — "Walk not after the flesh but after the Spirit." (Rom. 8:4) R3237:5

This is the condition. In no other way will Jesus become our Advocate. R5775:5

This is the class, typified by Israel, who have entered the antitypical Canaan, who are fighting the good fight. R5351:4



## Mark 8:35

**For whosoever** — This principle is applicable to the Church only, during this age. The rule will be the reverse for the world during the Millennium. R4536:4

**Will save his life** — Greek: psuche; soul, being. E335; R248:6

Seeks to preserve the restitution life imputed to him through the merit of Christ. R4536:4

Those who love self, popularity, worldly prosperity, honor of men, more than they love the Lord, and who reverence human theories and systems more than the Word of the Lord. D628

**Shall lose it** — His eternal life. R4536:4

The great “prize” of the divine nature. R5120:3

Not worthy to share the kingdom. D268

**Shall lose his life** — Greek: psuche; soul, being. E336

Sacrifice in the interests of the Lord’s cause. R5120:3, 4536:4

Anyone solicitous of maintaining his rights and holding on to the present life, unwilling to sacrifice all, will lose the great “prize” of the divine nature. R5120:3

**Shall save it** — The reward of life on the spirit plane. R5120:3

In the first resurrection. R528:4\*

## Mark 8:36

**Gain the whole world** — The selfishness thus developed will make them unfit for the eternal life. R5120:3

**Lose his own soul** — Greek, psuche, life, being. E336; CR207:4\*

His existence for which nothing would compensate, for without existence there could be no possession or pleasure. R3341:2

## Mark 8:37

**What shall a man give** — Wealth, fame or name for a few years in the present time. R5120:3

**For his soul** — Greek, psuche, life, being. E336

## Mark 8:38

**Ashamed of me** — There are many ways of showing ourselves ashamed of Christ: if we are ashamed of any member of his Body, if we are ashamed to be recognized by the world as members of his despised Body, if we are ashamed of his doctrines. R1189:5\*; E237; CR448:4

“He that despiseth you despiseth me.” (Luke 10:16) R3777:1

We are not to hold back from the service of the truth because we are well-known by our neighbors, nor because of the majority of those who distribute tracts are illiterate or forced to the service of poverty. R4001:5

The heart attitude that says, “So long as right is as easy as wrong I will choose the right, but if wrong is easier than right I will choose the easier way,” is disloyal to God. SM346:1

If Jesus had joined hands in Pharisaism, even had he kept quiet and left their hypocrisies alone, he would not have suffered. So with us. E236; R374:4

Such characters are not willing to be closely identified with the Body of Christ, but would follow “afar off.” R1189:4\*

They have not, by faithful service, developed the necessary character and proved their sympathy, devotion, love and zeal for the Lord and his truth. C210

Manifestly such will not be fit for the glorious position to which the Lord has called us if so weak of character. SM764:T, 346:1; R1189:5\*

**And of my words** — Love to God is above all, and love to God’s Word Jesus puts next. R753:5

Ashamed to confess the doctrines which he taught. E237; R5120:4

To be ashamed of the truth, of the divine plan, of the teachings of God’s Word, because they are unpopular with men, is to offend the Lord and prove ourselves unworthy of his favor. R5120:4

Whoever honors and serves not the Lord’s Word, lacks evidence of love for the Lord himself. R4480:5

They have the spirit of bondage and fear which bringeth a snare and blindness upon them again. R525:6

The acceptance of truth as due, in the face of unpopularity, is a part of the testing. The Lord puts his plan, his Word, as his representative. R2597:4

The Bible and the literature which expounds and illustrates it. R3777:4

The Lord puts his Word on a parity with himself. R3776:3, 2597:4, 318:2

In neglecting them they neglect him. R55:6

I have yet to find a man that is not ashamed of the ordinary misnamed Gospel of damnation. HG190:6

**Sinful generation** — Those who had not made a consecration. R5120:4

**Son of man** — The Son of the man (Adam). E153

The “Son of man” is a title of high honor because it is a perpetual reminder of his great victory by which he obtained the divine nature. E151

**Be ashamed** — He will not own them as members of his Bride class. R4967:6

He would rightly be ashamed to take for his Bride one so inferior to the true standard of moral excellence. R1189:5\*

Such a heart would be unworthy of the glorious high calling. Indeed it would make even an unworthy human being. SM346:1

If we would maintain him as our Advocate, we also must be advocating his cause amongst men. R5120:4

As in Luther's and Paul's day, so now those too indolent or too cowardly to express truth which they see, prove both by word and act that they are unworthy of the knowledge and consequently they are left in darkness. R402:5, 310:6

**When he cometh** — In the Millennium. R3777:5, 3341:2

**The holy angels** — The saints, his holy messengers. C302

“The Lord cometh with ten thousand of his saints.” (Jude 14) C302

## **Mark 9:1**

**Not taste of death** — Jesus prepared his disciples for the transfiguration vision. R5121:1

**The kingdom of God** — God's Royal Majesty. R5121:1

## **Mark 9:2**

**After six days** — Eight days, counting the one in which this was uttered and the one in which it was fulfilled. R2659:1

Six days after Peter's confession that Jesus was the Messiah, and after our Lord had explained that he would meet with contempt, persecution and death. R3345:2

During the six days following the announcement of the Master's coming suffering, ignominy and death, we may assume that the apostles were sad-hearted and bewildered. R5121:2

This time that elapsed between the breaking of the news of his death to them and the vision, was just enough for them to digest the meaning of our Lord's words. R3345:5

**Peter and James, and John** — The three leaders of the apostles. R3345:2

From amongst the strongest of the number. R3345:5

The most advanced in faith and zeal. R2659:1

**Leadeth them up** — Luke tells us that he went there to pray, and we may reasonably suppose that the three apostles joined with him in prayer. R3345:2

**An high mountain** — Presumed to be Mt. Hermon. R3345:2

When used symbolically mountains represent kingdoms. A318

For a little prayer meeting with the Lord: “Where two or three are gathered together in my name.” (Matt. 18:20) R3345:2

**He was transfigured** — By a miraculous power he appeared transformed to spirit conditions. R3345:2

The object of the “vision” was probably two-fold—the comfort and strengthening of the Lord, and the enlightenment of his chosen witnesses. R1761:4, 3794:5

The import of this vision is clearly indicated by Peter. (2 Pet. 1:16-18) R1761:1

## Mark 9:3

**Raiment became shining** — Symbolic of the Lord's coming personal glory. R1761:2

Representing the “glory to follow” (1 Pet. 1:11) when the sufferings are all complete. B20

Representing the Lord after having experienced his resurrection change. R5121:2; F677

**Exceeding white as snow** — After the manner of angels. R5121:2

There was glory and honor attached to the Jewish dispensation and to the Gospel dispensation, but a still greater glory was manifested in the presence of Jesus, who represented the Millennial dispensation. R3345:6

## Mark 9:4

**Appeared unto them** — It was only an appearance, because Christ was the firstborn from the dead and neither Moses nor Elijah is as yet “made perfect.” (Heb. 11:39, 40) F676; R3345:3, 1761:2

As a symbolic representation of the glory of Christ's Millennial kingdom. R1761:2, 3345:2; F677

Radiant, but less so than Jesus. R5121:2, 3345:2

**Elias** — Moses and Elias were not actually present on the mount, for the resurrection had not yet taken place. R3345:2, 1761:2

A figure of Elijah representing the Gospel or Christian dispensation. B255

A figure of Elijah representing the overcomers of the Gospel age. F677; B20

A figure of Elijah representing the Gospel Church in the flesh. R3345:6, 5121:4, 3794:3

A figure of Elijah representing the spiritual or heavenly phase of the kingdom. R1761:2

**Moses** — A figure of Moses representing the Mosaic or Law dispensation. B255; R3794:3, 3345:5

A figure of Moses representing the faithful overcomers who preceded our Lord—the Ancient Worthies. F677; B20

A figure of Moses representing the faithful of natural Israel. R5121:4

A figure of Moses representing the earthly phase of the kingdom. R1761:2

A figure of Moses representing the faithful on the earthly plane through whom the heavenly blessings will pour out upon humanity. R5121:6

**Talking with Jesus** — Respecting his decease. (Luke 9:31) R5121:2, 3794:4

The conversation of the vision corroborating his statements that he would suffer a martyr's death at Jerusalem. R3345:5

Typically looking toward, pointing out, and speaking of the sacrifice and sufferings of Christ and “the glory that should follow.” (1 Pet. 1:11) B255, 20; R5121:5,2

The glorified one stood between the Moses class, called previously, and the Elijah class, which had just begun to be called. R5121:5

Jesus represented the Millennial dispensation and the divine kingdom in glory. R3345:6

Moses and Elias, like Jesus, had fasted forty days. They were one with the Lord in a remarkable devotion to the Father. R3794:2

## Mark 9:5

**Three tabernacles** — Evidently thinking that the Master would rejoice at such blessed fellowship, and willing to do anything for his aid. R5121:2

How many there are like Peter who want to rear earthly tabernacles and fail to understand and appreciate the real vision of the kingdom. R3795:1

Peter was bewildered, confused, but in harmony with his natural temperament, wished to say something. R2289:3, 5121:2

## Mark 9:6

**Were sore afraid** — Representing our fear lest we should fail in so great an undertaking. R3794:6

## Mark 9:7

**There was a cloud** — Representing the darkness and trouble which would be permitted to come upon them by Jesus' rejection and death. R3794:5

Since then the Lord has frequently permitted the same dark cloud to come over his faithful ones, that they might be the better prepared to listen to his Word. R3794:6

**And a voice** — Such a voice was heard on three different occasions: (1) At our Lord's baptism. (Matt. 3:17) (2) Here on the mount of transfiguration. (3) Just before the crucifixion. (John 12:28) R2237:4

"And this voice which came from heaven we heard" when we were with him in the holy mount. (2 Pet. 1:18) F676; B255

**This is my beloved Son** — A fresh encouragement to their faith that Jesus was "the Son of the Highest." (Luke 1:32) R5121:3

Their faith was corroborated; God himself had testified in this miraculous manner that Jesus was his Son. R5121:3

**Hear him** — A needed lesson in reverence, humility and patience. "Let every man be swift to hear, slow to speak." (James 1:19) R2289:4

Be still! Harken rather to the words of my beloved Son. R2289:3

"My sheep hear my voice." (John 10:3) R3346:5

Representing how through this Gospel age, while the misty cloud surrounds the glory of the Lord, we will have great need to continually harken to the Word of the Lord. R2659:6

In that day (the glorious Millennial age) all shall hear the voice of the Son of man. R3345:6

The essence of the entire vision was to demonstrate that Jesus was the Messiah, worthy of being honored and heard as the mouthpiece of God. R3794:5

### **Mark 9:8**

**And suddenly** — The vision vanished as suddenly as it appeared, as John's visions vanished and changed from time to time. R3345:6

**Jesus only** — The "vision," the voice and the cloud had all passed away, and the natural conditions were again realized, while the lessons of that solemn hour remained to gain a yet broader significance after Pentecost. R1761:5

### **Mark 9:9**

**As they came down** — They descended from the mount to engage in the duties of life—to complete the lessons of faith and obedience; yet, the influence of the vision continued. R2659:6

We cannot expect to dwell on the mountain heights of enraptured vision always. Our duties and trials are necessary experiences. R2660:4

**What things they had seen** — A "vision"—not a reality (Matt. 17:9)—of the coming glory of Christ's kingdom. (2 Pet. 1:16-18) R1761:1, 5128:3, 3345:6; B255

### **Mark 9:10**

**Rising from the dead** — The vision impressed the resurrection to their minds, especially of our Lord. R3346:1

It was evidently the divine intention to impress the matter of the resurrection upon their minds. R3346:1

### **Mark 9:11**

**Why say the scribes** — The apostles were seeing that Jesus was the Messiah, hence the question. R3346:2

### **Mark 9:12**

**Elias verily cometh** — The glorified Christ. B254

**Restoreth all things** — During the Millennial age. B254

For the purpose of making ready the world for the kingdom. R3346:2

## Mark 9:13

**Elias is indeed come** — In a sense, to those who could receive it, John the Baptist had thus come, and had introduced Jesus as the Messiah. R5121:6

Pointing out that John had served as Elijah to those who receive him as Messiah. R3346:4

As John the Baptist was the forerunner of Jesus in the flesh, so the greater Elijah, the Church in the flesh, is the forerunner of the great Messiah on the spirit plane. R5121:5, 3346:4; B260

Not going on to explain to them how he and they and all of the faithful Church would, while in the flesh, represent the higher antitypical Elijah, and endeavor to do a restorative work, but without success. R3346:4

## Mark 9:18

**They could not** — So with us, occasionally by faith we go into the kingdom and see the glory of the Lord revealed, and then come down from the heights of contemplation to face the fealties of the present—the Adversary still in possession of the world, many his slaves and dupes, and no earthly power sufficient to cast him out. R5128:3

Thus the Lord's people are still in the valley of conflict contending with the will of the flesh and the devil; yet their eyes of faith behold at the top of the mountain the glorious Lord, who will cause them to share in the glories of his kingdom. R2659:4

## Mark 9:19

**Suffer you** — Bear with you. R5128:6

## Mark 9:22

**Ofttimes** — This case was one of occasional obsession by an evil spirit. R5128:3

**Cast him into the fire** — Account of a similar case in California in 1895 where the author feels he should have exorcised the spirit instead of merely reasoning with the woman possessed by it. R2179:2

**To destroy him** — There are modern cases where obsession has induced suicide attempts. R2179:2

## Mark 9:23

**If thou canst believe** — How great stress the Lord lays upon faith! Our blessings increase in proportion as we will exercise our faith. R5128:6

**To him that believeth** — “If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.” (John 15:7) R5129:5

## Mark 9:24

**Lord, I believe** — The father realized from Jesus' words that the difficulty rested with him, that he must exercise faith else his son could not be recovered. R5129:2

## Mark 9:25

**Enter no more** — This was the special point of this cure. The evil spirit had frequently left the boy, but only to return. R5129:2

## Mark 9:26

**Rent him sore** — We surmise Jesus allowed the evil spirit liberty in the method of leaving the victim to demonstrate how malicious and evil the spirit was. R5129:2

**As one dead** — The binding of Satan will be accomplished in a great "time of trouble," and humanity will be left in an almost dead condition. R5129:4

## Mark 9:27

**Took him by the hand** — Not only must the Adversary be cast out of humanity, but the world needs the hand of divine power for their uplift out of the mire of sin and death. R5129:4

**Lifted him up** — Messiah's kingdom will not only bind the Adversary and forbid him to re-enter humanity, but the power of the kingdom will work amongst the fallen, lifting them up to the divine standard. R5129:4

## Mark 9:29

**But by prayer and fasting** — Showing that their greatest power would result from their living lives of self-denial and prayer. R4650:4

Fasting, or self-denial; and prayer, or fellowship with God. R5129:5

God's people could accomplish much more if they would always exercise full faith in the Lord, and continually live more in the spirit and less according to the flesh. R5129:5

## Mark 9:32

**They understood not** — For none were begotten of the holy Spirit until Pentecost. (John 7:39; Acts 1:8) R5361:3

Their minds naturally drifted to the great hopes that Jesus would soon be King, and they would be in honored positions as his associates. R5361:3



## Mark 9:33

**He came to Capernaum** — Passing hastily through Galilee, seeking to avoid the curious. R5361:3

## Mark 9:34

**They held their peace** — They were ashamed to tell the topic of their dispute. R5361:6, 2660:3, 1766:3

Certainly not indefinitely, for that would have been showing disrespect to the Master; but there was a brief silence which indicated some embarrassment. R1766:3

**By the way** — After the vision in the holy mount there followed temptation. Our highest views of heavenly things are quickly followed by earthly trials and difficulties, which serve to test and prove us. R3795:3

**They had disputed** — Because they had not enough love for one another. R5193:4

This spirit disappeared after Pentecost. R5959:1

**Who should be the greatest** — The Lord's prime minister. R5361:6

While the humility of the Lord's apostles is very marked in their subsequent career, in the beginning of their course, they were all to some extent influenced by old ideas which it was the object of Christ's teaching to gradually eradicate. R1766:2

After the selection of the three (Verse 2) their relative prominence in the kingdom was naturally suggested to their minds. R1766:3, 3796:1, 2660:3

## Mark 9:35

**Called the twelve** — Avoiding personalities, as it is always wise to do when possible. R3796:2

**Desire to be first** — The spirit of rivalry being the very opposite of the spirit of love and meekness. R1766:5

The Master invariably encouraged hopes and ambitions. His reproofs were merely against their strifes as to which should be the greatest. R1415:3

But if the lesson was thus important to the apostles in their position as leaders, it is also important to the whole Church, all of whom are, to a greater or less extent, exposed to temptations to rivalry and ambition. R1766:3

**Shall be last of all** — The selfishly ambitious who seek honor rather than service will be disappointed. R5361:6

The saying, "He that humbleth himself shall be exalted; and he that exalteth himself shall be abased" (Luke 14:11), is seen to be the statement of a philosophical principle of divine law. R1766:6

In his kingdom, self-seekers would have the lowest place. R5361:6

**Servant of all** — Self-seekers will have the lowest place. R5361:6

It was not their own greatness that was to be considered but God's favor. R5361:6

### Mark 9:36

**He took a child** — “As newborn babes, desire the sincere milk of the Word, that ye may grow thereby.” (1 Pet. 2:2) R2660:3

The great Teacher was a lover of children even though, as far as the record shows, he did not generally give his time to them. R5362:1

**And set him** — The manner is impressive and solemn; as though he would say, “I want you to take this lesson to heart and ponder it well.” R1766:6

### Mark 9:37

**Shall receive** — Recognize and show kindness to. R1761:4

**One of such children** — Simple of heart, meek, truthful, free from ambition and rivalry, faithful, trusting, loving, obedient, teachable, indifferent to social distinctions and popular opinions, without guile. R1766:6

The least and humblest of God's children. R1767:4

Such disciples as have this child-like character, the mark of true followers of Jesus. R3797:2

See Mark 10:14

**In my name** — Because he is mine. R1767:4

**Receiveth not me** — Not me alone. R5361:6

**Him that sent me** — They were to receive each other as representatives of Jesus; and more, as representatives of the Father. R5361:6

Showing his disciples that it was not their own greatness that was to be considered, but God's favor. R5361:6

### Mark 9:38

**One casting out devils** — This one forbidden by John would correspond well with some now holding meetings other than those which we attend. R5501:3

**He followeth not** — We can be workers in the harvest, and yet not followers of the Lord. To be followers of the Lord, we must not only be workers in the harvest, but also must be workers according to his will. R4798:3\*

The Lord makes use of various characters as agents in healings, even as Judas was one of the twelve who worked miracles. R749:4

**We forbid him** — “What authority have you to cast out devils? Jesus did not send you out as one of the twelve, or as one of the seventy. You have no business in this work. Q280:1

## Mark 9:39

**Forbid him not** — Each spirit-begotten child of God has a right to speak, to preach, to declare his Heavenly Father's Word and message. None has a right to interfere. R5410:1, 5122:2

We are to keep strictly in mind that the Lord has not given any of us a right to supervise his work nor to forbid another to preach the Gospel. R1522:2

Conscience is always to be respected; nor is any one who stands faithful to his conscience to be disesteemed therefor by his brethren, even if their consciences view the matter differently. R5501:6

While none may interfere with or bind his brother, we may give over some of our own liberties. All who become members in a class thereby surrender individual rights. R5410:2

If any person is doing a miracle in the name of Jesus, we are not to interfere. If the Lord wants to stop him, he can stop him. It is not our business to stop him. Q493:1

Whenever we find anyone doing a good work we should be sympathetic to the extent we see they have good hearts, but this does not mean that we should follow with them and leave our special commission of teaching the truth. Q280:3

We neither urge nor insist upon our own views as infallible, nor do we smite or abuse those who disagree, but regard as "brethren" all sanctified believers in the precious blood. R5367:3, 4067:2

Where brethren find it advantageous to meet in different classes it will usually be found that originally too great restraint of personal liberty was exercised and that the majority were too careless of the sentiments of the minority. R5502:1

But if anyone exercise his talents in a manner which we consider unwise, or wholly or partially erroneous, it is our duty not to render any assistance to the unwise course. R1629:2

Not applicable to cases of direct opposition, direct attacks upon the harvest work. R4434:1

If Satan and his angels will do good, and heal and bless mankind, we certainly will not cast a straw in their way. Let them do all the good works they will, and the more the better. R760:4

**In my name** — If they recognize Jesus and the value of his death, if they trust in him for eternal life and seek to walk in his steps, they are our brethren, whether they follow with us or whether they do not. Q495:T

It is one thing to say Christian, it is another thing to think Christian, and it is another thing to mean Christian. Q493:1

Those who claim things in the name of A Christ, but who deny that Jesus Christ, our Lord, tasted death for every man and redeemed us by his own precious blood, are not of us, and the sooner we recognize that the better. Q495:T

The word "Jesus" means "Savior from our sins," and Christian Scientists do not believe there are any sins and say there is no penalty for sin. Q495:T

There are many false Christs; so it makes a great deal of difference in the name of which Christ is the miracle done. Q495:T

## Mark 9:40

**Is on our part** — A general principle which none should lose sight of. R760:5

We are to love all and wish God-speed to all loving the Lord and manifesting his Spirit, whether they associate with us or not. R3747:1

## Mark 9:41

**For whosoever shall give** — Including the worldly man. T93

Whosoever is a big word, and takes in men of all characters. HG41:4

Including the thief on the cross who spoke kindly to the suffering Savior. F669

There have been remarkably noble specimens of humanity among the heathen, such will have a reward. R1030:3\*

We advise that money be not solicited from outsiders, though we know of no reason why money tendered by outsiders should ever be refused. F347

**A cup of water** — Money for the Lord's work need not be refused if voluntarily offered by outsiders. F347

**Not lose his reward** — In the Millennial age. R2701:4, 2612:3,6, 412:1, 259:1

It would indicate their sympathy, and no doubt would bring them eventually, either in the present or in the coming life, some recognition and reward. F347

There have been remarkably noble specimens of humanity among the heathen, and such will have a reward; but such a character could not, and cannot now save a man whose life is already forfeited. R1030:3\*

Showing that the dead will not only be raised for punishment. HG41:4

## Mark 9:42

**Whosoever shall offend** — Greek: skandalon; scandalize, stumble, entrap, injure, hurt spiritually, thus subjecting himself to certain losses beyond the present life. R3797:3

Beguile and lead astray—from the truth, or holiness of life. R1767:4

When leaders of church unite to force people to accept or reject their views by restraining the liberty of speech and the liberty of the press, to prevent the publications of doctrines of the Bible according to other men's views, they have departed from the rational ideal of dealing with the subject. HG507:5\*, 604:5\*

**These little ones** — These that are little or humble minded, meek and loyal of heart, R3797:3

**Better for him** — Because such a calamity could not in any way affect his future life. R3797:3

## Mark 9:43

**And if thy hand** — Figurative language—a literal hand could not cause one to stumble in such a way as to affect his eternal welfare. R486:3\*

Take the first clause of verses 43, 45 and 47, and connect them with the first clause of the 49th verse. R3797:5, 112:4

Any comfort, pleasure, or taste as dear as a hand. R2603:1

Any sin we may cherish, be it as precious as a right hand. OV167:3

**Offend these** — Would by its gratification cause you to forfeit the life to come. R2603:1, 112:4

Cause thee to maintain an injurious character, a tendency to scandalize or injure others. R3797:5

**Cut if off** — As God will not accept a divided heart, if a part of your powers symbolized by “hand” offend, it would be better to have a single one, than two working in opposition. R508:3\*

**It is better** — It would be better to endure the loss of members than lose all in gehenna. R2603:1, 112:4

The future life is of inestimable value, and it will richly pay you to make any sacrifice to receive and enjoy that life. R2603:1

Teaching the necessity of separating themselves from everything which should hinder them from meeting the requirements of the law of life, no matter how dear or valuable that object might be. R508:2\*

**Enter into life maimed** — Everlasting life, which is the opposite of the everlasting destruction symbolized by gehenna. R2602:3, 112:4

Into the everlasting life and harmony with God symbolized by the New Jerusalem. OV167:3

It would richly repay them to deny themselves many comforts, pleasures and tastes, dear to them as a right hand, precious as an eye, and serviceable as a foot. R2603:1; HG511:4; OV167:3

God will not accept a divided heart, a divided service, if a part of your powers cause you to offend; it would be much better to cut it off and have a single one. R508:3\*

**Go into hell** — Greek: gehenna; everlasting destruction. “Valley of Hinnom.” This valley lay just outside the city of Jerusalem and served the purpose of sewer and garbage-burner to that city. No living thing was ever permitted to be cast into gehenna nor were the Jews allowed to torture any creature. R2601:2, 896:1, 111:6; OV167:2

A figure used by our Lord and the Prophet Isaiah (66:24) to represent the utter destruction of the second death. R896:1

Jerusalem was a figure of the kingdom of God, the New Jerusalem; hence its valley was an appropriate symbol of the second death, the utter extermination of all things abominable at the close of the Millennial age. R896:4; HG224:5; OV167:T

The Jews knew it to refer to the valley outside their city, which was not a place of torment, nor a place where any living thing was cast, but a place for the utter destruction of whatever might be cast into it. R2602:6

Kimchi says that brimstone was thrown in to continue the fires and that the condemnation of the wicked in a parabolic way, is called Gihinnom. R112:1

The history of the Valley of Hinnom detailed. HG224:4-6; OV167:1

**Never shall be quenched** — Not a neverending fire. The fires of gehenna burned on until all was consumed, just as an uncontrolled fire burns a house. R2603:1, 111:6

## **Mark 9:44**

**Where their worm** — This verse is spurious; not in oldest MSS. R2602:5, 112:4

Verse 44 and 46, and part of 45, are not found in the oldest Greek manuscripts, though verse 48, which reads the same, is in all manuscripts. R2602:6, 112:4

## **Mark 9:45**

**If thy foot** — Symbolizing offending powers. R508:2\*

Any sin we may cherish, be it as precious as a right foot. OV167:3

**Cut it off** — As God will not accept a divided heart, if part of your powers symbolized by “foot” offend, it would be better to have a single one than two working in opposition. R508:3\*

**Cast into hell** — It became customary to cast the “carcasses” of certain criminals into the Valley of Hinnom instead of giving them decent burial, thus it was noted, detested and dreaded as an extreme of punishment. R896:1, 111:6

Into the fire that never shall be quenched— This phrase is an interpolation; not in the oldest Greek MSS. R2602:5, 112:4

## **Mark 9:46**

**Where their worm** — This verse is spurious; not in oldest MSS. R2602:5, 112:4

## **Mark 9:47**

**And if thine eye** — Anything as precious as an eye. R112:4

Any sin we may cherish, be it as precious as a right eye. OV167:3

There are eyes of the understanding as well as natural eyes. Eye is representative of design or purpose. R486:3\*

A literal eye, hand or foot, could not cause one to stumble in such a way as to affect his eternal welfare. There are eyes of understanding as well as natural eyes. Eyes are also used as representative of design or purpose. R486:3\*

**Offend thee** — It is not an uncommon thing for many who have professed to have an eye for the glory of God, to have a much larger eye for business, for literature, for fame, etc. R486:6\*

**Pluck it out** — As God will not accept a divided heart, if part of your powers symbolized by “eye” offend, it would be better to have a single one than two working in opposition. R508:3\*

**It is better** — Paul echoed the same spirit when he said, “I count all things but loss”; “Let us lay aside every weight—and run.” (Phil. 3:8; Heb. 12:1) R486:6\*

**Hell** — See verse 43.

**Fire** — This word not found in the best MSS. R112:4

## Mark 9:48

**Their worm** — If carcasses thrown into the Valley of Gehenna fell upon ledges and not into the fire, they would breed worms and be destroyed just as completely. R2603:1, 896:1, 112:1; OV167:2

**Dieth not** — This does not imply everlasting (immortal) worms, but that they did not die until they had completed the work of destruction. OV167:2; R896:1

Taken from Isa. 66:24 where the context shows that the prophecy relates to the future, to the period of Messiah’s kingdom; and that it was carcasses, dead bodies, that were in evidence. OV167:4

No one thought of killing those worms or stopping their ravages. They were doing good work, reducing the dead carcasses tossed into the valley into dust. OV167:2

What in the world has given worms the power of living forever? Would not that be a gift of God to those worms? HG224:3

**Fire is not quenched** — Referring to the burning of brimstone in the bottom of gehenna. Its use was intended to destroy bacteria, the germs of disease, and help to preserve the health of the city. OV167:3; R896:1,4, 111:6

In the literal hell or gehenna, in one of the valleys near Jerusalem, the fires were kept burning continually. R486:3\*

It was kept burning purposely, by a law, and the worms were allowed to feed upon whatever was thrown into that valley, but did not alight in the fire, but on the rocks above. HG224:6

It burned on until all was consumed. R2603:1, 896:1

See also verse 43.

## Mark 9:49

**For** — Connects the first clause of verses 43, 45 and 47 with the first clause of verse 49. R508:2\*

We must not fail to notice the intimate connection between the 49th verse and the former verses by the little word “for,” which shows the relation of the statements to each other. R508:2\*

**Salted with fire** — May we not only submit to, but volunteer to be “salted with fire,” then we shall be prepared to offer an acceptable sacrifice “salted with salt.” R508:6\*

Forsaking all to be a disciple of Christ, we understand to be the salt of fiery trial and separation. R508:3\*

**Every sacrifice** — In the type, salt was required to be offered with the sacrifice. “With all thine offerings thou shalt offer salt.” (Lev. 2:13) R508:5\*

If we become careless and neglect the salt, the sacrifice will become offensive unto God. R508:6\*

**Salted with salt** — A symbol of fidelity, loyalty and incorruption. R508:5\*

## **Mark 9:50**

**Salt is good** — Salt signifies a purifying quality, it gives flavor to whatever it is attached and seems to signify a preservative quality that is a detriment to corruption. Q618:1

There are few, if any, words in the Bible that have a wider range of symbolism than the word salt. It is used as a symbol for fidelity, friendship, incorruption, barrenness, perpetual desolation, preservation, etc. R508:1\*

Referring to its symbolism of purity, righteousness, and to its cleansing, preserving and healing influence. R2099:5\*

Several of the oldest and best manuscripts (among which are the Sinaitic and Vatican) insert the word “then” after the word “salt.” R508:3\*

**Have lost his saltness** — By clinging to the world, and worldly ways, to anything that is foreign to the word and spirit of Christ. R508:4\*; Q618:1

If the Christian should persistently fall way from his righteousness, he is “thenceforth good for nothing.” (Matt. 5:13) R2099:5\*

How important that we not only have salt in ourselves, but that we continue to retain its healthful properties. R2099:5\*

If we lose the quality of being separated from the world and have the spirit of pride, we would lose our Christianity and cease to be the Lord’s representative. Q618:1

If you are clinging to the world and worldly ways, thoughts and associations, or to a worldly church organization, then the salt is losing, if it has not already lost, its savor. R508:4\*

**Wherewith will ye season it?** — There is no way to restore saltness to salt once it has gone. So if we lose the holy Spirit, there is no way by which we could be renewed again. Q618:1

**Have salt** — Purity, righteousness. R2099:5\*

**In yourselves** — If we have not the salt in ourselves, how can we be the salt of the earth? If we are not truly and sincerely righteous, how can we exert upon others the cleansing and healing influences? R2099:5\*

## **Mark 10:3**

**What did Moses** — Moses stood in the position of a father to the whole nation, the nation being regarded and treated as children under age. R5046:4, 1725:3

Who acted representatively in bringing the Jews under the Law covenant, as Christ acted representatively in removing it. R1725:4, 5046:6



## Mark 10:9

**Hath joined together** — The marriage contract is similar to that between the Lord and the Church—perpetual. F516

As a type of the union of Christ and the Church. F495

## Mark 10:11

**Put away his wife** — May not marry unless a divorce be granted, on the ground of adulterous unfaithfulness. (Matt. 19:9) F505

## Mark 10:13

**They brought young children** — Children were brought to Jesus by their parents, that he should bless them. R4823:3, 5362:1

**His disciples rebuked** — Feeling that the Lord's time was too valuable to be thus used. R5362:1

## Mark 10:14

**Suffer** — Permit. R4823:3, 5362:1, 4853:4

**The little children** — Jesus was a lover of children even though he did not generally give his time to them. R5362:1

**For of such** — Inculcating simplicity, purity, honesty, sincerity, such as in a little child—trustfulness in the Father and in those with whom we have to do. CR154:1; R5362:2, 4853:4

Of such like is the kingdom. Jesus is representing the gentle, teachable, guileless, humble disciple by a little child— “in malice be ye children (having none).” (1 Cor. 14:20) R521:3

Little children will not be in the kingdom at all. Only developed, tried, perfected characters will constitute the overcomers who will sit with the Master in his throne. R5362:2

The proper child, unspoiled by its elders, is disposed to be very trustful; and, until deceived, it is disposed to believe every word of the parent and to trust implicitly to the parent's wisdom and power. R5362:2

See Mark 9:37.

## Mark 10:15

**Not receive the kingdom** — The message of the kingdom. R5362:2

**As a little child** — In that pure, simple manner that a little child would receive a message. R5594:4

“As new born babes, desire the sincere milk of the Word, that ye may grow thereby.” (1 Pet. 2:2) R2660:3

The followers of Jesus are not to be little children, but must be childlike. R5362:2

How beautiful the thought— “children of God!” R521:3

## Mark 10:16

**In his arms** — Thus exhibiting his own sympathetic love and humility of heart. R5362:1

**And blessed them** — Or, prayed a blessing upon them. R4823:3

The influence of child-blessing services, arranged weekly in Brooklyn, upon parents and children are favorable, impressing upon the former their responsibilities. R4823:6

## Mark 10:17

**There came one** — Supposed by some to have been Lazarus, whom Jesus later awakened from the dead. R3529:1

A Jew of a prominent family, a ruler. R3843:1

A young ruler of the synagogue. R5422:3

Notwithstanding the persecuting spirit of the rulers and teachers in Israel against the Lord and all who believed in the validity of his claims, he came to him openly. R1774:3

**Kneeled to him** — Saluting him with that reverence due to so great a teacher. R1774:3

**What shall I do** — He was anxious for a perfect conformity to the will of God; and so anxious that he manifested his willingness to bear reproach for it in coming to Jesus. R1774:6

If I have been sincere, I ought to be ready to accept whatever answer he will give me as divine direction, and should promptly obey. R3843:1

## Mark 10:18

**Callest thou me good** — Unless you believe from the heart that I am the Son of God and not a falsifier, hypocrite and blasphemer. R2727:6

Is this simply a mark of courtesy? Or do you recognize the fact that there is only one standard of goodness, which is represented by God, therefore recognizing me as a teacher whom God approves? R3843:1

Pointing out that everything that is really good must in some way be of God and in accordance with God. R5465:2, 4658:2

## Mark 10:19

**Thou knowest the commandments** — Not waiting for a reply. R5465:2, 3843:1

It was necessary that our Lord's answer should be in line with the Law Covenant which was still in force, not yet “nailed to the cross.” (Col. 2:14) R3843:2, 5465:3

We would not so tell him now, but then the Law Covenant was still in force in Israel. R5465:2

Not, Believe on the Lord Jesus Christ and confess your inability to keep the divine Law perfectly. That was not yet then due to be promulgated. R3843:2

## Mark 10:20

**All these have I observed** — He was trying to do right in every way. R5438:6

He had been living a most exemplary life; but that was merely his duty; no one has a right to live a bad life. R5438:6

Indicating a realization that by the deeds of the Law no flesh had yet gained the life it promised for obedience. R1774:3

## Mark 10:21

**Beholding him** — He was a noble character, even though he was not a disciple. R5395:3, 1774:5

He was a model young man, such an one as all lovers of truth and righteousness delight in. R3843:3

**Loved him** — It would have been impossible for the Lord not to love such a grand character. R2728:2

Loved his humility and earnestness, and his endeavor to keep the Law. R3843:3

Loved his endeavors to keep the Law and loved his manifestation of humility and earnestness in coming as he had, in a public manner, to ask the way to life eternal. R3843:3

Who was thus desirous of being in full accord with the Heavenly Father's will. OV332:T; R1774:6

He was a sincere Pharisee. R5464:2

**One thing thou lackest** — With all his morality there was inconsistency. He possessed wealth, and should use it to the glory of the Lord. R5422:3

There was a lack. His attitude, although he did not realize it, was not that of entire consecration to the will of God. R1774:6

He had failed to keep the Law in those two most important principles—supreme love to God and love to the neighbor as to self. R1774:6, 2728:2; OV332:1

There is none so perfect that he lacks nothing. R1775:4

**Sell whatsoever thou hast** — You must do more than merely avoid sin. God is now calling for sacrificers. R5438:6

If you do not sacrifice yourself, you cannot become my disciple. R5438:6

Possessions, time, reputation, ambition. R1775:1

No man could be his disciple unless he would surrender all. R5422:3

He must not be selfish, or he could not be Christ's disciple. R5422:5

Not that the Lord's people should be penniless, dependant upon the charity of others, but their possessions all must be consecrated to the Lord to be used in his service. R3844:4

If that young man had assented and made further inquiry as to the particulars, it is our opinion that the Lord would have modified his statement—suggesting that the selling and giving to the poor be not done all at once, but gradually, as the necessities might seem to open up. Q149:4

**Give to the poor** — Use that which you consecrated as wisely and as thoroughly as you know how, as God's steward. F576; R1775:1

“Love is the fulfilling of the law.” (Rom. 13:10) R2728:2

Whatever could not have been done for the Lord's cause directly could have been done for the poor of the Jewish nation, who indirectly represented the Lord's people. R3844:5

Not that the riches should be given away recklessly or indiscriminately but, as God's steward, to distribute it according to the wisdom which God would give. R5465:3, 3844:1

Feed the hungry with the bread that perisheth; but first, rather, to feed the spiritually hungry with the bread of life. R1775:2

**Treasure in heaven** — Every Jew, ready and willing to sacrifice his earthly belongings and become a follower of Jesus, would be accounted worthy of transfer from the house of servants under Moses to the house of sons under Christ. R3843:5

Additionally, he might become a joint-heir with Jesus in glory, honor and immortality. (Rom. 2:7; 8:17) PD66/78

A life of glory, honor, and immortality—the divine nature. R5438:6

In laying up treasure in our minds and hearts, we are building character fit for an inheritance in the kingdom of heaven. R5519:1

**Take up the cross** — There is no other way to come into Christ but by way of the cross. We must bear it as he bore it. R5422:5

Even the full surrender of earthly possessions would not be sufficient. R5465:3

In putting before others the trials and the cross, we should also put before them the glory to follow. R5422:5

These words are not found in the Sinaitic and Vatican MSS. R3843:6

**And follow me** — Follow my example. R5465:3

Every Jew willing to become a follower would be transferred from the house of servants to the house of sons. R3843:4

This means the complete subjection, the death of the flesh. R5220:6

As it was expedient that the Master pass through experiences of self denial, so it is expedient that his Bride be similarly touched with a feeling of the world's infirmities. R4138:4

To follow Christ is not to make unwise disposition of our possessions and talents, but, as wise and faithful stewards, to use them to the best possible advantage in his service. R1775:1

## Mark 10:22

**He was sad** — But he had no complaint to make. R3843:6

He was anxious to do God's will, but not sufficiently anxious to be accounted worthy of membership in the Little Flock. He was willing to do right, to do justly, but unwilling to sacrifice. R5465:5, 5395:3

No doubt the heart of Jesus was sad also when he saw the blight of selfishness and self-will attacking that promising half-blown rose of character. R1774:6

**Went away grieved** — Sorrowful; he did not want to give everything to the Lord, but preferred to hold on to his wealth. R5395:3, 2728:3

With all his morality, there was inconsistency. He possessed wealth, and should use that wealth to the glory of God. He must not be selfish, or he could not be Christ's disciple. R5422:3

He forsook the opportunity to do the greatest good, and thus turned his back upon a membership in the kingdom class. R5465:5

Declining to have the eternal life which Jesus was offering on the only terms now attaching to the offer. R3844:3

We hear nothing of his subsequent conversion, but in all probability he remained in sympathy with the Jewish teachers and partook more and more of their spirit of opposition to Christ and his teaching. R1774:6

In the kingdom, we may see the young ruler glad to have life eternal through the acceptance of the divine arrangement. Sacrifice will not be possible then nor will it be required. R3845:1

During the past eighteen centuries the same test has proved many good, honorable and wise people to be unfit for the kingdom. R3843:5

**He had great possessions** — He was very rich. R5395:4

## Mark 10:23

**How hardly** — With what difficulty. R3844:3, 2761:2

The difficulty was that he had set his heart upon his riches, demonstrating that he loved God and the divine will less than he loved his earthly property. R5465:5

He might have said, I have some children for whom I must make some provision. But the Lord said, Give all that you have to God. A parent can consecrate his children so far as he is concerned. R5422:5

How rarely. R874:1

The possession of wealth, in combination with selfishness, leads to a measure of satisfaction with present circumstances and conditions unfavorable to faith in God's heavenly promises. R2761:2

**Shall they** — The Doctors of the Law, the prominent Pharisees, the rulers in the synagogues, the members of the Sanhedrin, etc., were the wealthiest of Israel. R3844:3

**That have riches** — Not because God is opposed to riches, for he himself is rich above all others. R2761:2

Any valuable possession—talents of music, oratory, art, mental endowment, or influence. R2761:3

Not merely of gold, but may be of honor, position, power, approbation of men, etc. R5319:3

Whether those riches be of reputation, fame, learning, money, or even common ease. HG716:6

Though generally applied to money, it may properly be applied to any valuable possession—talents of music, oratory or mental endowment—which carry with it weight of influence among men. R2761:6

We should have no idols—either wealth, fame or selfish ease—which might attract our devotion away from God. R5465:6

No rich man can enter the kingdom. The only way one can enter is by becoming poor. R3844:6

Many who know nothing of actual want of life's necessities are much exercised by the loss of luxuries when adversity comes. R873:6

Hindrances of the rich are: faith in wealth instead of God, pride which riches foster, friends which riches bring, and the proportionately larger sacrifices which must be made. R2729:1

It is as proper for the earthly father to make provision for his children as for the heavenly Father to plan for, educate and prepare a future home for his children. It is when parents attempt to become rich and to leave their children rich that they specially err. R1828:4

**The kingdom of God** — Used interchangeably with “kingdom of heaven.” (Matt. 19:23) R397:1

Not the earthly nominal church which rich men find little difficulty in getting into, but the glorified Body of Christ. R2761:3; A284

## **Mark 10:24**

**Children** — Simple, unsophisticated ones. R3844:3

**That trust in riches** — Not that a man has been born wealthy or that he has acquired great wealth, but that he would love these riches, would hinder his faith in God. R3844:4

## **Mark 10:25**

**To go through** — We have heard it is possible for a camel to squeeze its way through on its back knees provided the load be first removed from its back. R3844:5

**The eye of a needle** — A small gateway of ancient cities, used at night; a camel could pass through only on his knees and unloaded. D304; F575; R5466:1, 3844:5; PD66/78

**For a rich man** — No rich man can enter. The only way one can enter is by becoming poor, sacrificing everything. R3844:6; PD66/78

A rich man could enter the kingdom of God only be renouncing his burdens, giving up all to the Lord. R5466:1

**The kingdom of God** — Not the earthly nominal church, but the real kingdom, the glorified kingdom which shall be established in the end of this age. R2761:6; A284

### **Mark 10:26**

**Who then can be saved?** — If the few who are to inherit the kingdom are the only ones who will get eternal life, then indeed there are few that will be saved. R3843:6

### **Mark 10:27**

**With men it is impossible** — With men, it might seem impossible that a man could have riches and use them conscientiously—be a sacrificer. R1775:2

According to the Law no such thing was possible, but God made possible this plan of salvation through Jesus. R3845:2

**All things are possible** — If the rich man be honest-hearted and humble, and his riches alone stand in the way, the Lord would show him how to use his wealth, or else strip him of it. R5466:2

God has made provision for the wealthy: “Jesus Christ by the grace of God tasted death for every man.” (Heb. 2:9) R3844:6

The rich young ruler and all the families of the earth are to be blessed in the Lord’s established kingdom. R3845:1

### **Mark 10:28**

**We have left all** — A full surrender to God—a leaving of all and a yielding up of all. R5466:4

The twelve chosen apostles had professed much. How much greater was their responsibility. R4909:1

Earthly business and calling and ambitions that they may glorify the Lord. Aiv

Their all was not so very much, nor any more in many cases than we have to leave, but it was their all, and so was acceptable. R1041:4

Peter had left his fishing business and his friends to travel with the Master. He had thus given up his own will and present interests to do the will of God. R1041:5

### **Mark 10:29**

**Verily I say unto you** — Jesus did not fully endorse Peter’s statement. He knew about Judas and that with Peter some self-will still remained. R5466:4

**Hath left house** — We are not to get the mistaken idea that the Lord wishes us to sacrifice others. It would be wrong to deprive our families of necessary comforts and temporal provisions, but having provided these the surplus is the Lord’s. R3845:5

If a man has made proper provisions for his family, it is for him and not them to decide how his time, energy and further means shall be spent. R3845:6

We know of none so poor that he could not sacrifice something, and the poorer we are the more diligently should we strive to find something to render unto the Lord our God. R3845:3

Sometimes the Lord's people put too much value on money and not enough on service. R3513:6\*

**Or wife, or children** — Our Lord certainly did not mean that we should sacrifice others in order to be his disciples; it is ourselves that we are to deny, ourselves that we are to sacrifice. R3845:5

Not that the Lord would have us deprive our families of necessary comforts. He that provides not for his own is worse than an unbeliever. (1Tim. 5:8) R3845:5

**And the gospel's** — Whatever is more than our responsible provision of necessities, is held merely as a steward for use in the Master's service. R3845:6

## **Mark 10:30**

**Receive an hundredfold** — The greater our present loss, the greater will be our reward both now and hereafter. Those who sacrifice nothing need expect no reward. Those who receive little of the Lord in this present life and have small hope of a share in the kingdom are those who have sacrificed little. R3845:3

What a broad promise! How gracious the divine arrangements. R5466:4

Not saying that Peter's little all was not worth mentioning, but recognizing it and encouraging Peter to continue to sacrifice all, with the assurance that in due time he would be rewarded. R1041:5

**Now in this time** — The Lord's precious promises, backed by loving letters of sympathy and encouragement, much more than offset the frowns and hostilities of the world and the nominal church. R1346:2

**With persecutions** — The Master promised compensation for the world's hatred even in this present life. R1346:2

In the present time "tribulation," "persecution" and "all manner of evil," and in the age to come, everlasting life and glory as his joint-heirs. R1084:1

## **Mark 10:31**

**But many that are first** — Position, honor of men, wealth and education were barriers to becoming disciples. Those who were first or most prominent were really less favored; those who had less opportunity were really first or most favored. R3845:5

In point of time God called fleshly Israel first; but in point of favor, and in time of realization, spiritual Israel comes first. B206; A293

Many possessing great privilege and opportunity for exaltation to the kingdom will fail to embrace it, while others, naturally less favored, will gain the great prize. R5466:5



Again, those who first had the opportunity of becoming disciples of Jesus at his first advent will not, on that account, have any advantage over others of the Lord's followers in the future. R5466:5

**Shall be last** — Adam and Eve will probably be the last members of the human family to be awakened. R4499:1; D641

**The last first** — The less learned, less noble, less influential, less wealthy were advantaged. It was easier for them to humble themselves, to sacrifice. R3845:5

Some not favored during the Gospel age, natural Israel, will be granted the chief favors during the Millennial age. F118

The last to die will probably be the first to be awakened. D641; R4499:1; SM441:T

### **Mark 10:32**

**They were amazed** — Overawed by the stupendous things which the Lord had declared to be imminent. R3362:2

### **Mark 10:33**

**They shall condemn him** — The priestly Sadducees, and not the people and their Pharisean leaders, were interested in having Jesus brought to trial for his open attack on the priestly misrule, and from fear lest the Romans might hold them responsible. R2420:1\*

### **Mark 10:35**

**James and John** — They had been permitted to come nearer than the majority of the twelve. They were with him in the holy mount, at the awakening of Jairus' daughter and in Gethsemane's garden. R5483:3

Who, it is supposed, were Jesus' full cousins. R3362:2

**Come unto him** — Matthew tells us that their mother, Salome, was with them and really made the request for them in their names. R3362:2

**Do for us** — The others would not appreciate it so much as we do. CR151:6

### **Mark 10:37**

**Grant** — Or permit. CR151:6

**Unto us** — They loved the Lord very dearly, and thought they could appreciate a nearness to him more than some of the others. R5483:3; CR151:6, 411:5

**That we may sit** — Jesus appreciated their love for him, and their desire to be near him. CR411:5; R3362:2

Others might not care so much where they were placed, but James and John would like to be close to the Master. R5091:1, 2072:2

**On thy right hand** — Not merely for ambition's sake, but we may suppose that they loved the Lord dearly and thought that they could appreciate a nearness to him more than could some of the others. R5483:3, 4487:3

**The other on thy left** — It will not surprise us should we find the Apostle Paul in one of these two positions. R3362:6

**In thy glory** — He had not told them his kingdom would be a spiritual one and that they would need the first resurrection change to be sharers of it; nor had he made it clear that a whole age would intervene before they would be made sharers in the kingdom. R5483:1

## **Mark 10:38**

**But Jesus said** — He did not reprove them for he read in their hearts their love and loyalty toward himself, and that their desire for the position was not merely for the honors and authority implied, but specially because this would bring them closer to himself. R3362:2

**Ye know not** — Do you know what it costs to get on the throne at all? CR151:6

At that time they could form no idea of the blessedness of being joined with Christ in his kingdom. R2072:2

**Can ye drink** — Are you able, are you willing, to pay the cost of getting on the throne? CR151:6; R3362:3

Will you carry out fully the covenant of consecration to death which you made and on account of which you are reckoned as members of my Body? If this is your will, I will test you, to make your calling and election sure. R4310:2

It meant, Are ye willing? because it would be impossible for the disciples to have known their own ability, except in the sense of having confidence in God that he would give the ability. R3362:3

All who would sit in the throne must drink of the cup. All who will faithfully drink of the cup shall sit in the throne. R4332:1

The privilege of drinking of "the cup" is offered only during the Gospel age. R936:3

**Of the cup** — This cup of self-denial and self-sacrifice with Jesus signifies our participation in the blood of the New Covenant—in providing the wherewithal for the sealing of the New Covenant. CR47:5, 411:6; PD66/78

Cup of ignominy and suffering. R2292:4, 5484:1, 4436:5; CR411:6, 151:6

Signifies the consecration to death of all the members of the Body of Christ. R4980:5

Only those who drink of his cup may sit with him in his throne. R4453:5; CR411:6

The privilege of drinking of "the cup" (sharing in the sacrifice of life) is offered only during the Gospel age. R936:3

**That I drink of** — Ours must be the same “cup,” his cup, else we shall have neither part nor lot in his kingdom glory. R4436:5; CR47:5

Jesus’ “cup” was the one to which he elsewhere referred, saying, “The cup which my Father hath poured for me, shall I not drink it?” (John 18:11) R5483:6

The cup signifies experiences; as, for instance, when our Lord said, “The cup which my Father hath given me, shall I not drink it.” (John 18:11) R3362:3

## **Mark 10:38**

**Be baptized** — Baptism into death is the real baptism for the Church, as it was the real baptism for our Lord; water baptism is only the symbol. F441

Only by sharing in his baptism into death could they hope to sit with him in his throne. CR76:1; OV242:5

**With the baptism** — The baptism unto death. F438, 442; R5484:2, 4495:5; CR76:1, 411:6; OV242:5

The full renunciation of all earthly rights. R5484:2; PD66/78

The baptism of their wills into his will and the Father’s will. F442; PD66/78

**That I am baptized with** — Into my death—to self-will, to cutting off from every earthly privilege, if such be God’s providence for you. PD66/78

No reference to water baptism, but to his baptism into death, of which he spoke a few days later, saying, “I have a baptism to be baptized with; and how am I straitened until it be accomplished.” (Luke 12:50) R5484:1; CR76:1

## **Mark 10:39**

**We can** — We are willing; we will sacrifice everything to follow in your footsteps. R3362:4; CR151:6

With divine assistance, we will go through anything to be with you, because we love you. CR151:6; R3362:4

Be sharers of his cup of ignominy and his baptism into death. R5484:2

They were already consecrated, in the sense of agreeing to take up the cross to follow after Jesus in the narrow way, but the Father had not yet accepted their consecration. R4495:5

Evidencing that these two noble apostles were not inspired by selfish ambition in their request. R3362:4

They had no thought that he wished them to be baptized again in water; they understood well that it was the baptism of their wills into his will and the Father’s will. F442

**Ye shall indeed** — Whoever of his called ones are willing at heart for these experiences, the Lord will grant them the privilege, and also the assistance. F442

They should indeed have the experiences necessary to fit them for a place in the Kingdom. R3362:5, 4436:5

Willingness on the part of all is as much as the Lord could reasonably require of his disciples. We have not the power that he possessed; we are sinners by nature. R5484:4

He assured them and us that he will furnish trials and assistances, and that if faithful to the end, we shall have a crown of life. PD66/78; CR151:6

**Drink of the cup** — The juice of the grape not only speaks of crushing till blood comes forth, but also of an after refreshment. R5192:6

A wholly different matter from justification by faith. They were already justified by faith, but could not sit on the throne unless they would be sanctified by participation in Christ's death. R4495:5

Whoever will be successful as a disciple of Christ in attaining to joint-heirship with the Master must first of all demonstrate a loyalty and faithfulness in respect to suffering with the Master. R5484:1

**Shall ye be baptized** — Suffer sacrificial death with Jesus; not to provide the ransom, however. PT388:4\*

The Master's baptism meant the full renunciation of all earthly rights. R5484:2

## **Mark 10:40**

**Not mine to give** — That is not for me to decide, but for divine justice to apportion out. CR152:1, 151:6; PD66/78

The honors and glories of the kingdom will not be determined by grace, but by justice. PD66/78

There is a further zeal, beyond that which brought our consecration, which will determine how near we may be to the Master in the throne. CR152:1

**Given to them** — Possibly Paul and John. F726

**For whom it is prepared** — It shall be reserved for whom the Father has arranged it; and the Father has arranged it along the lines of justice. CR440:3; R4436:5, 3362:6

Not that the Father prepared the place in advance by any arbitrary divisions, but rather that his pre-arranged plan is that each follower of Jesus shall have positions of honor proportionate to the zeal of their faithfulness in the present time. R3362:6

Places in the Millennial kingdom are not to be given on the score of mercy or favoritism, but absolutely, on the score of quality. R5483:4

## **Mark 10:41**

**Be much displeased** — Possibly some, Judas included, were anxious for the power of the throne, but without the special love and longing to be near the Master himself. R3363:1

## Mark 10:42

**Exercise lordship** — Lord it over one another, and recognize caste and station. R2278:3, 843:6

We have no evidence that the early Church ever regarded the apostles as lords in the Church; or that the apostles ever assumed such authority or dignity. R1523:5; F230

## Mark 10:43

**Not be among you** — He who serves most and not he who lords it most should have the chief respect of the Lord's people. R3363:5

Esteem and honor one another in proportion as you find in each other unselfish sacrificing love and service. R844:1

**Whosoever will be great** — Esteemed in proportion to their service, and not in proportion to their titles, their priestly vestments, or their praise among men. R1574:2

**Minister** — Greek: diakonos; deacon, servant. F253; R1574:2

Whichever one will serve the others most will thereby be demonstrating to God a greater fitness for a higher place. R5484:5

## Mark 10:44

**Servant of all** — Or greatest servant. R1574:2

No other lesson requires to be so carefully learned by the Lord's people as this lesson of humility. R3363:4

Esteem such very highly for their service' sake. (1 Thes. 5:13) R844:1

The chief positions in the kingdom would be given along the lines of meritorious service. Each would have the opportunity to strive for the chief position by striving to render service to the others. R3363:1

## Mark 10:45

**For even the Son** — The Lord did not have one standard for his followers and another standard for himself. R3363:2

As therefore my greatest service towards you renders me your chief, so shall it be among you. R844:1

**Came** — Proof positive that in exchanging the higher nature for the human nature our Lord had not given his life as a ransom, but merely made the preparation for that work. E426

**But to minister** — To serve others. E426; F230

The key to Mark's Gospel where Christ is shown as a worker. In Matthew he is described as a King (Matt. 1:1); in Luke as a philanthropist (Luke 19:10); and in John as God manifested (John 20:31). R1046:6\*

The Lord did not have one standard for his followers and another for himself. R3363:2

**And** — The serving of Jesus' ministry and the example of obedience and self-denial which he displayed, though blessed to those of his day, and to others since, was not all by any means. R851:3

**To give** — If we were bought, something was given for us, and to some one. R387:3

Proof positive that our Lord in exchanging the higher nature for the human nature had not yet given his life as a ransom. E426

**His life** — Greek: psuche; soul, being. E336; R667:3, 53:4\*

“The Good Shepherd giveth his life for the sheep.” (John 10:11) R408:1\*

The life Jesus gave was all the life he possessed—it was his life. R280:3

Telling how he gained the right to loose the prisoners of sin and death from the tomb and to offer life to all for whom life and all had been lost. R866:4

When our Lord was changed from spirit being to human being, it was not a laying aside of existence. But at Calvary, existence was laid down completely, he died, ceased to exist. R667:3

There is a difference to be observed between the laying down of the ransom-price and the application of that ransom-price. R4818:6

**A ransom** — The Greek term rendered ransom is lutron-anti, a price to offset or to correspond. In 1 Tim. 2:6 it is the same expression reversed. R1256:2, 5622:6, 387:3; E428

To recover by paying a price. R867:3

Jesus was the only one who could be the corresponding price for Adam. R5622:6

The death of Jesus was the giving of the price. R4818:6

Thus bringing life to light. (2 Tim. 1:10) R3337:6

As Adam, through disobedience, forfeited his being, so Christ Jesus, as a corresponding price, paid a full and exact offset for Adam's soul or being. E428

His death was a free-will sacrifice. He could have sustained life as a perfect man forever. R463:6

The ransom-price that Jesus gives has been progressive, and is not yet completed. R5622:3

**For many** — For many lives. R280:3

It was not for his own sins that he died, it was for ours. In dying he gave himself a ransom price—a corresponding price—for the sins of the whole world. R3363:4

## **Mark 10:46**

**Went out of Jericho** — Possibly going from the old city to the newer one of the same name. R2729:2

**With** — With the Lord and his apostles were a considerable number of friends, together with numerous Pharisees. R3847:6

**A great number of people** — It was the Passover season, and many were journeying in the same direction with Jesus—toward Jerusalem. R5484:3, 3847:6

**Blind Bartimaeus** — His persistency was the evidence of his faith and that he was of sincere heart. R3848:1, 5485:1, 2729:6

There were many blind in Palestine, yet only comparatively few received such a blessing, undoubtedly because few had the requisite faith. R3848:1

The Lord did not attempt to heal all the sick of Palestine. Bartimaeus was only one of many blind beggars by the wayside. R5485:1

Mark mentions only one, the chief subject of the lesson, but Matthew mentions a companion. R2729:3

That physical blindness is a terrible affliction none will question. But how much more serious is the mental and spiritual blindness which prevails. R3848:2

Many are blind as respects the beauties of the Bible. Some are so deeply engrossed in business or pleasure-seeking that they never lift up their eyes to the glorious beauties of nature. R5486:1

Some heathen are pictured as blind, seeking the Lord, “if haply they might feel after him and find him.” (Acts 17:27) R2729:6

As Bartimaeus was not an alien, yet blind, so in spiritual Israel there are many who are not aliens from God, but are spiritually blind. R2730:1

Not a sinner, but a member of the household of faith, an Israelite, yet blind. So today, many not sinners, members of the household of faith, are mentally and spiritually blind. R2730:1

The world still lies in darkness. Only the few now get their eyes open, as did Bartimaeus. They are people of special character, willing to ignore the general sentiment of those who bid them be quiet and continue in ignorance, blindness. R5485:5

A lesson that sin brought alienation from God, and moral blindness. R2729:6

**By the highway side** — Hoping to excite sympathy of the passers-by. R3847:6

## **Mark 10:47**

**He began to cry out** — Some heathen, desirous of having the light of truth, are as blind men groping, crying out to the Lord in prayer, “feeling after God, if haply they might find him.” (Acts 17:27) R2729:6

**Thou Son of David** — Of special significance to the Jews of that day—the great King was prefigured by Solomon, David’s son. R5484:6

The long-promised King of David’s line, the Messiah. PD65/77; C257; E130, 133; SM210:2

**Have mercy on me** — Our Lord paid no attention at first, but passed on. R2729:3

## Mark 10:48

**Many charged him** — Those in the forefront of Jesus' company rebuked him, intimating that the great Teacher should not be interrupted by a wayside beggar. R3847:6, 2729:3

**Hold his peace** — When the spiritually blinded cry for help there are sure to be some even amongst the Lord's friends to rebuke them instead of to encourage. R2730:4

The thought is suggested that many are more worthy to have the Master's attention, that we are too insignificant, too sinful, for him to recognize. R3848:3

**He cried the more** — An evidence of his faith, the persistency which belongs to true faith. R3848:1

He would not listen to those who sought to still his voice and turn aside his faith. R5485:1

He longed for sight, and had faith to believe that the great Messiah might be prevailed upon to rescue him from darkness. R2729:3

**Son of David** — As High Priest, Jesus was prefigured by Aaron; as Law-giver, by Moses; and as King, by Solomon, David's son. R5484:6

## Mark 10:49

**Jesus stood still** — He had already passed Bartimaeus by, not offering to heal him. His eyesight was restored because of his faith, because he cried out. R5485:1

**And commanded him** — He did not shout for him to come, but commanded, "Let him be brought." R3847:6

**To be called** — Giving those about him an opportunity to share in the work of blessing. R2729:3

**They call** — The people first of all bade Bartimaeus keep quiet; but when Jesus called him, they joined in giving words of encouragement and helping the blind man to the Savior. So we should encourage the blind, the superstitious, to come to the Savior. R5486:1

Thus greater attention was brought to the whole miracle and to the divine power which it manifested. R2729:3

**Be of good comfort** — Those who had, a moment before, upbraided the blind man for his temerity in expecting a blessing from the Messiah, now gladly bore the message of hope to him. R2729:3

Generally they are without encouragement until they realize their need and cry to the Lord. These now find assistance from those who delight to assist them. R3848:4

**He calleth thee** — He bade the blind man to come to him, to show his faith, and thus be a more important lesson to the multitude. R5484:3

It is not within our power to give sight to the spiritually blind. All we can do is let the blind ones know that Jesus of Nazareth passeth by. R2730:4

## Mark 10:50

**Casting away his garment** — In his haste to respond. R3848:1, 2729:5



Whoever would come to Jesus should cast away everything found to be a hindrance. R2729:6

## Mark 10:51

**What wilt thou** — Jesus did not inquire respecting his responsibility for his condition. It was sufficient that he realized that he was blind. R2730:2

Many today when asked this question request riches, honors of men, or temporal blessings, instead of spiritual sight. R3848:4

**Lord** — The word “lord” here is “rabboni,” the most reverential term of four titles used amongst the Jews at that time—rab, rabbi, rabban, rabboni. R2729:6; E71, 77

**I might receive my sight** — The vast majority are unlike Bartimaeus. They do not realize their condition— “and knowest not that thou art wretched and miserable and poor and blind and naked.” (Rev. 3:17) R2730:2

Those who respond such do receive enlightenment from the Lord, an enlightenment by which they can see him who is the Way, the Truth and the Life. R3848:4

## Mark 10:52

**Thy faith** — Few of the many blind men in Palestine received such a blessing, because few had the requisite faith. R3848:1

**Received his sight** — All the miracles Jesus performed were foreshadows of the greater work which is to be accomplished by the establishment of his Millennial kingdom in due time. R5484:1

Illustrating some at the present time who are brought to the Lord and graciously receive the opening of the eyes of their understanding. R3848:3

Only the great Physician is able to open the eyes of understanding. R2730:4

Only the few now get their eyes open, as did Bartimaeus, those who hunger and thirst after righteousness. R5485:5

During the Millennial period all blinded eyes will be opened to the goodness, greatness, love and power of God. R5485:6

**Followed Jesus** — A sincere heart is demonstrated by the fact that, after he had received his sight, he followed the Lord, glorifying God. R3848:1

Transformed sinners should thenceforth follow Jesus as his disciples, seeking to walk in his steps. R2730:1

We were all more or less blinded by the Adversary; and as we get free from his blinding influence, our hearts rejoice in the favor of him who has brought us out of darkness into marvelous light. R5485:4

## Mark 11:1

**And when they came** — Sunday—the first day of our Lord's last week. R3852:2, 5494:3

Monday forenoon, 10th Nisan. R4212:2\*

**Nigh to Jerusalem** — About two miles distant. R5494:6

**He sendeth forth** — Instead of withdrawing, he was now taking the active part—sending for the colt, preparing for the triumphal ride to the capital of the nation as its King. R5494:6

## Mark 11:2

**A colt** — It has been the custom of the kings of Israel to ride to their coronation upon an ass. R5494:6

The Lord thus fulfilled the prophecy of Zech. 9:9. R1795:1, 4122:3

## Mark 11:3

**Send him hither** — Jesus instructed them to say that the colt would be returned after the Master had used it. R5494:3

## Mark 11:7

**Cast their garments** — In lieu of a saddle. R5495:1

**He sat upon him** — Offering himself as the antitypical Passover Lamb on the tenth day of the first month. F461

This was the first time Jesus had formally put himself forward. On previous occasions, when they sought to make him a King, he had withdrawn himself. R5494:6

A formal matter, fulfilling the prophecy and leaving the nation of Israel without excuse. R5494:6

The triumphal entry of Jesus on the ass was only typical. The antitype will be glorious, beyond the veil. R5495:5

## Mark 11:8

**Spread their garments** — As a mark of respect and honor, waiting until the little animal had passed over them, and then running on before and placing them again. R5495:2

## Mark 11:9

**They that followed** — In contrast to triumphal entries of great conquerors, Jesus, the Prince of Peace, followed by an army of saints, walking in his footsteps, presents a beautiful picture—even to the worldly. These victors conquer by dying. R5495:4

**Cried, saying, Hosanna** — The people were familiar with the prophecy relating to Messiah's coming, which declared "Shout, O daughter of Jerusalem." (Zech. 9:9) R5495:1

Jesus knew the masses would give him a royal welcome, and swayed by false teachers, they would a few days later cry, Crucify him! R1795:2

## **Mark 11:10**

**Blessed be the kingdom** — Jesus presented himself as their King. B239

"He is Lord of lords and King of kings." (Rev. 17:14) B238

Now their King, their strong tower, had come, but so meek and lowly that they in their pride of heart could not recognize him. B225

Jesus knew the prophecy, that he would be despised and rejected. Therefore the journey meant something very different to Jesus from what it signified to the disciples and multitudes. R5495:1

Prefigured the coming of Christ as King in 1878 AD, the end of this Gospel age, which is the antitype of the Jewish age, the two being exact parallels in both time and circumstances. R1795:2; C233

"Even today do I declare that I will render double unto thee." (Zech. 9:12) B225

This exercise of kingly power and authority in the spring of AD 33

typified the raising of the sleeping saints in AD 1878. C233, 234

**Hosanna in the highest** — One party crying "Hosanna to the Son of David! Blessed is the King of Israel!" and the other responding, "Hosanna in the highest!" R5495:1

## **Mark 11:11**

**Jesus entered into Jerusalem** — This action, together with its chronological order, was performed as a part of that great system of types which foreshadowed good things to come. R1795:2

**Unto Bethany** — Jesus lodged at Bethany, Monday night, 11th Nisan. R4212:2\*

## **Mark 11:12**

**And on the morrow** — Monday he drove out the money-changers, etc. R3852:2

Cursing the fig tree and cleansing the Temple on Tuesday forenoon, Nisan 11th. R4212:2\*

## **Mark 11:13**

**Seeing a fig tree** — Representing the Jewish nation. R5503:2, 5920:5, 4788:4; D604

"Learn a parable of the fig tree." (Mark 13:28) R5920:6

**Having leaves** — The good show of leaves was deceptive. R5503:1

The fig tree puts forth its fruit before its leaves appear; and when the leaves appear, the fruit is ripe. R384:2

**Nothing but leaves** — Or, professions and appearance of faithfulness; but, when searched in their harvest time, were found lacking fruit—cursed for the age. R384:2

God sent his Son seeking fruit from the Jewish nation, but he found none as a nation, but only a few individuals. R5920:5, 4788:4

**Was not yet** — More properly, it would read, “for the time of the figs was not over,” was not past. It would be strange for Jesus to come before the proper time to look for figs. R4788:2

The time for harvesting figs was not yet fully come. R384:2

The time for the Jews to bear fruit was not then. R127:2\*

The time when they will bear fruit is after the fullness of the Gentiles has come in. (Rom. 11:25-27) R127:2\*

## **Mark 11:14**

**No man eat fruit of thee hereafter** — The blight upon the tree because of its unfruitfulness corresponded exactly to the blight pronounced the day before upon the Jewish nation because of its unfruitfulness. R5503:2

That Christ used the fig tree to represent the destruction of the Jewish nation seems evident. R127:1\*

“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not; Behold your house is left unto you desolate.” (Luke 13:34, 35) R4788:4

Ever since that time the Jews have been desolate and blighted as a nation. R5920:6

**For ever** — To the end of the aion, or age. R5503:1, 4788:2

Or, to a completion. R5503:1

During the Gospel age, as a nation, they have borne no fruit, but when the Bride is taken out from the Gentiles, they will receive favor. (Acts 15:14, 16) R127:3\*

But there is a promise that this blighted fig tree shall again become a living tree—a living nation—after their “double” of disfavor has been fulfilled. R5920:6

“When ye shall see the fig tree putting forth leaves, then know that summer is nigh.” (Matt. 24:32) One of the signs of a new dispensation would be the sprouting, or indication of life amongst the Jews. R5503:2, 4788:5, 384:2, 127:4\*

## **Mark 11:15**

**They come to Jerusalem** — Josephus tells us that sometimes the population of Jerusalem on such an occasion was swelled to the number of two millions. R4122:6

**Into the temple** — Not in the Temple proper, but in its outer courts, the whole of which was designated the Temple, or house of God. R4123:1

A type of the glorious Temple of perfection; hence, all business done in it was profanation, spoiling the beautiful perfection of the type. R5504:4

Typical of the true Temple, the Church of the living God. R3851:5

The consecrated or Temple class stands related to the nominal church, as a whole, as the literal Temple stood related to the holy city Jerusalem, as a whole. B239

It is assumed, we believe without sufficient authority, that there were two cleansings. R4122:3, 2332:1

**Began to cast out** — Such authority belonged to any Jew under the Law. R3851:4, 5503:5

The use of force in cleansing the Temple followed the assertion of regal authority. R2332:1, 4122:3

A further manifestation of his consciousness of his power with the common people. R3852:6

He had visited the Temple time and again as a Jew, and had witnessed the same scenes, but had not interfered—a proof that the occurrence took place but once. R4123:2

Primarily, it had to do with that time; secondarily, it was typical of a cleansing of the antitypical Temple due, we believe, in this our day. R5503:4

As a typical act, indicating that, in the end of this age, judgment begins with the professed house of God (1 Pet. 4:17), and his great displeasure against those who make merchandise of the truth. R1795:5

Typifying the cleansing of the consecrated Temple class since 1878, in which every selfish, carnal thought, and all worldliness must be cast out, that the Temple may be clean, God's dwelling place. B239; R3851:5, 4123:3, 1795:2

**Overthrew the tables** — Under our laws, it would be quite improper to enter any church in order to interfere with any of the rights of conscience or procedures sanctioned by the congregation owning the edifice. R5503:4

Under the Jewish Law it was different. Every Jew was privileged to enforce the divine Law in respect to blasphemy or any sacrilege. R5503:5, 4123:2

Typically indicates that in the end of this age judgment begins with the professed house of God, those who make merchandise of the truth. R1795:5, 3851:6

**The moneychangers** — Typifying those in the nominal temple who rob the people by accepting salaries for that which is not food. R3851:6

A certain Temple tax must be paid in a certain kind of money, called the "shekel of the sanctuary." The last coinage of these was in BC 140, hence they were quite scarce in our Lord's day and sold at a premium. R4122:6

Not only visitors from foreign lands needed to purchase shekels of the sanctuary, but also the home folk. R4122:6

Here money-sharks found opportunity for meeting people in distress, who came to the Temple for prayer. Jesus referred to them as "those who rob widows." (Matt. 23:14) R5503:5, 4123:1

Many in the nominal temple today make merchandise of their privileges, opportunities and knowledge. Roman Catholics are led to believe they can present nothing acceptable to God except as they receive it through their priesthood. R4123:3

The collection plate is passed with regularity, and frequently strong appeals are made for money. R4123:4

**The seats of them** — He did not set at liberty the doves, which could not easily have been recovered, but permitted their owners to take them away. R4123:2

**That sold doves** — The multitudes of strangers from afar rarely brought with them the doves, pigeons or lambs, etc., which they presented in sacrifice. R4122:6

The antitypical cleansing now in progress mainly affects those who make merchandise of holy things. R3851:6

## **Mark 11:16**

**Would not suffer** — All this of double significance: (1) Primarily, it had to do with that time, (2) Secondly, a cleansing of the antitypical Temple due in this our day. R5503:4

## **Mark 11:17**

**Is it not written** — Every Jew was privileged to enforce the divine Law in respect to blasphemy or any sacrilege. R5503:4

**My house** — In which there were three courts —one for the Jews, one for Jewish women and an outer court where believing Gentiles might worship. These courts represent different degrees of approach to God's favor. R5504:1

“Know ye not that your body is the temple of the holy Spirit?” (1 Cor. 6:19) See also 1 Cor. 3:17; Eph. 2:21; 1 Pet. 2:5. R5504:1

The antitypical Temple may be viewed from four different standpoints. R5504:2

**Of all nations** — The outer Court of the Gentiles, was provided to the intent that all nationalities might there congregate for worship. It was probably little used, as few Gentiles had become sincere converts to Judaism. R4123:1

In the antitypical Temple all mankind, during the Millennium, will be privileged to draw near to God. R5504:2

**The house of prayer** — Thus Peter and John went up to the Temple to pray. (Acts 3:1) It was the one place of all others in the world where the soul might feel that it could draw especially near to God. R5503:6

The channel of prayer, the way of approach of mankind to draw near to God for forgiveness of sins and for the reception of all the blessings and mercies which God has provided in Christ for whosoever will. R5504:2

**Ye have made it** — Thus placing the responsibility upon the scribes and Pharisees. R5503:5

**A den of thieves** — The loan-sharks infested the Temple, pretended sympathy for those in trouble, and loaned money on exacting terms which finally devoured the property of the widow and the orphan in a legal manner. R5503:6

Religion is still used as a cloak to cover selfishness. R5503:6

The professed Christian ministers, teachers, elders, that are Evolutionists, rob God and take the money of the people deceptively. R3852:1

## **Mark 11:18**

**They feared him** — The truth is being proclaimed so often to the offense of the scribes and Pharisees of today. R2746:6, 1795:5

## **Mark 11:19**

**And when even was come** — Monday. R3852:2

Tuesday night, 12th Nisan. R4212:2\*

## **Mark 11:20**

**And in the morning** — Tuesday, the last day of his public teaching. R3852:2

Wednesday forenoon, 12th Nisan. R4212:2\*

## **Mark 11:21**

**The fig tree** — A type of the Jewish nation, to whom Jesus came when it was proper to expect fruitage. R4788:4, 5920:5

**Cursedst** — Greek, kataoamai, signifying condemnation—to speak against, to speak evil of, to injure. Jesus injured the tree, he made a declaration unfavorable to its future development. R2443:3, 701:5

It signifies the very opposite of blessing; it signifies a curse in the sense usually understood in the English. Webster defines cursed thus: Deserving a curse; execrable, hateful, detestable; abominable. R701:5

Pronounced a blight. R5920:2

**Is withered away** — Because the Jewish nation had not brought forth the proper fruits. R5920:6

All the sap (spiritually) had gone out of it. R5577:5

Similarly, in the end of this age we may expect the Church will suffer violence, and anarchy set in. R5577:5

But there is a promise that this blighted Jewish fig tree shall live again—become a nation. R5920:6

It was not so important that divine displeasure be visited on an unintelligent tree, but it was important that the disciples get the needed lesson and that the disciples see that the Lord's power could and would be exercised on their behalf. R5920:5

## Mark 11:22

**Have faith in God** — It was necessary that the disciples be convinced by Jesus' miraculous works that he was sent of God, before they developed faith. R5920:3

Jesus ascribed always the honor to the Father. R5920:2

He would direct the minds of the disciples to the things that he did as being always of God—thus differentiating his power from that of Satan. R5920:2

## Mark 11:23

**Unto this mountain** — The kingdom of the Evil One. R2522:4

Symbol of difficulties and obstructions in our Christian course. R1967:5

**Be thou removed** — God gave no such command; hence, faith would have no basis for operation. God does not command foolish or unnecessary changes. R5446:4; Q774:2

By their "faith in God" (verse 22) it was not to them an incredible thing that God should raise the dead. R875:3\*

**Cast into the sea** — Sea and waves symbolize the restless masses of humanity. D596

**But shall believe** — Have absolute confidence in the Word of God. R5446:4

**He shall have** — If they should receive a command from God to move a mountain, and should give the command with faith, the results would follow. R5446:4

## Mark 11:24

**What things soever ye desire** — God's children will desire only such things as he has promised in his Word. R2005:4, 436:6\*

But we are cautioned to ask only for such things as the Father has expressed a willingness to grant. Therefore the child of God must be a close student of his Father's Word. R2005:4

See that those desires are in accord with the Spirit and Word of God, so that ye may have a foundation to "believe that ye (are entitled to) receive them, and ye shall have them." R436:6\*

**That ye receive** — That ye shall receive. R2005:4

**Ye shall have them** — We should look for answers in natural rather than supernatural channels. R2006:1



## Mark 11:25

**Praying, forgive** — The very essence of Christian principle is love, sympathy, forgiveness of the faults of others. We may not forgive in the absolute sense until our forgiveness is asked, yet we should be always in a forgiving attitude. R2253:3, 1693:6

**May forgive you** — Only the merciful shall obtain mercy. (Matt. 5:7) R2587:1

## Mark 12:1

**Began to speak** — A part of our Lord's discourse on the last day of his public ministry. R1982:2

**A certain man** — Jehovah God. R1982:3, 2756:1, 1795:3

**Planted a vineyard** — The Jewish nation, typifying Christendom in the harvest of the Gospel age. "For the vineyard of the Lord of hosts is the house of Israel." (Isa. 5:7) R1982:3, 2756:1, 1795:3

**An hedge about it** — The divine Law, the testimony of the prophets, the special supervision and fatherly guardianship of God and the ministration of his faithful servants, all of which served to separate them from ungodly, surrounding nations, and to protect them from their influence. R1795:3

**For the winefat** — Or wine press, including the vat for the reception of the juice. R1795:3

Representing Israel's advantages; the worship of the sanctuary, the leadings and teachings of Jehovah, etc. R1795:6

**Built a tower** — A watch tower, for the protection of the vineyard, representing God's care over it in setting watchmen, the prophets and others, upon the towers of Zion. (Ezek. 3:17; Isa. 62:6; Jer. 6:17) R1795:6

**Let it out** — From the time of the exodus to the coming of Messiah—nearly 19 centuries. R1982:3

**To husbandmen** — The priests and leaders of the people. R1795:6, 1982:3

The Pharisees and Doctors of the Law, whose duty it was to care for the vineyard. R2756:1, 1795:6

The divinely constituted leaders of the nation from the time of the exodus to the time of the coming of Messiah. R1982:3

## Mark 12:2

**At the season** — At such times as it was proper to expect some fruit. R1796:1

The appointed harvest time, in which those addressed were then living. R1795:6

**A servant** — A prophet or teacher. R1796:1

His faithful prophets. R1982:5

**That he might receive** — "He looked for judgment, but behold oppression; for righteousness, but behold a cry." (Isa. 5:7) R1982:3, 1795:3

**From the husbandmen** — Through their influence. R1796:1

The rulers in Israel, because of their influence and power, were held responsible for the course of the nation. R1796:1

**Of the fruit** — The Lord had a right to expect gratitude, love, obedience, meekness, and readiness of mind and heart to follow further leadings into new paths. R1795:6

### **Mark 12:3**

**They caught him** — Seeking honor one of another, and not God's glory. R2756:1

**Beat him** — Verses 3-5 refer to the shameful handling of the worthy servants of the Lord. R1796:1, 1982:5

### **Mark 12:5**

**Beating some, and killing some** — See Jer. 37:13-21; 1 Kings 18:13; 22:24-27; 2 Kings 6:31; 2 Chron. 24:20, 21; 36:16; Acts 7:52; Heb. 11:35-38. R1796:1

### **Mark 12:6**

**One son** — The Lord Jesus. R1796:1, 1982:5

**Will reverence my son** — Though God knew it would be otherwise, it is so expressed to show the reasonableness of such expectation. R1796:1

### **Mark 12:7**

**Those husbandmen** — The chief priests and rulers. R1796:1

The scribes and Pharisees who sat in Moses' seat. R2755:6

**Among themselves** — They plotted privately and deceitfully. R1796:1

**This is the heir** — This man claims to be the King, the Messiah of the Jews. R1796:1

**Let us kill him** — Crucifying our Lord. R1796:3

**Shall be ours** — We shall retain our prestige and power. R1796:2

Their selfish ambition to retain their stewardship. R1982:5, 1796:2

They did not realize that the course they were taking was the very one which would lead to the destruction of that typical kingdom of God. R5505:3

## Mark 12:8

**Killed him** — A prophecy of the murderous culmination of the wicked purposes even then filling their hearts. R1796:4

## Mark 12:9

**Destroy the husbandmen** — Cast the chief priests and rulers out of their offices. R1796:4, 1982:6  
The overthrow of the Jewish system, or polity. R2756:1

**Unto others** — The establishment of a new order of things through other servants—our Lord Jesus and his apostles, who did not seek honors to themselves, but sought the glory of God and the welfare of his vineyard. Teachers of the Gospel. R2756:1, 5505:4, 4678:5, 1982:6

The Gentiles. R1796:4

Similarly, those in high positions as representatives of God today, who misuse their office and symbolically “murder” the Lord’s people, will be dealt with. R4678:6

## Mark 12:10

**The stone** — “The stone which the builders refused is become the headstone of the corner” (Psa. 118:22)—the top-stone of a pyramid, the chief corner stone. R1982:6, 5505:6

The top-stone, Christ Jesus, the head-stone of God’s building, pattern for the whole, stone of stumbling and rock of offence. C329; R5505:6

The result of the stumbling of the nominal Gospel church over this stone will be the same as in the Jewish church (Isa. 8:14); they will be broken. R1983:4

With this example, how careful should every Christian be. R1983:4

**Which the builders rejected** — This stone might be rejected by them then, but that would not hinder its exaltation in God’s due time as the chief stone in the glorious temple of God. R1982:6

**Is become** — Referring to his triumph in the resurrection and his future glory. R1796:4

Exaltation as the chief stone in the glorious spiritual Temple of God. R1982:6

## Mark 12:12

**Against them** — The Jews. R1795:3

So aptly did it represent their state of heart that its only effect was to rouse them to renewed energy to fulfil the final prediction of the parable. (verse 13) R1795:3

## Mark 12:13

**They send unto him** — On the last day of our Lord’s public ministry. R3852:2, 1756:6

**Of the Pharisees** — Who privately taught that the Jews as the people of God should never pay taxes to other rulers. R3852:6

**And** — The counsellors were of different factions, quite opposed to each other, but drawn together by mutual interest in their opposition to Jesus. R2756:1

Thus it ever is with error; the most contrary theorists are ready to cooperate with each other in opposition to the truth. R2756:2

**Of the Herodians** — Not Jews at all, but, like Herod, Ishmaelites—sons of Abraham through Hagar; as the Jews were his sons through Sarah. They were not religious, but, in a considerable measure, politicians. R2756:2

Who stood firmly, boldly and publicly for the suzerainty of the Roman Empire, claiming that it was to the advantage of the people of Israel to be under Roman power, and that the paying of tribute was right and proper. R3853:1

**To catch him** — If possible to get him to commit himself to some treasonable statement, on account of which they could bring him before Pilate as an enemy of the Roman empire, and thus have him legally executed in a manner which the people could not resist. R3852:6

The Jew was aroused to renewed energy to fill up the iniquitous measure of their guilty fathers and so fulfill the final prediction of the parable. R1795:3

When they thought to entrap him in his words, he entrapped them in their words. But he reviled not. R4802:6

The most contrary theorists are ready to cooperate with each other in opposition to the truth. R2756:2

**In his words** — To get him to either declare with the Herodians that the tax was right and thus break his influence with the people, or to publicly side with the Pharisees, denounce the tax, and thus be open to the charge of treason. R3853:1

Feeling he would either lay himself open to the charge of teaching sedition, and therefore liable to arrest as an opponent of Herod and Caesar; or, by approving the taxes, they esteemed he would alienate from himself many of the Jews who were now regarding him favorably. R2756:2, 3853:1; Q273:6

## **Mark 12:14**

**Thou art true** — Subtly stated to compel Jesus to give a straightforward answer which they believed would convict him of treason. R3853:1

All of their complimentary remarks stood to his credit in the minds of the common people. Q274:1

**Is it lawful** — According to the Law of Moses. R3853:2

## **Mark 12:15**

**Knowing their hypocrisy** — Veiling their base designs under guise of speaking for the Truth. Q274:1

Our Lord understood the situation in an instant. R3853:2

**Why tempt ye** — Why do you try to entrap me? Look at the motives in your own hearts and judge of how much sincerity or falsity is there. R3853:2

Thus, in a word, he showed that he perceived the real animus of their question. R2756:3

**Me** — It was utter folly for imperfect men to seek to entrap the perfect one. R104:2

**A penny** — Literally, the census coin, in which the tax was to be paid; a denarius, the usual wage for the day laborer, corresponding in value to 17 of our cents. Q274:1; R3853:2, 2758:3

## **Mark 12:17**

**Render to Caesar** — Not an evasion of the question, it was an answer in the fullest sense. R3853:3, 2756:3

To the extent there is no conflict with the commands of our Over-Lord. R5929:2; A266

**That are Caesar's** — “Tribute to whom tribute is due.” (Rom. 13:7) R1555:5; A266

To the disciples this would imply that the affairs of the world may be safely left with the world, under the Lord's supervision, for he is able to make even the wrath of men to praise him. R3853:3

If Caesar gives us liberty to vote, it is not necessary that we should use that liberty; but should he command us to vote, it would be proper for us to comply and use our best judgment. R3853:4; A266

God's people are to be subject to the powers that be, and to wait for God's kingdom, rather than to attempt opposition, insurrection, conflict with the laws of earthly authorities. R2756:3

**And to God** — “What shall I render unto the Lord for all his benefits to me? I will take the cup of salvation and call upon the name of the Lord.” (Psa. 116:12, 13) R3853:5

**Things that are God's** — A lesson to the Lord's people to keep religious affairs separate and distinct from worldly politics. R2756:3

As originally created, man bore God's image stamped upon his very nature. The ones addressed should have also remembered that God's superscription was upon them, that he had accepted them as his people—Israel. R2756:3

The heart, the life, the affections, belong to God, and should be rendered to him. R2756:4

It is but a reasonable service that we should present to the Lord the little all that we possess in this present life. R3853:5

**They marvelled** — They were put to silence, they could take no exceptions to such an answer. R2756:4

## **Mark 12:18**

**Come unto him** — No doubt, boastfully. R2756:4

**The Sadducees** — A class of Jews, well educated, intellectual, but utterly lacking in any faith respecting a future life. Whether or not they believed in a God we are not informed. R3854:1

The Agnostics or Rationalists of that time. R2756:4

**No resurrection** — Greek: anastasis, is without the Greek article, showing no emphasis, indicating no special peculiarity. With the article, the first or special resurrection is meant. R1512:1

**They asked him** — To entrap him. R3853:6

## **Mark 12:19**

**Moses wrote** — In Deut. 25:2-10. R3854:1

**Raise up seed** — The object of that law seemingly was to prevent the obliteration of any family. R3854:1

## **Mark 12:20**

**Now there were** — The question was probably a suppositious one, though stated as a fact. R3854:1

## **Mark 12:23**

**In the resurrection** — Greek, anastasis, “raising up,” all the way up to the divine likeness represented and lost in Adam. R1510:4

## **Mark 12:24**

**Jesus answering** — Our Lord did not attempt a particular answer to their question, knowing that they were not sincere and that it was not yet time to give an explanation of many of the details respecting the resurrection. R3854:2

**Do ye not therefore err** — The difficulty was with them, and not with the divine plan. R2756:5

They had thought to make the teaching of Jesus concerning resurrection look ridiculous. R5059:3, 3854:1

**Power of God** — Who is abundantly able to arrange for all the exigencies which will arise in the perfecting of his own gracious plans and promises. R2756:5, 3854:2

## **Mark 12:25**

**When they shall rise** — Without designating the resurrection of the Church or the resurrection of the world, stating the matter broadly in such a way as to apply to both. R3854:2

**They neither marry** — The restored human family will, during the period of restitution, lose their sexual distinctions, and at the end of the thousand years be all of them in perfection, like Adam was before Eve was taken from his side. R3854:3; T101

**Are as the angels** — As the angels do not die, neither will the perfected human beings die. R3461:6

## **Mark 12:26**

**As touching the dead** — It is the dead who need a resurrection. Note our Lord does not say “as touching the living that they shall arise.” R3854:5

**That they rise** — They are to be raised, they are not extinct. E352; R3854:4

**In the book of Moses** — To show that there were various features of the Old Testament which indirectly taught the resurrection, without mentioning it in so many words. R3854:4, 2756:5

**God of Abraham...Isaac...Jacob** — They had reasoned the Old Testament said little about resurrection. Jesus showed them that the Scriptures indirectly taught the resurrection without mentioning it in so many words. R3854:4, 5059:6, 2796:4; CR374:2

If they were dead, extinct, without hope of a resurrection, God would never speak of them in this manner. R2796:4, 2756:5

God's grounds for speaking of humanity as yet having a hope of life beyond the grave rests not upon any change of the sentence, but upon a predetermined plan to provide a Savior. R2198:1

## **Mark 12:27**

**Of the dead** — The extinct, for whom no future is designed. R2198:1, 5059:6; CR374:2

Not the God of a dead camel, etc., because he had made no provision for the resurrection of camels, etc.; but his provision for the resurrection of the human dead constitutes a full explanation of his statement here—that he is still the God of Abraham, Isaac and Jacob. R3854:4

**Of the living** — From God's standpoint they only sleep. E353; R5059:6

## **Mark 12:28**

**One of the scribes** — A man of more than average education. R5521:2

**Asked him** — Quite probably in all sincerity, and not to entrap Jesus. R5521:2

**Which is the first** — Quite a common question among the Jews. R3861:2

A theological question much discussed amongst the Jewish rabbis; a question upon which they were very generally divided. R2756:5

**Of all** — Doubtless referring to the Decalogue. R5521:3

## Mark 12:29

**Jesus answered** — With a quotation from the Old Testament. (Deut. 6:4, 5) He added nothing, because nothing could be added. R5521:3, 2756:6

Quoting from the summary of the Ten Commandments. R3861:2

**Hear, O Israel** — This declaration which the Jews called “The Shama” was considered sacred. Therefore, there could be no objection to our Lord’s answer. R2756:6

Not merely the “ten tribes,” but “all Israel.” R1341:1; C229

**God is one Lord** — And not three Gods. The Son of God is not the Father, but the Son, who “proceeded forth from the Father,” who was the beginning of the creation of God. (John 8:42; Rev. 3:14) R3861:5

Trinitarians and Unitarians seem to have divided the truth between them so that neither one possesses it in the Scriptural sense. R3861:3

## Mark 12:30

**Thou shalt love the Lord** — Love is the principal thing. God is love. R5521:3, 5370:1

“Love is the fulfilling of the law “ (Rom. 13:10) Only in proportion as love is in the heart can this divine law be fulfilled by any. R2757:1

All comprehensive: The Lord must be first with us in every sense of the word. R3861:6

Will be required of mankind, and all those whom God accept’s as members of The Christ. R4597:1

This fullness of love for the Father represents, not the beginning of the consecrated Christian’s condition, but its fullness, its completeness. R3862:1

The mark of character, which is that which the law of God places as the smallest condition which would be acceptable to him—the mark of perfect love. Q274:3

The sentiment of personal responsibility to God maintained in all of Israel’s laws, the spirit of which is today recognized as the very best statement of human obligation. OV10:1

Thirty centuries have failed to improve upon this statement. OV10:1

The terms of the New Covenant are the perfect obedience to God as represented in this Law. R4597:1

The reason why the Jews could not keep the Law was that they did not have perfect love in their hearts. R2757:1

Failure to keep this law will bring the time of trouble. A309

The writings of Confucius, that one should not do to others what he would not have others do to him, is merely a negative statement, while this is a positive one. R5521:6

**Thy God** — Jehovah. E40

First reverence—later love. We cannot love God until we have become acquainted with him and ascertained the lovable qualities represented in him. R3862:1



**With all thy heart** — By perfect obedience to this Law even unto death, our Lord fulfilled the Law Covenant, redeemed mankind, and became heir of the Abrahamic promise. B84, 85

This means the full consecration of time, talent, influence, everything. R3862:1

Our affections must all reverence and love him. R3861:6

Heart conversion results from the knowledge of God and the love for him. R3735:4

The Lord thus epitomized the Ten Commandments, which are in themselves a brief epitome of the whole Law. A45; HG533:3

Any one who kept this Law would not be serving self. R5666:3

Such love does not wait for commands but will appeal for service. F124

Ultimately this Law must govern all of God's intelligent creatures who will have life. A136

**With all thy soul** — Our being, our bodies, must all be controlled by the love of God. R3861:6

You cannot do more than that, except as Jesus did, by laying down that life. Q365:2

**With all thy mind** — Our minds must recognize, reverence and love the Lord. R3862:1

**With all thy strength** — Our strength of mind or body must recognize him as worthy of every loving service we can render. R3862:1

**The first commandment** — The confession of faith which Abraham Lincoln considered should be the sole qualification for church membership—the Savior's condensed statement of both Law and Gospel. HG718:6

## **Mark 12:31**

**And the second** — He divided the Law into two parts, as on the two tables of stone; the one part relating to God and man's obligations to his Creator; and the second part relating to man's responsibilities toward his fellow-man. R2756:6

Second only to the previous statement of the love to God. R3862:4

**Namely this** — Quoting from Lev. 19:18. R3862:4

**Love thy neighbour** — The government instituted by Moses was a model of fairness and justice between brethren, and also the stranger and foreigner. OV10:1

“If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?” R3862:4

**As thyself** — Not better than thyself. Our Lord's self-sacrifice in our behalf went beyond this requirement. R3804:6

These two parts were a synoptical statement of the entire Law of God. R5755:3

The keeping of these two commands would touch upon, cover and include every item of the divine Law. R3862:4

## Mark 12:34

**Not far from the kingdom** — Very near to the point where he might become one of his disciples. R5522:1

One of sincere and honest heart—the kind whom the Lord would be pleased to have enter the kingdom class. R3862:6, 5522:2

**Durst ask him** — Fearing further questioning would show their deficiencies and make him more prominent. R3862:6

## Mark 12:35

**How say the scribes** — Not endeavoring to entrap them as they endeavored to do with him; but because there is no better method of presenting a truth strikingly than through a wisely directed question. R2757:3

**The son of David** — The long-promised King of David's line, the Messiah. PD65/77; C257; E130, 133; SM210:2

## Mark 12:36

**By the Holy Ghost** — By inspiration. E129

**The LORD** — Jehovah. E129

**Said to my Lord** — Greek: Adon; master, ruler. E129, 49

The resurrected Messiah. E136

**Sit thou** — Against the trinitarian view of several persons in divine power, “equal in power and glory.” R2757:5

**On my right hand** — Position of power, authority, rulership. A92

Associated with me in the kingdom, highest in my favor. R2757:5

## Mark 12:37

**Calleth him Lord** — In the days of his flesh he was the Son of David, but in his glorification he is David's Lord in that David will receive through him the blessings of participation in the Messianic kingdom. Q365:4

The matter thoroughly upheld our Lord's claim that Messiah must have a divine origin, divine authority, and be backed by divine power in whatever he would do. R2757:5

**Is he then his son?** — The father of Messiah in the flesh will thus become the son of the Messiah of glory. R365:4

**The common people** — To whom especially the message was sent during the last half of the 70th week of favor. C170

Publicans and sinners. R2414:2

Who knew not the Law, and had not heretofore heard the invitation. R342:6

The publicans and harlots were not made subject of special missionary efforts. When these classes came to his ministry, manifested interest and showed signs of repentance and reformation, he received them cordially. R2414:2

The powers of darkness are greatest in the more influential and the better educated. SM241:1

**Heard him gladly** — And insisted on his recognition as King. C170

Because the Master taught plainly, not employing the questionable course of putting special meanings on terms in common use, as do the Christian Scientists. HG704:5\*

## **Mark 12:38**

**Beware** — If any find in themselves the enumerated characteristics, he should flee from the sin as he would from a contagious disease. R3863:4

We are not necessarily to reverence and follow Doctors of Divinity, but are to be discriminating in regard to the respect we have for them and their teachings. R3863:4

**Of the scribes** — Doctors of the Law—in our own times, Doctors of Divinity. R3863:3

Our Lord did not say that all of the scribes, all of the learned Doctors of the Law, had the disreputable qualities he reproved. R3863:3

The more one knows, the more of a scribe he is, the greater will be his condemnation if the characteristics here set forth by our Lord are his. R3863:5

**In long clothing** — Long robes of profession. R3863:4

If one finds himself greatly influenced by the opinion of others respecting his clothing, let him beware. R3863:5

**Love salutations** — If one finds in himself a self-seeking, a selfish disposition to grasp the best for himself on all occasions, and loves public praise and recognition, titles, etc., let him beware. R3863:5

**In the marketplaces** — Greek, agora, root of agorazo, to redeem. E429

## **Mark 12:40**

**Devour widows' houses** — Covetousness, greed, love of money led them to disregard dishonestly the rights of others. R5389:3

Taking advantage of technicalities of law to take possession of a poor widow's substance. R5338:6, 5389:3, 4795:2

Buying cheaply at forced sale. R3316:2

The sin of selfishness, avarice, indicates a lack of the Spirit of the Lord. R4795:2

## Mark 12:41

**People cast money** — Apparently with willing hearts. R5522:4

## Mark 12:42

**A certain poor widow** — She may have become a disciple. It is of just such self-sacrificing material that the Lord makes disciples. R5522:5

**She threw in** — Not in an ostentatious manner for the coins were too small to boast about. R5522:4

The Lord knew that the woman was giving money to an institution which was repudiating him and which shortly would be destroyed because of being unworthy to continue. R5522:5

**Two mites** — The smallest copper coins in circulation—each worth about one-eighth of a cent. R5522:4

However small our talents, however few or limited our opportunities of service, our offerings are not despised, but are credited proportionately to the real spirit of sacrifice prompting them. R3863:6

The Lord in making his estimate will take knowledge of the spirit which actuated us, rather than of the results secured by our efforts; so that of some small talent it may be said, as it was said of the poor widow who casts in the two mites into the treasury—that the smaller gift was more appreciated by the Lord than some of the larger ones. R3166:3

The very small affairs of our lives, the very small sacrifices, the very small self-denials, will be great in the Master's sight if they denote, love, devotion and self-sacrifice. R5522:5

## Mark 12:43

**He called unto him** — We assume Jesus, by divine power, knew the woman, her circumstances and the amount of her gift. R5522:4

**I say unto you** — This shows the Lord's appreciation of sacrifices and services. R5522:4

**Cast more in** — Her gift was greater in God's sight because she had given that which would cause self-denial. R3863:5

If our gifts to his service be actually small, they are accepted in proportion to what we have, in proportion to what the gifts cost us in the way of self-denials. R1594:4

The very small sacrifices, self-denials, in the Master's sight will be great, if they denote love to the Lord and his cause. R5522:5, 3863:6

## Mark 12:44

**Of their abundance** — The loss of which they perhaps would not seriously feel. R5522:4, 3863:5

**Cast in** — Whoever loves another will seek to serve him and be willing to render service at an expense that would be proportionate to his love. R3863:6

**All that she had** — Our gifts are accepted in proportion to what we have—in proportion to the cost to us in self-denials. R1594:4; F344

Let us see to it, not only that we do with our might what our hands find to do, but also that our every sacrifice and gift to the Lord and his cause is so full of love and devotion that the Lord will surely approve it; as done from love for him and his, and not from vain glory. R3166:3

Similarly, a poor brother donated \$2, saying it was the result of his walking instead of riding to daily work, and other small extras he had willingly denied himself to be able to share in the spread of the truth. R1672:

One, who gave more than half of his possession to the Lord's service and would have given more, was counselled otherwise, urged to keep enough to maintain self and family, so that he could give his time in the service of the truth. R2078:3

**Even all her living** — Practically all that she had. R5522:4

The Lord did not caution her. F344

## **Mark 13:5**

**Take heed** — Appears four times in this chapter: lest any one deceive you (verse 5); to yourselves, what ye say and do (verse 9); to what I have told you (verse 23) and, watch and pray (verse 33). R566:1\*

## **Mark 13:6**

**Saying, I am Christ** — Not the fanatics who from time to time have claimed to be Christ and have deceived but few, but the great church systems of men which have so counterfeited the genuine Messiah (Head and Body) as to partially deceive many. D580, 565

## **Mark 13:7**

**Ye shall hear of wars** — Thus briefly did our Lord summarize secular history, and teach the disciples not to expect very soon his second coming and glorious kingdom. D566

**Rumours of wars** — Threats, intrigues of wars. D566

## **Mark 13:8**

**Kingdom against kingdom** — It will be the thorough transition from the reign of sin and death to the reign of righteousness and life which will cause the great time of trouble marking the closing of the Gospel age. R5399:6

**And troubles** — The great time of trouble. R5399:6

**Beginning of sorrows** — Primary sorrows, the secular history of the Gospel age. D566

## Mark 13:9

**But take heed** — Thus Jesus forewarned how we would be treated. R356:5

**Deliver you up** — During that same period, the Gospel age. D566

**In the synagogues** — They could teach the people there for a time, but as they shunned not to declare the whole counsel of God, they soon found little, and finally no opportunity, to teach the people in the synagogues. R986:5

**Ye shall be beaten** — As the disciples of Jesus met thereafter from house to house, but, if bold for the truth, were no longer permitted in the Jewish synagogues, so we no longer meet with the nominal Gospel church, which is now so overrun with tares that the wheat cannot flourish. R356:5

## Mark 13:10

**Must first be published** — This witness has already been given. The word of the Lord, the Gospel of the kingdom, has been published to every nation of the earth. D568

In 1861, reports of the Bible Societies showed that the Gospel had been published in every language of earth. A91

**Among all nations** — The commission given at the beginning of the age: “Go ye and teach all nations.” (Matt. 28:19) C215

“This gospel of the kingdom shall be preached in all the world for a witness unto all nations.” (Matt. 24:12) A91; D169, 567

Does not imply the conversion of the world. He says nothing about how the testimony will be received. This witness has already been given. A91; D169, 567, 568

## Mark 13:13

**Ye shall be hated** — The mob spirit, the lynching spirit, is but a less legal form of “The Holy Inquisition.” Evidences multiply that the mob spirit, the Inquisition spirit, is growing. All should be on guard. PD48/97

## Mark 13:14

**When ye shall see** — Recognize, discern, distinguish. R710:6; B268, 271; D572, 573

Understand, recognize, identify. D572

The abomination, defilement and desolation are old; but so gross was the darkness of error during centuries past that few, if any, could see it. D572

**The abomination** — That Wicked One (2 Thes. 2:8), the Man of Sin (2

Thes. 2:3), the Mystery of Iniquity (2 Thes. 2:7), the Antichrist (1 John 4:3), the Son of Perdition (2 Thes. 2:3), the Beast (Rev. 13:1), the Little Horn (Dan. 7:8), the Papacy. B271, 277

The Papal doctrines of transubstantiation and the sacrifice of the Mass, supplemented now by theories of self-atonement by Papacy's imitators. C98, 99; D572

Whose foundation rests in the doctrine of the Mass, which substitutes human performances instead of the great sacrifice of Calvary for the cleansing away of sin. D572

In another parallelism, fleshly Israel's rejection of the true sacrifice for sins and their retention of the typical sacrifices were no longer acceptable to God, but abominations. D572

**Standing** — Having stood. D573

**Where it ought not** — In the holy place. (Matt. 24:15) God's holy place or true temple, the Church. D572, 573; C26

In the holy place, in the stead of the true sacrifice. D573

**Let him that readeth** — Reader. D573

**Understand** — Consider. D573

Take heed and not be mistaken regarding the real abomination. C26

**That be in Judea** — Christendom, the system falsely styling itself Christ's kingdom, not literal Judea, as it is itself a hill country. D573

**Flee** — From the influence of the abomination and from the system falsely styling itself Christ's kingdom, mountain. D573

**To the mountains** — The true mountain, Christ's kingdom. D573

The Greek may with equal or greater propriety be rendered in the singular—mountain—and is so rendered in a majority of instances in the Common Version. D573

## **Mark 13:15**

**On the housetop** — Represents the most saintly of the people of God. R5456:4

Of the church systems of Babylon. House-top saints, who have a higher life and experience and faith than merely nominal church members. D575

**Not go down** — All temporizing or human reasoning will be dangerous; no time must be lost in obeying. D574

**Into the house** — Represents the house of God. R5456:4

Nominal church systems. D575

**Take any thing out** — Their valuables in human estimation, such as titles, dignities, respect, commendations of good and regular standing, etc. D575; R5456:4

Everything must be forsaken. R5456:4; D575

## **Mark 13:16**

**That is in the field** — In the world, outside of all human organizations. D574

Any of the Lord's people who have left the nominal church, and gone out into the world.  
R5456:4

**Not turn back again** — Not join the nominal churches. D574

But flee to the Lord. R5456:4

**Take up his garment** — Their valuables in human estimation. D575

## **Mark 13:17**

**Woe to them** — How difficult it is to flee from the nominal church system with its multitudinous machinery for false and rapid begetting, which they have learned to glory in and boast of. D576

They will fear to flee in this day; realizing that but few of their "babes" would be able or willing to join in the flight. Indeed, only the spiritual will be able to endure the ordeal. D577

The perils would seem overdrawn if applicable only to the physical sufferings of the believers who fled in the Jewish harvest; but his words are manifestly appropriate to the spiritual flight and trials of this harvest time. D574

**That are with child** — There are spiritual "babes" as well as fleshly babes, and bastards as well as sons. D575

All faithful servants of Christ, all earnest laborers for souls, are such as are described in this text as being "with child." D575

With spiritual children, begotten of error instead of truth, hence spurious, not sons of God. (Heb. 12:8) D576

**And to them** — Ministers, Sunday School teachers—those whose work consists in giving out "milk." D576

**Them that give suck** — Includes many ministers and Sunday School teachers, whose religious work consists in giving out "milk"; not always pure, sometimes diluted with tradition and philosophy, opiates which keep their babes docile, sleepy and "good," but hinder their growth in knowledge and grace. D577

## **Mark 13:18**

**Not in the winter** — The winter-time of Babylon's trouble—the burning of the tares in a great time of trouble. D578

"The harvest is past, the summer is ended (winter has come), and we are not saved. (Jer. 8:20) D578

It is still the custom in country places to leave the burning off of refuse until the winter. D578

## **Mark 13:19**

**For in those days** — The trouble coming will be the outgrowth of selfishness, which is fast ripening. R1470:2



As a result of selfishness reaching its limit, becoming ripe and going to seed. SM266:1

**Affliction, such as** — More terrible as well as more general. D540

**Neither shall be** — It will never need to be repeated. R1519:4

## **Mark 13:20**

**Except that the Lord** — So great will this trouble be that without some intervening power to cut it short the entire race would eventually be exterminated. D579

**Those days** — The anarchy of the world. C366

**For the elect's sake** — Through or by the elect, who will intervene at the proper time. D578, 579

His kingdom, Christ and his Church, will intervene at the proper time and bring order out of earth's confusion. D579

**Shortened the days** — The work of destruction will be “a short work.” (Rom. 9:28) D558, 578

## **Mark 13:21**

**And then** — That is, now. D581

**Lo, here is Christ** — Displaying himself as the only representative of Christ—the Pope, the Sovereign of England, the Czar of Russia, the Synods, Conferences, and Councils. D580

Anticipating a greater deception by the increased power of unified Protestant denominations cooperating with Papacy, the “Image of the beast.” (Rev. 13:15) D581

**Or, lo, he is there** — In any particular place. B165

**Believe him not** — Our Lord's revelation at his second presence will not be in a room, nor to a community in a wilderness or desert place, nor even to one nation, as at the first advent, but it will be a general world-wide manifestation. D583

## **Mark 13:22**

**For false Christ's** — Deceptions. R113:6

**False prophets** — False teachers. R113:6

**And shall shew** — Lead into confusion and error. R113:6

**Signs and wonders** — Through the assistance of the fallen angels, more than even Spiritists have dreamed of. R2189:3, 4351:2, 2179:1

**To seduce** — By suggesting the abandonment of the way of the cross, and cooperation in “social uplift.” E115

**If it were possible** — The “strong delusions” upon Christendom will not be permitted to deceive “the very elect.” R3296:1, 4438:6

But so close will they be in sympathetic fellowship with the great Shepherd that they will discern his voice and not be deceived. R4438:6

To those who abide in Christ, grace, wisdom, and aid sufficient will be granted for their time of need. F192

If the Lord did not protect them by the “armor of God.” (Eph. 6:11-18) R3490:4

**Even the elect** — The “very elect,” those who “make their calling and election sure.” (2 Pet. 1:10) F165

The “very elect” will be shielded by the Truth and its holy Spirit. R4351:2

## **Mark 13:24**

**In those days, after that tribulation** — Still in the 1260 years of Papal power, but after the brunt of the tribulation had passed. D585

The tribulation “of those days” should be clearly distinguished from the tribulation at the end of those days, in which this age and harvest will close. D583

**The sun** — Symbolically, the Gospel light, the truth—and thus Christ Jesus. D590

**Shall be darkened** — Literally, in the dark day of May 19, 1780 which extended over 320,000 square miles. D587

The nominal church’s sun is being darkened, its moon is being turned into blood, and its stars are falling. D591

Symbolically, by denial that we were bought with the precious blood, and by substituting the theory of Evolution. D592

**And the moon** — Symbolically, the light of the Mosaic Law. D590

The darkening of the moon at its full the night following May 19, 1780, seems to have been little less remarkable than the darkening of the sun. D587

The moon as a symbol represents the light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law was the shadow, or reflection beforehand of the Gospel. D590

**Not give her light** — “Shall be turned into blood,” (Joel 2:31; Acts 2:20)—the Law comes to be regarded merely as a meaningless and barbaric ceremony of blood. D593

As the sunlight of the ransom becomes obscured, so the moonlight of the Mosaic Law, which in its sacrifices foreshadowed the ransom, must of necessity become obscured also. D592

## **Mark 13:25**

**And the stars** — The Scriptures do not distinguish between stars and meteors, as is commonly done in our day. D588

The word star (Greek: aster) is not used respecting any of the faithful (outside the apostles) in referring to them in this present life; but it is used in reference to those who depart from the truth and become “heady.” D594

Symbolically, the false stars, wandering stars (Jude 13), pulpit stars, regarding themselves of equal or superior authority with the “twelve stars” (Rev. 12:1), and the inspired apostles (2 Cor. 11:13), Rev. 2:2) D591, 593, 594

**Shall fall** — Literally, the meteoric shower of Nov. 13, 1833. D588

The teachings of the God-ordained twelve stars of the Church, the apostles, will fade from view—cease to be recognized guides or lights. D593

Many of the false stars have fallen from every pretense of Gospel shining to the level of the comprehension of the masses to whom they shine. D596

Symbolically, the false stars make a great display in coming down from spiritual to earthly conditions—to the Christian-citizenship-politics level. D595

**And the powers** — The sectarian creeds and systems. D597

**That are in heaven** — The nominal church. D600

The heavens represent the ecclesiastical powers of Christendom. D591

The religious powers and influences of the world. R1305:2

**Shall be shaken** — This shaking is already begun. R1305:2, 5516:6

## **Mark 13:26**

**And then** — At that same time. D597

**Shall they see** — With the eyes of their understanding. D600; B153

Some will see the divine plan of the ages and recognize it as one of the signs of the presence. (Luke 12:37) D599

**Coming in the clouds** — Clouds of trouble. B152

The tribes of earth will see the clouds of trouble and confusion incident to the shaking of the “heavens” and realize it to be a storm which shall shake the “earth” also. (Heb. 12:26, 27) D600

The judgment of Babylon, Christendom, social and ecclesiastical, is another sign that the Judge has come. D599

**Power and glory** — The glory of power and justice. B153

In his glorious body, (Phil. 3:21) a spiritual body. (1 Cor. 15:44-49) R261:2

## **Mark 13:27**

**Send his angels** — Messengers as he has used throughout this age—earthly servants, begotten of his holy Spirit. D601

Colporteurs, magnetically attracting the “wheat” class, are flying through the midst of heaven giving sympathy, consolation and Christian love which hearts have longed for and nowhere else found. R4541:2

Messengers of the new King of earth. D600

**Gather together** — For this gathering the Lord has provided a general unity, sympathy, and teaching through a general channel. F274

“Gather my saints together unto me.” (Psa. 50:5) B164

“Make up my jewels.” (Mal. 3:17) B164

Gathering of the good fish into baskets. (Matt. 13:47-49) D600

Gathering of the wheat from the tares into the barn (Matt. 13:30), the calling of “my people” out of Babylon. (Rev. 18:4) D600

**His elect** — All of the consecrated class accepting the high calling of God and to whom a crown is apportioned. F165

**From the four winds** — From every quarter. D601

**Part of heaven** — The nominal church. D600

## **Mark 13:28**

**Of the fig tree** — The incident of the Lord cursing the fig tree (Matt. 21:19, 20) inclines us to believe that the fig tree in this prophecy may be understood to signify the Jewish nation. D604

The Jewish nation. D604; R5503:2

**Branch is yet tender** — The buds will thrive, but will bear no perfect fruit before October 1914, the full end of “Gentile Times.” D604

**Putteth forth leaves** — One of the signs of a new dispensation would be the sprouting, or indication of life, hope, promise, amongst the Jews. R5503:2, 4788:5

Looking forward to the re-establishment of the Jewish nation. R4788:5

The winter time, the blight time of the nation is at an end. R5503:2

We see the Jews looking back to Jerusalem. Thus the fig tree is putting forth its leaves, or giving signs of life, looking forward to the re-establishment of the Jewish nation. R4788:5, 5920:6; D604

**Summer is near** — The Jewish nation has been having a long winter time, but the spring time of this nation is now at hand. R5920:6

The Hebrews divided their year into two seasons, summer and winter. D602

## **Mark 13:29**

**That it is nigh** — The kingdom of God. (Luke 17:21) D602

## Mark 13:30

**This generation** — Greek, genea, not used with the significance of race, but in reference to people living contemporaneously who will witness the signs enumerated. D603

A “generation” might be reckoned as a century, the present limit, or 120 years, Moses’ lifetime, the Scripture limit. D604

Might be reckoned as equivalent to a century from 1780, the date of the first sign. By 1880 every item predicted had begun to be fulfilled. D604

It would not be inconsistent to reckon the generation from 1878 to 1914, 36-1/2 years, about the average of human life today. D605

**These things be done** — We are not looking for things to come which are already here, but are waiting for the consummation of matters already in progress. D605

## Mark 13:31

**Heaven and earth** — The present ecclesiastical and social order. D602

## Mark 13:32

**That hour** — When the heavenly Kingdom should be set up. E36

Of his second coming. R5943:5

**Knoweth no man** — It was not then due to be revealed; does not prove we cannot know now. B18; D605; R1873:3

Our Lord gave quite a detailed account of events which must intervene, indicating a lapse of a considerable period between, yet giving no clear idea of its length. B160

These words cannot be understood to mean that none but the Father will ever know of his times and seasons. B18

The time was unknown then and was to so continue until God’s due time for making it known. R1873:3

“The wise shall understand.” (Dan. 12:10) D606; B19; R2972:6; OV268:3

**Neither the Son** — It does not say the Son never will know. B18; D605; R2972:6, 1796:3

Times and seasons for the full accomplishment of the restitution of all things were wisely hidden from his view, as they were also wisely hidden from the Church’s view until the realization of it was near at hand. R1688:2

The Son certainly must know of the time of his own second advent, at least a little while before it takes place. R2972:6, 1873:3, 1796:3; D605

He does not so answer in Acts 1:6-8. We must suppose that then he did know, because he was then “born of the Spirit” with “all power” including the power of knowledge. R2082:5, 1796:5

Jesus proved himself worthy to “loose the seals.” (Rev. 5:2, 12) of the scroll of God’s plan. R5943:5,4

The revelation of the plan to him was a gradual one as features became due. R3160:3

The things that were sealed on the inside of the scroll of Rev. 5 were not proper to be understood by our Redeemer until he had received all-power, after his resurrection. R5943:6, 2156:2

## Mark 13:33

**Take ye heed** — The times and seasons will be very important some time, so do not become indifferent. B19

None then living shall escape the great time of trouble except the Little Flock, the Bride class. R2302:5

**Watch and pray** — Watching unto prayer, thus keeping their hearts in a humble and teachable attitude. R1797:1

Be always watching for the first evidence of my parousia. B163

Watch yourselves and also the word of prophecy. B22

With the Word of God in heart and mind, and the spirit of truth in yourself. B23

That in due time ye may know. D606; B19

“Watch ye, that ye may be accounted worthy to escape.” (Luke 21:36) R2302:5; B23; D606

**For ye know not** — Because the time was long according to human reckoning, and a knowledge of it would therefore have been discouraging. R1796:3

Although it was neither proper nor possible for the Lord’s people to know in advance the exact time of the second presence, yet when the due time would come, the faithful ones, the watchers, would be informed. R2972:3

The time of the Lord’s presence could not be known beforehand, even by the saints; nor was the fact of the Lord’s presence recognized until nearly a year after October 1874. D612

Such a state must continue until the proximity of the event renders the knowledge of the time no longer a cause of discouragement, but of the revival of hope and anticipation. R1796:5

## Mark 13:34

**A far journey** — Even to heaven itself, not to return until the time for his kingdom to be established in glory and power. R2634:2

**Every man his work** — Each should seek to know his talents and to use them, and should not attempt the use of talents not given him, and a work therefore not committed to him. R2527:1

In the Church. R2527:1

As illustrated by those who built with Nehemiah. R2526:6

As Nehemiah's plan was that each person should undertake the building of the wall nearest to his own residence. R2527:1

## Mark 13:35

**Watch** — The signs of the times in light of God's Word, for the second advent of the Lord, the establishment of the kingdom, and the transformation of the Church to the divine likeness. R2973:3, 1796:3

Our watching is to be for the second coming of him who redeemed us. R2973:1

Watch intently, earnestly, interestedly, because we know of the good things God has in reservation. (1 Cor. 2:9-13; 1 Pet. 1:4) R2973:5

Watching implies hoping, and it also implies waiting. R2973:2

Watch, because ye know not, in order that, at the proper time, ye may know. R2972:2; D606

We are to watch the signs of the times in the light of the Lord's Word, our lamp. R2973:3

The watchers look not merely at the outward signs, as seen in the world. They scrutinize carefully and repeatedly their "chart," the Bible's prophetic outline of the world's history furnished by the King himself. R2973:6

The watchers are those who are in harmony with the King and who have respect to his promise, and they, therefore, do not neglect the words which he speaks. R2974:1

Implies not only some advantage in watching, but that the manner of the second advent will require some discernment. R1796:5

This watching will serve as an antidote to worldly influence. R2303:1

**Therefore** — Implies that the manner of the second advent might be contrary to general expectation. R1796:5

**Cometh** — This cannot refer to our Lord coming at death, as often taught, because death is an enemy. R2303:1

## Mark 13:37

**I say unto all** — Unto all believers. R2972:5

The whole Church to the end of the age. R1796:2

## Mark 14:1

**After two days** — One of the two days before the Passover, beginning on Wednesday night, 13th Nisan. R4212:2\*

**The feast of the passover** — Lasted a week, and was one of the most important celebrated under the Jewish arrangement. R3363:3

**The chief priests** — The great religious teachers felt themselves sponsors for the people. They perceived that their hold over the more ignorant Jews was being impaired by Jesus' teachings. R5540:6

**By craft** — It was merely a question of how they could accomplish the murder and deceive the people, so as not to provoke those who had begun to exercise faith in Jesus. R5541:1

**Put him to death** — They seem to have been unanimous in believing that his destruction would be for the good of the Lord's cause, as they misunderstood that cause. R5540:6

**Not on the feast day** — For he would be surrounded by the multitude, some of whom thought him to be a great prophet, others of whom considered him to be the Messiah. R5541:1

## **Mark 14:2**

**Lest there by an uproar** — It was anticipated the friends of Jesus might arouse a commotion amongst the throng which might make the religious leaders of the Jews appear to be seditious. R3366:3

## **Mark 14:3**

**In Bethany** — The honored guests of Lazarus, whom Jesus awakened. R5541:1, 3534:2, 2447:3

At the close of the Jewish Sabbath Day just preceding our Lord's crucifixion. R5540:3

Sunday night, 10th Nisan. R4212:2\*

Possibly the sixth day previous to the Passover, the Sabbath. R2447:3, 3534:2

**Simon the leper** — Who probably was dead. R5541:1

Possibly the father of the family, or the late husband of Martha. R3534:2, 2447:3

**At meat** — A feast or banquet in our Lord's honor. R2448:1, 3534:3

Martha, Mary and Lazarus were the hostesses. R5541:2

**A woman** — Mary, sister of Martha and Lazarus. R3877:2

**Alabaster box** — Apparently a small vase. R5230:5, 2448:1

“Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead, but fill their lives with sweetness.”—A

Boston printer. R5541:5

**Ointment of spikenard** — Not oil, but very expensive perfume. R5230:5, 3535:1, 2448:1

A beautiful picture of love and devotion, illustrating the manner in which we can pour perfume on each other, by speaking graciously to each other and by seeking to see the best that there is in one another. R5231:4

**Very precious** — Equivalent to a year's wages of a working man. R3535:1, 5541:4, 2448:2

Considered in the light of the odor and blessing it has shed upon all of the Lord's people, Mary's alabaster jar of precious perfume, very costly, has proven to be extremely cheap. R3535:3



**Brake the box** — Opened the box's tyings and seals. R2448:2

Probably uncorked it. R5230:5

**And poured it** — The reverence which she felt for Jehovah, she sought to express toward his highest representative, Jesus, who had brought her brother back from the tomb. R5541:4

We can pour perfume on each other by speaking graciously to each other, and by seeking to see the best in one another. (Eph. 5:1, 2) R5231:4

We can anoint friends, brethren and others with kindly words, loving sympathies, tender expressions. R3878:1

As we do this, the Lord will allow some one to scatter some flowers also for us. R3878:2

“An offering and a sacrifice to God for a sweet-smelling savor.” (Eph. 5:2) R5231:4

While Jesus was still alive. A week later and it would have been too late. R3536:5

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Flowers on the coffin cast no fragrance backward over the weary way. R3878:3\*, 3536:6

**On his head** — According to another account, she subsequently poured a portion of the same perfume upon his feet. R5541:2

Manifesting her adoration, reverence and devotion to him as her Lord, the Messiah. R5230:5

Expressing the reverence which she felt for Jehovah she sought to express toward his highest representative, Jesus. R5541:4

The perfume of Mary's acts of love, kindness, and adoration have come down through the ages, filling the entire Church with the sweet odor. R3877:4, 2448:5

She pleased the Lord, and illustrated the noblest and truest qualities of the feminine heart. R3877:4

Although our Head has been glorified, we may anoint his “feet” who are still with us. R3878:5, 3536:2

## **Mark 14:4**

**There were some** — John tells us that the leader of the murmurers was Judas. R5541:2

**This waste** — Such ointments were much more expensive at that time than now. R5230:5, 5541:4

## **Mark 14:5**

**Might have been sold** — Mary may have prepared the perfume herself, for Judas does not object to its having been purchased for a large sum, but that it might have been sold for 300 pence. R2744:1

**Three hundred pence** — Greek, denarius, silver penny, the average daily wage at that time. (Matt. 20:2) R2448:2, 5541:4, 3535:1, 2744:1

About six dollars, representing the labor of a year. R5541:4

About \$48. R2744:1, 3877:2

The joy, the comfort, the blessing that came to the heart of our dear Master, and that strengthened him for the experiences of coming days, was worth far more than the 300 pence. R3878:3

**Given to the poor** — It is a mistake to suppose that time or money spent in the Lord's service or in the study of his plan means that much less for the poor. R3877:5

**And they murmured** — John tells us the leader in this was Judas. (John 12:14) R5541:2, 3535:3, 2448:3

Considered in the light of the odor and blessing and refreshment which it has shed upon all the Lord's people throughout this Gospel age, Mary's alabaster jar of perfume, very costly, has proven to be extremely cheap. R3535:3

## **Mark 14:6**

**Let her alone** — A severe reproof to those whose sentiments of love had no other measure than that of money. Money is not the only thing of which people are sorely in need. R2448:3

## **Mark 14:7**

**The poor** — Generally they are the class most ready to receive the truth. R1104:3

Poverty has proven a blessing by developing sympathy, patience, love, goodness, helpfulness, toward those who need our care and assistance. R3535:6

**With you always** — Throughout this Gospel age. R3535:6, 4702:6

**Have not always** — A little while he would be glorified. R3536:1, 4702:6

## **Mark 14:8**

**She hath done** — Though the Lord declined to recognize a woman as a teacher of religion, his special love for this Mary and her sister Martha is particularly recorded. R4702:3,5

She did what pleased the Lord; she illustrated the noblest and truest qualities of the feminine heart, love, devotion, fidelity, she spoke by actions rather than by words, and the perfume of her acts of love and kindness and adoration of her Lord have come down through the ages, filling the entire Church of Christ with the sweet odor of the perfume she poured upon his head and subsequently upon his feet. R3877:4

**What she could** — She has shown her devotion to the best of her ability. R3535:2

No one could have a higher tribute. She cannot do more, she has done all she could. R5230:6

This expression of Jesus should be of special comfort, particularly to the sisters in the Church. Not discouraged by her limitations, Mary was on the alert to improve all the opportunities that she had. R5230:2, 4702:3

Let us all make sure the Master can say of us as he said of her. R2512:6

The Lord accepts the little sacrifices as though they were greater ones. It is not the amount that God is seeking, but the character, the disposition of heart. R2717:4

**To anoint my body** — We may suppose these would seem very strange words. The disciples thought he would not die. R5230:6

The “feet” members of the Body of Christ are still with us; let us hasten to anoint them with the precious spikenard perfume. R3878:5

## **Mark 14:9**

**A memorial of her** — Not merely to honor her, but to inspire and encourage others of God’s people to the obtaining and exercising of a love which delights in service, yea in costly sacrifice. R5541:4

What a sweet memorial of Mary! How we all love and reverence her true womanhood, and appreciate the fact that her intuitions in respect to this anointing of the Lord were superior to the reasonings of the twelve apostles on the subject—they were too cold and calculating, too business like. She made up for this deficiency in the warmth of her loving devotion. R3877:5

The Mary class is still with us. R3536:2

The person who is economical and penurious in his dealings with the Lord is sure to be the loser thereby. “The liberal soul shall be made fat.” (Prov. 11:25) R3535:4

## **Mark 14:10**

**Judas Iscariot** — What a sharp contrast between the love and generosity of Mary and the mean selfishness of Judas! R3878:4

Representing some who for earthly advantage for themselves are willing to deliver other members of the Lord’s Body up to tribulation, adversity and reproach. R3366:6

There are some amongst the Lord’s professed disciples who commit a similar crime, willing to sell the Lord for social position, honor, popularity, titles, by misrepresenting his character, plan and Word. R4907:4, 3366:6

**To betray him** — Perhaps surmising Jesus could deliver himself, possibly thinking to gain the money without our Lord being injured; but, in any event, showing a baseness of character and willingness to do evil for selfish reasons. R3366:6

Perhaps he reasoned that since all these things would happen to the Lord anyway, he might as well have the money. R3878:6

## **Mark 14:11**

**To give him the money** — Some today are willing to sell the truth for financial profit or social advantage, and others willing to sell the members of the Lord’s Body. R3366:6

**Conveniently betray him** — Suggesting that he would be in touch with Jesus' movements and could inform them of the most suitable time, a time when the multitude would not be with him. R5541:1

## **Mark 14:12**

**The first day of** — The 14th of Nisan, the Feast of Passover beginning on the 15th. R1800:2

**Unleavened bread** — A reminder of their haste in fleeing Egypt, not having time for bread to rise, and their suffering in Egypt, called the bread of affliction. (Deut. 16:3) R1800:2

Its chief significance was the putting away of sin. R1800:2

A type of the world's proper condition in the Millennial age—the putting away from them the leaven of sin. R1800:3

**Killed the passover** — Typified Jesus, the Lamb of God. R5542:3

The killing of the Passover lamb was always done on the 14th of Nisan; so also the sacrifice of Christ was accomplished on this same day, thus fulfilling the prediction of the type. R1800:3

“Christ our Passover is sacrificed for us.” (1 Cor. 5:7) R3749:3

## **Mark 14:13**

**He sendeth forth** — Thursday, daytime, 13th Nisan. R4212:2\*

Evidently Jesus was at Bethany, at the home of Lazarus, when he sent this word. R5541:3

**Two of his disciples** — Peter and John. R5541:3

## **Mark 14:14**

**The goodman** — Probably a believer. R1800:3

It has been surmised by some that the house was that of Mark's mother, Mary, and that the upper room thus used was the same one in which the apostles subsequently met and where the Pentecostal blessing was poured out upon them. R3363:6

**The guestchamber** — During passover week hospitality was recognized as a duty in Jerusalem, hence the readiness with which the Lord's request for a room was granted. R1800:3

## **Mark 14:15**

**A large upper room** — Supposed to be the same one in which the disciples were gathered on Pentecost. R5541:3

We do know that it was at the house of this Mary that many gathered to pray for the release of Peter from prison. It was “a large upper room” and was already prepared with a suitable dining couch of proper dimensions. R3363:6

The early Church meeting places were usually private dwellings or rented upper rooms. R984:2

### **Mark 14:16**

**They made ready** — We may be sure everything was in exact conformity with the original requirements. Jesus and his apostles were bound by every feature of the Jewish Law as much as other Jews. R5541:6

### **Mark 14:17**

**In the evening** — Thursday, 14th Nisan. R4212:2\*

### **Mark 14:18**

**Which eateth with me** — As my guest, a member of my family. R5542:1

**Shall betray me** — Said with a double object—to show his disciples he was aware of the betrayal and as a final reproof to Judas, to startle and to cause him to think. R5542:2

### **Mark 14:19**

**One by one** — The import would be, It is not I whom you have meant! R5542:2

Even Judas joined in the general inquiry, “Is it I?” R5542:2, 3364:3

Not overconfident, but each seeming to fear his own stability. They had the spirit of self-examination. R1800:5

### **Mark 14:20**

**One of the twelve** — Judas was probably present at the Passover Supper partly for the purpose of learning the direction which Jesus and the others would take after the supper. R3366:3

Despite the custom of the time, to be loyal and faithful to the one whose bread he ate. R3879:3

**Dippeth with me** — Unleavened bread, resembling thick pancakes, was sometimes used instead of a spoon to sop up the essence of the meat. R5542:1

### **Mark 14:21**

**Woe to that man** — Judas’ intimate acquaintance with the Lord made him specially responsible. NS603:6

Judas had a sufficiency of light to condemn him so he would have no further opportunity and hope. R5453:1

Let us beware of the little things which, like a switch upon a railway, turn a train into an entirely different track, and may lead us off far from the goal we at first desired to reach. R3367:1

**Had never been born** — Evidently his was the sin unto death—the joys of his useless, wasted life did not overbalance its sorrows and anguish and his subsequent despair and suicide. R3879:4

Being unmoved by our Lord's words is strong evidence of the willful intention which marked Judas' crime. R4906:6

Leaves no ray of hope for his restoration. R1800:6

One of the most detestable characters known to the pages of history. R4909:5

Every suicide by his act confesses his wish that he had never been born. R3364:3

## **Mark 14:22**

**As they did eat** — It is entirely probable that Judas was not present when Jesus, a little later, instituted the Memorial Supper which Christians now celebrate. R5542:2

Christ's death should not be celebrated monthly, quarterly or weekly, but, as the archetype of the Jewish Passover, should properly be celebrated annually. R5542:3

**Jesus took bread** — Some of the left-over unleavened bread. R3526:3

In the Passover a literal lamb was used to typify Jesus, but now the breaking of bread represented the death of Jesus. R5542:3

The unleavened bread memorializes the purity, the sinlessness, of him who gave himself to be the ransom-price for all. R4591:2, 2772:3

"I am the bread of life." (John 6:35) R2772:3

"For we being many are one bread, and one body." (1 Cor. 10:17) R5542:5

**And brake it** — Represented the death of Jesus. R5542:3

Represented the sacrifice of Christ's humanity for our redemption. R1800:6

It must be "broken" in order to be appropriated; it was also necessary that he be broken in death, sacrificed for our sins, ere we could appropriate his merit and enjoy everlasting life. R3526:4

When we break this Bread together as a Memorial, we not only symbolize our Lord's broken body, but also our own breaking or dying as members of the Church. R4591:5

**Take, eat** — Symbolically represents our partaking of the fleshly perfection of the man Jesus. R4591:3

The appropriation to ourselves, by faith, of justification to human life-right. R5871:1, 1800:6

The rights and privileges which Christ surrendered may be appropriated by all who accept him. R3879:6

**This is my body** — Not that the bread was turned into his actual body and the wine into his actual blood, for he still had his actual body and blood; but that they symbolically represented his body and blood. R5542:3, 3526:4

This represents me, the antitypical Lamb; it represents my flesh. F464; R5870:5

A figure of speech. He would not have meant as some believe that the bread turned into his actual flesh, for he still had his flesh. R3879:5, 5870:5

The broken bread represented the sacrifice of Christ's humanity for our redemption. R1800:6

To call their minds from the typical lamb to himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which he was about to fulfill. R4839:4, 466:1

## Mark 14:23

**He took the cup** — Symbolical and pointed forward to his own death. R4331:3

Representing crushing of the grapes, the blood of the grapes, the Master's blood, the life sacrificed, poured out, and their lives with him. R3880:3, 4591:5

We not only need nourishment to come back to God and his favor, but we need the precious blood to release us from the condemnation of justice. R3526:5

**They all drank of it** — Having the same significance of the broken bread. Partaking in it also meant the appropriation of the benefits of his sacrifice, thus securing our justification. R1800:6

It was Jesus' cup, of which he drank, that he gave to his disciples to finish. Thus, symbolically, we are invited to be partakers of the sufferings of Christ. (2 Cor. 1:5-7) R4475:1

All who would sit with him in his throne must drink of his cup of self-denial, self-sacrifice. R4591:5

All partook with him his cup of suffering and death. R3880:2

Meaning our appropriation of the benefits of his sacrifice, thus securing our justification. R1800:6

## Mark 14:24

**This is my blood of** — The blood prepared in advance of the covenant, wherewith to seal it and make it obligatory. R4331:3, 5542:5; E28

**The new testament** — A covenant of mercy. R2859:3

Before our Lord could become the Mediator he must seal the New Covenant with his own precious blood. E28

Jesus' death constituted the blood which seals, makes efficacious, the New Covenant. But the Church is blessed in advance of that New Covenant, and their blood is counted as part of the sacrifice which seals that covenant. R5542:5

The New Covenant will not become operative until the cup of the Lord's sufferings which is left behind has been drained in death by the last member of his Body. R5542:6, 4310:2,3

The New Law Covenant will be inaugurated by Messiah, its Mediator, at his second advent. R5542:5

Our Lord has not yet already sealed the New Covenant with his blood. Q179:4

**Which is shed** — "To give his life a ransom (the redemptive price) for many." (Matt. 20:28) R1336:1

Plainly presenting Christ's death as the means through which he gained ability to benefit many.  
R1335:6\*

**For many** — The world in general. R111:2

## **Mark 14:25**

**Drink no more** — His work, his drinking of the cup, was finished the next day on Calvary. There he completed the drinking of the cup which the Father had poured for him. R5542:6

**Fruit of the vine** — If anybody prefers to think of it as being grape juice, I have no objection. Q486:4

Not literal wine, but the new thing typified by it. R3365:1

**I drink it new** — The new wine—the joys, rights and privileges of the divine nature—in that kingdom.  
R721:2

Having a new and blessed significance, being commemorative of the heroism of their faith under the most crucial tests, and a rejoicing together in the victory of that faith. R1801:1

All who would drink of the present cup of suffering, ignominy and death would also share in his cup of joy and blessing, glory and honor in the kingdom. R3880:3, 3365:1

Foretells the final triumph of Christ and the Church. R1801:1

**The kingdom of God** — At our Lord's second advent. R3880:3

## **Mark 14:26**

**They went out** — Let us do the same. Let each go home with heart full, prolonging our communion and fellowship with the Master. R5195:2

**The mount of Olives** — A distance of perhaps a mile. R5550:2

There is a small enclosure now on the side of Mt. Olivet, about 150 feet square, which is reputed to be the place of our Lord's agonizing prayer. It contains eight very old and very gnarled olive trees, and whether the exact spot or not, it represents it sufficiently well. R2773:6

## **Mark 14:27**

**Ye shall be offended** — Discouraged, stumbled, amazed; the thing they were not expecting would occur. R5550:3

**Sheep shall be scattered** — Knowing how desolate, aimless and perplexed they would feel, it would be his chief concern in the 40 days between his resurrection and ascension to gather them again and re-establish their faith in him as the Messiah. B111

The Lord willed that severe testings should come to the sheep through the Master. R4488:2



## Mark 14:29

**Yet will not I** — Peter's courage, manifested on so many occasions, was really his weak point. R5563:1

He was trusting too much to his flesh, and not looking to God and prayerfully watching against temptation. R5550:3

Perhaps it was remembering these words that he drew his sword in the Lord's defense. (John 18:10) R2468:6

## Mark 14:30

**Thou shalt deny me** — Peter was trusting too much to his flesh, and not looking to God and prayerfully watching against temptation. R5550:3

As our Lord forewarned Peter of coming trials, so he has forewarned us of the great crucial test near at hand. R5550:6

Siftings are permitted, not because the Lord has no interest in us, but because only those who can stand siftings, trials and tests, are fit for places in the kingdom. R5563:6

Perhaps the Lord allowed this for our sakes, that we might realize we need to put our confidence in the Lord. CR307:5; R5550:3

## Mark 14:31

**I will not deny thee** — Peter realized no dread, no fear. Hence he did little watching and praying in comparison with what he should have done, and self-confidence led to his undoing for a time. R5563:1

**Said they all** — They declared themselves loyal and ready for death. How little they knew what severe trials would come upon them. R5550:3

The mistake many make is not realizing how severe the trials and temptations may become, in not realizing the necessity of heavenly assistance in every time of need. R5550:5

## Mark 14:32

**Gethsemane** — An olive orchard or garden. R5550:2

Signifying an oil-press place. Jews used olive oil for food and light. Jesus is the nourisher, as well as the enlightener, of the world. He almost crushed his soul in a garden used for the crushing of olives. R5550:2, 2773:3

Doubtless in the end of this age there will come Gethsemane experiences to the Church. R5550:5

**To his disciples** — Because he loved them, and knew that they loved him, he permitted them to watch and pray with him. R1801:2

**Sit ye here** — To watch, to be on guard against something that was to occur. R5550:6, 2773:6

**I shall pray** — That he might find grace to help in time of need. R1801:1

Having first comforted, counselled and prayed for and with his disciples. R1801:1

## **Mark 14:33**

**Peter and James and John** — As a sort of outer guard—the three in whom he found the most active and consoling sympathy. R1801:2, 2773:6

The three most courageous, zealous and earnest of his disciples. R2774:1

**To be sore amazed** — As though the sorrow had come upon him unexpectedly. R2774:1

**To be very heavy** — Carrying the thought of loneliness, home-sickness, friendlessness. R5551:1

Because of the coming shame of trial, conviction, and execution as a blasphemer and seditious. The perfect man must have suffered far more than would have been possible for a fallen one. R3885:3, 3367:2

Overwhelmed with the fear that in some manner he might have failed of perfection, and that his death might mean extinction. R3886:1, 5551:5

The Master's personal eternal life was in the balance. R5551:4

No one can thoughtfully read this lesson without feeling there is something thoroughly incorrect in the idea that Jesus was his own Heavenly Father. R2773:3

## **Mark 14:34**

**Exceeding sorrowful** — The thought of extinguishment of life was an important factor in his sorrow. R4804:2

Death to him was very different from what it is to us who are nine-tenths dead, with benumbed sensibilities. R3885:6

An intense mental and nervous strain; an agony which would have worn him out shortly, which caused him to sweat great drops of blood. R1801:2, 3367:3

Fearful lest he might have violated the Law, made some mistake and not come up to the requirements of the Father. R5331:4, 5551:3, 3367:2

**Unto death** — I feel as if I would die now, without coming to that great crisis which is before me. R5551:1

The death of Jesus began at Jordan; it culminated and was finished at Calvary. R5104:2

Paul assures us that the Master's Gethsemane experiences were linked with fear—not fear of dying, but fear of remaining dead. (Heb. 5:7) R5551:5

## **Mark 14:35**

**He went forward a little** — To be alone in his communion with the Father. R5550:6

**And prayed** — “Unto him that was able to save him from (out of) death (by resurrection).” (Heb. 5:7)  
R5551:5, 3885:6, 3367:3

## **Mark 14:36**

**All things are possible** — If it were possible for the divine plan to be otherwise worked out, he might be saved from the special tribulations of the hours just before him. R5551:4

The substance of all is that our Lord was exceeding fearful of himself—fearful lest he should make a misstep and thus spoil the entire plan of God, which he had so obediently undertaken and thus so loyally performed. R3886:2

**Take away this cup** — In the matter of his baptism into death, there was no hesitation. The ignominious death was the thing he prayed might pass. R5421:2,3,6, 5551:5, 3886:2, 3367:2

Jesus was to drink the cup which belonged to the sinner in order that he might redeem man. R5421:6

It was necessary he suffer the death of the cross in order he might redeem the Jew. R5421:6, 5126:4, 5047:4,5, 3901:4; E430

The same cup represented in the communion service. R5421:3

The shame and reproach of being executed as a blasphemer against God and an injurious person amongst men. R3367:2

Not that he might not die, for he had come into the world for that purpose; but that the Father might have some way of passing by the special ignominy of that hour. R5551:5

He comprehended, as others had not comprehended, what death really is. He appreciated, as others did not appreciate, the meaning and value of life. R5551:2

The question was, had he done the divine will fully, in a spirit pleasing to the Heavenly Father; and would he pass through the experience of the next few hours with proper obedience, or fail and lose his all in death? R5551:6, 5331:4

Had the Master failed, there was no one to make good for him. His failure meant everlasting death. R5551:4

Drinking of the cup by the Church represents, not only justification, but sanctification. R5421:5

How different with us who seek to walk in his steps, we have nothing to lose, for as a race we are all under the sentence of death. R5551:3

**Not what I will** — As a man. T54

**But what thou wilt** — As the Father—the divine. T54

He learned the Father’s will for him, and he was content. R5421:2

## **Mark 14:37**

**And he cometh** — Seeking human sympathy. R5550:6

**Findeth them sleeping** — It was midnight and they were accustomed to retiring early. R5550:6

The strain of the evening and the weighty lessons which the Master had imparted reacted in drowsiness. R5550:6

Well it had been expressed by the prophet, “Of the people there was none with me.” (Isa. 63:3) He trod the winepress of grief alone. R5550:6

A great difference between the Master and his followers: the Master is with us, “I will never leave thee nor forsake thee,” and there is also a fellowship of spirit amongst the brethren of Christ. R5551:6

**Sleepest thou** — Not begotten of the holy Spirit, they could not therefore so fully watch with the Lord and pray with him as if they had been spiritually enlightened. R5331:1

**Couldst not thou watch** — Gently he reproved them. R4804:5, 2774:4

They were not without loyalty; it was not a matter of indifference to them, but they did not comprehend. R5331:1

**One hour** — Little did they realize that at that critical hour their own and the whole world’s salvation hung upon the shoulders of their trembling, suffering Lord. It was the dark hour of the world’s crisis. (John 12:31) R669:2

## **Mark 14:38**

**Watch ye** — Be watchful, active, alert, and co-labor with God and with the Lord Jesus Christ. R5332:1

Addressed, with much force, to the eleven; and more particularly to the three whom he had called apart to be a little nearer to him. R5331:1

Not merely on my account, you need to be in a watching attitude on your own account. An hour of severe trial is upon us all. R2774:4

Watch and be on guard against the encroachments of the world, flesh, and devil; watch for all the encouragements of the Lord’s Word; watch for everything that will strengthen us in faith, loyalty, hope and love. R2775:5

Some will make light of the warning and expose themselves to danger; others will hearken, resulting in their preservation. R3761:4

There seems to be special need of this at the Passover season. R3178:3

See 13:33,35.

**And pray** — For wisdom and grace. R5331:5

Our Lord watched and prayed, got a blessing and came off victor; they did not watch or pray, and as a result we find them scattered and bewildered. R2775:2

Some make the mistake of praying without watching; others make the mistake of watching without praying. R2775:5

Pray together as the Lord’s people; pray in our homes, as families; pray in secret, in private; have the spirit of prayer in all that we say and do. R2775:5

In harmony with our intelligence—our knowledge of the divine plan. R5332:4

**Lest ye enter** — Lest they should fall in their temptations. R5331:5, 5312:5

Lest ye fall in this evil time. R2774:5

Those who neglect the Master's words will be sure to enter into temptation, and be tolerably sure to fall therein. R2775:5

They would have fallen into temptation the same, but they would not have entered into it. R5331:5

That we may be shielded from temptation that without his aid would be beyond our endurance, and that he will, in his own due time deliver us from evil and imperfection and grant us a place in his heavenly kingdom. R5835:5

The devil is seeking whom he may devour. He knows our weak points and is ready to take advantage of them. R3179:4

**Into temptation** — In this hour of trial which is upon us all. R2774:5

It was the most trying time for our Lord, for the apostles, and particularly for Judas and Peter. R3759:3

Now is the time for the Church to be specially on the alert against the wiles of the world, the flesh and the Adversary. R5331:6

We may not clearly discern in advance the character of the temptations, for if we knew all about them beforehand, they would be but slight temptations and easily overcome. R5332:4, 3179:1

A temptation resisted makes us so much the stronger to resist the next. R5331:5

**The flesh is weak** — Notice his kind consideration for the bewildered and weary disciples, and his loving excuse for them. R1801:6

## **Mark 14:40**

**When he returned** — It was no sign of weakness that he thus craved human sympathy. R801:2

**Asleep again** — Instead of watching and praying, therefore the less prepared for the trial hour coming on. R3367:5

## **Mark 14:41**

**Sleep on now** — “Of the people there was none with me.” (Isa. 63:3) He trod the winepress of grief alone. R5550:6

An angel appeared and strengthened him with the assurance that he had been faithful to that moment, and that divine blessing would be with him in the trial at hand. From that moment onward, all fear and agony were gone. R5551:6, 5331:4

**It is enough** — Assured of the Father's favor, he could pass through any experience; he had gotten the victory. R5331:4

## Mark 14:43

**Cometh Judas** — The Judas class of today are those who receive temptation, enter into the spirit of the allurements, and are swallowed up by it. R3760:1

**A great multitude** — The high priests' servants, court followers, resembling the police of today. R3367:4

An impromptu sheriff's posse. R3887:2

**Staves** — Clubs. R3367:4

## Mark 14:45

**And kissed him** — The Greek indicates he kissed him repeatedly. R3887:2

## Mark 14:46

**And took him** — The binding of our Lord seems to have been entirely unnecessary, except as the "band" might desire to make an exhibition of their prowess to those who had sent them. R2469:4

## Mark 14:47

**And one of them** — Peter. (John 18:10) R3887:6, 3367:4

**Drew a sword** — They had the swords to demonstrate that our Lord was not taken contrary to his own will. R3367:4

To defend the Lord. R3886:6

The only sword which the Lord's people now may use is the sword of the Spirit, the Word of God. R3888:1

## Mark 14:48

**Are ye come** — The Lord seems to have remonstrated his binding. (John 18:12) R2469:4

## Mark 14:50

**All forsook him, and fled** — Awakened, surprised, dismissed by the Lord. R3367:4

Our Lord, in surrendering himself, stipulated that his apostles were not included in the arrest. R3367:4

Our Lord had said, "let these go their way." (John 18:8) R3888:1

They were disconcerted by the Master's arrest and his evident willingness to be arrested. R4756:2

The temptation, the fear they could not resist. R3178:6

It is appropriate that the Body of Christ should, at the Memorial season, have special trials, peculiar difficulties, testings of faith, obedience and loyalty. R4756:2, 3178:3

### **Mark 14:51**

**A certain young man** — There is some evidence that John Mark, the writer of this Gospel, was the lad, awakened by the commotion of Jesus' arrest, who came forth in his nightgown. R5550:3, 4707:2, 4347:2, 4169:1

### **Mark 14:53**

**To the high priest** — Caiaphas, evidently the ringleader in the conspiracy against Jesus. We may presume it was by his orders our Lord was taken first to Annas (John 18:13-24), his father-in-law. R2780:6

First to Annas (John 18:13), the rightful high priest according to the Law, the office being for life. His son-in-law, Caiaphas, was the acting high priest, appointed by the Romans. R1809:2

**Were assembled** — It was not lawful to try any man for a capital offense between sundown and sunrise. Hence this trial was an informal one. It must be ratified by the Sanhedrin after sunrise. R3367:5, 1809:3

**All the chief priests** — Carefully excluding, evidently, a few such men as Joseph of Arimathea, Nicodemus, and probably a few others known to be favorably inclined toward the new teacher. R1809:2

### **Mark 14:54**

**Into the palace** — Peter and John went with the crowd into Pilate's court to see what would befall the Master. R3178:6

### **Mark 14:56**

**Bare false witness against him** — Who would misrepresent him, his teachings, etc., either ignorantly through misunderstanding him or designedly with a view to gaining favor with the offices of the court. R3888:3

**Witness agreed not together** — Two witnesses who agreed were required by law. (Deut. 19:15) R1809:3

The Jewish Law required at least two witnesses in any such trial. R2781:2

### **Mark 14:58**

**Destroy this temple** — Misunderstood or deliberately falsified—he had said that if they destroyed the Temple it would be reared again within three days (antitypical). R3370:5

The true Church. R3080:6, 3081:1; T70

**Within three days** — The last of the fifth, all of the sixth, and the early part of the seventh thousand-year day. R3375:2, 3080:6

## **Mark 14:61**

**He held his peace** — Knowing that the truth was not desired and would avail nothing. R1809:5

Had the witnesses repeated his words exactly there was nothing in them upon which any law would condemn him. R3888:4

The High Priest, however, realized that he had utterly failed of getting any testimony against the Lord. R3888:4

**And answered nothing** — Knowing that the truth was not desired and would avail nothing with these men who so warmly cherished murder in their hearts. R1809:5

**The Christ, the Son** — The charge against our Lord was based upon his claim of being a Son of God—not the Father himself. R2781:5

## **Mark 14:62**

**I am** — The Messiah, the Son of God. R2781:3

He deliberately answered “I am,” knowing that his reply would be like the signing of his death warrant. R1809:5

**Right hand of power** — This prophecy compassed the certainty of his death and resurrection. R1809:5

Signifying the chief place, the position of excellence or favor. He will be on the right hand when coming, and remain on the right hand forever. R532:1, 4:5

The power and glory of his kingdom, which he had previously affirmed was not to be of this world, or dispensation, but of the world to come, wherein dwelleth righteousness. R1809:5

“Sit thou on my right hand, until I make thine enemies thy footstool.” (Psa. 110:1) A92; R531:6

**And coming** — Pointed to his return in the end of the Gospel age. R1809:5

**In the clouds** — A time of trouble. R5269:2, 153:1; B138

Represents confusion in general. R5269:5

**Of heaven** — The powers of spiritual control. A318

## **Mark 14:63**

**Rent his clothes** — Whose very robes were symbolic of the blessed one in their midst. R1809:5

In token of astonishment and horror at such blasphemy. R1809:5



## Mark 14:64

**The blasphemy** — “Blasphemy is to attribute to God that which is contrary to his nature, and does not belong to him—and to deny what does.” B306

The word is applicable to any indignity offered to God. B306

The Sanhedrin preferred this charge for its effect upon the people. R1809:6

One of the few charges the penalty of which under the Law was death. R3367:5

## Mark 14:65

**And some** — For two hours from 3 AM to 5 AM. R2470:5

**To spit on him** — “I hid not my face from shame and spitting.” (Isa. 50:6) E52

**And to buffet him** — The rabble in the Court, hearing the commotion, felt at liberty to abuse the prisoner, as they had done others. R4711:5

“I gave my back to the smiters, and my cheeks to them that plucked off the hair.” (Isa. 50:6) E52

**And the servants** — Low minds delight in the misfortunes of those whom they realize to be their superiors. R2470:5

**Did strike him** — Manifesting the same spirit as their masters. Their methods were ruder because they were more ignorant and coarse. R2470:5

“Consider him who endured such contradiction of sinners against himself.” (Heb. 12:3) R2781:6

“He shall see (the fruits) of the travail of his soul (in the grand restitution of the redeemed race), and shall be satisfied.” (Isa. 53:11) R1360:1; E441, 52

## Mark 14:66

**In the palace** — John and Peter had now separated. R5563:4

## Mark 14:68

**But he denied** — Mark’s Gospel record is supposed to have been indited by Peter himself, Mark being in a large measure Peter’s amanuensis. R2469:5

The writers of the New Testament were certainly very different from the majority of writers in that they told the absolute truth without modification or varnish. R5563:2

In terror. R4488:5

To see his Master apparently without friends in heaven, delivered over to his enemies and led from one tribunal to the other, has a paralyzing effect upon St. Peter. R5563:4

Stunned by the identification and wondering to what it might lead. R5563:4

The first instinct of nature, self-preservation overpowered him. He desired to avoid the troubles that had come upon Jesus. R3367:6

The Master knew the loyalty of Peter's heart, he knew he did it under stress. R5053:4

The Lord places himself, his brethren and his Word on a par. Those who deny his truth and his Word of prophecy are denying him. R3368:1

Men who freely tell of their failings must have been men of great courage, great sincerity, great love for the truth. R5563:3

Judas went down into the second death despised. Peter, after ups and downs of trial and discipline, passed to a reward of glory, honor and immortality. R5563:1

[Into the porch](#) — Where the shadows were deeper and the people fewer. R5568:4

## Mark 14:71

[Began to curse](#) — This account of cursing, omitted by John, is supposed to have been indited by Peter himself, Mark being Peter's amanuensis. R2469:5

In terror. R4488:5

Peter's crime was nothing like that of Judas, he had merely sought to protect himself, he had not sought to even risk the injury of his Master. R5563:5

Foreshadowing the testing of the sanctuary class now. C188

[I know not this man](#) — This was prior to his being anointed by the holy Spirit. F223

This has been a blessing to the Lord's followers, knowing that they, too, were sometimes overtaken in a fault. R3368:1

## Mark 14:72

[And Peter](#) — His crime was nothing like that of Judas; he had merely sought to protect himself. R5563:5

[He wept](#) — Jesus lifted up his eyes and looked at Peter—a sympathetic glance, not an angered one—but it went straight to the heart. R5563:5

A great blessing to all the Lord's followers in their weaknesses and faults. They have learned from Peter to weep bitterly for these shortcomings. R3368:1

After he had it out with God in tears and prayers, he started again in the good way. R5331:6

The thoroughness of Peter's repentance is abundantly testified to by his subsequent loyalty, even unto death. R5563:5

Both Peter and Judas repented; the one who was merely entrapped was accepted back to divine favor. R3760:1

Tradition relates that ever after Peter arose at cock-crowing, made a fresh remembrance of his weakness and accepted divine forgiveness. R3368:1

Tradition has it that, remembering how he had denied the Master, felt it too great an honor to share the same form of death and, at his own request, was crucified head downward. R5563:5

## Mark 15:1

**In the morning** — Friday, 14th Nisan. R4212:4\*

With sunrise, the Sanhedrin met officially. R3368:1

**A consolation** — To ratify the illegal trial of the night previous. R3367:5, 1809:3

Respecting how they should present the matter before Pilate. R3368:1

**The whole council** — To make sure their purpose should be accomplished. (Luke 23:1) R1809:3

**Delivered him** — Israel rejected Jesus in the flesh. R251

## Mark 15:2

**Art thou** — It is possible that some of the Lord's people may be branded as blasphemers and hailed before governments on the charges of preaching Christ as another King. R3369:6

**The King of the Jews** — Blasphemy being no crime under Roman law, they made the charge treason against the Roman government. R3368:1, 1809:6

The Roman governor cared nothing for the Sanhedrin's religious ideas. R1809:6

**Thou sayest it** — Not quite equivalent to yes, yet it intimated that he did not wish to dispute the charge. R3368:4

## Mark 15:3

**Accused him** — Before the Sanhedrin, the charge was blasphemy for its effect upon the people; here an entirely different equally false set of charges involving treason, more likely to arouse the wrath of the Roman rulers. R1809:6

**Of many things** — Treason against the Roman government; that he declared that there was another King besides Caesar, namely, himself, the Messiah; and that he had forbidden to pay taxes to Caesar's government. R3368:2, 1810:1

They evasively answered that of course he was a wicked man, worthy of punishment; else they would not be there at all accusing him. R5570:2

## Mark 15:4

**Pilate asked him again** — Not readily accepting the charges of the Pharisees. He knew them to be hypocritical. R3368:3

## Mark 15:5

**Yet answered nothing** — “As a sheep before her shearer is dumb.” (Isa. 53:7) R3368:4, 1815:6, 1359:5

**Pilate marvelled** — That any one could be so indifferent to the results of his trial. R3368:4

## Mark 15:6

**He released** — As a matter of clemency and favor. R3368:5

## Mark 15:9

**Will ye** — His thought evidently was to arouse in them, to some extent, an enthusiasm in favor of his liberation of Jesus. R3368:5

**Release unto you** — Thinking this a favorable opportunity to dispose of Jesus and get him out of the hands of the chief priests and leaders of the people. R5571:1

## Mark 15:10

**For he knew** — Pilate perceived that something in Jesus’ teachings appealed to the people more than did the teachings of these religious rulers, and that he was being asked to perform a mean and unjust act for persons who sought to shirk their own responsibility. R5570:3

**For envy** — As Joseph, a type of Jesus, was rejected by his brethren for envy. R3971:3

## Mark 15:11

**The chief priests** — Annas, the high priest, was subsequently dragged through the streets, scourged and murdered. R3369:3

**Barabbas** — The world’s natural choice is for one of murderous spirit rather than a saint. R3896:2  
Religious fanaticism is the deepest, wickedest and most conscienceless of hatreds. R2313:2

## Mark 15:13

**They cried out** — At the close of Jesus’ ministry only about five hundred worthy ones had been found. Israel was not ready to be used of God in the blessing of the other nations. R4593:5

**Crucify him** — The most ignominious and cruel method, so that his memory should ever be covered with infamy. R1810:4

When they rejected the King they rejected the kingdom. R4557:2

## Mark 15:14

**Then Pilate** — Neither a Jew nor a Christian, but a heathen man. R3368:2, 3895:6

The persecutions under Pagan Rome were not worthy of comparison with those under Papal Rome. Under Pagan Rome the charges against Christians were frequently dismissed with contempt (as Pilate and Herod attempted to do). B330

**Crucify him** — The common people furnished not only multitudes to cry Hosanna, but also later, multitudes to cry, “Crucify him, crucify him,” under the influence of their leaders. NS630:3

The voice of the people can be relied upon in some matters, but as respects religious things the voice of the people is far from being the voice of God. R3369:5

It must not prejudice our judgments to find the popular voice against us also. R3369:5

The closing scenes of the Church’s experience may resemble that of our Redeemer, accused of blasphemy and treason. R3369:5

## Mark 15:15

**And so Pilate** — Shortly afterwards, he lost his commission as governor and, in despondency, committed suicide. R3369:3

**Willing to content** — Influenced more by considerations of policy than of principle, willing to satisfy the people, yet protesting the innocence of the prisoner and washing his hands in token of his own innocence. R1810:4

While recognizing that he failed to take the noble part, we are far from sharing with the majority in their very ignominious view of this governor. R3368:2

**And delivered Jesus** — Not amenable to our God, for he knew him not; but merely to Caesar, and Caesar only expected him to preserve the peace and quiet of the city and maintain the dignity and authority of Rome. R3368:3

**Scourged him** — Perhaps hoping that the scourging would satisfy his adversaries’ thirst for blood. R3369:1, 3896:1

“Yet learned he obedience by the things which he suffered.” (Heb. 5:8) E51

**To be crucified** — Our Lord’s death was the first in which the victim was entirely innocent. The only one, therefore, whose dying was wholly voluntary. R3369:3

## Mark 15:17

**With purple** — Robed him as a King and had some sport with him. R3369:1

## Mark 15:19

**They smote him** — It would seem that this would have exhausted the forces of nature; but our Lord, as a perfect man, had extraordinary powers of endurance. R1815:3

“I gave my back to the smiters, and my cheeks to them that plucked off the hair.” (Isa. 50:6) E52  
Similarly, in the end of this age, we may expect that the Body of Christ will also suffer violence.  
R5577:5

**Did spit upon** — “I hid not my face from shame and spitting.” (Isa. 50:6) E52

## **Mark 15:21**

**Simon, a Cyrenian** — Tradition has it that the Cyrenian became one of the followers of the Nazarene, through having the truth of the Savior’s message borne upon his heart by the experiences of that hour. R5577:2, 4171:6

Where were Peter, John, James, Thomas and the other apostles, that they did not volunteer assistance? Doubtless they were deterred by fear. R5577:2, 3369:6

**Out of the country** — A passing farmer. R5577:2

**Alexander and Rufus** — The mention of their names is strong corroboration of the tradition that Simon was known to the apostle and that he ultimately became a Christian. R4172:1

**To bear his cross** — Carrying the hinder part which usually dragged. (Luke 23:26) R3369:6, 2787:1

Whether by carrying the cross entirely or by walking behind Jesus and carrying a portion of the weight is not made very clear by the original text. R5577:2, 4171:6, 3369:6, 2787:1

Greatly weakened by three years of ministry, giving his vitality freely in healing of diseases; and being in a constant strain, without sleep, from the time he had sent his disciples to prepare the Passover. R5577:2, 3370:1

He took the infirmities of humanity until much weakened. E125

The opportunity is with us now to take up the cross and follow after him. R2787:1

If disposed to envy Simon his privilege, let us reflect that many of the Lord’s brethren are daily bearing symbolic crosses and that it is our privilege to assist them. R3370:1, 2473:2

If no brother sees his privilege, the Lord will send the aid necessary, even though it be impressed and that because of the sympathy of the worldly. R3370:1

As the wooden cross was not his heaviest burden, so his followers have crosses which the world sees not, but which the “brethren” should understand. R3370:1

## **Mark 15:22**

**They bring him** — Each of the three prisoners being under the guard of four Roman soldiers, with a centurion in command, sixteen persons in all. R2787:1, 3369:6

Foremost went one who bore a white board on which was written the crime for which the prisoner was to be executed. R2473:5

**The place of a skull** — Because the slope of the hill closely resembled a skull in shape and color, dark crevices in the face of the rock corresponding to the eye sockets and nose cavity. R3370:2, 2473:3

About three-quarters of a mile from Pilate's Judgment Hall. R3370:1

The significance of the Hebrew word; the Latin name for a skull being Calvary. R2473:3

## Mark 15:23

**They gave him** — Not an indignity, but an act of kindness. R3370:2

**Mingled with myrrh** — Sour wine with bitter narcotics, to deaden sensibility to pain and reduce suffering. R3370:2, 1815:3

A society of women customarily undertook this act of mercy for victims of Roman crucifixion. R3370:2, 1815:3

**Received it not** — Preferring to have his mind awake and clear to the last. R1815:3

Matthew informs us he tasted it, as a token of appreciation, but he refused to drink of it, preferring to experience the full measure of pain and suffering the Father's wisdom, love and justice had prepared for him. R3370:2, 2473:3, 1815:3

## Mark 15:24

**Crucified him** — The cross was laid on the ground. The victim was stretched upon it. Nails were driven through the feet and hands. A still more trying moment came when the cross, lifted by sturdy men, was allowed to drop into the socket prepared for it in the rock. R3370:2

**Parted his garments** — Indicating the stony-heartedness of the Roman soldiers. R5578:1

His outer robe, his head dress, sandals and girdle—enough to give one piece to each. R3370:3

Hence, the clothing in which Jesus appeared after his resurrection was as specially created for the occasion as was the body in which he appeared. B128

**Casting lots** — "For his vesture they did cast lots." (Psa. 22:18) R3370:3

## Mark 15:25

**The third hour** — Jewish reckoning; or nine o'clock, Friday morning, our reckoning. R3370:3, 1815:3

**They crucified him** — The death-warrant was signed by Pilate about nine o'clock in the morning—the trial of Jesus and Pilate's various attempts to secure his release having occupied three hours. R2473:2

## Mark 15:26

**Was written** — In three languages: Hebrew, the language of the country; Greek, the language of the visitors and the educated; and Latin, the language of the empire and of the soldiers. R2473:5

Latin, the official or governmental language of Rome; Greek, the classical language of that period; and Hebrew, the language of the Jews. R3370:3, 2493:5

**JEWS** — The term “Jew” had come to be synonymous with the term “Israel.” R2085:1, 1341:1

### **Mark 15:27**

**And with him** — “He was numbered with the transgressors.” (Isa. 53:12) R3561:5, 3370:4, 1815:6

**Crucify two thieves** — The chief priests may have thus tried to detract from the injustice of their course, or perhaps to demean Jesus. R3370:4

### **Mark 15:28**

**The scripture was fulfilled** — Isaiah 53:12. R1815:6, 3561:5, 3370:4

### **Mark 15:29**

**That passed by** — Golgotha was on a frequented route. R3370:4

**Railed on him** — Now satisfied that his claims were false, that probably his miracles were deceptions wrought, as the Pharisees said, by the power of Beelzebub, the prince of devils. R3370:4

“As he is so are we in this world.” (1 John 4:17) R2316:5

**Wagging their heads** — “We did esteem him smitten and afflicted of God.” (Isa. 53:4) R2316:5

**Thou that destroyest** — He had not spoken of destroying their Temple, but had said that if they destroyed the Temple, it would be reared again within three (antitypical) days. R3370:5

To a sensitive mind like our Lord’s, such a charge of misrepresentation would be a burden upon his heart, yet he bore it patiently. R3370:6

**The temple** — The true Church. R3081:1; T70

**In three days** — The last of the fifth, all of the sixth, and the early part of the seventh thousand-year day. R3375:2

### **Mark 15:30**

**Save thyself** — It never occurred to them that any one would voluntarily lay down his life for his friend. Neither did they conceive of the necessity or object of the Lord’s death. R3370:5

**Come down from the cross** — We are so glad that Jesus did not come down from the cross, and thus leave us in our sins and the whole world unredeemed. R3370:6

### **Mark 15:31**

**The chief priests** — Neglecting, doubtless, important matters, in their eagerness to make sure that he did not escape them. R3370:4



**He saved others** — A singular admission of the truth. R3370:6

**Himself he cannot save** — A deeper significance than they realized. Only by the sacrifice of himself could he hope to save others. R1815:6

He could have saved himself. (Matt. 26:53) R5195:4

## **Mark 15:32**

**The King of Israel** — All Israel, the twelve tribes. C293; R1341:1

Pilate called him “King of the Jews” (verse 26); proving that the term Jew and Israelite were synonymous. R2085:1

**That we may see** — Eventually those who crucified the Lord shall look upon him whom they pierced and mourn because of him. R3370:6

**They that were crucified** — Perhaps both, but probably only one—the other for a time keeping silent, but afterward speaking in defense of Jesus, as related in another Gospel. R3371:1

## **Mark 15:33**

**There was darkness** — Seems to have been a supernatural darkness, for an eclipse of the sun was impossible during the full moon of the Passover time. R1816:4

Doubtless an expression of divine wrath and as typical of the darkness of alienation from God into which that long-favored nation had plunged by this act. R1816:4

Picturing the temporary triumph of the power of darkness over him who is the Light of the world. R3902:6

God hung the world in mourning when the creature crucified the Creator. It was God’s miracle, calling the attention of the world, at that time assembled in Jerusalem, to the depth of the crime committed. R4394:4\*

**Until the ninth hour** — 3 o’clock PM—the time for the daily evening sacrifice, the time Christ died. R2316:6, 3371:1, 1815:6

## **Mark 15:34**

**A loud voice** — Indicating considerable vitality still. R3371:1

**My God, my God** — Attests to us the fact that he did not claim to be the Heavenly Father, but the Son of God. R5578:5

**Why hast thou forsaken** — The penalty of sin was not merely to die, but also to be cut off from fellowship with God. Jesus, in taking the sinner’s place, must for a moment at least have the full experience of the sinner’s alienation. R5578:5, 2474:4

Jehovah’s sustaining power must necessarily be withdrawn to make the sacrifice complete. R1816:4

Evidently it had been hidden from him up to this time that he must suffer this phase of the punishment of Adam's transgression. R2474:5

Now he must sink beneath the rod and be cut off from the favor of God, that so, by his stripes, we might be healed. R1816:4

Because Adam as a sinner was cut off from fellowship with God, his substitute was obliged to have a similar experience. R3371:6, 2474:4; F143

The language of real, not pro forma, agony. E94

He bore the sinner's penalty in all its particulars. E128; R5578:5

Such a dark moment might be permitted even the most worthy follower of the Lamb. F143

## Mark 15:36

**Filled a sponge** — From it he sucked refreshing moisture for by this time, under such circumstances, he must have developed a raging fever. R3371:2

**Let alone** — Our Lord's last prayer was heard even by his enemies. R2252:1

## Mark 15:37

**And Jesus cried** — Exhausting all his remaining vitality, the last triumph of victorious faith. R1816:4

What he said is not recorded in Mark's account, but Luke gives it as, "Father, into thy hands I commit my spirit"—my life. (Luke 23:46) R3371:2

**Gave up the ghost** — An old English term. He died. R2788:5

Breathed out his last breath, let go his hold upon life. R3903:4

## Mark 15:38

**Veil of the temple** — 60 ft. long, 30 ft. wide, 4 inches thick. R3371:2

Separating the Holy and Most Holy. R3371:2

The Jew might well stand awe-struck at the rending of the heavy veil and the throwing open to the gaze of all that which for centuries was regarded as too sacred a place to be entered but once in the year. R4394:4\*

**Was rent in twain** — Christ has opened a new and living way through the veil, that is to say, through the sacrifice of his flesh. R3371:2

Representing the opening of the way between heaven itself and the heavenly condition of true believers still in the world. R3371:2, 2788:5

**Top to the bottom** — Not from the bottom toward the top, as if it were the result of wear, but from the top to the bottom, indicating a manifestation of divine power. R3371:2

Implying the work was God's. R2788:5

## Mark 15:39

**Gave up the ghost** — The centurion was convinced of our Lord's death and so reported to Pilate. R2476:2

The death of Christ was so important that its proofs should be indubitable. R2476:2

**The Son of God** — The closing scenes of the drama evidently were very awe-inspiring, to his friends and enemies. R2788:5

Many were willing at last to admit that the occurrences were remarkable, and corroborated to some extent the Master's claims. R2788:6

## Mark 15:40

**Salome** — The wife of Cleophas. R2473:4

## Mark 15:41

**Ministered unto him** — Provided for the physical wants of Jesus and the twelve. Not by soliciting alms, but out of their abundance. F286

## Mark 15:44

**Pilate marvelled** — Evidence that Jesus' death was not the direct result of crucifixion. He lived only six hours on the cross. Men who were crucified usually lived much longer, even for days. Christ's death was a voluntary act in the divine administration. R198:1\*

**Were already dead** — He died sooner than usual, not because blemished, but because weakened by his healing ministry: "Himself took our infirmities and bare our sicknesses." (Matt. 8:17) F123, 124

## Mark 15:45

**He knew it of the centurion** — The centurion charged with the execution was convinced of his death, and so reported to Pilate, the Governor. R3903:2

## Mark 16:1

**Sabbath was past** — Early on Sunday morning. R4212:5\*

The wave of sheaf, and its antitype, the resurrection of Christ, were "when the Sabbath was past"—the eighth day, or first day of a new week. (Lev. 23:11) R108:3\*

**Mary Magdalene** — How great was the reward of these devoted women—last at the cross and first at the sepulchre. R1816:6

**Salome** — Also Joanna, the wife of Chuza, Herod's steward; according to Luke 24:10. R4176:3

**Sweet spices** — To show sympathy and love for the deceased. R2317:3

If our Lord had been crucified on Thursday there would have been all day Friday in which they could have completed the work of embalming. R1816:6

His friends believed that he was dead and wrapped him in spices for burial: indeed in their grief they seem to have forgotten his promise of a resurrection—so much so that even after he had risen it was with difficulty that they were convinced. R3903:3

**Anoint him** — Anxious to bestow the last tokens of their esteem and love. R1816:6

## **Mark 16:2**

**And very early** — “The Lord shall help her early in the morning.” (Psa. 46:5) R3375:3

**In the morning** — The entire Body of Christ will be raised on the third thousand-year day, early in the morning. R3375:3

The Lord was a part of the three days dead and rose on the third day, early in the morning, and that likewise the first resurrection will be complete—the entire Body of Christ will be raised on the third day, early in the morning. R3375:2

When our Lord spoke, “Destroy this temple and in three days I will raise it up”— “he spake of the temple of his body” (John 2:19, 21) which is the Church. R3375:2

**First day of the week** — The “third day” after his death (Luke 24:21, 46; 1 Cor. 15:4; Lev. 23:11) R3574:5\*

The resurrection of Christ, the antitype of the wave of sheaf, was the eighth day, or first day of a new week. (Lev. 23:11) R108:3\*

Sunday, 16th Nisan. R4212:5\*

## **Mark 16:3**

**Roll us away** — In their eagerness they forgot the great obstacle of the stone; but the sweet incense of their devotion arose to heaven, and God sent his angel to remove the obstacle. R1816:6

## **Mark 16:4**

**Was rolled away** — The sweet incense of the women’s devotion arose to heaven and God sent his angel to remove the obstacle. R1816:6

## **Mark 16:6**

**He is risen** — The birth, death and resurrection of our Lord are the three circumstances of his first advent which should be remembered by every child of God. His birth was the dawn of hope for our race; his death was the seal of pardon and peace; and his resurrection was the assurance which God gave of the efficacy of his blood. R1631:3, 5579:3

Jesus, the human soul, died; but he was raised from the dead a soul of a higher order. He that ascended was the same as he that had previously descended from the heavenly to the earthly condition. R5578:6

The resurrection of our Lord is the assurance of the resurrection of mankind. R1816:2, 1631:4

His resurrection was the assurance which God gave to all men of the efficacy of his precious blood. R1631:3, 5579:3

The doctrine of the resurrection is peculiar to the Jewish and Christian religions. R3903:5

To presume that Christ's glorious body is but the reanimated body of his humiliation is to deny the assertion of the Apostle that "it doth not yet appear" what a spiritual body is. (1 John 3:2) R1817:4

**He is not here** — The removal of the crucified body from the tomb was necessary to establish in the minds of the disciples the fact of his resurrection. If it had remained there it would have been an insurmountable barrier to their faith. R1817:4

## **Mark 16:7**

**Go your way** — It seems that Mary Magdalene separated from the other women and ran to tell Peter and John. (John 20:1, 2) B112

**Tell his disciples** — Carefully looking up each one of "the eleven," sending the women who were first to the sepulcher to communicate the fact of his resurrection to each of them. R1522:4

**And Peter** — Specially mentioned lest he should be overcome with discouragement on account of his previous unfaithfulness. R1522:4, 5053:5, 4714:1

Setting us an example of benevolence and forgiveness without request. R5053:5

Mary hastened to the home of John, where Peter was lodging. R4176:3

**He goeth before you** — Because in his resurrection Jesus was so different, we are prepared to understand why he conducted himself so differently from that which he had done before. R5578:6

**Into Galilee** — Their home. B112

**Shall ye see him** — After his resurrection we find our Lord promptly taking up his work just where it had been broken off by his death—the work of still further preparing the apostles to bear reliable testimony to the whole Church. R1522:4

## **Mark 16:9**

**Now when Jesus** — No part of the 16th chapter of Mark, after the 8th verse, is genuine. R3311:5, 4359:3, 3728:3, 2871:6, 2675:5, 2141:5, 1536:6, 1314:3; F637, 649; HG720:3; Q325:T, 747:4; NS345:1, 859:5, 860:6

Omitted in the Sinaitic and Vatican manuscripts. Evidently Mark's Gospel was originally incomplete and someone undertook to finish it about the fifth century. The fifth century Alexandrian manuscript is the oldest to contain the last 12 verses. R1998:5; HG403:3; SM568:1

These verses are spurious according to the American Standard Version, the Diaglott, and the Revised Version. HG261:4

Some of the items in these verses are found in other Gospels. It would never do to add a lie without a certain amount of covering of truth to sugarcoat it. NS859:5

Every theory which requires bolstering up by spurious passages should be abandoned, and will be abandoned by those who are honest truth-seekers. NS681:2

**He appeared first** — The first of a maximum of eleven appearances (all enumerated in the article). R3905:2-5

We do not use such terms as “manifesting” ourselves or “appearing” to one another, but they are used respecting Jesus because in his resurrection he was a Spirit being. CR367:3, 467:2

He appeared in various fleshly forms materialized. R266:5; CR467:2

It was necessary the apostles should be a witness to testify Jesus was risen from the dead. CR467:1

**To Mary Magdalene** — He was still their Lord and Master, the same Jesus, although no longer Jesus in the flesh. R3905:2

**Out of whom he had cast seven devils** — She from thenceforth became one of the Lord’s most earnest followers. R3375:5

## **Mark 16:10**

**And she went** — Verses 10 to 20 are spurious. To sanction them would be to join with those who wrote them in adding to the Word of God. (Rev. 22:18) Q747:4

## **Mark 16:12**

**After that** — Where was he the remainder of the time? Present, but invisible. R579:2, 18:5

**He appeared** — Seven times in the flesh, once in glory above the brightness of the sun. He was the same at all times, but the manifestations were different. R5579:4

Sunday afternoon; the fourth of possibly eleven appearances. R3905:3

He is said to appear, or show himself, language never used of him before his change from a natural to a spiritual body; now, as angels had done, he appeared. R579:2, 18:5

**In another form** — Not only as a different person, but also in different clothing; for his clothing had been parted amongst the soldiers. R5579:1

He created, or materialized, a body and clothing in their presence; and after a few moments he vanished out of their sight, dissolving the body and the clothing, while he, the spirit being, remained invisible. R5579:1

The manner of the testimony of the resurrection proves three things: (1) the fact of the resurrection; (2) the Lord’s change of nature, and (3) his personal identity, notwithstanding the change of nature. R1816:5

## Mark 16:14

**Sat at meat** — Since our Lord made himself known several times in connection with their partaking of food, the early Church appears to have gotten into the habit of having a simple meal in common in remembrance of this—a sort of love feast. R1421:2

## Mark 16:15

**Go ye** — This verse and all this chapter from verse nine to the close is acknowledged by all scholars to be an interpolation. We should better use the well-authenticated words of Matt. 28:19. R4359:3, 3728:3, 3311:5, 2871:6, 2675:5, 2141:5

It was necessary that the twelve apostles bear witness to the fact that Jesus had risen for there could have been no Gospel message of hope of divine favor through a dead Savior. R5579:2

God gave all his consecrated followers authority to preach the good news of a New Covenant, another chance to all mankind to gain everlasting life. R807:1

**Into all the world** — Indicating that it was no longer confined to the Jew. R605:1

Flash forth the truth into every nook and corner where dark creeds and black theories have so long lain. R825:6

## Mark 16:15

**Preach the gospel** — So long as the apostles could reasonably, properly find hearers for the Master's word, they preached it. So it must be with us. We must not be intimidated. R4317:4

Each steward of the manifold grace of God should remember his commission. R825:5, 4317:4

**To every creature** — Greek, ktisis, meaning, man in the flesh. HG31:4

When our Lord broke down the middle wall of partition between Jew and Gentile the Gospel went to every creature; not that every creature would hear, but that there was no longer a distinction to be made. HG188:4

## Mark 16:16

**He that believeth** — It is consecrated believers only who may be developed and perfected now—he that believeth and is baptized. R605:2

The test or judgment of the Church during the Gospel age is “not works, but faith.” R700:3

No man will be saved without faith in Christ as his ransom; some in this age, the vast majority in the coming age. R936:1

**Baptized** — Immersed in water in the likeness of the real immersion into death. R937:4, 606:3

With the baptism that Christ was baptized with, into death. R605:3, 606:3, 936:4

**Shall be saved** — During this age; the advantage to this class is the high exaltation to a new nature—the spiritual. R606:3, 700:3

These words are in accord with the teachings of the Gospel. Only those who hear about the Lord Jesus, who believe and make a consecration—are baptized into his death—belong to the class God is now saving. All the remainder are damned, more properly, condemned, in Father Adam because of his disobedience. HG345:1

**Shall be damned** — Greek, katakrino, rejected. The great mass of mankind will be condemned as unfit for the service of the Master in this “high calling.” He that believeth shall be chosen, he that believeth not, shall be rejected. HG17:2

Our word “damned,” from misuse and the bad theology of the Dark Ages, has a sulphurous odor, whereas its plain, simple meaning is the same as the word “condemn.” NS860:3, 859:5

Or condemned, as entirely unfit to receive the favor during this age; but not irrecoverably damned as unfit for service, for restitution. R606:3, 936:4

## **Mark 16:17**

**These signs shall follow** — Verse 17 and 18 are an interpolation, made somewhere about the fifth century. F637

These words are not true of the Lord’s followers. R3728:3

Neither observation nor history attests the fulfillment of such a statement. It is evident that these signs do not now accompany belief in Christ. R1998:5

**With new tongues** — A Satanic counterfeit of the gift of unknown tongues of Pentecost, now deluding honest souls throughout Christendom. R3941:2-5

It is our understanding that the speaking in unknown tongues in religious meetings is a deception being practiced upon earnest children of God. NS861:5

## **Mark 16:18**

**Any deadly thing** — Spurious. The thought that the Lord’s people may be specially favored of him in respect to physical health and other creature comforts is a delusion and a snare. F650

**Not hurt them** — Our Lord did not use his power, so far as the record shows, upon any of his followers or disciples. R3728:4

While no immunity from poisons, bites and stings is granted to the Gospel Church, we have the Lord’s promise that nothing shall by any means hurt us as new creatures. R2675:5

**They shall recover** — Let us not seek for the loaves and fishes of physical healing, but let us seek spiritual health and vigor, and all these temporal things shall be added unto us according to divine wisdom and love. R3728:6



## Mark 16:19

**So then after** — The manifestations in the flesh during the forty days corresponded exactly to the manifestations which Jesus had made long previously, one of which was to Abraham. R5579:4

These forty days were necessary, for teaching: (1) that he was no longer dead, but alive; and (2) that he was no longer a man, but a spirit. R5579:1

**Into heaven** — “Where he was before.” (John 6:62) R1059:3, 445:5\*

**On the right hand** — Comparing John 6:62 and Mark 16:19 we conclude that before his advent to earth Jesus occupied the right hand position, but was not so exalted as his present position. (Phil 2:9) R1059:3, 445:5\*

Not the Father’s position, but the chief position at the Father’s right hand—right hand signifying the chief position of favor or power. R445:5\*

## Mark 16:20

**The Lord working** — By whatever means the apostles confirmed the word, it was by the power of the Lord Jesus working with them—whether by destruction of life or by healing. R61:6\*

**With signs following** — But Paul shows us (1 Cor. 13:8-10) that when the necessity for such signs is done away they no longer continue. R605:3

## Luke

Luke, the physician, was not one of the apostles, and his records are not therefore of apostolic authority. Such authority or plenary inspiration was not necessary, however, in the recording of plain, simple facts such as the Gospel of Luke and the books of Acts present. It is reasonable to assume that since the Lord used Luke's abilities in connection with the work of recording the facts of that time he was guided of the holy Spirit in the ascertainment of the facts, which his education and natural talents eminently qualified him to state succinctly. Luke was guided of the holy Spirit, in the same sense that all of the Lord's consecrated people are guided by his Spirit, which is to a different degree from the plenary inspiration granted to the twelve apostles. R2924:1

See also "THE FOUR GOSPELS—GENERAL"

### Luke 1:1

**Forasmuch** — It would have been easy for dishonest men to have omitted these introductory words and have given the gospel the name of James, Paul, Andrew, Peter, or Nathaniel. R2816:4

**Believed among us** — Among us primitive Christians. R2816:3

### Luke 1:2

**Even as they** — The apostles. R2816:3

### Luke 1:3

**To me** — Luke, a physician. R2924:1

**To write** — The transition from oral to written teaching was gradual. R434:5\*

**Most excellent Theophilus** — A friend, supposed to have been a person of considerable dignity and influence. R2924:1

Comparing this with Acts 1:1, we see that Luke is the author of that book as well. R5829:1

### Luke 1:4

**That thou mightest know** — The oral word being committed to writing by apostles and evangelists, and accredited publicly by the churches in the lifetime of the writers. R434:5\*

**The certainty** — The unerring certainty. R434:5\*

### Luke 1:6

**Both righteous** — John was given them in answer to prayer. R1671:6

The preparation for John's ministry began before he was born, in the hearts of his parents. R1915:3

The "chosen vessel" is always a prepared vessel and this preparation from God begins long before the chosen one knows of it. R1915:6

## **Luke 1:13**

**John** — The Redeemer's forerunner and herald. R4940:4, 4939:2; B253; CR400:2

## **Luke 1:15**

**Shall be great** — Because of favorable prenatal conditions. R1671:3, 1916:1

Most highly honored of all the prophets in that he was chosen to introduce the Son of God to Israel and the world. R1916:4

He was a great man, preacher and prophet; great in the sense that he that ruleth his own spirit, according to divine principles, is greater than he that taketh a city. (Prov. 16:32) R1916:1

At maturity he was ready for the work of introducing to Israel the long-promised Messiah. R1916:1

"He that is greatest among you, let him be as ...he that doth serve." (Luke 22:26) R1916:5

Patiently submit to the humbling now, and joyfully wait for the glory by and by. R1916:5

**Sight of the Lord** — Because meek and lowly of heart. R1916:2

But not in the eyes of man; never a guest in the palace of Herod, but a prisoner; no orator, but a "voice crying in the wilderness" (Isa. 40:3); not arrayed in purples, but in camels' hair. R1916:1

The great ones of earth have passed away; they have all come to naught, and in the Millennial judgment they will come forth to shame and confusion of face. R1916:4

**Wine** — From Greek, oinos, grape wine, which always intoxicates when used to excess. R509:4

**Filled with the Holy Ghost** — God's power began to operate upon him at his birth, and even before. CR400:2

After the same manner that the other prophets throughout the Jewish age had been under that holy Spirit. R2562:3

We must not understand this to mean that he was begotten of the holy Spirit, in the sense that Christians are begotten of it. R2562:3

**From his mother's womb** — The Scriptures make plain the fact that children may and should be consecrated to the Lord by their parents before their birth, or even their begetting; so that the little one may ratify the covenant of consecration at a tender age. R1671:3

His prenatal influences were such that, from his birth, his heart was inclined toward God and holiness. R1916:1

## Luke 1:16

**Shall he turn** — Restore harmony between Israel and “the fathers”, the patriarchs, etc. R557:4

Representing that the world shall come into a condition of harmony and peace with God. R557:4

## Luke 1:17

**Shall go before him** — Jesus. R556:6

**In the spirit** — John the Baptist was not actually Elijah returned to earth, neither is the Church. B253

We know positively that John was not Elijah for we have his own testimony on the subject. “And they asked him, Art thou Elijah? And he said, I am not.” (John 1:21) Q772:4, 817:2

**And power of Elias** — An uncompromising and fearless spirit, backed by the power of divine truth. R1379:2

Doing an Elijah work for fleshly Israel, introducing Christ in the flesh. B253

All who have this spirit and the power of present truth concerning the Kingdom and Christ’s presence, constitute the Elias. R1379:2

As the man Christ Jesus was introduced by the man John doing an Elijah work, so the glorious Christ must be preceded by a great Elijah, making ready for the second advent. R2839:1

The Elijah class will now call attention to the present Christ. R557:2

Elijah and John represented the true and faithful witnesses of this Gospel age. R557:2

John the Baptist stood for, or represented, a multitudinous Elijah, as Jesus stood for, or represented, a multitudinous Christ. R557:1

“If ye will receive it, this is the Elias.” (Matt. 11:14) R1379:1

**To turn the hearts** — To prepare the way of Messiah by performing a reformation work in preaching repentance and baptism for the remission of sins and declaring the Kingdom of heaven at hand. Q772:4

John’s work as Elijah did not fail because of his own lack of faith, but because of the Jews’ unreadiness of heart to be influenced by him. R2838:6

**To the wisdom** — In a word, to restore harmony between Israel and the “fathers,” the patriarchs, and, in a fuller sense, the world whom Israel typified shall come into a condition of harmony with God, similar to that of the “fathers.” R557:4

As a forerunner or introducer. R2838:6

**Make ready a people** — Preparing the way for the reign of the glorified Church and its glorious head, by making ready a people prepared, the Little Flock. R557:2

## Luke 1:19

**Gabriel** — One of the most honored angels, but inferior to Michael. R490:5

## Luke 1:20

**Thou shalt be dumb** — If Zacharias' faith was tested, it was found strong, and was assisted by his nine-month experience of dumbness. R4940:4

## Luke 1:24

**Elizabeth conceived** — As, in the cases of Sarah (Gen. 18:9-14), Hannah (1 Sam. 1:5-27) and the Shunamite (2 Kings 4:14-17), the miraculous interposition of divine power quickened the natural forces where they had been dormant, inoperative or entirely suspended. R560:6\*

## Luke 1:26

**In the sixth month** — Probably on Christmas day of the year 3 BC. B62

**Gabriel was sent** — The chiefest messenger remaining in the courts of glory. R490:5

## Luke 1:27

**Virgin** — This child was specially begotten by divine power though Mary was still a virgin when she brought forth the child. R4964:1

## Luke 1:28

**The angel came in** — Christmas day is more properly the annunciation day, or the date of his human begetting. R3468:2, 3114:3, 2558:4; B61

**Blessed art thou** — The fact that Mary was honored by the Lord above all other women, in that she was chosen to be the mother of Jesus according to the flesh, would prove her nobility of character and purity of heart. R2558:3

## Luke 1:30

**Fear not** — Not fearing reproach from Joseph or the world. E102

**Found favor** — Mary was full of faith and the joy of the Lord, to be an instrument in his plan. E102

## Luke 1:31

**Jesus** — Signifies Savior, or Liberator— “For he shall save his people from their sins.” (Matt. 1:21)  
R1006:1, 270:2, 134:2

## Luke 1:32

**He shall be great** — Naturally sustaining the misconception of the character of the first advent. This was the Messiah they were looking for, not “a man of sorrows.” (Isa. 53:3) Yet he taught, by precept and example: “He that would be great, let him be the servant of all.” (Mark 10:43,44) HG72:1

**Son of the Highest** — Fulfilling the predictions respecting the Messiah; the long-promised seed of Abraham. R5157:2, 5300:5

The title of the Son of God officially applied to the man Christ Jesus before his birth, and this title he constantly approved. NS256:6

**And the Lord God** — The whole gospel dispensation comes between the beginning and ending of this text. HG52:5

**Throne of his father** — Christ Jesus is the promised scion of David’s house, the heir of his throne, referring to the dignity, power and authority of office which David exercised. C257

Not needful that he should have a human father of the Davidic line. The principle of inherited royalty through a mother is illustrated in the current (1883) heir apparent to the throne of Great Britain, the Prince of Wales, not through his father, but through his mother, the queen. R453:1

In Jewish genealogies it was customary to reckon lineage through either parent. R453:1

The throne of David is the emblem, or symbol, of David’s reign, or kingdom; and David’s reign, or kingdom, is a type, or figure, or shadow, of the reign, or Kingdom, of David’s Son and Lord. R1283:1\*

**David** — The throne of David is the symbol of David’s reign; a type of the Kingdom of David’s Son and Lord. R1283:1, 1063:1

The long-promised King of David’s line, the Messiah. PD65/77; SM210:2; C257; E130, 133

Also called the “seed of Abraham” (Gal. 3:16; Rom. 4:13) and the “seed of the woman [Eve].” (Gen. 3:15) R1063:1\*

## Luke 1:35

**The Holy Ghost** — Jesus was begotten, not by Joseph, but by the holy Spirit. R3291:2, 4964:1, 432:4, 84:3

**Come upon thee** — The narrative of Jesus’ miraculous conception has the very best and oldest Greek MSS. to support it—the Sinaitic, Vatican and Alexandrian in Luke; though the account is missing in Matthew—not omitted. R434:4

The life principle by which Jesus was conceived came directly from the Heavenly Father. R5064:3, 1031:1\*, 432:4

**That holy thing** — “Holy, harmless, undefiled, separate from sinners.” (Heb. 7:26) E95; R5748:2, 3710:3, 3291:6, 776:1, 453:1, 432:4

Holy, because his life did not come from Adam, the contaminated fountain. E103; R777:1,5, 432:4

He knew no sin, while all other men are sinners by nature. (2 Cor. 5:21; Rom. 5:18; 1 Pet. 2:22)  
R776:2

He partook of the human nature without its condemnation. R1247:5

He did not partake of the condemned or forfeited life of Adam through Joseph, but of a life as directly from God as was the first Adam's; an unforfeited life which he could give for the life of Adam and all who died in him. R432:4\*, 316:1\*

His life came directly from heaven (Heb. 1:5) and he was therefore, though human, yet free, both from Adamic sin and its penalty, death. R1031:1\*, 997:6

The only obstacle to the generation of a perfect man is the lack of a perfect father to give a perfect life-germ. In the case of Jesus a perfect life-germ was transferred by divine power from a pre-existent condition to the embryo human condition. R777:1; E103

If we can have a perfect life germ we can have a perfect child from an imperfect mother. If a breeder of stock wishes to raise the standard of his stock, he selects a fine bull, and thus improves his entire herd. And so, if we had perfect fathers, we would soon have a perfect race. R4964:1

What was needed was not merely a sacrifice for sins, but a sinless sacrifice, which would thus pay the sinner's penalty. E96

Our Lord was unlike sinners in respect to sin, imperfection; but like them in the sense of having their same nature or flesh—he, in its perfection; they, in various degrees of imperfection through sin. R997:6

**Born of thee** — Though retaining perfection, he partook of the nature of his mother. R777:5, 1247:5

He was the seed of the woman (Gen. 3:15), and not the seed of man. His very nature was perfectly holy, unlike our nature. R84:3\*

Though life or being comes from the father, form and nature come from the mother. E103

Illustrated by the improper union between the “daughters of men” (Gen. 6:2) and those angels which kept not their proper estate or condition. The wonderful offspring were born of imperfect, dying mothers, but begotten by vigorous, unimpaired fathers. E103

**The Son of God** — He became man, and was a Son of God; as Adam was a son of God. R316:1\*

## **Luke 1:36**

**The sixth month** — John the Baptist was six months older than our Lord and began to preach six months before our Lord became of age and began his ministry. B58

## **Luke 1:39**

**A city of Judah** — Ain-Karim, marked by tradition as the birthplace of John the Baptist. R1381:6

## **Luke 1:42**

**Blessed art thou** — The hope to be the mother of the long promised “seed of the woman” (Gen. 3:15) seems to have filled the heart of Eve’s daughters through the line of the family of godly Seth, all the way down to and including Mary. R1175:3

## **Luke 1:44**

**The babe leaped** — “Filled with the holy Spirit even from his mother’s womb.” (Luke 1:15) R1671:6

## **Luke 1:46**

**And Mary said** — Compare the language and sentiment of her poetic-prayer-prophecy with that of Hannah in 1 Sam. 2:1-10. R1813:2

**My soul** — Being; life and body combined. R205:1

**Magnify the Lord** — Not fearing the reproaches of Joseph or others. E103

The mind of Jesus’ mother, instead of being antagonistic to his perfect development, cooperated to that result. E103

## **Luke 1:52**

**Put down the mighty** — Solomon’s line; from being Messiah’s ancestors. E133

**Exalted** — The crown and diadem were removed from Zedekiah, and from the line of Solomon, to be given to him whose right it is—the Righteous Branch of the Davidic root. E133

**Them of low degree** — Nathan’s line. E133

## **Luke 1:53**

**Filled the hungry** — Referring to the restitution blessings to be granted to all the meek of the earth through the Millennial reign of Christ. R1754:6

## **Luke 1:54**

**His servant Israel** — The whole twelve tribes. C293; R1341:1

## **Luke 1:63**

**John** — Signifying, “the favor of God.” R4940:2



## Luke 1:64

**His tongue loosed** — His faith had been helped. He had triumphed over all doubts and manifested this by giving him the name mentioned by Gabriel. R4940:2

## Luke 1:68

**Blessed be the Lord** — Praise to God, the Fountain of every good and perfect gift, comes first. R4940:3

In verses 68 to 70, of this prophecy praise to God comes first. R4940:3

**God of Israel** — The whole twelve tribes. C293; R1341:1

**He hath visited** — After the usual manner of prophecies, the thing about to be accomplished is spoken of as though it had been done. R4940:3

In fulfillment of his gracious promises of old. R4940:3

**Redeemed his people** — Greek, poieolutrosin, to make a loosing, i.e., to set at liberty, to deliver, occurring only once. Literally, wrought redemption for his people. E433

This word should not have been translated redeemed but rather delivered, as a guard against confusion of thought by the English readers. E433

Things not completed are here mentioned as though they had been accomplished: the first step toward Israel's deliverance had been taken, and it was spoken of joyously as though the entire matter were already accomplished. E433

Applies not only to the redeeming work accomplished by Jesus at baptism, but is comprehensive enough to take in the entire work of reclaiming humanity. R4940:5

## Luke 1:69

**Raised up an horn** — Symbol of power. T42

The begetting of Jesus had already taken place. The holy Spirit spoke of the things begun, but not yet accomplished, as though finished. R4940:5

## Luke 1:71

**We should be saved** — Verses 71 to 75, relate to the deliverance of God's people from the power of their enemies. R4940:5

None but God's people will ever be delivered from the enemies here referred to. R4940:5

**From our enemies** — Enemies through wicked works, blinded by the god of this world. R4940:6

Satan is an enemy. Sin is an enemy. And "the last enemy that shall be destroyed is death." (1 Cor. 15:26) R4940:6

## Luke 1:73

**The oath** — The church are the children of the oath, the Abrahamic Covenant. R5300:5

## Luke 1:76

**And thou** — Verses 76 to 79 tells of a work to be accomplished before the destruction of all enemies and the lifting up of those worthy to be sons of God. R4941:1

**Shalt go before** — Be the forerunner of Jesus. R4941:1

## Luke 1:77

**To give knowledge** — To show them the “high calling” of this present age. R4941:4

## Luke 1:78

**The dayspring** — The “Morning Star” or “Day Star,” before the Sun of Righteousness arises to scatter the darkness of mankind during Messiah’s reign. R4941:4

This “Day Star” guides the feet of the saints, even while still in the time of trouble, before the new dispensation is ushered in. R4941:4

## Luke 1:79

**To give light** — Truth. A20, 25

Shining into the hearts of believers with sanctifying power and setting them afire with zeal for the truth. R4941:4

All shall have at least 100 years of opportunity under the clear light of “the Sun of Righteousness.” (Mal. 4:2) R1772:5

**Sit in darkness** — Ignorance. A18, 25; B163

## Luke 1:80

**The child grew** — Probably as a forester. R2562:5

**Strong in spirit** — Greek, pneuma—mind, character. E318

**In the deserts** — Not in the sandy deserts, but more properly in the wilds, the uncultivated regions, perhaps in the “hill country” where his parents resided. R2562:5

Possibly the Lord’s providences ordered the affairs of his parents so that they were forced to reside in such a wilderness where they would have comparatively little intercourse with others. R2562:5

**Till the day** — The period, not the 24-hour day. R2836:1

When he was 30 years of age. R2563:1

**Unto Israel** — No longer regarded by our Lord and the apostles as the “ten tribes” merely, but, as it is expressed, “All Israel.” R1341:1; C293

## **Luke 2:1**

**It came to pass** — In a seemingly accidental manner the prophecy was fulfilled which foretold that Messiah would be born in Bethlehem. (Mic. 5:2) R3700:5

**In those days** — Especially auspicious because: (1) the spirit of world-conquering had brought the nations into close contact, broadening their ideas; (2) the transplanting of peoples to other lands made them more cosmopolitan; (3) Israel had been largely scattered, bearing influence and witness amongst other nations; (4) the Greek language had reached its zenith and was the literary language of the civilized world; (5) Roman conquest assured universal peace and hence a more favorable time for the announcement of the Gospel and the safety of its representatives; and (6) Israel was at its highest development, intellectually, morally and religiously. R2555:6, 1673:6

Also, the Old Testament had been translated into the Greek language three centuries before Christ. This version is called the Septuagint. R1674:1

**Went out a decree** — Thus, in a providential manner over which they had no control whatever, Joseph and Mary were brought to the very city in which most appropriately the great heir of David should be born, as foretold by Micah (Mic. 5:2). R2556:2

**Caesar Augustus** — The Roman Emperor. R2556:1, 3700:5

Representing Rome, the fourth universal empire. A253

Noted for his systematic collection of large taxes from all tributary nations. C29

**That all the world** — The Roman empire at that time bore rule over the whole world, the civilized world of that day. R3700:5, 3702:4; A253

**Should be taxed** — A poll or census of the whole world for the purpose of taxation. R3700:5, 2556:1

Corresponding faithfully to the prophetic description of Caesar Augustus in Dan. 11:20. C29

## **Luke 2:3**

**Went to be taxed** — Every male citizen had to report to his native city. R2556:1

For tax registration. R4941:3

## **Luke 2:4**

**The city of Nazareth** — In olden times there were honorable cities and mean cities. Nazareth was generally recognized as one of the latter, while Bethlehem was distinctly one of the former—the City of David, Israel’s beloved king. R3700:3

**Bethlehem** — The chief city of their province. R1401:3

**Lineage of David** — Both Joseph and Mary, though through different lines. R3700:5, 3702:4, 2556:2

## **Luke 2:5**

**Mary** — Luke shows the genealogy of Mary, by which our Lord was related to the family of David through the line of Nathan. R2555:6

## **Luke 2:7**

**She brought forth** — It matters not that December 25 is not the anniversary of our Lord's birth, that really he was born about September 25. One day, as well as another, will serve us to commemorate our Savior's birth in the flesh. R4298:3, 3700:2, 3114:3, 2558:4, 2407:2; NS750:2

Though we reverence his flesh, and are deeply interested in all that pertains thereto, nevertheless, our still greater interest is in our risen Lord. R2556:4

## **Luke 2:7**

**Her first-born son** — In a most humble manner. R3702:5

A gift of love divine. R5135:2

Implying that she brought forth other sons afterward. R560:2\*

About October 1st, 2 BC; 33-1/2 years prior to April 3rd, 33 AD; 29-1/2

years prior to the beginning of John's ministry in the 15th year of Tiberius Caesar. B60, 61

**Manger** — Became his most convenient cradle. R2556:3, 3700:6, 1247:3

**No room for them** — The experiences of Joseph and Mary were by no means exceptional. R2556:3, 3702:4

The same decree brought many others of the numerous family of David, and as the inns were comparatively limited and small, it is not surprising that the inn proper was full of guests. R2556:3

Neither Joseph, nor Mary, nor Jesus, nor the disciples, nor the Evangelist who recorded the incident, offers the slightest complaint or suggestion of dissatisfaction with the arrangement provided by divine providence. R2556:5

Had the people recognized who he was, how gladly they would have welcomed him into their inn. Similarly, wherever the Lord's people are, many would make them welcome, did they but recognize them as messengers of Jesus and the Heavenly Father. R2556:4

## **Luke 2:8**

**Shepherds** — The vicinity of Bethlehem is a pastoral country and is today covered with flocks. R2556:5

The grand truth of the Savior's birth was sent through humble, trustworthy, human agents. R1674:1

The announcement was not made to an assembled world, nor even an assembled Israel, nor yet to all who, like Simeon and Anna, had long been looking for the hope of Israel, but to only a few devout shepherds. R1674:1

We may take for granted that the humble shepherds to whom the message of the Lord's advent first came were men who thus hoped in the promise of God; for to such, and such only, the Lord discloses his purposes. R1478:2

As a class, not particularly well educated as respects schools; yet many of them were thoughtful, and secured by reflection and conversation considerable knowledge. They might be termed an intellectual and thinking class of people. R2556:5

**Keeping watch** — As a guard against thieves, as well as against wild beasts. R2556:5

This account does not comport with a mid-winter birth for Christ. R562:4

Would that the shepherds of the Lord's flock were now watching: they would now be advised of the second coming of the Lord's Anointed. R1401:5

## **Luke 2:9**

**Were sore afraid** — Fear is one of the dominating impulses of the human mind, especially in connection with any revelation from the Lord. Men realize they are imperfect and instinctively fear further curse and condemnation. R3700:6, 3115:2, 2556:6; NS750:3

All mankind more or less feels instinctively a fear of the supernatural, a trepidation at the very thought of being in the presence of the holy angels. R2556:6

Man's acquaintance with those in influence and power lead him to dread the still greater authority and power of the Almighty, lest it should be injurious to him. R3115:3

All humanity realize that they are sinners and naturally have forebodings. They find it difficult to believe that God is really gracious and loving. R4941:5

Satan has used this tendency of fear as a lash, wherewith to drive man away from God, and from the Bible, his revelation. NS750:4

## **Luke 2:10**

**The angel said** — If we could only get all true Christians to study this verse and to see the depths of its significance, it would quickly revolutionize the teachings of Christendom. R2557:2

**Fear not** — The angel understood that through sin man becomes fearful in the presence of spirit beings. R3115:2, 3700:6, 2556:6

Only the true Christian has that perfect love which casts out fear. (1

John 4:18) R3115:3

It is for the true children of God today, as it was for the angels at that time, to assure the world that God is better than all their fears. R3700:6

So in approaching mankind with God's message, it is appropriate that we begin by saying, Fear not! The God we preach is not a demon, but a God of wisdom, justice and love, with all power to carry his program to a successful conclusion. NS750:3

As God's children realize that his work is surely going forward to success, doubts and fears give way, rejoicing takes the place of despondency. R632:5\*

"Their fear toward me is taught by the precept of men." (Isa. 29:13) The Lord would have his people free from this fear, though not free from a proper reverence toward him. R3115:3

**I bring you** — Reiterating the Abrahamic promise, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:3) NS554:6, 800:1

Glad would we be if we had a thousand tongues to sing our great Redeemer's praise, and a thousand hands and feet to use in the promulgation of this blessed message. R4103:5

**Good tidings** — The Gospel. R5126:1, 3701:1, 2596:1, 2557:1; HG615:2, 655:3

A good message, a glorious message, assuring the deliverance and blessing of all the world. R5717:1

A prophecy of good things to be accomplished for the Church and the world during the Millennium. R3701:4

When Messiah's Kingdom shall be established. R4848:2, 5370:3

When all the deaf ears shall be unstopped, and blind eyes shall be opened. (Isa. 35:5) R5370:3, 4523:1

Transcending anything and everything else in the world; all other philosophies are foolishness. R5126:1

The Gospel contains no reference to the damnation and eternal misery of any. R2596:1

That good message of God's love began to be lost sight of in the second century. R5970:6

Thus far it has been good tidings only to the Church. R5370:3

The meat in due season—the harvest message. R4105:3

We are to tell out these tidings by personal contact, by handing out literature, by preaching. R5893:4

The blessedness of these tidings is cumulative: first, "good tidings"; then "great joy"; and then the crowning feature of it is that it is "to all people." The sacrificial feature of the Lord's ministry was made less prominent than his power and majesty and glory, because the sacrifice related specially to God. R4098:2

**Of great joy** — Not great misery. R3701:1, 4523:1, 5893:4

Should be to all Christians a gladsome message; but rejected by nominal Christendom. R2708:6

As there was joy at the return of the prodigal. (Luke 15:11-24) R3361:5

Of privilege, love, hope. R3115:4

Of remission of sins through Christ's blood, of reconciliation with the Father. R2564:5

"Blessed are the people that know the joyful sound." (Psa. 89:15) R2568:3

Man's joys will increase with every step taken on the return journey back from sin and death to perfection of life. NS614:6

Prefigured in the name Isaac, which signifies "laughter." R3952:6

**To all people** — In due time. (1 Tim. 2:4-6) R1908:2

God, who had a "due time" for calling natural Israel and who had a "due time" for calling spiritual Israel, has a "due time" for making known the riches of his grace to the non-elect world of mankind. NS767:4

As every member of Adam's race shared in his fall and the curse of death, as a result, so every member of the race was included in the great redemptive sacrifice which our Lord Jesus offered. R3701:1

"All the deaf ears shall be unstopped." (Isa. 35:5) SM174:2

Including those now in death. R1478:3, 659:1\*, 9:6\*

Not only to those who, since his birth, have died in ignorance of the only name whereby we must be saved, but also to the billions who had died before God's salvation was brought to light in the Gospel. HG306:5

If only a few have yet heard the "good tidings" in any sense, must there not be a restitution to life as well as a future proclamation of the only name given? R412:6, 447:1\*

How prone the Lord's people seem to be to suppose, first of all, that he was to be a Savior merely for the Jews; or secondly, merely for a special elect class; or thirdly, for those who under present darkness manifest a special life for righteousness. R3115:3

The angels did not declare that our Lord came to bring universal and everlasting salvation to all people. R3115:4

Through natural Israel, to all the families of the earth. R4848:2, 447:4

Not merely to the Little Flock. A104

In great mercy, God has provided our ransom price. R1127:5

Redemption, restitution and everlasting life will be offered to all. R1674:4

Every member of our fallen race shall be blessed with a clear understanding of his imperfections and of the redemption provided. R3115:3

All who have lived and died, both before and after Jesus' birth. OV170:T; CR228:1

Only a small portion of the race has heard the "tidings" in this life. R556:4\*

All those who come unto the Father through him, by faith and obedience. R2407:3

## **Luke 2:11**

**For** — Taking cognizance of the fact that it was to reasonable people, who would want to know why an unchangeable God, who had once pronounced a curse, should so alter matters to supplant the curse with a blessing, the messenger states the philosophy of the divine plan. R3701:2, 2557:3

Note the order of presentation: first a pronouncement of divine favor and blessing, that it is a cause for joy and shall extend to all people; second, the specific explanation of how it is to be accomplished—through a Savior. R2557:3

**Unto you** — Mankind. PD55/67

**Is born** — About October 1st, although generally celebrated on December 25th. R2407:2, 4298:3

He was transformed from the spiritual to the human nature, in order to give the exact equivalent for that which was lost. R1673:3

“For unto us a child is born.” (Isa. 9:6) R2550:1

The promised seed of Abraham. R4963:2, 5300:5

**A Saviour** — Our Lord’s name, Jesus, signifies Saviour. R2557:4

It was prophetically that the babe of Bethlehem was called a Savior. He was to be a Savior, The Christ, the Lord. But as the babe he was none of these. R4715:2, 4298:4, 3701:2

Signifying life-giver. The Syriac version is the one in which Savior is translated life-giver; and Syriac was, likely, the language spoken by Jesus and others of Palestine at that time. R4941:6, 4715:5, 3702:2, 2407:3; HG244:2, 306:4; NS800:1

The antitypical Moses, the antitypical Aaron, the antitypical Melchizedek, the antitypical David. He was also the Son of the Highest. He was to be the Savior—the Deliverer—the Mediator of the New Covenant. R4941:6

If the Redeemer was not perfect, then he could not be the Saviour of the world. R4964:1

A life-giver is a father. Jesus is to be the “Everlasting Father” (Isa. 9:6) to the world. R2407:3

The Bride and the Bridegroom, unitedly, will be the world’s Savior. R4715:5

**Christ** — The Messiah, the long-promised seed of Abraham. R5300:5

The Greek word Christ signifies Anointed. R4715:2

He became the Christ before becoming the Savior and Lord. R4715:2

The angel first declared the divine favor and blessing, then how it should be accomplished; setting an example for us. R2557:3

Called Anointed Messiah because it was foreseen of God that he would be. R5891:1

## **Luke 2:12**

**A sign unto you** — To assure them that this was he. R1478:6

**Lying in a manger** — As one of the humblest of earth. R1063:2

Necessary, not only to their identification of Jesus, but also to bring down their thoughts from the great and grand results to its humble beginnings, lest they should be misled in their expectations. R2557:4

Similarly we are not only to tell of the future glory, greatness and grandeur, but we are to tell also of the present humiliation. R2557:4



## Luke 2:13

**The heavenly host** — As the angels could sing and rejoice at the first budding of the divine plan of salvation, so also can all who have faith in the ultimate outcome rejoice with joy unspeakable and give praise to God in the highest and to his Son our Lord. R3701:3

Capable of appreciating what fallen man could not appreciate. R1674:4

This shows how the angels of God are interested in the affairs of men, and how they sympathize with us and rejoice over our prosperity. “There is joy in heaven among the angels over one sinner that repenteth.” (Luke 15:7) R1478:6

**Praising God** — A kind of Hallelujah chorus, or angelic response to the message of the angel already given. R4942:4

It is not surprising that they did not weep for the sufferings and humiliation, but sang, grasping merely the culmination of the great divine plan which had its beginning in the birth of Jesus. R4098:2

Thankful for his mercy to the children of men. R3701:2

**And saying** — The anointing which we receive of the Lord is that which leads us to declare the good tidings of this great salvation in all its lengths and breadths and heights and depths. NS207:2

## Luke 2:14

**Glory to God** — This was but a reiteration of the Gospel message already delivered. R2557:5

Properly the anthem begins with praise to him that sitteth upon the throne, to him who devised the great and wonderful plan of redemption and who sent his Son, our willing Redeemer. R3115:5

God will be glorified by all the angels, by his exalted Church, by restored humanity, by all the intelligent creatures on every plane, in every age! R5577:1

The proper glory to God is not yet rendered on earth as it is in heaven. R4942:4

If the jubilant songs of the angels hallowed the advent of the Lord into the world, can we imagine them to be silent when the Anointed Body is received into glory? R1821:3

As God’s children come to a knowledge of God’s glorious plan, rejoicing takes the place of despondency. R632:5\*

**In the highest** — In the highest strain of heart and voice, with the fullest appreciation. R3115:5

It declared that the work which should be accomplished by the babe just born should redound to the highest glory and honor of Jehovah God, his Father. R2557:5

After the Millennial reign of Christ has accomplished its work. Not yet does God receive glory in the highest. R3702:1, 3701:6

**Peace** — After praising God, come the consequences on earth; namely, peace, peace with God. a peace which comes from a restoration to the race of the divine good will. R3115:5

A prophecy of God’s purpose to bring about through the newly born child the abrogation of the curse and the establishment of peace and sinlessness among mankind. R5576:2

It will be during the Millennial age that this prophecy of the angel will have its fulfillment. R3701:5; Q752:T

Not yet fulfilled. The birth of the babe was one step toward it; the death on the cross another; the resurrection and ascension were other steps; the selection of the Church is another, nearly completed; the Messianic Kingdom will complete the prophecy. PD67/55

The Millennium will be introduced by force— “The Lord shall fight in that day.” (Zech. 14:3) NS131:2

Peace established upon a firm foundation—the lifting of the curse. R3115:6

In a world-wide Eden. R5715:2

Not such a peace as men might patch up between themselves, but a peace with God. R3115:5

**Good will toward men** — And not, “On earth peace amongst men, in whom he is well pleased.” Even the Lord’s people have no peace on earth. R3702:1

The expression “good will toward men” as rendered by a majority of translators is confirmed by the latest found manuscript, the Lewis manuscript of the Gospels, discovered in 1892 in the convent at Mt. Sinai. R1674:4

A declaration of what God purposes to do. He has not good will toward the present sinful, rebellious attitude of the race. He has never good will toward sin, God’s curse indicated his ill-will toward man—in other words, his displeasure because of man’s sin. R5576:2, 3701:6

Even when our Lord had died as man’s ransom-price, God’s favor did not come to the world. R5576:3

A prophecy of God’s purpose to bring this about through the newly born child. R5576:1; PD55/67

In a sense, the grandeur and blessing of the new dispensation began at the birth of Jesus. C346

Steps toward this are the birth of Jesus, his death on the cross, his resurrection and ascension, and the selection of the Church. The Messianic Kingdom will complete the prophecy. PD55/67

## **Luke 2:15**

**Angels were gone** — The shepherds recognized the angels and their message as from the Lord. R1479:1

**Let us now go** — So each one who has heard of the grace of God with an appreciative heart can do nothing less than seek the Lord. R2558:1

## **Luke 2:16**

**Mary and Joseph** — Were pious, reverent, and obedient to the Law. R3711:1, 2558:3

## Luke 2:17

**Made known abroad** — So we must reverence, and serve his cause by proclaiming his gracious message with which we have been favored. R2558:1

## Luke 2:18

**They that heard it** — The grand truth was one to be received by faith; and it was sent through humble, but trustworthy, human agents, who were the honored instruments in God's hand. Any who proudly despised the instruments were unworthy of the good tidings. R1674:1

## Luke 2:19

**But Mary kept** — Mother-like. R1479:4

She made no boasts, but waited for God's due time. R3702:5

Doubtless it was from her lips that Luke received the information contained in this chapter. R2559:5

**And pondered them** — Wondering what would be the consummation—little dreaming, we may be sure, how great her son ultimately must be made, according to the divine arrangement. R3291:3

## Luke 2:20

**Shepherds returned** — Fully assured that the promised seed had really come. R1479:4

## Luke 2:22

**When the days** — When Jesus was forty days old. (Lev. 12:1-4) Q757:5; R4942:1

**To present him** — Although the first-born had been exchanged for the tribe of Levi, nevertheless the first-born of each mother was to be devoted specially to God and his service. R4942:2

**To the Lord** — All of the first-born are represented as belonging to the Lord, to be devoted to God and his service. Q757:5; R4942:2

Similarly the elect Church, the Church of the first-borns, are “a kind of first-fruits unto God of his creatures.” (Jas. 1:18) R4942:2

It is the custom of some parents to make a formal consecration of their children to God in the presence of believers. The influence upon the children cannot be other than beneficial, though this does not take the place of the child's personal consecration when it reaches the age of discretion. R4942:2; Q758:T

## **Luke 2:23**

**Called holy** — The Church being gathered during this Gospel Age is styled the Church of the first-born. (Heb. 12:23) R4942:2

“A kind of first-fruits unto God of his creatures.” (Jas. 1:18) R4942:2

## **Luke 2:25**

**Just and devout** — One of the kind of characters to whom God reveals his truth. “Light is sown for the righteous, and joy for the upright in heart.” (Psa. 97:11) R1674:2

**Waiting** — The expectation of Messiah was general at that time. B21

One of a minority in heart-harmony with the Lord and his Promise; an Israelite indeed. OV71:T

**The consolation** — The fulfillment of the Abrahamic promise. R4942:5

Through the long-promised Messiah. R4098:3

**Of Israel** — The whole twelve tribes. C293; R1341:1

## **Luke 2:26**

**Revealed unto him** — That the accomplishment of the promises made to Abraham was nigh. R4942:3

**Not see death** — Until he had seen the Deliverance of Israel. R4942:3

## **Luke 2:27**

**Came by the Spirit** — This aged prophet recognized Jesus. R4942:3

**Parents** — Considering the foster-father Joseph as father. R3291:2

## **Luke 2:29**

**Lord** — Greek, despotes, better translated Sovereign or Autocrat. E70

## **Luke 2:30**

**Thy salvation** — The way in which salvation shall come to Israel and all the families of the earth. R4942:3

Jesus' birth was the dawn of hope for our race. R1631:3

## Luke 2:32

**A light** — Not yet is the Sun of Righteousness enlightening all the Gentiles, not yet has Christ become the glory of his people Israel; he is, nevertheless, all through this Gospel age, a great light to all those whose eyes are opened that they may see it. R3031:6, 1674:2

“That was the true light which lighteth every man that cometh into the world.” (John 1:9) R1674:2, 3031:6

Let us walk as children of light. (Eph. 5:8) R3031:6

**To lighten the Gentiles** — Salvation unto the ends of the earth. R3010:2

Nations; all mankind, regardless of faith. A107

**The glory** — Not yet. R3031:6

Simeon is contrasting the two salvations. A107

Then believing Israel will glory in him. R1674:3

**Thy people Israel** — The whole twelve tribes. C293; R1341:1

Such as shall become Israelites indeed. A107

Simeon declared this under divine inspiration. R1674:2

The good tidings will be to all people, but the special salvation will come only to his people. A107

Christ is the glory of the Church, the true Israel of God (Rom. 11:7); and he will be the glory of fleshly, or natural, Israel when their eyes are opened and they are received by him under the New Covenant. R2126:1

## Luke 2:33

**And Joseph** — Not called the father of Jesus. R4957:3, 2559:4

## Luke 2:34

**Simeon blessed them** — It is not probable, however, that Simeon, who spoke under divine inspiration, understood fully the import of his words. R1674:5

**Set for the fall** — During the period of Israel’s disfavor. B228

Israel stumbled over Jesus, except the few who became his disciples, probably ten or fifteen thousand. R4942:6

The world has witnessed the fall of Israel from divine favor and their sad conditions as outcasts for nearly two thousand years, because of their rejection of Christ. R1674:3

Reminding us of the words of Paul, that our Lord is a “stone of stumbling and rock of offence” to many in Israel. (Rom. 9:33) R4942:5; B228

“They shall fall backward and be snared and taken” (Isa. 8:15) R4942:6

**And rising again** — Greek, anastasis, without the Greek article, hence showing no emphasis, indicating no special peculiarity. R1512:1

Paul, quoting Isa. 8:15, proceeds to show the recovery of Israel as soon as the elect class of this Gospel age has been completed. (Rom. 11:9-11) R4942:6

St. Paul also told of the rising again of many who stumbled. He declares: “They shall obtain mercy through your mercy.” (Rom. 11:31) R4942:5

Now the time for their rising again has come (beginning AD 1878). R1674:5

Restoring all things after their “appointed time,” their double is complete. B228

Raised up nationally. R1674:5

To divine favor. R4942:6

**For a sign** — True all through the age, and the reproach of the cross has not yet ceased. R1674:5

A mark, or standard. R4942:3

## **Luke 2:35**

**A sword shall pierce** — Referring to Christ’s tragic death, and the trial of faith thereby instituted. R1674:5

**May be revealed** — Proving which are loyal and faithful to God as true soldiers of the cross, and which are not. R1674:5

## **Luke 2:36**

**Anna, a prophetess** — Devout, faithful; a saintly woman. R1674:5, 4942:5

God requires faithfulness on the part of female as well as male stewards in the use of all their talents. R1549:4

The Scriptures utter no voice and establish no precedent contrary to female activity in the various legitimate pursuits of life for which nature and education have fitted her. R1549:3

**The tribe of Aser** — Another evidence that the entire house of Israel (twelve tribes) was represented at Jerusalem in our Lord’s day, and not the tribes of Judah and Benjamin only. R1674:6; C295

**Of great age** — Over a century old. R4942:5

## **Luke 2:38**

**Spake of him** — To the saintly ones, waiting for the fulfillment of the Abrahamic promise. R4942:5

**For redemption** — Greek, lutrosis, deliverance. E433

Anna spoke to those who were looking for deliverance in Jerusalem, expecting freedom from the Roman yoke, but not necessarily understanding that the greater deliverance was to come by payment of a ransom price. E433

## Luke 2:40

**The child grew** — Prior to reaching his twelfth year. R3710:6

He was permitted to grow after the ordinary manner, gradually, getting stronger physically and mentally, being filled more and more with wisdom, and giving evidence that God's favor was upon him. R3291:1, 2558:3

He did not miraculously know all that was in the Law and the prophets. He acquired knowledge, but with that ease, rapidity and retentiveness with which only a perfect mind can grasp and hold it. R1916:3

His earlier years were evidently spent in studying prophetic utterances concerning God's Plan and his own share therein. SM643:2

Let us not forget the necessity for growth—adding to faith virtue, knowledge, self-control, patience, godliness, brotherly kindness and love. (2 Pet. 1:5-8) R2560:1

There is heavenly wisdom in the limited description given us of the childhood and youth of our Savior. Let us not, then, attempt to imagine with particularity what the Lord has seen fit to cover and not reveal R3710:6, 2558:1

Our minds are more drawn to the important features of the Lord's work by reason of the brevity of the sketch given us of his earthly life and interests. R3290:6, 3291:6, 2558:1

From what we know of childhood, we recognize it as the period of development. R5064:3

**In spirit** — In mind. E52

Siniatic and Vatican MSS omit these words. R1682:2

**Filled with wisdom** — This wisdom was intimately interwoven with the Law and the prophets. R3711:2

Our Lord was not only born under favorable religious influences, but trained in that way. His mother and her husband were pious, reverent, and evidently disposed to be obedient to every feature of the Law to the extent of their ability. R3711:1

Few were able to read, but Jesus was amongst those few—not because of schooling privileges, but because of his brilliant mind which retained everything that came to it and to which, therefore, the Bible was continually an open book. R4957:2, 2558:3

Jewish boys had an advantage over those of other nations because the services in the synagogues consisted of readings from the Law and prophets by course. Thus all Jewish children had excellent facilities for hearing the Word of the Lord. R4957:2, 2559:1

**The grace of God** — The blessing. C52

The word "grace" signifies that which gives pleasure, as loveliness of form or character, or the most admirable virtues. R3711:1

## Luke 2:41

**His parents** — Not implying that Saint Luke supposed Joseph to be the father of Jesus. He was the foster father, his foster parent, or step-father. R4957:3, 3291:2

**Every year** — His “parents” were strict religionists and obeyed the Mosaic Law by attending regularly the feast of Passover at Jerusalem every year. R4957:3

This requirement of the Law was observed by the most devout Jews only. R2558:3

**Feast of the passover** — A great religious gathering; continued seven days. SM563:1; R3711:1, 3291:2, 2558:5

Represented the blessings and favors of relationship to God, based upon the merit of the Passover Lamb. SM563:1

He could not grasp the full import of the prophecies and his share in them until after he had been anointed with the holy Spirit. R1688:2

## **Luke 2:42**

**Twelve years old** — It was a custom that Jewish boys should make a consecration at the age which Jesus did. R5064:4

A child, reasonably well born, raised under the influences of a Christian home, would, we believe, very generally be ready at the age of twelve years to make a consecration of himself to the Lord. R3711:5

It is a serious mistake to conclude that a child of 12 has sufficient mind to grasp elementary principles of secular education, and be prepared for higher studies of a secular character, but unfit for higher religious studies. R2558:5

It was a Jewish custom that a Jewish boy should be considered “a son of the Law” when he attained his twelfth year. He thus became responsible under the Law and thenceforth was required to keep its festivals, etc. R4957:3, 3711:2, 2559:4

In his thirteenth year. R2558:4

**To Jerusalem** — His first visit to the great city. R2559:1

**Of the feast** — The Jewish children were accustomed to attending religious services. R5064:4

## **Luke 2:43**

**Fulfilled the days** — The Feast of Passover continued seven days, but it was the custom for many of the pilgrims from distant parts to remain over only two days, until after the principle ceremonies. R2558:5

**The child Jesus** — He could not begin his ministry because he was bound by the restrictions of the Law. R3291:5

Neither Mary nor Joseph seemed to have appreciated the greatness of Jesus. R3291:3

**Tarried behind** — So absorbed with the opportunities and studies. R3291:5

Not yet finished with his investigations as to when to begin his ministry. R4957:6



During the Passover Feast the great men were engaged in public functions. Hence his best opportunity for conference with them was at the close of the feast. R4957:5

He was apparently, for a child of his age, especially well able to take care of himself. R3711:3

**Joseph** — Not called the father of Jesus. R4957:3, 2559:4

## **Luke 2:44**

**In the company** — The gathering of Jews from all parts of Palestine, yea, from the entire world, meant great crowds of people; on some occasions more than a million. R4957:3

**They sought him** — It was customary for the women of a caravan to move on ahead, the men coming after, and a boy of Jesus' age might be with either of the parents and not be missed until nightfall. R2558:5

**Their kinsfolk** — Naturally enough, close relatives traveled in each other's company. R3291:2

## **Luke 2:46**

**After three days** — One day homeward, one day returning, and on the third day they found him. R2558:5, 4957:6

During these feasts great hospitality was exercised, especially toward strangers from a distance. Jesus was probably entertained by one and another of these new-found friends. R2559:2

**Midst of the doctors** — Not unusual. At that time information was gained less from books and more from oral teaching and the Doctors of the Law were supposed to be ready to instruct all who desired information, especially during the holy Passover week. R2558:6

The custom seems to have been for the Doctors to sit on a special semi-circle of seats, while before them were low benches for the older students: the younger boys sat on the ground, literally "at their feet." R2558:6

Similarly Paul, as a youth, "sat at the feet of Gamaliel," one of the chief Doctors of the Law in his day. (Acts 22:3) R2558:6

**Both hearing them** — And not instructing the doctors. R2559:2

**Asking them questions** — Not that the boy Jesus was bold, but recognized many questions upon which he would like to have further information, asking his questions honestly with a desire and hope of obtaining satisfactory answers. R2558:3

His superior ability did not puff him up nor cause him to forget the respect and deference due to the advanced years and position of the Doctors and teachers. R1916:2, 1682:2

Meekness is especially desirable as a sling for the truth. Let the truth be shot forth with all the force it can carry, but always with meekness; and the question form of suggesting truth will often be found the most forceful. R2559:3

Wondering if becoming a "son of the Law" implied that he, at that age, should become in some measure identified with the Law as a student, or in some other capacity. R3711:2

Inquiring of the Doctors of the Law what time would be appropriate for him to enter upon his ministry. R5128:2, 4957:6, 3711:3, 2559:1

Doubtless a part of his inquiry was whether or not the custom of considering a boy the “son of the Law” at twelve years of age was founded upon anything in the Law or was merely a human tradition. R3711:3

Fresh inquiries about other types and symbols and their proper meaning. R4957:6, 3291:3

Not satisfied with simply their opinion, he desired references to the Law and the prophets that he himself might judge, and not rely too implicitly upon the conclusions of others. R4957:5

The one who was asking the questions was the one who ultimately would give correct answers to those questions in his own experiences. R3291:3

Even a child can ask questions, and in asking the questions, may suggest wonderful and powerful answers. R3291:3

Manifesting his depth of mind, clearness of understanding and logical reasoning. R2559:3, 2558:6

A good method for those who, by reason of sex or insufficient years, are not permitted to teach. R3291:3

Some of the Lord’s people greatly injure their influence in the Truth by the display of too large a degree of self-assurance in speaking of the Truth to others, especially to the learned. R2559:3

## **Luke 2:47**

**Were astonished** — Doubtless remarking that they had never had such pointed questions asked them respecting the Law and the prophets, even by wise men of their day and by each other. R3291:4

This little item gives us a suggestion respecting the ability of mind that would belong to a perfect boy, and what we may expect of the ancient worthies when they shall be resurrected to human perfection. R3291:4

**His understanding** — Nevertheless we are to remember that our Lord Jesus himself could not have understood the full meaning of the Law, shadows, and the prophecies at that time—not until after his anointing with the holy spirit. (1Cor. 2:14) R3291:4

His memory extended back to his previous existence with the Father. We have no reason to doubt that he then knew what in after years he affirmed, saying: “Before Abraham was, I am.” (John 8:58) R1916:5

**And answers** — They, in turn, considered it not beneath themselves to ply the boy with questions. R3291:4

## **Luke 2:48**

**His mother said** — Joseph, the foster father of Jesus, said nothing. R4957:6

Probably nothing was said to Jesus publicly respecting their disappointment and their subsequent search for him. It seems to indicate an unusual occurrence, which in turn speaks of parental obedience on the part of Jesus. R2559:3

**Son** — They did not know of his previous spiritual existence. R1682:5

**Why hast thou** — We must suppose that he had been so absorbed with the opportunities and studies that the time had passed without his appreciating the trouble and inconvenience he was causing to others. R3291:5

**Thy father** — Joseph, having accepted Mary, accepted also her son, Jesus, and became his foster-father. R2559:4

## **Luke 2:49**

**He said unto them** — In his childlike simplicity seeming to think his mother and Joseph would fully realize and approve his course. R1916:3

**Wist ye not** — Having been told he was specially holy and miraculously born, he asked Mary, Did not you tell me of this thing? He was surprised that Mary and Joseph should not understand that this was the very thing for him to do. R5065:4

**Must be about** — On the alert to fulfil his mission. He surmised that, since at 12, Jewish boys came under the requirements of the Law Covenant, that that was the time at which he should begin his ministry. R4957:5

**My Father's business** — Evidence of zeal; the mind of Christ is the will to do the Father's will. R1916:3, 5228:4

Somewhere about his house, his courts. R3711:4, 1916:5

“Did you not know that I would be somewhere about my Father's house?” We prefer this free translation, in accord with the Revised Version, to the one given in our Common Version. R3711:4

“Did you not know that I had reached the age when I am a “son of the Law,” and that therefore certain responsibilities have come upon me in respect to the Heavenly Father and his Word and his plan?” R2559:4

He would have in mind the Heavenly Father, just as any consecrated child of God might think of him. From the information which he had received from his mother, Mary, he would know of his miraculous birth and special mission in the world. R5065:4

Though he had not yet been impressed with his previous experiences with the Father and of the remote past. R5065:1

Jesus never acknowledged Joseph to be his father; nor did he ever acknowledge his earthly life to be the beginning of his existence. E89

Having learned that he could not yet attend to the Father's business, he remained quietly at home until thirty. R5847:1

## **Luke 2:51**

**Subject unto them** — As a youth he was loyal and faithful to his earthly parents. R1114:4, 4958:1, 4809:2

Having learned that he could not assume the priestly function as a boy. R5064:4, 5128:2

He did not humble himself before he became a man, but afterwards. R5128:2

**Unto them** — All of this earthly authority was exercised by his personal inferiors, even though they were his legal superiors. R4809:2, 1114:4

**In her heart** — It was doubtless from her own lips that Luke received his knowledge of these events. R2559:5

## **Luke 2:52**

**And Jesus** — This verse relates to his life from twelve years of age upward to the time of his presentation to Israel in his thirtieth year as the Lamb of God. R3711:6

**Increased** — It was not a boy who was to be the Redeemer, even as it was not a boy who had sinned. R4958:4

He kept on growing and he kept on coming up to full manhood and he did not reach full manhood until thirty years of age. Q378:2; R5748:2

Happily for us, we are not born under the Law nor under the limitations which hinders us from receiving the call and responding to it before 30

years of age. R2559:6

It is quite probable that the 18 years from this time to the time of his baptism were spent in the performance of the ordinary duties of life. What a thought this gives us with respect to our Lord's development of patience. R2559:5

Similarly all who hear the good tidings now would best not begin to minister the truth to others by explaining it until first they have received of God the unction from on high. R3711:6

The perfect babe became the perfect boy; the perfect boy became the perfect youth; the perfect youth became the perfect man. R4958:4; Q377:2

**In wisdom** — He did not miraculously know all that was in the Law and the prophets. He acquired knowledge, but with that ease, rapidity and retentiveness with which only a perfect mind can grasp and hold it. R1916:3

From the twelfth to the thirtieth year he kept growing in wisdom and grace of character. R4958:4, 3711:6

**And stature** — Though the wisdom of twelve years surpassed that of the sages among men, neither his mind nor his body had yet reached full development. R1618:3

**With God** — Not in the sense of becoming less sinful and more righteous, but in the sense of becoming more developed, reaching human perfection. R4958:4

The whole matter was pleasing to God, to whom Jesus became more and more pleasing as he neared maturity. R5157:2

**And man** — Humanity perceived that he was different from others. R5157:2

He was of winsome manner. R3711:2

In his early life of preparation for his public ministry and great sacrifice, his virtues commanded the admiration of all who knew him. R1916:6

## Luke 3:1

**The fifteenth year** — This is a clearly fixed date of which there can be no reasonable doubt. Tiberius became emperor at the death of Augustus Caesar, in the year of Rome 767, which was the year AD 14. B58

An unequivocal date. Tiberius began to reign in AD 14. The fifteenth year of his reign would therefore be the year AD 29. B60

Those who claim that Jesus began his ministry AD 27, instead of AD 29, claim that John's ministry began in AD 26, and are obliged to count the reign of Tiberius Caesar two years before its admitted date. R2562:2

The only people to raise a question about it are those who, following the inaccurate records of Josephus, want to twist Luke's plain statement into harmony with a date two years earlier. B59; R2132:4, 1975:4

**Of Tiberius Caesar** — Luke connected the beginning of John's preaching with the reign of Tiberius for the very purpose of locating or fixing the event chronologically. R2132:4

## Luke 3:2

**Annas** — Was subsequently dragged through the streets, scourged and murdered. R3369:3

**The word of God came** — When John was thirty years of age. R2562:2

In the spring, about April first, just as soon as he was of age; for God's plans are always carried out on exact time. B60

The Lord made clear to John that the time had come for the beginning of his ministry, not merely by an impression or surmise, but with positiveness, as in the case of all the prophets. R2563:1

Exactly at the right time to introduce the Lord Jesus to the Jewish nation. R3292:3

**John** — The last of the prophets, none of whom was his superior, "There hath not arisen a greater prophet than John the Baptist." (Matt. 11:11) R4958:2, 3292:1

Six months older than his second cousin, Jesus. B58; R2562:2

John's work at the first advent foreshadowed the closing work of the Church at the second advent. B253

**In the wilderness** — Not in the sandy deserts, but more properly in the wilds, perhaps in the "hill country," where his parents resided at the time of his birth. R2562:5

The world is in a wilderness condition and needs the presence of the great King to bring order out of its confusion. R4113:5

## Luke 3:3

**About Jordan** — Thickly settled regions. R2563:1

John sought the pools, or deep places of the river, sufficiently deep for the purposes of immersion. R2563:1

The work of John the Baptist was merely to the Jew, and proportionately only was he the antitype of Elijah. Jesus in the flesh and all his faithful members in the flesh have constituted the larger antitype of John the Baptist. R4958:5, 2563:2

John was not preaching to Christians, he was not preaching the message that Jesus preached, he was preaching merely the demands of the Jewish Law. OV199:2

**Baptism of repentance** — It is uncertain just when immersion was instituted as a symbol of repentance and reform. John the Baptist, it is claimed, followed a custom for some time in vogue among Jewish reformers. R1161:2

**The remission of sins** — Those addressed were all Jews, already in covenant relationship with God. R1421:1

Not that repentance and baptism would work for them a remission of their sins. John preached a baptism signifying repentance unto, or preparation for, a remission of sins. R2563:1

If repentance and immersion in water would bring the forgiveness of sins, the “Savior and a great one” whom God had promised to Israel for so long would have been wholly unnecessary. R2563:2

Not original sin, which could be removed only by the blood of Christ— “without shedding of blood there is no remission” (Heb. 9:22)—but sins against the Law Covenant. R2931:3

## Luke 3:4

**As it is written** — A prophecy not even yet fulfilled, but which includes the entire work of the Millennial age. R2563:2

**The voice** — Not “The Word.” (John 1:1) R2409:2

**Crying in the wilderness** — The Church has cried in “the wilderness” in the sense that she has been alienated and separated from the world. R4958:6

We are not, as John, to dwell in the wilderness, to criticize and denounce everything. We are to copy our Lord, not John the Baptist. R4978:5

**Prepare ye the way** — But John’s mission was not successful to his nation, and profited only a few of the people. R2563:3

The mission of the Elijah class is to exhort to repentance and to prepare men for the glorious setting up of the Messianic Kingdom. R2563:4, 4958:6

A highway for the coming King. R4113:5

As John the Baptist was unsuccessful, the Church in the flesh has not succeeded in preparing men for a triumphal entry of God’s Kingdom upon earth. R2563:5

**His paths straight** — Those who hear should walk circumspectly—make a straight pathway in the desert, a highway for the coming King. R4113:5

“An highway shall be there.” (Isa. 35:8) R2563:5

## **Luke 3:5**

**Valley shall be filled** — The lifting up of the poor. R4958:6

Signifying that the humble shall be lifted up out of degradation. R4113:5

Leveling up the deep crevices of character. R2563:5

**Mountain and hill** — Kingdom and less autocratic government. R4990:2, 5575:4; A318; D551

**Shall be brought low** — Those who have reached high positions of influence and affluence under the reign of sin shall be humbled under the reign of righteousness. R4113:5

Leveling down the hills of pride to the proper level of humility. R2563:5

The conditions of society will be leveled. R4990:2

Little by little coming down to the level of popular demand. D551

The city of Quito, Ecuador, the highest city in the world, has subsided 76

feet in the past 122 years, indicating that this prophecy may have a literal fulfillment also. R1215:3

Showing that society is to be reconstructed and equality of classes obtain. R332:4

**The crooked** — The great things which belong to the present time of sin and imperfection will all be straightened out. R4113:5

The perverse. R332:3

**The rough ways** — The incongruous things will all be smoothed over. R4113:5

## **Luke 3:6**

**All flesh** — The dead, as well as the living. R2402:4

All flesh indeed shall see the salvation of our God, and so many as will may share therein. R2563:6

The world in general. T83

The promised deliverer is to bless not only Israel, but through Israel “all the families of the earth.” (Gen. 22:18) A58

**Shall see** — Greek, optomai, recognize. R141:4

Appreciate, understand, experience. R4958:6

Recognize God’s gracious love more and more. T83

Whose mission it is to seek to prepare all flesh to see the salvation of God. R2563:5



**The salvation of God** — As a result of the work of the “times of restitution of all things.” (Acts 3:23)  
R4113:5

Both John and the Church declare that this salvation is to be brought through Jesus and his glorified Bride in Kingdom power. R4958:6

## **Luke 3:7**

**To the multitude** — The prepared instruments of the Lord are powerful in his hand. The whole nation was aroused. R1916:3

**Generation of vipers** — Greek, gennema, race or posterity. D603

Rejectors of the divine favor. R2301:4

Their religion was one of outward forms and ceremony merely, and not of the heart. R2236:3

Some seemed to John to be so vile that he could not properly accept them until they had given some proofs of reform. R2563:6

We are not to understand that such language is proper to be copied by the Lord’s people of today. “In meekness instructing those that oppose themselves.” (2 Tim. 2:25) R2563:6

Similarly, today many have “a form of godliness” (2 Tim. 3:5), a devotion to Sectarianism. R2236:5

**The wrath to come** — Not flames and torments after death, but divine judgments upon the Jewish nation for hypocrisy, formalism, and failure to live up to the light and privileges enjoyed. “There shall be great distress in the land and wrath upon this people” (Luke 21:23). “Wrath to the uttermost” (1 Thess. 2:16), which came upon the Jewish nation in the end of the Jewish age. R2236:6, 3292:5, 2564:1

The trouble that was about to come upon that nation unless they would receive Messiah, who had not yet been offered to them. R2564:1

There is a proper presentation of the truth, and a proper fear of God and his retribution, which may be properly kept before the mind of the transgressors; but this is wholly different from the terrorizing fear of eternal torment. R2564:5

Let us present the wrath to come truthfully, not misrepresenting the character of our God; for assuredly God will not hold them guiltless who blaspheme his holy name. R2564:4

“Wrath to come upon them to the uttermost.” (1 Thess. 2:15,16) R2301:4

Picturing the wrath to come in the end of this age upon Christendom. R2564:5

## **Luke 3:8**

**Begin not to say** — Do not permit yourselves do be deceived into thinking that God is under compulsion to accept such as you, and that otherwise his word would become void. R2564:3

**Within yourselves** — As nominal Christendom says to itself. R2564:2



**Abraham to our father** — His hearers thought that they were God’s specially chosen, “elect” people, whose glorification had been foretold in the prophets, and that since there were no better people in the world it was unreasonable to suppose that God would pass by the very best. R2564:1, 1457:3

The principle opposition to the teaching of holiness, entire consecration to the Lord, today throughout “Christendom,” is the same error. R2564:2

**Of these stones** — Out of some that you consider as far from the possibilities of being Abraham’s children as though they were these stones at your feet. R2864:3

**Children unto Abraham** — Who would have Abraham’s loyalty of spirit. R2245:6

As a matter of fact we know, that after the “wheat” had been separated from the “chaff” of that nation, the Lord has been seeking from among the Gentiles others to complete the elect number of Israelites indeed, the true seed of Abraham. R2245:6

## **Luke 3:9**

**And now also** — Typifying the end of the Gospel Age. R2237:5

**The axe** — Of divine judgment. R2237:1

The axe was about to be applied to that nation. Pruning would no longer do. R4958:6

Now the axe is laid to the root of the trees again, a test to every one in nominal Christendom. R2237:5

**Unto the root** — Not, for the new creature, to lop off some of the unsightly branches of the fallen disposition, but the axe of truth is to cut down the whole tree, branches and all. R3986:4

**Of the trees** — The three and a half years of our Lord’s ministry to the Jewish nation, and their final rejection by him, are represented by the barren fig tree parable, in harmony with this statement of John (Luke 13:6-9). R2564:4

**Good fruit** — The fruitage of righteousness. R2237:1

**Is hewn down** — Nominal fleshly Israel was thus cut off from divine favor. R3292:5

**Cast into the fire** — The time of trouble in 69-70 AD. R2564:1, 4958:6, 3292:5, 2237:1

Picturing the great fire of trouble with which this Gospel age shall end. R2565:1

## **Luke 3:11**

**He answereth** — If any now inquire, we answer: Practice righteousness, truth, godliness, kindness, benevolence, justice, trust in the Lord, seek to walk in his ways. (Zeph. 2:3) R2564:5

**Let him impart** — Thus would they show their repentance from the selfishness and hard-heartedness which evidenced them as sinful—thus would they show a condition of heart necessary to an acceptance of Jesus. R4959:1

## Luke 3:12

**Also publicans** — Being cast off from the sympathies and friendships of the Jews in general, they were naturally less influenced by their prejudices and hence more ready to receive the truth. R1783:3

## Luke 3:13

**Appointed you** — No more than that to which you are entitled by the Law. R4959:1

## Luke 3:14

**The soldiers likewise** — Just such advice would be applicable to a soldier today. OV199:2

**Violence to no man** — Not that they were to prove unfaithful to their duties as soldiers, not that they should let a man to be arrested go free or that, if attempted to escape, he might not suffer violence at their hands; but the responsibility was with their superior. OV199:3

The difficulty is not that the Law requires the soldier to do violent things, but that they frequently take advantage of the situation and give greater violence than the Law permits or sanctions. OV199:4

Violate no man's rights or interests, nor even his feelings or his reputation. OV199:4

Thus will you show that you have repented and that you are seeking to do the divine will, for such a course will be very different from the one to which you have been accustomed. R4959:1

Do not violate the laws of your government. F607

**Accuse any falsely** — Neither exact anything wrongfully. R4959:1

Either spite, revenge, malice or affronted dignity might lead some police officer to exaggerate some fault and thus to falsely accuse—to accuse more than would be proper, or to make an accusation out of whole cloth. OV199:5

**Be content** — Notwithstanding John's preaching of contentment he was apprehended as a disturber of the peace and beheaded. R4959:1

“Godliness with contentment is great gain” (1 Tim. 6:6). Only the unintelligent could be content without godliness. OV200:3

In addition to example, the counsel of the saints to those about them should be in harmony with their faith. It should be of the nature of ointment and healing balm, pointing the world to the good time coming. A341

**With your wages** — Not that those who love righteousness must take whatever wages are offered to them, and be content. But, having contracted for a certain period of time, being content, because it is what they had bargained for. OV200:2

Infidelity assails such scriptures as this as being opposed to progress and advancement, but, as in other matters: Blind unbelief is sure to err and scan God's work in vain, God is his own interpreter, and he will make it plain. NS63:1

## Luke 3:15

**The people** — Even the Gentile world, as is manifest from the visit of the wise men from the east, possibly Persia. R1674:3; B21

**In expectation** — Thirty years before his anointing as Messiah at the beginning of his ministry. There was a corresponding expectation on the part of many, culminating in the year AD 1844, just thirty years before AD 1874, when Christ actually came. B240; C85

Even if they were not all able to receive him in the way he came. B66

Yet, when he offered himself, they were ashamed of him and of his peculiar following of fishermen, publicans, etc. NS630:3

They were expecting a great general, king and lawgiver combined—full of dignity, hauteur, ambition, pride, self-will; haughty and domineering in word and in act—their ideal of the King who would conquer the world and make Israel the leading nation. E157

But his presentation was so different from all they had expected that their proud hearts were ashamed of him. E157

It was the hope of every Israelite that, as a people, God would exalt their nation under Messiah; and when the Lord came to them, it would be as their King, to establish the long promised Kingdom of God upon the earth. A273

The affairs of Israel were more prosperous than they had been for centuries, and they were hoping that this return of God's favor might culminate in the sending of the promised King for the exaltation of their nation. R3292:3

Roman dominion had brought peace, and the fame of the Jewish prophets had gone into all the world. The sudden announcement of his birth attracted wide attention, as it would not have done in less peaceful times. R1673:6

Now, in the end of the Gospel age, all men realize that we are in a transition period, and the horoscope of the 20th century is full of terrors and premonitions of great revolutionary changes. D167

Probably because of Daniel's prophecy of the seventy weeks. (Dan. 9:24) B66

Because God had promised centuries before that a holy child would be born. R4963:2

Even the Gentile world was in expectation of the coming Messiah. R1674:3, 4714:6

**And all men mused** — Just as all men are now considering whether the nominal church has fulfilled its mission. D167

**John** — Different from that of Jesus, John's mission was pre-eminently that of a reprover and reformer. R4978:5

**He were the Christ** — The establishment of the Kingdom of God was the hope of every Israelite. A273

Had he made the claim, how readily would the people have accepted it. R1916:4

So powerful was John's presentation of the truth. R2564:5

## Luke 3:16

**Baptize you with water** — Not with the holy Spirit. R1916:6

**One mightier than I** — Assuring them he was so inferior to the Messiah. R2564:5, 4113:6

**I am not worthy** — It was this complete self-abnegation and singleness of purpose to accomplish the will of God that constituted John's moral greatness. R1916:2

We who antitype him may also feel very humble in respect to all of our privileges in connection with the announcement of the glorious Kingdom. Any other attitude would be unworthy of us as his representatives and ambassadors. R4113:6

**He shall baptize you** — Some of them (the few) with holy Spirit, the remainder (the mass) with the fire of judgment. R2564:6

**With the Holy Ghost** — The "Israelites indeed" were gathered into the garner of the Christian Church, and baptized with the holy Spirit at Pentecost. B233; E290, 314; R5443:2, 4959:4, 2927:2

**And with fire** — The remainder of the Jewish nation, who "knew not the time of their visitation" (Matt. 19:44), were burned as "chaff" (Luke 3:17) in a great time of trouble which overthrew their nation. R5443:2, 2090:5, 1916:6

After the holy Spirit had searched, sifted and winnowed out of the Jewish dispensation all of the true wheat, gathering it into the garner of the Gospel (spirit) dispensation, then the fire came upon the chaff. R2927:2

The fire of God's anger, wrath to the uttermost. (1 Thess. 2:16) R4959:4; F445

The fire of trouble on all others during the 36-1/2 years following their rejection. R2564:6, 5443:2, 4959:4, 2927:2; B233

Culminating in the destruction of the Jewish polity in the year 70 AD. E290; R4959:4, 1916:6

There will come a great time of trouble, symbolically a time of fire, upon the world, and especially upon rejected Babylon, even as similar fiery vengeance came upon Israel after the flesh. R2746:6

## Luke 3:17

**Fan is in his hand** — Messiah was about to make a separation between the true wheat and the chaff class. R4594:3, 4113:1

**Thoroughly purge** — The great separating work of the Jewish harvest. R1917:1, 2564:6; B260

**Gather the wheat** — Only the true Israelites. C149; B233; R5443:2, 4594:3, 2245:6, 273:6

By begetting them of the holy Spirit at Pentecost. R4959:4

All the true wheat, we may be sure; not a solitary grain was lost. R2564:6

The first members of the Gospel Church. R2564:6

A small proportion of the whole. B205; R1916:6

A larger fulfillment—world-wide. In the end of this age all the wheat class are to be gathered into the heavenly garner by the change of the first resurrection. R4959:4

**Into his garner** — A place of safety, a higher dispensation. R2564:6

The Christian Church. B233; C149; R5443:2

Of the Gospel age. R2927:2, 2090:4, 1917:1

**The chaff** — The refuse part of that church and nation. R273:6

Devoid of the real wheat principle within. C150

The balance of the nation, the refuse. B233; C149; R4594:3, 273:6

**He will burn** — As the chaff class of the Jewish nation was consumed in the close of that harvest, so the tare class will be consumed in this harvest. The chaff ceased from all pretension to divine favor as the triumphant Kingdom of God. C148

Not physically destroy (though of course many lives were lost in their trouble), but were cut off from all Kingdom favors in which previously they trusted and boasted; and so also in the parallel or counterpart. C149

In the time of trouble coming all others than the true Church will be cut off from association with the Church and from all opportunity of membership in it. As tares they will be burned, reduced to the level of the rest of humanity. R4959:4

**Fire unquenchable** — The great fire of religious and political contention which destroyed the Jewish nation. B233; C148; R5443:2, 5363:3, 4594:3, 2564:6

A time of trouble which nothing could stop or hinder. Even the Roman Emperor was desirous of preserving the nation and establishing order there. The Roman army went, not to destroy them, but to establish peace in their midst. But the Lord declared that it should do its work to the full; and it did. R2564:6, 273:6; A229

Represented by figure f on the Chart of the Ages. A229; R273:6

Likewise the great fire of trouble with which this Gospel age shall end will completely consume earthly governments and Churchianity in a fire of anarchy. Nothing shall quench that fire, or hinder that utter destruction of present systems. R2565:1

## **Luke 3:19**

**But Herod** — Was living in adultery. R2621:4; 557:6

Representing the kings of the earth. B261

**Reproved by him** — Perhaps John acted imprudently and exceeded his duty. R3326:2

We should expect that, as John's reproving of Herod for having an unlawful wife led to his imprisonment, so here, the reproving of the church and the world for their unlawful union, provokes the displeasure of both and leads to the ostracizing (beheading) of the faithful reprovers. R557:6; 2621:4

**For Herodias** — Representing the unfaithful nominal church. B261

**For all the evils** — As a result of this typical union of church and State, contrary to Scripture. B261

## Luke 3:20

**Shut up John** — Representing the Church in this harvest time. B261

Which surprised and stunned the people. R4138:6

After he had preached about a year. R3325:2

**In prison** — Typifying the coming restraint of the Church's liberties because of faithfulness in opposing and condemning error. B261

Where he remained about a year before execution. R3325:2

## Luke 3:21

**That Jesus also** — Having reached 30 years of age, manhood according to the Law, and therefore the right time to consecrate himself as a man. A179

With the baptism of Christ the ordinance received a new signification of entire consecration to God. In this new view, some of the Jewish converts were baptized again. R1917:4, 1161:2

**Being baptized** — The Royal Priesthood began with the anointing of Jesus, the High Priest, at baptism. T27

This is the Spirit dispensation; hence, it is proper to say that the Gospel age began with the anointing of Jesus at the time of his baptism. A224

Not because he or any other Jew was commanded to do so, but as a fitting symbol of his consecration even unto death, and his faith in Jehovah's power to raise him out of death. R1161:2; A179

He sacrificed all the blessings and favors which were his under the Law Covenant. R5090:1

**And praying** — We should pray before believers and unbelievers. R2251:6, 3698:5, 2252:1

Literally, rent asunder. R4970:1

He began to understand the higher, spiritual things. R5080:6, 5157:5, 5128:5

His brain was impressed with the recollections of his pre-human condition. R5157:5, 2565:5

## Luke 3:22

**The Holy Ghost descended** — He received the divine adoption and the spirit without measure. (John 3:34) R182:3

Thus beginning the Gospel age or Spirit dispensation. A224; R273:1

**In a bodily shape** — A manifestation representing the invisible. E212

**Like a dove** — Emblematic of peace and purity, representing the fullness of Jehovah's spirit of love in Jesus. E212

Not violently like lightning, but gently like a dove. R3296:6

**Upon him** — Jesus made the covenant to lay down his humanity as our ransom. R182:3

Giving him the “earnest of his inheritance” (Eph. 1:14), of the divine nature. A179

Anointing him. Jesus was not the Messiah, the Christ, until this anointing took place. B66; T27, 37

**Thou art my beloved** — The witness of his relationship came at once. R182:3

## **Luke 3:23**

**Began to be** — Note his promptness to engage in his Heavenly Father’s business at the very earliest moment. R3291:5, 4427:2

**About thirty** — No Levite was permitted to engage in the work of the tabernacle under thirty. (See Num. 4:3.) So Christ did not begin the work of the antitypical tabernacle (the work of atonement) until he was thirty. R1161:2; B58

It was necessary that Jesus conform to the Law of Moses, given by God to the Jews; for Jesus as a man was a Jew, born under the Law and subject, therefore, to its every feature. R5536:2

The fact that our Lord Jesus waited until he was thirty years of age before making his special consecration and receiving his ordination and commission to preach does not mean that his followers should wait until they are thirty before they begin to preach. R5536:3

Happily for us we are not bound under the Law nor under the limitations which hinder us from receiving the call and responding to it before thirty years of age. R2559:6, 3291:5

Manhood according to the Law; in condition to be the sin-offering. R444:6, 5064:2, 4535:6, 4427:2

Able to begin the work of atonement of the antitypical tabernacle. R1161:2

When he emerged from obscurity and began to declare his mission. R1247:3

We may be sure he presented himself in sacrifice to the Lord at the very earliest possible moment. R4427:2, 3291:5

**As was supposed** — Some suppose the same thing now, reminding us of those Pharisees who sarcastically said, “We have not been born of fornication; we have one Father, God.” (John 8:41) R443:3\*

**The son of Joseph** — Luke shows the genealogy of Mary, by which our Lord was actually related, according to the flesh, to our race and to the royal family of David, through the line of Nathan. R2555:6; E129; Q791:2

A good illustration of the principle of inherited royalty through a mother is furnished in the heir-apparent to the throne of Great Britain—the Prince of Wales; not through his father, but through his mother, the present queen. R453:1

Legal father of Jesus, from Solomon’s line. R2060:4

**The son of Heli** — The son of Eli, Mary’s father, by marriage, or legally; or, as we would say, son-in-law of Eli. By birth, Joseph was the son of Jacob, as stated in Matt. 1:16. E129; Q791:2



A custom of that day was to reckon the genealogy through the wife's ancestry and treat her husband as in her stead, the son of her father. We would call such a son-in-law. Here Joseph is called the son of Heli, Mary's father, who was the son of Nathan the son of David. R453:2; E129

The necessity of thoroughly establishing the pedigree was the more important, since of this tribe (Gen. 49:10) was to come the ruling King of Israel, as well as the promised Messiah, hence the minutiae of detail not given in other instances. (Gen. 39) A42; HG532:4

## Luke 3:24

**The son of Matthat** — Luke gives 42 generations, while Matthew gives 27. The difference need not be considered as remarkable. It would be remarkable had they been the same. Q791:2

## Luke 3:31

**Of Nathan** — Mary's ancestor. Only the legal heirship came through Solomon, through his descendant Joseph, the legal father of Jesus. R2060:4

While Joseph came of the royal line, as Matthew testifies, Mary came of the obscure one, beginning with Nathan. R468:4\*

## Luke 3:38

**Son of Adam** — In the male of the human species has resided the power to communicate the spark of life, or living seed, to progeny. E99

**The son of God** — Adam's form or organism was of and from earth (which therefore served as his mother); but his spark of life, which constituted him a man, came from God (who thus was his Father or life-giver). E99, 110; R776:5

Before Adam fell he was a son of God. He had the Spirit of God, in the sense of having the right spirit, disposition, will, intention. (Eph. 2:3) R5582:3, 1717:2, 219:4; A225; E108; F40; T84

He was very good—morally, intellectually and physically—a likeness which God was not ashamed to own and to call his son. R1609:5, 1264:3, 1266:2; E407

From the moment of sin onward, Adam was not recognized as a son of God. R1005:2, 866:1; E108; SM615:1

The same Creator who, before his creation, called Adam his son, declares that Adam and we, his children, became “children of wrath” and passed under condemnation because of sin. F40

As God's creation. God was his Life-giver, Creator, Producer, or Father. R1005:2

God made a copy, an image of himself, a manifestation of himself in flesh. R1266:2

He was God's son, as well as his image. R1264:3

“If a son, then an heir” (Rom. 8:17), of the vast domain of earth, which he was to subdue and take possession of as his posterity would increase and require it. R1266:2



Every member of the human family is a human brother to every other human being. All are children of the one father, Adam, a son of God. D310

While Adam's transgression was a wilful one, it did not mean that Adam preferred to be "a child of the devil." R2707:1

From the time that sin entered the world through Adam's disobedience, God recognized none of the human family as his sons until Jesus came and died. R5859:1, 2843:5, 1005:1; CR498:6

Adam, before he sinned, "was very good." (Gen. 1:31) R1609:3, 1717:2, 816:3, 382:1, 364:1, 273:2

A "sheep" that wandered from the fold. R2707:1

God's energy operating on spirit substances produced angels; on earthly substances, man. E105

All Adam's children are equally God's beneficiaries and are entitled to sympathy and aid in proportion to the degree of their impairment. D311

By our adoption into the divine family, God becomes our Father. R182:3

"As many as received him, to them gave he power [liberty] to become the sons of God" (John 1:12). "Beloved, now are we the sons of God" (1 John 3:2). R1005:5

Only those who have the right spirit, disposition, will or intention, can keep the divine law, and only those who are in perfect harmony with God will he recognize as sons. R5582:3

All who, at the end of the Kingdom, will have been restored to perfection will be recognized as sons of God, in the same sense that Adam was a son of God—human sons. R2607:2, 655:4, 382:1, 376:4

All who accept of Christ as their Redeemer are reckonedly on the plane of human perfection (N on the Chart of the Ages). All on this plane God calls sons—human sons, reckoned as restored to primitive purity. In consequence they have fellowship or communion with God. A225

The Church can now, being "justified from all things" (Acts 13:39), call God Father, as Adam did before sin, and be recognized by him as human sons. R364:1, 209:4

The Church is invited to be sons of God on a higher plane of sonship; higher than the angelic sons, as heirs of God, joint-heirs with the Logos, partakers with him of the divine nature. R2409:4

The father does not determine the nature. Jehovah, of the divine nature, has begotten sons of the same, as well as other natures—angelic (Job 2:1); human (Luke 3:38), and "new creatures," who shall be of his own divine nature. (2 Pet. 1:4) E104; R777:4, 354:5

God is a Father of his creatures on different planes. But there is no mother on either plane. As the Creator of angels and men, he is their Father, and they his sons, though on different planes. R315:3, 777:4, 376:4, 354:5

Freedom from death and trouble is the glorious liberty common to sons of God on whatever plane of being they may be, whether sons of the human nature, the angelic nature (Job 38:7), or sons of the divine nature (1

John 3:2; 2 Pet. 1:4). R816:3; T84

## Luke 4:1

**And Jesus** — Not God, for “God tempteth not, neither is tempted of any.” (James 1:13) R370:2

**Being full** — “God gave not the spirit by measure unto him.” (John 3:34) T37; R72:5

**Of the holy Ghost** — The holy Spirit, from his baptism, but not before. A224

The zeal to accomplish his appointed mission. R1688:1

This new power is what Satan wanted him to use for the flesh, but it was not given for that purpose. R681:3

**Returned from Jordan** — Notice that special trials immediately followed consecration. R3296:2

**Led by the Spirit** — The Gospel age is the Spirit dispensation; hence it is proper to say that it began with the anointing of Jesus, “by the Holy Ghost, and with power.” (Acts 10:38) A224; R273:1

His earnest desire to know fully and completely the will of the Father. R4641:5, 4970:2; CR95:6

We should never voluntarily go into temptation, but knowing our own imperfection, seek to avoid it. R3715:6

His own spirit, his new mind. Thus it is our new minds, the result of our full consecration, that lead us into temptations, trials and difficulties. R3716:1, 4970:2, 4641:5; CR95:6

**Into the wilderness** — For study and meditation relative to the great work to which he had just consecrated himself, represented in his baptism. R680:1

Away from every distracting person or thing, that he might study the Word treasured in his perfect memory, now fully intelligible by the power of the Spirit. “The natural man receiveth not the things of the Spirit.” (1

Cor. 2:14) R3297:3, 3716:4, 1688:2, 680:1

## Luke 4:2

**Being forty days** — Doubtless the entire period was spent in prayer and contemplation of the prophecies, including those which showed that he would be lifted up as the serpent in the wilderness (Num. 21:8, 9); be despised and rejected of men, and led as a lamb to the slaughter (Isa. 53:3, 7). He found it necessary, before attempting to serve God, to study to show himself approved. (2 Tim. 2:15) R3716:5, 3717:1

While carefully studying the Law, he endured a most subtle and severe conflict with the powers of darkness. R1917:2

**Tempted** — Along the lines of selfishness. R3715:3

He was not tempted like the world—to godlessness, vice and criminality. R1689:4, 4970:3

**Of the devil** — Greek, diabolus. The word always appears in the singular and evidently refers to Satan. R3716:1

Whose very existence is now denied by many. F609

**Afterward hungered** — When he was weak from fasting and was overwhelmed with the importance and cost of the covenant he had made, the Adversary appeared—as a tempter. R4970:2

Up to this time his perfect mind was so absorbed in his great theme that he probably neither ate nor slept. R3716:6, 1689:2

Shipwrecked sailors have been exonerated for cannibalism when they have been without food much less than 40 days. In the siege of Jerusalem mothers ate their own children. R2243:4

The sin is not in being tempted, but in yielding to temptation. R1689:5

## **Luke 4:3**

**And the devil** — Choosing the time when his overtaxed human powers sought refreshment and recuperation. R3717:2

Appearing not as an enemy and a fiend, but as a friend. R4970:3

**Said unto him** — Probably not personally, but by suggestion; representing himself as an “angel of light.” (2 Cor. 11:14) R3717:3, 1688:1

**Be made bread** — Use your consecrated talents and powers, and your office as God’s children and representatives, in such a manner as to further your “bread and butter” interests. R681:3, 4970:6, 3717:6; E111, 123

For a man to use any or all of his powers to satisfy hunger would certainly, under normal circumstances, be no sin. But the circumstances were peculiar—Jesus had just consecrated himself as a man, and had received special powers in connection with the holy Spirit. R681:3

Illustrating our temptations to preach for worldly applause, wealth and social position, and to seek the healing of our bodies, which we have consecrated to death in God’s service. R3717:6, 4970:6, 1689:2

## **Luke 4:4**

**Jesus answered** — Ignoring all suggestions contrary to God’s plan. R1125:5

**It is written** — Though tempted in all points like as we are, he ignored his own will and all suggestions from others contrary to God’s plan, and obeyed God implicitly. Therein lay the secret of his success. HG292:6

Our Lord’s success was by being rightly exercised by his knowledge of God; as it is written: “By his knowledge shall my righteous servant justify many,” while bearing their iniquities. (Isa. 53:11) R1125:5

Our Lord’s reply to temptation; the sure defense of the true child of God. F200; R1688:4

**Live by bread alone** — Refusing to use divine power for his personal comfort. F636, 650

My eternal life is not dependent upon the maintenance of this physical body. R4970:4

Our meat and drink should be to do the will of God. (John 4:34) R1689:3

I am not afraid of starving, God has more ways and means of sustaining my life than food. R681:4

Another thought, especially for the sisters: In your daily life remember that “man shall not live by bread alone,” and, therefore, that all your energies should not be spent in merely gratifying the palate. (Luke 10:40-42) R681:4

**Word of God** — The Scriptures do claim to be the Word of God, though their authority by no means depends upon the finding of that expression in the Scriptures. R1584:3

My hope is in God and in his promise. R4970:4

Not merely the milk of the Word. R3622:2

Every admonition, encouragement and promise is necessary for those now called. R3060:4

## **Luke 4:5**

**The devil** — Satan, “the prince of this world” (John 14:30), came to our Lord just as he comes to his followers—as an angel of light, and with his real character and purposes cloaked. R1688:1

Again posing as a friend. R3719:3

**Taking him up** — Mentally, not physically. R3719:2, 3299:1

From no mountain on earth could all the kingdoms of the world be seen. R4970:5, 3719:2, 3299:1

**An high mountain** — Kingdom; Satan’s own dominion over the world. R1688:6, 4970:5, 3719:2

**All the kingdoms** — Christ clearly understood that at some time he was to have authority over these kingdoms, but probably he did not yet see how or when, hence the peculiar force of this temptation. R3299:1-3

## **Luke 4:6**

**The devil** — He is the instigator; the natural and often legitimate desires of the flesh are the mediums through which his temptations are presented. R1689:5

**Said** — Some erroneously regard this as a sham temptation; that he offered what he did not possess. R680:2

**Will I give thee** — Satan’s dominion has both an invisible spiritual and a visible human phase. A251

Saying, Let us unite to bring humanity out of sin and death. Thus you will attain your hopes without suffering. R4970:5

Satan says: “Serve God, bless mankind, and spread the Gospel; but do it my way.” R681:5

Look well to it that no element of worldly ambition or worldly policy ensnare your feet and allure you from the narrow way. R2163:2

**Delivered unto me** — You realize that I am the prince of this world. R4970:5

Your church must first of all recognize these governments of mine, and must call them Christian governments, no matter how un-Christlike may be their rulers and laws. R680:6

**To whomsoever I will I give it** — Satan, faithful to his promise, exalted the nominal church. R680:6

## Luke 4:7

**Worship me** — The thought is not of adoration and prayer, but of service, to follow Satan's directions. R680:3

Cooperate with me for the world's uplift. E113; R680:4

As does the nominal church when it seeks to increase its membership by resorting to worldly forms, customs, fairs, games, entertainments, etc. R3719:5

When Papacy did this, Satan was true to his promise. B293

The Adversary tempts the Lord's followers to compromise with the spirit and methods of the world, by church federations, etc. R4970:6, 3719:5

This same temptation beset the infant Church during the first five centuries, and finally was successful. Satan, faithful to his promise, exalted the nominal church, resulting in the placing over the world the Church of Rome as the head of both civil and ecclesiastical government. R680:5

Satan presented the same temptation to the Reformers, and again with success. R680:6

To us the same temptation is one of the most difficult to withstand—associate yourselves with some large and influential organization. Thus your influence among men will be greater and more good will be accomplished. R681:1

Others are tempted to think that they can serve God's cause and truth best by spending their best energies and talents in acquiring wealth, to be spent in spreading the Gospel. R681:2

## Luke 4:8

**Behind me, Satan** — Adversary, opposing spirit. F611

I will not serve you nor cooperate with you in any sense of the word. R4970:6, 3299:4; E74

The loyalty of the Lord's heart was shown. Q184:T

He did not say, Let us talk it over and discuss it a little. Q184:T

**It is written** — This was his reply to temptation. R1688:4

**God, and him only** — As the great Supreme Ruler. E74

But reverence of others, if not rivals of Jehovah, is entirely proper. E73

Jesus could not accept any suggestion out of harmony with God's plan. R1689:1

All of Israel's difficulties and failures to attain the blessings that were before them were because they did not sufficiently sanctify the Lord God in their hearts and let him be their only fear and only dread. R3468:1

Similarly, nominal spiritual Israel has neglected putting the Lord first and has been disposed to forget the Lord and to affiliate with the world, to seek worldly favor and cooperation. R3468:4

**Shalt thou serve** — Jesus escaped this temptation, not by arguing the reasonableness of God's plan, but by simply relying on the fact that under all circumstances it was right to obey God, and wrong to disobey. R680:5

He ignored his own will, and all suggestions from others contrary to God's plan, and obeyed God implicitly. R1125:5

## Luke 4:9

**To Jerusalem** — Mentally, not physically. R3718:2, 4970:4

**On a pinnacle** — The roof of the southern wing. R3718:2

Probably the central part of the royal portico, which was very high and overlooked a deep ravine. Josephus says 100 cubits high over a 400 cubit valley. R681:4

Overlooking the valley of Gehenna. R3718:2, 3298:2

About 600 feet above the bottom of the valley. R3298:2, 681:4

**And said unto him** — Still posing as a friend, an angel of light. R3718:3

**Cast thyself down** — Recklessly expose yourself in proof of mission, thus drawing the immediate attention of all Israel to the fact that you are the Messiah. E111; R4970:4

This would have been reckless presumption and daring, and not the proper faith in God. R681:5

The Adversary tempts the Lord's followers by suggesting some wild, foolish way of capturing the world for God. R4970:6

“A wicked and adulterous generation seeketh after a sign” (Matt. 16:4), such as the laying on of hands, the gift of tongues, physical healing, peculiar dress, robes, mitres, relics of saints, etc. R3718:5

Illustrating additionally our temptations to go into debt without knowing how the debt can be paid, or to recklessly expose ourselves to any danger, moral, financial, physical or spiritual, expecting miraculous deliverance. R2244:3,2

We not only need the Bible, but we also need the guidance of the holy Spirit to apply the Word. R3719:1, 3298:3, 681:5

It is this temptation which sometimes leads men to call upon God loudly, to come down in power and convert fifty sinners here this evening. R681:5

## Luke 4:10

**It is written** — The Adversary can use Scripture, and does use it often in the presentation of error. R681:5, 3718:6, 288:1

## Luke 4:11

**Bear thee up** — Quotation from Psa. 91:12. R4970:4

**Foot** — Feet or last part of the Body of Christ. R288:1, 3719:1, 3298:4, 757:6, 681:5

This prophecy refers to the Christ as a whole; its personal application was rejected by Jesus; but when we apply the reference “foot” to the feet, or last part of the body of Christ, all is harmonious. R757:6, 681:6, 288:1

“The feet of him” have been privileged to say “unto Zion, Thy God reigneth.” (Isa. 52:7) R288:5, 757:3

Possibly our Lord himself did not at this time know the correction of this Scripture; that the “feet” refer to the last members of the Body of Christ, and that he himself was to be the “stone” of stumbling and rock of offence to both the houses of Israel. (Isa. 8:14) R3298:3,4

**Against a stone** — The stone referred to, we understand, is the same as that of Isa. 8:14—that Jesus is the stone of stumbling. R757:6, 681:6

## **Luke 4:12**

**Jesus answering** — Seemingly conflicting Scriptures could be harmonized by examining underlying principles. R3298:3

Ignoring all suggestions contrary to God’s plan. R1125:5, 3718:4

**It is said** — Its personal application by Satan was rejected by Jesus as a misapplication of Scripture. R288:1, 757:6

**Not tempt the Lord** — Try the Lord. R681:4

By doing things which are directly contrary to the laws of nature, which would require miraculous intervention to save you. R3718:4, 4970:5, 1688:4

The Church is tempted as Jesus was: to a deceitful handling of the Word of God, to ambitious efforts to gain present power and advantage, to take the sacrifice off the altar. R1689:4

## **Luke 4:13**

**Departed from him** — The sword of the Spirit did its work; Satan left in disgust. R1689:5; CR95:6

“Resist the devil, and he will flee from you.” (James 4:7) R1689:5

## **Luke 4:14**

**Jesus returned** — Remembering the proverb, “A prophet has no honor in his own country,” our Lord did not begin his ministry in Nazareth, but in Judea. The people of Nazareth heard of his works and words. This would tend to prepare them to receive Messiah and his message, offsetting the familiarity which so frequently breeds contempt. R2579:1

Our Lord began his ministry in Judea, and is supposed to have spent a year there before going to Galilee. R3300:1

**Power of the spirit** — The people “were astonished at his doctrine, for his word was with power.” (Luke 4:32) R1917:2, 1921:1

“God gave not the spirit by measure unto him.” (John 3:34) R1917:1

The secret of all power in the work of the Lord. Learning, worldly wisdom or fluency of speech are no substitutes. No preaching, no teaching is of value, except it be in the power of the holy Spirit. R1917:1

Jesus obtained this power in the same way his followers may obtain it; viz., by entire consecration to God, faithfulness to that consecration, and by communion with him in prayer, and meditation upon his Word. R1917:2

The preacher or teacher acceptable to God must, like his Lord, be first sincerely and fully consecrated to God. Then, when tried and tempted, he must prove his faithfulness to that consecration. R1917:3

**Fame of him** — Because of his miracles and teaching. R1735:3

As Messiah, with power and authority. R1743:1

Tending to his immediate advancement to the kingly office. R1754:3

Attracting one class and repelling another. R3153:2, 356:5

As his fame increased, the opposition became more and more pronounced, especially from the chief priests, scribes and Pharisees, as they were brought into competition and unfavorable comparison with him as public teachers. R1735:3

## **Luke 4:15**

**Taught in their synagogues** — The Lord and the apostles could go into the synagogues and teach the people for a time, but they were soon hindered. R986:5

Today the clergy keep out all who would feed the sheep “meat in due season” (Matt. 24:45); hence the sheep are called out of Babylon. R986:6

Jairus, the ruler of the synagogue in Capernaum, our Lord’s home city, sometimes called upon him to read the Sabbath lesson. R4588:3

**Glorified of all** — Honored. R1069:3

So great was the attention which his teaching and works attracted that Pharisees and doctors of the Law came out of every town of Galilee, Judea and Jerusalem to hear and to see. R1921:2

On more than one occasion it appeared as though the people would take him by force to make him a king; but our Lord avoided the matter and withdrew himself and discouraged the efforts. NS629:3

As you enter a field mixed with tares, being filled with the Spirit, you may be received and welcomed, as was Jesus before the truth began to cut. R356:4

## **Luke 4:16**

**He came to Nazareth** — Even when he did go to his home province he chose to go to Capernaum before going to his native city, Nazareth. R3300:2



The beginning of the second year of his ministry. R3300:1

A prophet is generally less esteemed at home than abroad. R3300:2

The people of Nazareth were proud of Jesus as the representative of their city, and hoped that he would perform great miracles there. R3301:6

**Had been brought up** — From about three years of age to 30. R3300:2

**As his custom was** — Not only to attend the synagogue meetings every Sabbath, but to be the reader for the congregation. R3300:3

Implying an education far beyond that of the majority of his day. R2579:1

“Forsake not the assembling of yourselves.” (Heb. 10:25) R2579:2

**Into the synagogue** — Our Lord’s example in seeking to associate as far as possible with the most religious people of his day, and his willingness to take part in the public services, are a lesson to his people everywhere. R2579:2

The synagogue more nearly resembled present-day Bible classes, where the Scriptures are read and freely discussed, a method still appropriate to the Lord’s people and still beneficial for the elucidation of truth. R3300:3

A certain amount of pride in their fellow-townsmen had been awakened, and we may be sure that there was a large attendance on the first Sabbath day after our Lord’s arrival in Nazareth. R3300:2

**For to read** — Quite probably the passage was the stated Scripture lesson for that day. R2579:2

## **Luke 4:17**

**Delivered unto him** — He had been recognized as one of the few able to read, and had done the congregational reading of the Holy Scriptures. R5068:1

**The prophet Esaias** — The Jews had a certain order in which the Scriptures were read in the synagogue, and apparently the book of Isaiah was the appropriate one for this occasion. R3300:3

**Where it was written** — A Greek translation of Isaiah 61. R2579:2

## **Luke 4:18**

**Spirit of the Lord** — Not the “ghost” nor a person in any sense. E169

There is no ground for thinking of the holy Spirit as another God. Quite to the contrary, it was the Father’s Spirit that was communicated to our Lord Jesus. E169

**Is upon me** — Since the time of my baptism. A224; R273:1

**Because** — The anointing is for the very purpose of fitting those so anointed, whether male or female, to preach the good tidings. Therefore all the anointed, male or female, Jew or Greek, bond or free, are anointed to preach. R1549:1

**He hath anointed** — At 30 years of age. R240:1

The holy Spirit had come upon the Lord Jesus about a year before, after his consecration at Jordan. It constituted his anointing. R3300:5

The value of the anointing was that by it the Father gave witness that the sacrifice was accepted; it was the seal or evidence to him that the Father would give him the promised divine nature when he had actually given his life. R240:4

Our Lord told how he was ordained to be a preacher; and the Scriptures tell us we are to walk in his steps. All who have received the ordination of God have the authority to preach according to their opportunities and abilities. R5807:3

From the time of Jesus' baptism God dwelt in him in a peculiar manner; as the Apostle John says of the Church, "God dwelleth in us and we in God." (1 John 4:16) R5291:6

The holy anointing oil was poured upon the head of Aaron, but ran down even unto the skirts of his garments, thus anointing in the figure, each member of his body. R3301:2, 72:3; F132; T37

As this ordination came upon Jesus, it later came upon the disciples at Pentecost; and all down the Gospel age it has come upon the followers of Christ, anointing them to preach the Gospel. Q514:3

Although this anointing did not come directly upon them until Pentecost, they had previously had a foretaste of it in that the Lord conferred upon them a share of his holy Spirit, power, when he sent them out to preach. F212

See what was the purpose of his anointing, and learn therefrom the purpose of your own anointing under him. R942:4

None but the anointed body of Christ are commissioned to preach the good tidings, and every member of that body is so commissioned, irrespective of human distinctions of "clergy" and "laity"; and whosoever does not fulfill this mission is unfaithful to his commission. R2580:5

All of those called of God to preach have the anointing of the holy Spirit of God as their necessary preparation for this service. Without this anointing they are as sounding brass and tinkling cymbals, having no commission from God to declare his truth. R2057:3, 241:2

They could teach the people in the synagogue, for a time, but as they shunned not to declare the whole counsel of God, they soon found little, and finally, no opportunity to teach the people in the synagogue. R986:5

The commission of the apostles was, in the main, the same as the commission of the Lord and of the whole Church. R1521:5

This commission, through the Prophet Isaiah, is the only divinely authorized commission that was ever given to any man to preach the Gospel. No man should be regarded by the saints as a minister of the Gospel, or received or heard as such, who cannot claim this commission. R1715:2

The Apostle John says that "the anointing which we have received of him abideth in us." (1 John 2:27) R5536:6, 241:2

The anointing of the Church is for a work yet future. R5537:1, 3301:2

Speaking of the ultimate result of his work. As we gladly accept the divine arrangement, so we must also accept the divine times and seasons, and realize that they are wisely ordained. R2098:5

With God, human ordination counts for nothing. In human ordination, each denomination qualifies its own ministers. But the ordained ministers of God are servants of God and not of error. R5537:2

Our Lord's authority to preach did not come from the Jewish ecclesiastics. "The anointing which ye have received abideth in you." (1 John 2:27) R1917:5

Every member of the anointed Body of Christ will be a preacher of the Gospel. R942:4

**Me** — To all appearance the prophet Isaiah was the person meant, yet when Jesus here points out its fulfillment in himself, we see that in him its conditions were fully met. R436:2, 240:1

While this prophecy was primarily fulfilled in Jesus and applied especially to him, we understand also that it applies to the members of Christ. R5536:5

Intimating that nobody is to speak in God's name except those who have been divinely commissioned to do so. R5537:2

As the unleavened wafers of fine flour were anointed with oil in Lev. 2:1. R84:3

**To preach** — The commission was one of service—they were to serve one another, to serve the Lord, and to lay down their lives for the brethren. These services were to be rendered especially in connection with the promulgation of the Gospel. F212

We are to distinguish between the preaching of the Gospel and the good tidings promised, which are to come to pass in due time. R2579:6

After this preaching of the Gospel shall have been given and shall have accomplished its purpose and intention, then will follow the glorious actualities referred to in it. R2580:1

Every member of the Body, however humble or obscure, being "anointed to preach," is failing in his mission if he does not preach. R1917:5

Preaching is not always public declaration. Every influence that we can send out is preaching the Gospel. R1917:5

Tract distribution, personal visits, personal letters and personal conversation (wise, discreet and backed by noble and consistent Christian character) are effective means. In these various ways all can preach the Gospel. R1891:2, 241:3

Some can do several of these things, some can do all of them, and all can and should preach by their life and customs the power of the good news to transform, for we are all living epistles, known and read of all men. (2

Cor. 3:2) R241:4

Preaching a good message rather than raising a great army. R3300:6

**The gospel** — Jesus preached the "good news" in two parts: first, to the world, a restitution of all things, illustrated by his miracles; second, the great prize obtainable by those who will now walk in the "narrow way," illustrated in his own person. R241:2

The news was so new to them and so good that the Pharisees and religious leaders could not believe it to be true. R241:3

**To the poor** — Not the literally poor any more than the literally broken-hearted, but the “poor in spirit,” the humble minded, who are also the sympathetic, the tender, the heart-broken, as in contrast with the hard-hearted. R2580:1

To all who were meek enough to receive it by faith from the humble and unpretentious Nazarene. R1714:3

The meek of the earth, who gladly receive the truth and constitute the Church of God. R931:6

To the meek, not to the rebellious or indifferent; these are to be dealt with by and by. R5537:2

Not wasting time and effort upon those whom they find to be mentally “rich and increased in goods, and feeling that they have need of nothing.” (Rev. 3:17) R2580:2

Rather than rallying round himself the rich, wise and proud. R3300:6

“I pray not for the world, but for them which thou hast given me.” (John 17:9) R798:6

The meek, not the proud, hard-hearted, profane. E488; R3300:6, 2821:4, 2310:5, 798:6

The meek alone can or shall see Present Truth. E90

“The poor have the gospel preached to them.” (Matt. 11:5) R5145:1

**He hath sent me** — Jesus merely proclaimed these things, with a few examples of healing, etc.; the actual blessings belong to the Messianic Kingdom time. R5068:5

**To heal** — Greek, iaomai, meaning to heal; also has the significance of saved, as in Matt. 13:15. R4099:3

As in “Pray for one another that ye may be healed.” (James 5:16) R4099:3

**The broken-hearted** — Broken by the trials, difficulties, perplexities and adversities of the present life. R2580:2

The anointed ones are not to spend their time endeavoring to break the hard hearts of the worldly, for this is not part of their commission. R2580:2, 3436:1, 3301:2, 2965:6, 2821:4

They had expected their deliverer would be the one who would cause the loss of many lives and the breaking of many hearts with sorrow and trouble. R3300:6

How his words ought to have appealed to all that were broken-hearted! The difficulty probably was that they were hard-hearted. R5608:4

To tell those in trouble that by and by the Kingdom would bring order, peace and joy out of present confusion and trouble. R1714:3

Pouring in the oil and the wine of the divine promise to cheer, comfort, bless and prepare for joint-heirship in the Kingdom. R2580:3

Help to allay the sufferings of others, especially of the Lord’s household, though they are to assist any as they have suitable opportunity. But their special work in blessing and comforting the world will be in the Kingdom. R5537:1

To point them to the ransom, the resurrection, and to tell them that “joy cometh in the morning.” (Psa. 30:5) R3436:1

**To preach** — “The hour is coming, in which all that are in their graves shall hear his [Jesus’] voice and shall come forth.” (John 5:28) R240:6, 1903:3, 1714:6; NS119:1, 209:4

**Deliverance** — The gospel of the resurrection. E378

Signifying the liberation of Satan's captives from the bondage of sin, and ultimately the release from death and its bondage. R3300:6

By his death he secured the key. (Rev. 1:18) HG497:4; NS139:3, 209:3

**To the captives** — Surely our Lord opened no earthly prison doors at his first advent. HG497:4; NS118:6

John the Baptist was in Herod's prison at that very time, and the Lord never mentioned his deliverance, nor attempted it. NS209:3

The dead race, still lying in the prison-house of death, the grave. R1715:6

All in that prison-house shall be delivered, not one shall be left. NS209:4

Captives of sin, and receiving daily its wages—dying by inches and entering the great prison-house, the tomb. R1086:1

“Sold under sin.” (Rom. 7:14) R2580:4, 2310:3; C315; E122; SM611:3

All are mentioned as “prisoners,” some in the prison, and some prisoners in bondage, “captives” not yet barred in. R838:6

Sin is represented as the great oppressive Monarch, from whose power we have been delivered by Christ. Regaining our liberty, we have become associated with the Redeemer of all the slaves of sin and death. R930:6

“Prisoners of hope.” (Zech. 9:12) R2601:1

The grave is really a symbol of hope; for we would not speak of it as a prison house were it not for our hopes of resurrection. R894:1

Were they not captives, bound by the fetters of sin, bound also by the chains and fetters of heredity, sickness, imperfection and death? R5068:5

Their thoughts may have gone out to John the Baptist, who at this time was in prison, and they may have wondered whether Jesus would take any steps for his release. R3300:6

We have no hope for the opening of the blind eyes in the present age—only the few now get the eyesalve. It is better that the majority should be permitted to remain blinded, that when the eyes of their understanding have been opened, and their responsibilities proportionately increased, it may be under circumstances more favorable to them. R2580:5

Under “the bondage of corruption” (Rom. 8:21), decay and death. R838:6, 2310:4; SM611:3

**To the blind** — Mentally, morally and physically. HG293:3

The blindness which sin has brought upon the hearts of men, perverting their mental vision, hindering them from seeing the divine being and his divine attributes in their true light. R2580:5

Whose minds the god of this world hath blinded. (2 Cor. 4:4) R2310:5

Were not some of them actually blind also, as respected the eyes of their understanding? R5068:5

**To set at liberty** — Freedom from the domination of Satan and sin. R3301:3

To become members of the house of sons. R3302:4

They have no liberty so long as they are under the bondage of corruption (decay and death), hence the deliverance of the prisoners in the tomb, and the captives not entombed, to perfect life, are equally the work of the Restorer. R838:6

**Them that are bruised** — Were they not all bruised by the fall, imperfect, blemished, wounded, sore—mentally, morally and physically. R5068:5

This figure fitly represents the bondage of corruption, infirmity, etc., which are concomitants to the death penalty. R2580:6

How comparatively valueless would all the other features of blessings be if sickness, pain and imperfection continued. R2580:6

## **Luke 4:19**

**The acceptable year** — Time, period. R3301:1, 2581:1

The Gospel age is the only opportunity to attain unto the divine nature, immortality—we see no “second chance” for that. R527:3\*

The time in which God will accept your sacrifices, because he accepts you as “members” of the Body of the Christ, the great High Priest, the great Mediator of the New Covenant. R4535:3, 3301:1, 2581:1, 241:6

The entire Gospel age, the “acceptable time” in the sense that, during this period, God is willing, through the merit of Christ’s sacrifice, to accept from amongst the sinners a Little Flock of joint-sacrificers to share with their Redeemer the Kingdom. R5068:5

The Gospel age antitypes Israel’s Day of Atonement, and the sacrifices of our Lord and his Church, his Body, are the “better sacrifices,” foreshadowed by the bullock and goat offered typically by the Jews. SM48:2

The acceptance of the world, after their restoration by Christ, is very different from the acceptance of the Church in this present time. R3301:1

## **Luke 4:20**

**He closed the book** — Our Lord read discriminatingly, “rightly dividing the word of truth” (2 Tim. 2:15). He read the part appropriate to the time, but did not read about the day of vengeance. R3300:3, 59:3\*; A218

Similarly our Lord referred to two of the “three ways” in Matt. 7:13,14, because the third was not yet due to be opened up. A218

His teaching was to test the people: if his message were received, no day of vengeance would be necessary; if not received, the day of vengeance would follow, as it did follow upon that nation after it had rejected him. R3300:3

Omitting “and the day of vengeance of our God.” That part of the prophecy was not due to be proclaimed. Today the passage is due to be given as a whole. R5537:5, 1917:6, 241:6

It was not yet time to proclaim “the day of vengeance of our God,” nor to comfort all that mourn—the whole “groaning creation,” nor to grant unto the mourners in Zion beauty for ashes, etc. R1715:1

**And sat down** — It is better that we should read one verse understandingly and appreciatingly than that we should merely read chapter after chapter of the Lord’s Word in a formal manner. R3300:3

**Fastened on him** — The audience had a mixed sentiment respecting him—the natural feeling of irreverence for those with whom we are intimately acquainted, and another feeling of pride in a fellow-citizen who had attained such renown. R2579:2

## **Luke 4:21**

**Began to say** — The Lord’s discourse is not given, but unquestionably it was a grand one, based upon so grand a text. R3301:6, 2579:2

**This day** — Why did he not read the entire commission? The answer is obvious: it was because the remainder was not fulfilled in that day. R1714:3

Now, in the harvest of their age, for the first time it could be said that it was fulfilled. R3300:5

**Fulfilled** — He did not, in any coarse or rude manner, say: “I am the Messiah, I am the anointed of Jehovah.” He did it in a quiet, unassuming manner, by calling attention to the prophecy and declaring that its fulfillment had now taken place. R3300:5

Primarily fulfilled in Jesus, but applies also to the members of Christ. R5536:5, 1714:3

## **Luke 4:22**

**And all** — Lengthy quotes praising Jesus from Rousseau and Napoleon Bonaparte. E154, 155

**Bare him witness** — His superiority as a reader and exponent was recognized, and the service was usually turned over to him. R4957:3

Yet faithfulness to the truth quickly aroused hatred and opposition. Very soon the great ones in the church began to oppose him bitterly; but still many of the common people heard him gladly. R1069:3

The people of Nazareth would of course feel a certain sense of pride in their fellow-citizen, whose fame was spreading throughout all Galilee and Judea. R5067:3

**Wondered at** — Recognizing him as far beyond the ordinary. “Never man spake like this man.” (John 7:46) E154

They had never before seen one in whom was Life. R4107:4

Filled with admiration. R2579:3

The explanation of the matter is that Jesus was perfect, while all about him were imperfect. R4957:3, 4107:4

Not merely because he was a perfect man, but also because his words were indited of the indwelling Spirit of the Father. R240:4



Receiving his testimony, but later deserting him, walking no more with him as he continued to enforce the lessons of divine truth. (See verse 28) R5507:6

**Gracious words** — Words of favor, of blessing, of comfort. R3301:3

Words of love, and promises of release from death. R241:3

“Never man spake like this man” (John 7:46); “Beautiful words, wonderful words of life.” SM263:1

“He taught as one having authority [as one who understood his subject thoroughly] and not as the scribes [not doubtfully].” (Matt. 7:29) R3803:2

“Grace is poured into thy lips” (Psa. 45:2); “Let your speech be always with grace [with manifest love and kindness], seasoned with salt [a purifying and preservative influence].” (Col. 4:6) R1937:2

No threats of eternal torment to nine-tenths of the human family. R2569:6, 1502:4

Yet faithfulness to the truth quickly aroused hatred and opposition. R1069:3, 5068:2

The grace of our Lord’s lips is manifest to us in the message which he left. SM55:1

Even at the age of twelve, he was intellectually superior to the mature and learned doctors. R1682:2

**Out of his mouth** — “Grace is poured into thy lips” (Psa. 45:2). “My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb and as the showers upon the grass.” (Deut. 32:2) R1937:2

**Is not this Joseph’s son?** — It was just as some remarked on other occasions: “Whence hath this man this wisdom?” (Matt. 13:54) Ah, it was by reason of the anointing. R1715:5

One of their humblest citizens. R1715:5

## **Luke 4:23**

**Do also here** — Our Lord does not say that he was not permitted of the Father to do miracles at Nazareth, although this is implied in the fact that he did none, and in the examples and illustrations which he gave. R2579:3

He might not use his power selfishly in his own interest. We may likewise suppose that he would not be at liberty to use it simply as a gratification to curiosity, but that it could be used only in response to proper faith. R2579:4

We may surmise the reason the Lord did not perform any miracles at Nazareth was because the people, being in a right condition of mind, should have been ready to accept the good tidings without any attestation of miracles. R3494:2

## **Luke 4:24**

**Verily I say** — Words of reproof to a heedless and merely curiosity-seeking people. R1715:5

Human nature esteems grander that which is distant. R3494:2



## Luke 4:25

**The days of Elias** — Our Lord's reference to this incident confirms this entire piece of history respecting Elijah, the three and a half years of famine and his visit to Sarepta. R2326:4

**Three years and six months** — Foretelling the flight of the true Church into the wilderness from the face of the false church during 1260 years, while the harlot reigned as a queen. (Rev. 12:6) R389:3\*

Illustrating the period of Papacy's reign "as a queen." (See 1 Kings 17:1,7) B256; R389:3\*

**Great famine** — Israel may already have had six months' drought when Elijah announced that no rain was to be expected until he would announce it. (See 1 Kings 18:1) R4740:1

As copious rains followed, so at the end of the 1260 years, AD 1799, the power of the truth and its witnesses was manifested. B256

## Luke 4:26

**Save unto Sarepta** — In Zidon, implying that she, a Gentile, was more worthy of the blessings than were any of the widows of Israel. (See 1Kings 17:9) R5741:3, 2326:4

**A woman** — A Gentile, but more worthy of the blessings Elijah accorded than were any of the widows of the land of Israel. R5741:3

There was faith found in the widow. R2348:1

## Luke 4:27

**Many lepers** — Had not thought it worth while to seek Elijah for help. R2348:1

**Saving Naaman** — There was faith found in Naaman. The "many lepers" of Israel had heard of this prophet, no doubt; but Naaman had faith in God to come seeking Elisha. R2348:1

## Luke 4:28

**In the synagogue** — They could teach the people in the synagogue, for a time, but as they shunned not to declare the whole counsel of God, they soon found little, and finally, no opportunity to teach the people in the synagogue. R986:5

**When they heard** — The apt illustrations were unkindly received by his hearers because, drawing the parallel, it likened them to starving, poor and diseased lepers, and implied our Lord's comparative greatness and superiority to them as a dispenser of divine bounty. R2579:5

**Filled with wrath** — What a picture of the natural man in his fallen position! At one moment rejoicing in the Master's gracious words, at another desiring to destroy him because of the failure of their selfish hopes and ambitions. R3302:1

Those who followed the Lord for only a little season and then forsook him ceased then to be his disciples, and were no longer so recognized. R3153:2

What made the change? The plain declaration that, because they did not believe in him fully, therefore it would not be God's will that he should perform any miracles for them. R5068:2

The miracles were practical, and they could appreciate them; but his teaching that he was the Messiah seemed far-fetched, when they had known him for so long as the son of Joseph, the carpenter. R2579:3

Their pride and patriotism made them wild. R5068:2

What consternation would follow in the churches of today if the whole "counsel of God" (Acts 20:27) were declared! R5507:6

## Luke 4:29

**Thrust him out** — It seems that persecution from his earthly kindred was not lacking, and that he was unwelcome in the home of his childhood. R1069:3

If you are faithful in proclaiming the truth, which is sharper than any two-edged sword, it will not be long before they will do with you as they did with Jesus. R356:5

**And led him** — Not daring to lay hands on him, but merely as a mob gnashing upon him and pushing onward in a direction in which they desired. R5068:2

**Brow of the hill** — A precipitous hill about forty or fifty feet high. R3302:1

## Luke 4:30

**Passing through the midst** — Not a disappearance in the sense of becoming invisible to the people. It was merely an adroit, prompt movement, by which he eluded the murderous designs of his enemies. B126

Apparently our Lord permitted the matter to go far enough to show the real spirit of his opposers. R3302:1

By the exercise of some power, possibly a power natural to a perfect human being, our Lord mastered them with his mind, and passed from their midst. R2579:6

Overawing them by the dignity of his presence. R5068:2

**Went his way** — His hour had not yet come and therefore he seems to have exerted that power which belonged to him as a perfect man over the weaker, imperfect men—the power of his mind alone, we believe. R1715:6

The same power was exercised on similar occasions. (See John 7:30,43-46.) But when his hour was come he opened not his mouth nor resisted in any degree the throngs that sought his life. R1715:6

As the Father had a due time for the Son in which to accomplish his work, so, doubtless, divine providence is overruling and guiding the affairs of each member of the Body of Christ so that not even a hair of their heads could fall without divine notice. R3302:1

**Went his way** — Unmolested; his hour had not yet come. R3302:1, 1715:6

## Luke 4:31

**Taught them** — The Lord has not seen fit to provide us with even a condensed statement of his discourse, but the clear inference of the following story is that he was speaking against sin, and incidentally mentioned demoniacal possession. R2581:3

**The sabbath days** — Type of the seventh thousand-year day. B40

## Luke 4:32

**They were astonished** — Truth is stranger than fiction. The fallen condition seems to lead us to accept as more reasonable its own imaginings or those of others, rather than the direct, clear statement of the divine Word. R3861:1

Many, as they hear of the glorious plan of the ages, make the remark that they are astonished at the teaching, its beauty, its power, its reasonableness, and the way it glorifies God. R3861:4

Never imagine you can overturn an old lie without causing terrible confusion and alarm among the children of this world living under it, as illustrated by what transpires when your turn over a big, flat stone which for years has remained surrounded by grass. R3860:3

**With power** — Of the holy Spirit. R1917:1

He was the greatest teacher that ever lived. R1917:1

As one who knew the truth by an implicit faith in God which admitted of no doubt, and by the practical demonstration of its power upon his own heart. R1917:2

Our Lord had a clear understanding of the subjects he handled, and his presentations were not vague, but clear-cut and distinct; and well-proven by the testimony of the Law and the Prophets. R2581:3

## Luke 4:33

**In the synagogue** — The devil went to church then as he not infrequently does now, and he was as opposed to having the truth preached then as he is now. R3309:2

**There was a man** — Similar to perhaps half of the insane of the present day. R3310:4

**Which had a spirit** — Apparently the human will must consent before these evil spirits have power to take possession. But when they do take possession apparently the willpower is so broken down that the individual is almost helpless to resist their presence and further encroachment, even though he so desires. R2173:3

**Of an unclean devil** — One of the fallen angels from the time of the flood mentioned in Jude 6, 7 and 2 Pet. 2:4. R3309:3

This tendency to congregate in one person indicates the desire they have still to exercise the power originally given them; namely, the power to materialize as men. R2173:3

**And cried out** — Believing that the Lord's teachings were condemnatory of himself and associates using the mouth of the possessed man. R3309:3

## Luke 4:34

**Let us alone** — Jesus had evidently made some reference in his sermon to the subject of demoniacal obsession. R2581:5

There are many amongst men who have similarly perverted notions of their vested rights to defraud, mislead, pillage and injure others. R3772:2

Wherever the true Gospel goes, its effect is to cause uproar and confusion in the kingdom of the prince of darkness. R1633:3

**To do with thee** — In common with thee. R3772:2

**To destroy us** — Not only not attempting to deny their own identity, but admitting his lordship and power over them, and their expectation of some future termination of their present restraint or imprisonment—a culmination or judgment in their case. F626

Apparently this demon recognized that the time was still distant when the power of Satan and all the fallen angels is doomed to be overthrown. R3309:4, 2581:6, 254:5

It is expressly stated that those angels which sinned are to have a future trial. (2 Pet. 2:4) R697:1

These imprisoned spirits had in mind destruction as their final doom, but it does not prove that their suppositions were correct. R697:1; HG729:6

The faith of devils can only inspire trembling, dread and fear. (James 2:19) R606:5

**I know thee** — As Satan recognized Jesus in the temptation, so all of the fallen angels knew that the Holy One of God had become a man for the purpose of redeeming, reclaiming and restoring humanity. R3309:3

**The Holy One of God** — The testimony of the demon seemed to be reverential, and might by some have been construed in the Lord's favor. Jesus, however, was not willing to accept such a testimony from such a source. R3309:4, 3122:3

By contrast, the Pharisees said, "Is not this Jesus, the son of Joseph?" (John 6:42) R1680:1

## Luke 4:35

**Rebuked him** — Our Lord did not deign to hold conversation with these spirit beings, a lesson to every one of his followers. R2581:6

The divine method seems to be to make a clear separation between the servants of God and the servants of evil. The privilege of testifying for God, being Ambassadors for the truth, is a favor reserved for the Lord's own people. R3309:4

Being unwilling to accept testimony from such a source. The Lord's people should resent the service of any who do not give evidence of heart-union with the Lord. R3309:5

**Come out of him** — Give up his hold upon the man's mind and body. R3727:2

Evil spirits can do nothing except as God permits them. R1722:1

**When the devil** — Today Satan, acting more skillfully than in the past, is leading on as a scientist and is pooh-poohing suggestions that there are evil spirits or a Beelzebub or prince of demons. R3310:5, 3122:5

**Had thrown him** — Tearing him, that is to say, causing a convulsion, a fit. R3310:3

Our Lord could have forbidden such manifestations of the demon spirit, but preferred to allow it to be so, that thus might be manifested the malignant disposition of the evil spirits. R2582:1, 3727:3

The demon was powerless to resist the authority of Jesus, but he caused the man considerable torture in going from him. R3727:2

There are no such obsessions or possessions by holy Spirits. R3727:3

**In the midst** — On the floor of the synagogue, in the midst of the people. R3310:4

**He came out** — Undoubtedly there are cases of demon possession today—obsession. The customs of our day removes these to asylums, where they are called insane. R3310:4

**Hurt him not** — Not having power to do him injury, under the Lord's command. R3310:4

## **Luke 4:36**

**What a word is this!** — Inquiring, What new teaching is this which has authority to cast out the evil demons? R3310:4

**He commandeth** — Exercising in their very presence a superhuman power—controlling spirit beings. R2582:2

## **Luke 4:37**

**The fame of him** — There was a reason why miracles were necessary at the beginning of this dispensation. Had our Lord Jesus performed no miracles, how could we today feel the confidence, the assurance, that we do feel respecting him? R3310:1

Today we have no necessity for such manifestations of miraculous power. R3310:1

As Messiah, with power and authority. R1743:1

Tending to his immediate advancement of the kingly office. R1754:3

## **Luke 4:38**

**Out of the synagogue** — It was the Sabbath day, and the Jews, however irreligious and even devilish some of them were, were all strict Sabbatarians. R3311:1

**A great fever** — How many today are being consumed by a fever of ambition, pride or discontent? R2582:6

**They besought him** — The casting out of the demon suggested to them our Lord's power to heal diseases. R3727:4

How can we, who have devoted or consecrated our earthly advantages for the heavenly ones, ask to have again the earthly advantages? R3310:3

## **Luke 4:39**

**Stood over her** — Took her by the hand and helped her up. R2582:2, 3727:5

**It left her** — Jesus is unquestionably able to heal the sickness of our bodies today, but should we expect such healings? R3311:4, 3301:6

**Immediately she arose** — Instead of being weak and enervated, as is usually the case after a severe fever. R3310:6, 2582:2

**Ministered unto them** — Probably in the setting forth of refreshments and other household matters. R3311:1

An operation of the mind could not have restored at once the strength lost by the fever. R3311:1

## **Luke 4:40**

**When the sun was setting** — The cooler time of the day, in which the diseased could come in a warm country such as Palestine. R3311:1, 2582:2

**Divers diseases** — The lamenesses and impotencies of the past find analogies in the present: dead hands, worse than dead, used actively in the service of evil, have been recovered for activity in the service of the Lord; men and women, dead in trespasses and sins, awakened to newness of life in the service of the truth. R2582:6

**Healed them** — As Jesus preached freedom from evil maladies and death, he exemplified the power and authority of his preaching by "healing all manner of diseases." (Matt. 4:23) R241:1

Why such miracles? Why not more of them? Why not rebuke all the fevers? The miracles were merely a prophecy of the healing blessing which is to be fulfilled in due time in his Kingdom. R2582:3

## **Luke 4:41**

**And devils also** — Persons; not human propensities. R2171:6

**Out of many** — Apparently there were great numbers thus possessed throughout Israel. R2173:2

**Thou art Christ** — Spiritualists talk much as we do; but every counterfeit is a proof of a genuine; second, only valuable things are counterfeited; and a counterfeit must resemble the genuine very closely, or it would not deceive. R267:4

**Rebuking them** — Praise and commendation from an evil source are never to be desired. R2582:2

**Suffered them** — Notice the personality and intelligence attributed to these demons. R2171:6; HG725:5

**Not to speak** — Further. R2171:6

The Lord does not desire the testimony of devils respecting himself or his plan. “Unto the wicked God saith, What hast thou to do to declare my statutes?” (Psa. 50:16) R3727:6

## **Luke 4:42**

**A desert place** — A wilderness, a place deserted. R114:1

## **Luke 4:43**

**Preach the kingdom** — Not only was the Kingdom the topic with which the Lord began his public ministry, but it was really the main topic of all his preaching, other subjects being mentioned merely in connection with or in explanation of this one subject. A273

## **Luke 4:44**

**Synagogues** — The Lord could go into the synagogues and teach for a time; but soon found little, and finally no, opportunity to teach there. R986:5

Today the “clergy” keep out all who would feed the sheep “meat in due season” (Matt. 24:45); hence the sheep are called out of Babylon. R986:6

## **Luke 5:1**

**It came to pass** — A period of about a year elapsed between the temptation in the wilderness and this scene on the Lake of Galilee. R3720:1

**The people pressed** — Hungry for the word of life. R3720:2

A different reception from his rejection in Nazareth. R3307:2

## **Luke 5:2**

**Two ships** — Peter and his brother Andrew were managing one of the boats, and James and his brother John another of the same partnership. R3720:2

**Washing their nets** — These fishermen, and perhaps others in the same vicinity, proceeded with their work while the Lord was preaching, no doubt giving earnest attention to his words at the same time. R3720:2

Preparing for the next night’s fishing. R3720:2

Christ did not call idlers but workers into his ministry. R2246:1

Lake of Gennesaret — Sea of Galilee. R3307:2, 5554:3, 3720:2

### Luke 5:3

**Thrust out a little** — From which position he could the more easily address the large crowds on the shelving beach. R3720:2

**Out of the ship** — The voice carries remarkably well at this spot. R2627:2

### Luke 5:4

**Had left speaking** — We wonder that more of our Lord's discourses have not been preserved for us. It is because that without the spirit of adoption, they could not understand spiritual things. R3307:2,3

### Luke 5:5

**Have taken nothing** — For some reason the fish were not in that quarter of the lake at that time. R3307:6

**The net** — The Gospel call of the Gospel age. (Matt. 13:47) R3308:5

### Luke 5:6

**Multitude of fishes** — Symbol of men of all classes, suitable and unsuitable for the Kingdom. C214; R3308:5

### Luke 5:6

**A great multitude** — A miracle was performed however we may view it: the creation of fish on the spot, the Lord bringing a great school of fish to the vicinity, or the knowledge of the Lord that such a school of fish was in the vicinity. R3720:3

Teaching that the success or failure of their efforts, in any direction, he can control if he please. B118

Here also was a prophecy of their success as fishers of men. They were to catch multitudes. R1716:1

This furnished the precedent for them to recognize him when he appeared in another form to them after his resurrection, but performed a similar miracle. (John 21:6) B118; R941:4

The thickness of the schools of fish in the lake of Gennesaret is almost incredible. They often cover an area of more than an acre, packed closely together. R3720:3

**And their net** — Representing the nominal Christian church. C214; R1716:1



## Luke 5:8

**When** — Peter's impulsiveness, by itself, is an attractive trait. R3308:1

**Simon Peter** — It was probably at an earlier interview that our Lord gave Simon this surname of Peter. R3307:6

**Fell down** — Recognizing that no ordinary human being could have produced such results under such circumstances. R3308:1

**Depart from me** — Peter's real sentiment was probably the reverse: "O

Lord, although I am a sinful man, permit me to be near thee, that I may be blessed by contact with thee." R3308:1

He realized that he was in the presence of one possessed of more than human wisdom and power, and correspondingly he felt afraid. R3720:3

**A sinful man** — I recognize the great difference between us. R3308:1

A prayer which Jesus answered in making him one of the twelve. R3308:1

## Luke 5:9

**He was astonished** — This miracle was performed for the purpose of finally convincing Peter, Andrew, James and John respecting the Lord's relationship to the Father, and his power of control in respect to things temporal as well as things spiritual. R3720:3

## Luke 5:10

**James...John...Simon** — Men from the humbler walks of life. R1521:2,3

The three who seemed to have the zeal, energy and vim which the Lord appreciates. R3308:1

**And Jesus** — Who had doubtless performed the miracle for the purpose of fully convincing them of his control of things temporal as well as spiritual. R3720:3

**Henceforth thou** — Only four of all the multitude were specially chosen and called. R3720:5

They were already his disciples in a general sense of the word, followers, believers, but now the time had come for the Lord's selection of the twelve apostles who should be with him continually. R3307:6; F210

**Catch men** — For the Lord and his service; not for our personal profit or gain, not for sectarian upbuilding. R3308:4

The Lord does not invite at first to a full consecration, but rather gives instruction along the lines of justification, and after they have grown to some degree, the privilege of forsaking all to be his special disciples. R3720:5

Gathering them into the Gospel net, with a view to their ultimate glorification as new creatures in Christ. R3721:1

Not trying to get disciples into some sectarian bondage, but to catch men with the glorious hopes of the Gospel, to bring them into such relationship with the Lord that they would fully and gladly surrender their all to him. R3308:4

Fishing requires energy, tact, proper bait, and that the fishermen keep himself out of sight. These four things are requisites in the spiritual fishing in which the Lord privileges us to engage. R3308:3, 5555:3

The skillful fisherman catches the fish individually. Likewise, very much of the work of this age has been an individual work, accomplished by talking to people. R5555:1

Fishermen usually hide themselves, so that the fish will not see them, but the bait. So in drawing men to the truth, we should hide ourselves, and throw out as bait those features of God's Word which would apply to the one with whom we might be dealing. R5555:3

Fish are easily alarmed when they find out anyone wishes to take them, so humanity is shy of being captured by anything—especially if they suspect they may lose their liberties; and thus consecration appears to the world. R3308:4

However, the fishing business does not fully illustrate the matter, because all who are of the Lord's catch must be willingly his, else they will not remain caught, but be cast forth. R3308:4

The fishing of the next age will be different and on a much larger scale. R3308:5

They were to catch multitudes. R1716:1

The work of the Gospel age. R5555:1

All the fish have not yet been caught. R5555:3

## **Luke 5:11**

**To land** — Represents the harvest time of this age. R3308:5

**They forsook all** — They had been with the Lord for more or less about a year, yet had not until now reached the place where they were ready to forsake all. R3720:5

Mark 1:20 informs us that the boats were left in the care of Zebedee. Nor need we suppose that these four started away that same day. It may have taken time to make proper arrangements for the fish and the business interests of the partnership. R3720:6

Not all are called to a ministry requiring all their time; the majority the Lord evidently intends to instruct while they are about their ordinary business. These also, however, must forsake their boats and fishing tackle in the heart from the moment that a full consecration is made to the Lord. R3721:2, 3308:2

Similarly, we have duties and responsibilities in life which would be wrong to abruptly cast aside and ignore. R3721:1

Evidently retaining some sort of interest, however, as they had no difficulty in regaining possession of the boats when they re-embarked in the fishing business after our Lord's death. R3308:2

If we would be his disciples we must forsake all ambitions and hopes for wealth, name or fame, and not look back. R3721:4

**Followed him** — The opposite course from what Peter had suggested—that the Lord depart from them because he was perfect while they were poor, weak and imperfect through the fall. R3720:4

## **Luke 5:14**

**Tell no man** — The testimony of his Messiahship was to be hidden from the common people until the rulers of the Jewish church had been given a full opportunity to decide for or against Christ. C168

## **Luke 5:15**

**Fame abroad of him** — Because of his miracles and teaching. R1735:3

As Messiah, with power and authority. R1743:1

Tending to his immediate advancement to the kingly office. R1754:3

As the fame of Jesus increased, the opposition to him became more and more pronounced, especially from the chief priests, scribes and Pharisees as they were brought into competition and unfavorable comparison with him as public teachers. R1735:3

**To be healed** — Healings today, when the agencies employed are not in opposition to the Lord, may be slight intimations to men that the times of restitution are at hand. Other manifestations of healing through agencies in subtle opposition to the Lord we can only regard as the efforts of Satan to offset the power of God. R1921:6

## **Luke 5:16**

**And prayed** — Our Lord frequently spent whole nights in earnest prayer. R1865:5

Let no child of God hesitate to come to him often or to tarry long. R1865:3

## **Luke 5:17**

**Pharisees** — When they found that he received sinners and ate with them, they hated him. R1460:1

**Doctors of the law** — Rabbis, scribes. R2583:2

## **Luke 5:18**

**Men brought** — It might be questioned whether the faith was that of the palsied man, or that of his friends. We think the circumstances warrant the latter thought, that the sick man exercised faith and prompted his friends to help. R2583:5

In the present time some, like this paralytic, are not past feeling and yet are so helpless as to need the assistance of friends to bring them to the Lord. R2584:4

The chief business of every member of Christ, besides his own development, is to help others to the Redeemer. R3315:5

**With a palsy** — Representing a condition of sin in which the individual loses his power; in combination with this may come an insensibility of conscience, a deadness to all principles of righteousness, “past feeling.” (Eph. 4:19) R2584:4

## **Luke 5:19**

**Upon the housetop** — By the outside stairway customary in that country, the buildings being usually but one story in height. R2583:3

**Let him down** — We should not be readily stopped by impediments and obstacles but, like these, be ready and willing to take advantage of every proper circumstance and condition to place our friends near to the Lord and his power. R2584:4

**Through the tiling** — The extemporaneous device of plain peasants accustomed to opening their roofs and letting down grain, straw and other articles. R2583:3

Demonstrating a persevering, trusting faith in Christ. R1921:2

## **Luke 5:20**

**And when he** — Jesus, acting as the special agent and representative of the Father. R3729:2

**Saw their faith** — The faith of the sick man and those interested in him. R1921:2

So far from feeling offended at the intrusion, he overlooked these because of the quality he so much admires—faith. We also should overlook rudeness, especially where there is evidence of sincerity of heart. R2583:4

**Thy sins are forgiven** — Evidently an unlooked-for answer. R1921:2

Forgiveness of sins is the first essential step toward acceptable Christianity. Some are inclined to put doctrine instead of faith and repentance, but this will not do. R2584:5

“Behold the Lamb of God that taketh away the sin of the world,” said John. (John 1:29) R1921:5

While the forgiveness of sins is an assurance that the healing, or removal of the penalty of sin, will surely follow, it does not signify that the recovery from the penalty will immediately follow. R1921:5

Similar forgiveness of sins may be declared by members of the Body of Christ to all who come unto God in his appointed way. R3315:2

The Gospel Church receives forgiveness of sins in this age, and will be “delivered from the bondage of corruption” (Rom. 8:21) at the dawn of the Millennium. R1921:5

## **Luke 5:21**

**Who is this** — The question was a very proper one, and they are not to be blamed for making the enquiry. R2583:6

**Who can forgive sins** — Our Lord's authority to pronounce the forgiveness of sins was in virtue of his having sacrificed his humanity; while he, as a new creature, was a priest of the new order, fully empowered to forgive sins. R2584:2

God never gave power to bishops, priests or ministers of any denomination to forgive sins. Nor did Jesus give authority to the apostles to forgive sins. They might preach forgiveness, but only in his name. HG737:5

**But God alone** — The divinely appointed way for the cancellation of sins was by means of the ransom as the legal settlement of the penalty, and faith in Christ the Redeemer. R1921:3

Though the ransom price had not yet been actually given, the Lamb for sacrifice had already been presented by our Lord at his baptism, and had been accepted of God and was on the altar of sacrifice. R1921:3

## **Luke 5:22**

**Perceived their thoughts** — Even though their murmuring words did not reach his ears. R1921:2

**He answering** — Not wishing that the miracle would detract from the preaching which it interrupted, but, on the contrary, should impress it as well as illustrate it. R2583:5

## **Luke 5:23**

**Whether is easier** — Equally easy, for both the authority and the power are committed unto Jehovah's Anointed. R1921:5

The same divine authority that was necessary to the forgiveness of sins was also necessary to the healing. If the forgiveness of sins was blasphemy, so also was the healing. R1921:3

**Thy sins be forgiven** — In every instance the healing of the soul from the sickness and condemnation of sin should be placed first, as the highest and most important thing, far outranking physical conditions and blessings. R2584:1

There was a provision in the Jewish law for the forgiveness of sins, through the offering of special sin offerings. The paralytic evidently brought to the Lord the sacrifice appropriate to the new dispensation, "a broken and a contrite heart." (Psa. 51:17) R2584:2

## **Luke 5:24**

**Unto the sick** — Healing did not follow as a result of the forgiveness of sins. The forgiveness of sins was one thing and the healing was another. R1921:3

**Arise** — Thus our Lord called attention to his miracles of healing as the divine testimonials of his claims to be the Son of God, the long-looked-for Messiah of Israel. R1921:5

All our Lord's healings were both instantaneous and complete, showing the fullness of his authority and power. R1921:6

## Luke 5:25

**He arose** — A proof, not only of our Lord's healing power, but also of his power to forgive sins. R2583:6

## Luke 5:26

**Filled with fear** — Reverence, a fear in the sense of respect for the God whose love, sympathy and compassion had been so wonderfully manifested. R2583:6

## Luke 5:27

**Saw a publican** — Probably Matthew had not only knowledge of our Lord, but also faith in him, as the Messiah. Not until now, however, had Jesus invited him to become one of his immediate disciples; not until now, therefore, could Matthew essay to become such. R2591:1, 2260:1

**Named Levi** — As Simon's name was changed by the Lord to Peter, so Levi's name was changed to Matthew, which signifies "the gift of God." R2591:1, 2260:3

**The receipt of custom** — A revenue collector. R2590:6, 2260:2

**Receipt of custom** — An occupation despised by the average Jew as being unpatriotic. R2591:1

**Follow me** — Our Lord's choice of a publican to be one of the favored apostles indicates the impartiality of his selections; and implies that Matthew could not have been one of the dishonest publicans. It also showed that he passed by no Israelite indeed merely because there was prejudice amongst the people against him or his class. R2260:2

The influence of the fact that our Lord would accept a publican to be his disciple was far-reaching, and no doubt inspired an interest in our Lord amongst the degraded and outcast classes. R2260:3

While the Lord called each apostle individually, there was also a special occasion upon which he dedicated them to their office as apostles. R1521:2

## Luke 5:28

**He left all** — Not that he left his money-drawer open and his accounts with the Roman government unsettled, to immediately follow the Master. It may have taken days or weeks to straighten his affairs and enable him to respond to the Lord's call. R2591:1

## Luke 5:29

**A great feast** — Probably several weeks after Matthew's call. R2591:5

As a man of influence he responded to the Lord's call by consecrating himself and his all, and set about to use these to draw others to the Savior by announcing his devotion under such favorable circumstances as might possibly win some. R2591:2

Each should seek to exert his influence where it is greatest, amongst those with whom he is acquainted and who are acquainted with him. R2591:3

From the connection of the narrative it is supposed that it was on one of the regular fast days of the Pharisees. R2591:5

**In his own house** — Hospitality should be used as a channel for the advancement of the truth. The homes of those who have consecrated themselves to the Lord should be consecrated homes, in which the first consideration should be the service of the Master. R2591:3

**Of publicans** — Publicans were counted unpatriotic, disloyal to their own nation, in that they accepted the service of an alien government, and made use of their knowledge of their country and people in assisting to collect revenues deemed unjust. R2591:1

**Of others** — Publicans, ostracized not because they were wicked, but because their business was disesteemed, were forced to have most of their social intercourse with the non-religious, called “sinners”. R2591:2

Being cast off from the sympathies and friendship of the Jews in general, they were naturally less influenced by their prejudices and hence more ready to receive the truth. R1783:3

## **Luke 5:30**

**Why do you eat** — The objection was not that our Lord should not teach the publicans and sinners, but that he should not eat with them, which implied a social equality. R2591:5

Our Lord’s strict observance of the Law no doubt made him at first a favorite with the Pharisees. But when they found that he received sinners, they began to realize that his righteousness was of a different sort from theirs and, as darkness is opposed to light, they hated him. R1459:6

They should have had the yearning compassion which would have delighted to lift them out of sin and brought them nearer to the Lord and nearer to righteous influences. R2592:1

**With publicans** — They were classed with sinners and harlots in New Testament usage. The Hebrew Talmud classes them with murderers and thieves, and regards their repentance as impossible. R2260:2

**Sinners** — Not necessarily vile persons and evil-doers, but rather persons who did not profess nor attempt the holiness claimed by the Pharisees, persons who did not claim to be absolute keepers of the divine law. R2591:2

One class of Jews at that time was designated the holy people, Pharisees, and another class was designated as not professing absolute holiness, sinners. R2591:3

## **Luke 5:31**

**They that are whole** — Not that the Pharisees were not sick, and that they did not need our Lord’s ministry. The fact was, that not admitting they were sin-sick, they were not disposed to receive his good medicine of doctrine. R2591:6

**A physician** — The physician had a right to go and mingle with those whom he sought to relieve, and might mingle with them in whatever manner he saw to be expedient for their cure. R2591:6

## **Luke 5:32**

**The righteous** — Anyone who considered himself to be righteous would be beyond the call of repentance. R2591:6

**But sinners** — His call to the Kingdom was not a call of the righteous, but of those who realized themselves to be imperfect. R2260:4

In God's sight the publicans had the better standing, because of his acknowledgment of imperfections and his petition for mercy. R2591:6

Humility and the realization of the need of a Savior are essential to all who would come to the Father through Christ and his atonement. R2260:5

## **Luke 5:34**

**Fast** — Fasting is a concomitant of mourning and sorrow. R2260:5

A very plain diet for a season, if not total abstinence. R2260:6

**The bridegroom** — Jesus, personally, is the Bridegroom, and not Jesus and the overcomers. R398:4

**Is with them** — Cheering their hearts, refreshing and strengthening them, opening the eyes of their understanding, and giving them hearing ears to appreciate the divine favor that was coming unto them. R2592:1

Now, in the Lord's second Presence, we might say that the feast has begun again. R2592:2

## **Luke 5:35**

**Then shall they fast** — Throughout the Gospel age the Lord's people have frequently felt called upon, in time of darkness and adversity, to seek a very close approach to the Lord by humbling of the flesh, and have found fasting a valuable means to this end. R2592:2

Fasting has a typical significance. It means self-denial. When the Master was with his people it required little self-denial to be his follower. But later on, when he got into the toils of his enemies, it required self-denial to confess and follow him. R2592:2

Throughout the Gospel age none could be a follower of the Lamb without self-denial, fasting, refusing the desires and appetites of the flesh—sacrificing some and mortifying others in the interest of spiritual development. R2592:2

Fasting is proper enough when intelligently done and from a right motive, specially commendable to the Lord's people at times when they find themselves lacking in spirituality and exposed to severe temptations. By impoverishing the physical force and vitality, to may assist the full-blooded and impulsive to self-control in every direction. R2260:5

Discipline the body by abstaining from delicacies and relishes. R3659:5



Very plain diet or total abstinence from food is occasionally desirable to many of the Lord's people. R2260:5

Fasting is worse than useless when done as a formality or ceremony. R2260:5

## Luke 5:36

**A parable** — Given to emphasize that before the blessing could come to natural Israel, spiritual Israel must be selected. R4987:5

**No man putteth** — Combining Christianity with Judaism would have been disastrous to both for they are opposites—the one demanding absolute righteousness, impossible for sinners; the other demanding that the impossibility of personal righteousness be acknowledged and that faith be the only condition of forgiveness and mercy. R2592:4

Perhaps the first intimation our Lord had given of the fact that Israel as a nation would not be found worthy of the Kingdom and would be rejected. R2260:6

**A new garment** — The fuller light of truth due at the first and second advents of the Lord. C160

An imputed righteousness according to faith, based upon the merits of his own sacrifice for sins. R2592:4

**Upon an old** — An old sect or organization; Judaism. C160; R4987:5

The impossible righteousness required by the law. R2592:4

**Maketh a rent** — Would only make the weakness more noticeable. C160; R4987:5

## Luke 5:37

**And no man** — Similarly now, we perceive the impossibility of putting the new wine which the Master is now providing into the old wine-skins of sectarianism. R2592:5

**Putteth new wine** — Which has not finished its fermentation. R4987:5, 509:5

New doctrines. R2592:5

**Into old bottles** — Wineskins, whose elasticity had been exhausted. C160; R4987:5, 509:5

Old systems; Judaism. C160; R2134:2

**Burst the bottles** — New wine, put into such skins, in fermenting would stretch them to almost bursting point. Such skins could never be used again for new wine because, the elasticity having gone out of them, the new wine, in fermenting, would surely burst them. R2592:5

Showing that the wine in use at that time did ferment, and that therefore the wine used at the last supper was probably fermented. R509:5

By the fermentation process of trials, disciplines and testings. R4987:5

Rending them asunder by new truths which are out of harmony with sectarian pride, errors, traditions and superstitions of which these systems are built. C160

**And be spilled** — Left stranded, hampered by all the old errors of the sect and held responsible for its past record by the world in general. C160

Not only the Jewish nation would have been convulsed and wrecked by the spirit of the new teachings, but also the doctrines themselves would have gone down with the wreck of the nation. R2592:5

## **Luke 5:38**

**Into new bottles** — New wineskins that will be able to stand the stress of the fermentation sure to come—trials, disciplines, testings. R4987:5

Our Lord's work was not like that of John the Baptist, not a work of reformation, patching up the Jewish system and arrangement. R2592:4

He was making an entirely new institution, gathering out a church, which would not be a Jewish church, nor a Reformed Jewish church, but a wholly different institution, a Christian church. R2592:4

God is now, as in the end of the Jewish age, calling out of the whole system such as are Israelites indeed, that they may receive at his hands the new wine, doctrine, of the new dispensation just at hand. R2592:6

## **Luke 6:1**

**That he went** — Probably on the way to the synagogue. R3316:6

**Through the corn** — Through the wheat. R3754:1

**Plucked the ears** — The Pharisees claimed that rubbing the grain in the hands and blowing away the chaff constituted winnowing and threshing, thus violating the Sabbath. R3754:2

**And did eat** — The Pharisees had a rule that no food should be eaten until after worship in the synagogue. R3316:6

## **Luke 6:5**

**Is Lord also of** — The proper teacher to set forth the real significance to the Jew. R3754:4

## **Luke 6:6**

**On another Sabbath** — Type of the Millennial age. B40

## **Luke 6:9**

**To save life** — Greek, psuche; better translated “being” or “soul” to prevent confusion. E335

## Luke 6:10

**Whole** — Complete—not in the full sense of the word, but enough so to have a new start. R5167:4

## Luke 6:11

**Filled with madness** — Manifesting a rabid spirit of sectarianism and self-importance imitated by some in our day who lack the spirit of the truth. R3754:5

## Luke 6:12

**Continued all night** — Take time to pray. R5379:3\*

The Apostle urged the saints to “strive together (Greek, agonize) with me in prayers to God.” (Rom. 15:30) R1865:5

Our Lord frequently spent whole nights in earnest prayer. R1865:5

To take counsel of God with reference to the interests of the prospective Church. F210; R1521:3

## Luke 6:13

**When it was day** — While the Lord called each individually, there was also a special occasion where he dedicated them to their office as apostles. R1521:2

**His disciples** — Greek, mathetas, learners, or pupils. R1521:3

To the disciples belong the special teaching, training and discipline of the holy Spirit given unto them as the seal of divine sonship, and all the exceeding great and precious promises of the gospel. R2072:3

**Of them** — From amongst invited followers, disciples. F210

Because of humility and strength of character. F211

**He chose twelve** — Twelve alone were chosen, and not in succession, but at once. The last pages of inspiration show us that only the teachings of the twelve are foundations for the faith of the Church, the New Jerusalem. (Rev. 21:14) R1526:3

Only the males were chosen. F265

They were a distinct and separate class among the Lord’s disciples, fully under the Lord’s direction and careful students of his character, Gospel and methods. F210; R1521:3,5

The twelve wells at Elim remind us of the Apostles. R4011:2

**Named apostles** — Greek, apostolos, ones sent forth. Thus the twelve were marked as a distinct and separate class among the Lord’s disciples. R1521:3

## **Luke 6:14**

**Peter** — Bold and impulsive. R2261:1

**Andrew** — Far-seeing, careful, cautious. R2261:1

**James** — Elderly. R2261:1

**John** — Youthful. R2261:1

**Phillip** — Slow-witted. R2261:1

**Bartholomew** — Nathaniel, the quick-witted. R2261:1

## **Luke 6:15**

**Matthew** — One of the heroes of faith. R2261:2

**Thomas** — The doubting, skeptical intellect. R2261:2

**James** — The advocate of works. R2261:2

**Jude** — Thaddeus, Lebbeus, a man of doctrine. R2261:2

## **Luke 6:16**

**Simon** — The zealot, enthusiastic and independent. R2261:2

**Judas Iscariot** — The conservative economist. R2261:2

## **Luke 6:17**

**And the company** — Making the distinction very clear between the twelve and the other disciples, not so chosen but also beloved of the Lord, and doubtless in full sympathy with the appointment of the twelve, recognizing it as in the interests of the work in general. R1521:3

## **Luke 6:18**

**They were healed** — It was by these healings that Israelites were to recognize him as Messiah, in fulfillment of the predictions of the prophets. R1314:5

## **Luke 6:19**

**Went virtue out** — Healing vigor. R2000:1

Strength, vitality, power. R574:4

Vitality. The Great Teacher's miracles were not performed without cost to himself. R4669:5, 4576:3

The healing of the sick, as performed by the Lord, was not by superhuman power, but, on the contrary, in healing the sick he expended upon them a part of his own vitality. Consequently, the greater number healed, the greater was our Lord's loss of vitality, strength. E124

"Being free from sin, he was free also from pain. Since he could not suffer pain and sickness because of sin, he was placed for a time among sinners, so their weaknesses and pains bore down upon him. R2000:1

Jesus experienced the woes and sufferings of humanity without sharing in the imperfections and sins. R454:3

Jesus took "the likeness of sinful flesh," but he took that likeness in its perfection. He did not partake of its sin or share its imperfection, except as he voluntarily shared the sorrows and pains of some during his ministry. A230

Every healing performed, to a proportionate extent, decreased the Lord's vitality. R4576:3

All of our Lord's miracles caused him a measure of self-sacrifice, loss of vitality. He thus daily, little by little, laid down his life. R4138:1

For three and a half years the Lord's ministry had been a constant drain upon his vital forces, not merely in connection with his public preaching, but specially in connection with the miracles which he wrought at the expense of his own vitality. R2787:2

The using of strength for the assisting of others continued to the end of his ministry, when through non-resistance, submission to the Father's will, he permitted himself to be crucified for sinners. R3727:5

A part of his dying, finally ending in death, even the literal death of the cross. SM645:1

Our Lord suffered pain from the infirmities of those whom he relieved because, being without sin, he was also without sickness and pain, except as he thus "took" and "bare" it from others that he might be touched with a feeling of our infirmities. R2028:6, 1359:3; F632

He, as the one who was giving his life as man's substitute and redeemer, violated no law that we understand or can appreciate, when he healed the multitudes by letting his vitality go out into them. R1314:5

It is the most refined and perfect organisms which can suffer most. R454:3

It is possible to share the troubles of a friend, and sympathetically to relieve in a measure the depressed one, and, to some extent, impart increased vitality and lightness of spirit. E125

The gift which costs nothing cannot be so highly esteemed as that gift which costs much. R4138:2

"Himself took our infirmities." (Matt. 8:17) A230; E125; F632; R3727:5, 574:5, 4576:3

He impoverished himself to bless others. R1735:4, 1359:3

"Surely he hath borne our griefs and carried our sorrows." (Isa. 53:4) R1359:3, 574:5

[Healed them all](#) — In mind and body. SM645:1

He kept back nothing for the purpose of recuperating his vigor, but was daily yielding his life in obedience to what he understood to be the Father's will. R5085:3

## Luke 6:20

**Lifted up his eyes** — Tenderly and approvingly. R1735:2

**On his disciples** — The twelve especially. R1735:2

Beginning St. Luke's account of the sermon on the Mount. It does not profess to be a regulation for the world, but merely applies to saints, to those who have consecrated their lives fully to follow in the footsteps of Jesus. R5005:1

**Blessed** — Impressing on their minds a sense of blessedness of their privilege of service, and even of suffering. R1735:2

All of their experiences tend to develop faith, while those of the rich tend rather to develop self-reliance, self-assurance. The experiences of the poor and ignorant tend to develop meekness, teachableness, whereas the experiences of the learned tend naturally toward self-conceit. CR423:4

Relates to that permanent joy and comfort which are the result of the atunement of character to harmony with the divine. R3733:2

**Be ye poor** — Not all the poor are to be blessed and to inherit the kingdom of God—but, to the disciples, he said “ye poor.” R5004:2

Those who were poor, or became so, as his disciples; or, as Matthew records it, “Blessed are the poor in spirit.” (Matt. 5:3) R1920:5; CR423:5

“In spirit” was Matthew's comment, and not our Lord's exact words. R1493:3

Some poor, instead of being drawn to God by their poverty, cultivate a spirit of anger, malice, hatred, strife, and are thus not only embittered in spirit, but have their faces turned in the opposite direction from the one in which God's blessings come. CR423:5

Poor in any sense of the word, whether financially, socially or otherwise, by sacrificing themselves. Blessed are all the sacrificers. R1493:5; CR423:5

Having nothing of their own, they can lose nothing. CR424:5

Who having nothing to call their own. R1735:2

Undoubtedly poverty is a greater aid to discipleship than wealth. The cost of discipleship is the surrender of every earthly ambition to follow in the footsteps of Jesus. The rich are disadvantaged because theirs would be the greater sacrifice. “How hardly shall a rich man enter into the kingdom of God.” (Matt. 19:23) R5004:2

Not the rich, the learned, the rulers, the self-contented; but those lacking self-confidence and self-esteem, who appreciate their own littleness and imperfection. R3733:6; CR423:5

Not necessarily the poor in pocket. Some who are poor in pocket are very proud in spirit. R2585:5

Those who have sacrificed earthly blessings in order to become “heirs of God and joint-heirs with Christ.” (Rom. 8:17) CR423:5

Those who follow their Lord who, “Though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich.” (2 Cor. 8:9) R1493:5

**Yours is the kingdom** — As inheritors of that promise, they are rich with the wealth which moth and rust cannot corrupt, and which thieves cannot destroy or steal. CR424:5

## **Luke 6:21**

**That hunger now** — For righteousness and truth. R1735:2

**Shall be filled** — Your hunger shall be satisfied. R1735:2

**That weep now** — The sympathetic, who realize their own imperfections, and are touched with pity for the poor groaning creation, dying in sorrow, pain and disappointment. R3734:2,1, 1735:2

**Ye shall laugh** — Your sorrow shall be turned into joy. R1735:2

## **Luke 6:22**

**Blessed are ye when** — As a result of making the Gospel the all-absorbing theme of life. A347

**Men shall hate you** — “Ye shall be hated of all men for my sake.” (Mark 13:13) E490

**Separate you** — Those who use their liberty to preach the good tidings in the synagogues of today will succeed, either in converting whole congregations, or else in awakening a storm of opposition. C182

**Shall reproach you** — “When he was reviled he reviled not again.” (1

Pet. 2:23) R3736:3

Consecration of reputation. R465:4

**Cast out your name** — Boycotted, socially or otherwise. HG694:1

When the blind man (John 9:34-39) was cast out for confessing Jesus, then it was that Jesus “found him” and graciously revealed himself more and more unto him. R805:3

As the Word of God becomes the all-absorbing theme of life, it will not only separate one from the world and from many nominal Christians, in spirit, but it will lead to separation from such entirely. A347

**Son of man’s sake** — Every ache, pain or wound of person or of feelings, and beheading socially or literally for the truth’s sake becomes a witness of the spirit testifying to our faithfulness. R2007:5

By the favor of God, the endurance of the reproaches of Christ are not in vain. R785:4

“Your brethren that hated you, that cast you out for my name’s sake, said, Let the Lord be glorified.” (Isa. 66:5) (We do this for the Lord’s glory.) C182

## **Luke 6:23**

**Rejoice ye in that day** — “He shall see the travail of his soul and shall be satisfied.” (Isa. 53:11) R785:4

**In heaven** — In spiritual things, not temporal matters. R3223:2

The Kingdom of heaven is yours. R1735:2

## **Luke 6:24**

### **Woe**

In “a time of trouble such as never was since there was a nation.” (Dan. 12:1) R1735:3

The woes of the Bible apply to the present life. CR423:1

**Unto you** — You are less likely to gain this wonderful high calling of God than if you were in humbler circumstances. R4969:4

The rich, the learned, the favored, have trials and difficulties, perplexities, cares, doubts and fears, which the poor, the unlearned, know nothing about. CR423:3

As we see retribution coming upon the rich, proud, mighty and hypocritical, let us each endeavor that our own life be honest, humble and Christ-like that we may be spared in this day of exposure of sin. R2045:5

**That are rich** — Not only those who are rich in a financial sense, wealthy; but he includes also those who are rich in the honors of men, rich in education, or in any particular sense of special privileges, advantages and opportunities. CR422:4

The intellectually, politically, socially and financially rich at that time were very self-satisfied, very prosperous, and looked for the Messianic Kingdom in an opposite direction from that which Jesus taught. So also today. CR423:2

The rich have more on which to set their hearts, more to occupy their time, more to cultivate self-will, more opportunity for self-gratification, more riches for which to be responsible, more education by which errors are more likely to influence, more to divert them and cultivate their pride. R423:3

Who revel in luxury and pleasure now, unmindful of the suffering, death and sorrow that reign abroad. R1735:3

God, himself very rich, is able to sympathize with both the poor and the rich; so is the Savior, who, being rich, for our sakes became poor, that we through his poverty might become rich in the truest sense of that word. CR422:6

A great disadvantage, because it leads to pride and self-conceit. R5839:6, 4969:3

Our Master was actually betrayed and killed by the “money-lovers.” R2045:5

Does not mean that the great, noble, wise and rich are condemned to eternal torment. R4969:4

**Ye have received** — Not that, if they had riches of learning, they must ignore their knowledge and speak and act ignorantly. It means, however, that their learning is no longer theirs, but the Lord’s. CR423:6



## Luke 6:25

**Woe unto you** — “Go to now, ye rich men, weep and howl for your miseries that shall come upon you.” (Jas. 5:1) R4997:1; CR424:5

**That are full** — Satisfied. D634

Who enjoy the favor of the world because they partake of its selfish spirit. R1735:3

Many who are now stewards of wealth, influence, position and honor of men, will be called to account and dispossessed of their stewardship. R4997:2

**Ye shall hunger** — Be dissatisfied. Those previously accustomed to riches will find difficulties not experienced by those previously disciplined in the school of adversity. D634

**Ye shall mourn** — St. Paul, living near the close of the Jewish age, when the woes were being poured out, declared: Wrath has come upon this people to the uttermost. (1 Thess. 2:16) CR423:1

In the “day of recompense” with the levelling of things that are high, proud, domineering, and the lifting up of the poor and humble; rewarding the well-doer in proportion to his zeal and self-sacrificing spirit, and the evil-doer according to his knowledge of better things and the selfishness to which he yielded. NS220:2

A time of trouble such as never was since there was a nation, the iron rod of Christ’s rule, must bring down every high thing, and subdue all things unto him. R1735:3

Their course in life will come under reprobation and stripes. R4997:1

## Luke 6:26

**Woe unto you** — Look well to it that no element of worldly ambition or worldly policy be in it to ensnare your feet and to allure you from the narrow way. R2163:2

**Speak well of you** — Not that honor of men is to be disesteemed. It will always be true that “a good name is rather to be chosen than great riches.” (Prov. 22:1) It means that worldly reputation will be held secondary to the Lord, the Truth and service for the Lord’s cause. CR423:6

The popularity with the world for which the sects so much seek, and in a large measure have gained, is a bad and not a good omen to them, as well as to their prototype, the nominal Jewish church at our Lord’s first advent. R730:3

## Luke 6:27

**But I say** — The two tables of the law given to Israel were requirements of justice, but Jesus and his followers take a still higher plane and, waiving their own rights, they become sacrificers of their own comforts, preferences and desires. R5005:3

Applies to the consecrated, but all mankind may be measurably enlightened by this lesson. R5005:1,3

**Love your enemies** — The mark of perfect love. F189

Make due allowance for hereditary taint and weakness and temptation. R1735:5

The Law given Israel at Mt. Sinai expressed merely justice in its command, “Thou shalt love thy neighbor as thyself.” (Lev. 19:18) PD84/97

Do not merely observe the Golden Rule toward your enemies, but love them. R5005:5

The standard for the Lord’s people is still higher than that of gratitude, though it must include this. Our standard is benevolence, a forgiveness of those who transgress against us. R4200:5

How may we determine that it is the sin that we hate and not the sinner? R3849:6

**Do good to them** — Seek to heal the wounds and bruises which have resulted to them from the fall, rather than to have revenge upon them. R1735:5

Not wish to do them harm, but on the contrary wish to open the eyes of their understanding and to do them good. R5260:4

Not only are we not to do unrighteousness, but if another proposes to do an evil in our interests, we would be so in sympathy with the law of brotherly love that we would oppose the act with all our energy. R4226:5

**Which hate you** — The majority of those who perpetrate evil do so because they do not appreciate the principles involved in the matter. R5260:4

## **Luke 6:28**

**That curse you** — Greek, kataraoimi, signifying the very opposite of blessing, a curse in the sense usually understood. Webster defines it thus: execrable, hateful, detestable, abominable. R701:5

**Pray for them** — Pray for their deliverance from the snares and delusions of Satan and the blindness which hinders them from discerning the beauty of holiness. R1735:5

**Despitefully use you** — Be willing to suffer violence and injustice, if need be. R606:2

## **Luke 6:29**

**That smiteth thee** — Cause you to suffer injustice. R5897:2

**Also the other** — In the indirect sense of not opposing the law; or, if smitten illegally, as were Jesus and Paul, by kindly expostulating with the evil-doer for his own good. R2470:1, 3738:2

A figurative expression signifying the willingness to have both cheeks smitten rather than to do injury to another. OV357:3

We are not authorized to retaliate. R3738:3

## **Luke 6:29**

**Offer also the other** — Signifying simply, do not render evil for evil, even though he smite thee on the other cheek also. R5005:5

Simply teaching: Don’t strike back or try to get even with them. Show them that you are willing to endure hardness, and even to suffer violence and injustice if needs be. R606:2

Our Lord himself, when smitten, did not invite the smiting of the other cheek, but rather he defended himself to the extent of criticizing the evil deed. R5005:5

The Apostle Paul defended himself, frequently, before priests and kings, explaining the justice of his cause. Nevertheless, whenever the laws did not support him, we find him bringing no railing accusation against the laws, nor against magistrates, but submitting himself. R2944:6

**That taketh away** — That would sue thee at law to take away. R1735:6, 2945:1

Our Master was not addressing nations, but individuals, his disciples. SM451:2

**Forbid not** — If no lawful redress can be obtained—lawfully, even though unjustly. (Matt. 5:39-42) R1735:5

**Take thy coat** — Matthew adds, “at the law.” The follower of Jesus may flee from an adversary, or he may resist him to the extent of proper expostulation, but he is to be thoroughly responsive to all government. R5005:5, 2518:2

Settle peaceably with him, even if it costs more than you would have lost by letting the case go into court. R3738:3

Unmurmuringly submit to what the court demands. R5005:5

## **Luke 6:30**

**Give to every man** — A spirit of generosity, which prefers to let some men take advantage in temporal things, rather than, by contention, to have their treasure on earth instead of in heaven. R1735:5

A spirit of liberality that will shame their meanness. R606:2

Not to be taken with absolute literalness, but to be generous, tender-hearted, to err on the side of too great generosity rather than to be hard-hearted and selfish. R5005:6

Love and justice would, if possible, feed and clothe your neighbor if he is unable by industry and economy to do it for himself. But neither love nor justice to him nor to yourself would encourage indolence, prodigality or meanness. R606:2

**That asketh of thee** — That demands your valuables. R2518:3

To a certain extent we are to permit ourselves to be imposed upon. R5897:5

**Ask them not again** — Don't be exacting with the debtor. R1735:6

## **Luke 6:31**

**As ye would** — Not as they would have you do to them, but, as you would have them do to you. R606:1

**Do ye also** — Measure every act, word and thought of life by the Golden Rule. R2329:3

It does not say that we should do to our neighbor as he might wish us to do to him, because he might wish a very unreasonable thing. R2688:4

**That men** — Chiefly the household of faith. R2690:5

**Should do to you** — Putting off anger, malice, hatred, strife, envy, slanders, etc.; charging only a reasonable profit on goods sold and expecting to pay a reasonable profit to him who sells. R2688:6,5

**Do ye also** — This is a positive rule to do good, not a negative rule to abstain from doing evil. R2329:2, 2688:2

**To them likewise** — By acting kindly, speaking gently, being patient toward weaknesses, not expecting too much. F376; R2329:2

Be generous to others, but not granting requests which might harm them. R5005:6

Doing for them now the kind of work which God desires to have done; leaving for the future the things which God has planned to have done in the future. R2690:2

This is the golden rule; and by comparison the rule of Confucius, “Do not do to others what you would not wish them to do to you,” might be considered the brazen rule. R2688:1

The Christian businessman’s ideal is the Golden Rule; it applies to his buying, selling, dealings with clerks and customers. OV369:2

The Golden Rule is rejected as impracticable, but it has not been given a trial. R5723:5

## **Luke 6:32**

**If ye love them** — We are to distinguish between natural love and the love of God—unmerited, sacrificing love—wholly different from anything that is known to fallen humanity. R2648:2

From a selfish motive. R5005:6

It is easy enough to love some of the refined or wealthy or naturally noble or the educated. R4253:6

**Which love you** — Implies that it is not the love of God. R2648:2

Nothing specially creditable in this. R5005:6

It is easy enough to love some of the brethren. We are apt to love those who are about on our plane and of our own style and liking. R4253:6

**What thank have ye** — What merit is their in it? R4805:1, 1938:5

What proof have you that you have passed from death unto life? R4253:6

The standard of the Lord’s people is higher than gratitude, though it must include this, which is a keeping power in our lives. R4200:5,6

## **Luke 6:33**

**What thank have ye** — Let us examine ourselves, let us be very humble lest the thoughts of self-congratulation and self-satisfaction which we may consider in our hearts, even if we do not utter them aloud, bring our condemnation. R4805:1

It would be doing from a selfish motive. R5005:6

Our standard is benevolence, a forgiveness of those who transgress against us. R4200:5

**Sinners also love** — All mankind has some share of natural love; love of self, family, friends. R2648:2

### **Luke 6:33**

**What thank have ye?** — What merit is there in it? R1938:5, 4805:4

### **Luke 6:35**

**Love ye your enemies** — The more noble, the less of the Lord's grace is sufficient for them; the more degraded, the more of the Lord's grace is necessary and will be supplied. Thus we are to love the brethren. R4254:1

Be kind to all men, but not friends in the sense of having communion and fellowship. R1588:1

The mark of perfect love. F189

Be large-hearted and generous toward them, illustrated by David's forbearance toward King Saul. R3739:1, 5672:6, 5673:1, 2933:4

Even an "enemy" should be fed, if hungry. R2933:5

In order that our characters may be developed. R5266:5

Show a spirit of liberality that will shame their meanness; show love and mercy that will win their respect. R606:2

**Do good** — A love and mercy that will win their secret respect even while they openly oppose us. R606:2

For principle's sake, for goodness' sake. R5005:6

To be in accord with the Heavenly Father. R5005:6, 3738:6

Exercise a benevolent spirit whenever possible and proper. R3739:1, 3738:6

"Do good unto all men, especially unto them who are of the household of faith. (Gal. 6:10) R4971:1

**And lend** — Bear with neighbors who wish to borrow for the truth's sake, for the Lord's sake—not directly, but indirectly—but not, of course, to an extreme which injures your own interests. R2539:2

We may do good and lend according to our opportunities and abilities, but are not to obligate ourselves beyond what we would be willing to give or lend outright. R2241:2

There is nothing in the Scripture that says that we should lend to everybody that wishes to ask for a loan, either of goods or money; but we should not turn away with a deaf ear from those in need. R4971:1; Q135:3

Meaningless if we should understand Jesus' teaching to be that we were to give away every farthing to the poor; for then we should be the poorest of all the poor, and have nothing either to lend or to give. R855:1

If we cannot always give much money, we can give a word of encouragement, a kindly look, a helping hand over difficulties; and these will be often more valuable than money, and sometimes more appreciated. R2933:5

What course does brotherly love dictate in the matter of “borrowing and lending”? R3654:2

Not without security; if security cannot be given it should be given as a gift. F567, 568

The Lord’s people may be lenders, but not borrowers. R2539:2

Merely in case of necessity, not impairing your own credit or family obligations. OV369:5

**Hoping for nothing** — For no interest unless it is a business loan, and without thought of gaining favors in return. F567, 568; R2933:5, 2241:2, 854:6; OV358:3

No reward. R2933:5

**And your reward** — Corroborative of the view of future rewards and punishments. R2613:6, 723:4

**Kind unto the unthankful** — Reminding us afresh that we should pray, “Forgive us our trespasses as we forgive those who trespass against us,” and thus it tend to make our hearts and minds more tender, more gentle, more forgiving toward all with whom we have to do. NS674:6

Not a cruel God, as depicted by men. R5834:3; CR353:5

So we should be who have God’s spirit. R5006:1, 2539:2

**And to the evil** — Even an “enemy” should be fed, if hungry; but neither friend nor foe should be encouraged in indolence, nor in wastefulness. R2933:5

Similarly, we should not be unkind or unneighborly to the unbelieving. R1588:1

## **Luke 6:36**

**Merciful** — But so far as the general principles of righteousness are concerned, we must not interfere. R5259:6

We must expect divine mercy to cover our many imperfections only in proportion as we show mercy to others. R5006:1

**As your Father** — Where the interests of the Lord’s cause are involved, it is our duty to say something in defense of the truth; but not in a personal matter. This is illustrated in the case of the Apostle Paul at court. (Acts 13:10,11) R5260:1

## **Luke 6:37**

**Judge not** — New creatures are not competent to be judges one of another for two reasons: (1) few of them have fully comprehended and appreciate the Divine Law of Love governing all; (2) evidently few can read their own hearts unerringly. F403

Harshly, unmercifully, ungenerously. R2329:3

We should not reckon ourselves as competent judges of men's hearts. But in the cases of disguised wolves, swine and dogs, the condemnation of that law, which is God's judgment, not ours merely, should always be recognized. R1712:5

Some people must be held at arm's length, but at the same time we should be careful to give them credit for any good motives they claim to have. N'05-3-26

**Condemn not** — No one but the Lord certainly, truly, knows which are the goats. OV123:1

**And ye** — Not applicable to everybody; to so understand it would be to ignore the ransom and faith in the same, and other conditions of discipleship. It is applicable only to believers, already justified and brought into harmony with God. R2294:2

**Shall not be judged** — He who stands upon justice will fall before the sword of justice. Realize your own weakness and imperfection and need of help and exercise a similar generosity with your fellows in tribulation. R2294:6

A condition upon which we receive divine mercy is that we ourselves are governed by the same rule of love and mercy toward our fellow-creatures. R2329:3

**Forgive** — Heart forgiveness leaves no sting, no animosity, no grudge. R2296:1

Our hearts should be so full of this disposition toward forgiveness that our face would not have a hard look, nor our words a reproof, a bitter sting. R2296:4

Forgiveness in our hearts is the condition which is always to obtain there: we should never harbor any other feeling than that of forgiveness and good will toward all, no matter how seriously they may have trespassed against us. R2296:4

The very essence of Christian principle is love, sympathy and the forgiveness of the faults of others. We may not forgive in the absolute sense until our forgiveness is asked, yet we should be always in a forgiving attitude. R2253:3,4, 4650:5, 2295:6

**Ye shall be forgiven** — Believers, already justified and brought into harmony with God. R2294:2

This does not relate to the Adamic guilt of the saints, but to their daily shortcomings. Their share in original sin and condemnation was cancelled through the merit of Christ before they were accepted as his disciples. R5006:1

## **Luke 6:38**

**Give** — The general principle of divine dealing— “The Lord loveth a cheerful giver.” (2Cor. 9:7) R2514:4

Reckon yourself God's steward, commissioned by him to use all your goods, as well as your personal talents, to his glory in serving those about you. R855:2

Love may go beyond the law and do more than justice could require, in self-sacrifice, but it cannot do less. R5006:4

**Running over** — The salesman fills the bushel, then jars or shakes it down solid and fills to the top, then puts in his hand and presses it, then spreads out the top so as to pile on as much as possible and then, running over, empties it to his customer. R1396:4

Exemplifying the good measure of the glorious work of Christ's Millennial Kingdom. R1396:4

**Ye mete** — Measure to others. R2253:4

The forgiving of God's children is dependent upon their having a spirit of forgiveness towards the brethren. R5135:5

**To you again** — Because you will have shown yourselves either children of wrath or children of love, and God must deal with you accordingly. F403

## **Luke 6:39**

**Can the blind** — The scribes, Pharisees and Doctors of the Law. R5029:1

**Lead** — The destination sought by the Jews was fellowship with, and relationship to, God. R5029:1

**They both** — Both leaders and masses stumbled and fell. So, too, Jesus says of the nominal church here, "Thou knowest not that thou art poor and blind" (Rev. 3:17). Again, for the same reasons, many stumble and fall. R178:4

**Fall into the ditch** — The entire Jewish race was blinded and turned aside and fell into the pit of confusion, darkness and separation from God. R5029:1

Into the labyrinths of error. R1875:1

General doubt and unbelief; difficulties. R2948:1, 5029:1

The great time of trouble in the end of the Jewish age. R2615:3

Not into a hell of torment. R2615:3

## **Luke 6:40**

**Not above his Master** — As our Lord suffered violence from the prince of this world, so will his followers. OV343:2; R1816:1

"All that will live godly in Christ Jesus shall suffer persecution." (2

Tim. 3:12) R1816:1

## **Luke 6:41**

**And why** — "Busybodying in other men's matters." (1Pet. 4:15) F583

The Master here inculcated the necessity of humility on the part of those who would be taught of God. R5029:3

**The mote** — A grain of sawdust. R2589:3

The little difficulties and weaknesses with which all the Lord's people have to contend. R2589:3

It is wrong to encourage in oneself a fault-finding disposition. R1922:1



**Thy brother's eye** — True brotherly love remembers that, while our neighbor's faults are unpleasant to us, ours may be equally unpleasant to them. R1922:1

Busy-bodies. There are some who are so constituted that it is second nature for them to attempt to regulate everybody else according to their own ideals and standards. R4282:2

**Not the beam** — The great fault of lovelessness. R2589:3

Satan possesses this to such an extent that he is called the "Accuser of the brethren." (Rev. 12:10) R2589:4

## **Luke 6:42**

**Pull out the mote** — Busybody themselves with other men's affairs. R4282:2

The continual fault-finder, who sees great blemishes in others, but is blind to his own defects. R4567:6

**Beholdest not** — Those who think they know everything can learn nothing. "The more a man does examine, the more does he discover the infirmities of his own character"—Chalmers. "Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves"—Wheatley. R5029:3

**Thou hypocrite** — A vain pretension to a zeal for righteousness which is not sincere. A sincere zeal for righteousness will always begin with self-discipline. R1922:1

Wishing to give the inference that they are not afflicted with the malady of sin. R2589:4

A loveless, fault-finding, brethren-accusing class. R2589:4

**Then shalt thou see** — If any man does not submit his own heart to the leading and teaching of the Lord, he has no authority from him to teach others to do so. R1922:1

## **Luke 6:43**

**A good tree** — A healthy Christian. R3747:3

**Bringeth not forth corrupt** — Either God, in causing evil, was unholy, impure and sinful; or else he is pure and holy and, as such, could not be the creator or producer of any other quality. R848:3

**A corrupt tree** — A Christian that has failed to grow in grace, knowledge and love, one that has not appropriated the nourishment provided, not submitted to pruning, and whose heart has become decayed. R3747:3,4

A perverted and misguided Christian. R3747:3

**Good fruit** — The fruit of the lives of the Lord's people is nourishing and refreshing toward all who have fellowship with them. R3747:2

## Luke 6:44

**Known by his own fruit** — All of our words and actions in the little, as in the great things of life, testify in judgment, either for or against us, every day. R1922:4

While not condemning the heart, we are to judge of the outward character. R5029:4

The fruit-bearing test of being his disciples. R3317:2

**Of thorns** — Some people, like thorns, continually reach out to impede, irritate, annoy, vex, poison and injure all those with whom they come in contact. R3747:2

**A bramble bush** — Mankind in general, ready to scratch, tear and injure at the slightest provocation; merely self-sustaining and not bringing forth fruitage that would be a blessing to others. R5029:4, 3318:2

It is said at times that a bramble bush will be entirely covered by a vine, so that the grapes would appear to be coming from the bush. We are not to be mistaken. A good tree cannot bring forth evil fruitage, neither can an injurious tree bring forth good fruitage. R5029:5, 3318:2

Should we find some of the fruits of the spirit commingling with a thorniness of life, an evil and injurious disposition, we are to assume that, in some sense of the word, the fruitage is merely put on and does not belong to the bramble-bush character. R5029:5

“By their fruits ye shall know them.” (Matt. 7:20) R5029:4

**Grapes** — God’s people are likened to the grape-vine, which produces no thorns, but luscious clusters of fruit. R5029:4

## Luke 6:45

**Good treasure** — As one thinks upon good, pure, holy things, the mind becomes stored with good treasure. R5518:5,6

**Evil treasure** — An evil disposition—a mind in which evil has been stored. R5518:6

**That which is evil** — Despite all endeavors to hide it. R5518:6

**Abundance of the heart** — Hence the importance of having our hearts filled with good things, in order that out of the abundance of these good things our mouths may speak continually good things that the Lord would approve, and that would minister blessing to those who hear. R2588:3

**His mouth speaketh** — The heart is representative of the character, and the mouth is the index of that character. The heart is used with the force of the word mind. R5518:4

How are words the index of our hearts? R3769:5

All of our words and actions testify in judgment, for or against us, every day. R1922:4

If it speaks slander, it shows the real heart condition. F408

Whatever is stored up in the mind is sure to be spoken. R5518:6

Those who think on true, lovely, good and beautiful things will speak to each other of the same. R2588:3

## Luke 6:46

**And do not** — Many seem content simply to know things. Knowledge does not bring, nor produce, happiness. Obedience does. R1802:2\*

## Luke 6:47

**Hearth my sayings** — Understands my teaching. R3318:4

**Doeth them** — To do, as the Lord indicated, signified, not an insincere outward show of righteousness, but radical and thorough reform. R1922:4

## Luke 6:48

**He** — Not the heathen in any sense of the word, but believers. R3318:4

## Luke 6:48

**A man** — A prudent and careful believer. R5029:6

In this parable our Lord gives a forceful picture of the tests to come upon Christendom at the close of this age. R5443:4

**Built an house** — The faith structure of all professed followers. R5443:4, 5029:6, 564:2

**Digged deep** — Digging down deep through all the rubbish of pride and conceit, and laying well the foundations of a sincere and righteous character. R1922:

One who seeks for the doctrines and principles of the divine Word. R5029:6

**Laid the foundation** — No man can build a proper life unless he has some foundation, some doctrine, some faith. A man with no faith, no hope, is sure to be correspondingly lacking in character. R3318:4

**On a rock** — Christ is the rock. R1922:5

The solid rock, the ransom, the only sure foundation, which God hath provided. R3823:1

**Flood** — Of temptation. R1922:5

Ere long the storm of truth will wash out the quicksand foundation upon which nominal Christianity is built. "The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places." (Isa. 28:17-19) R5443:4

## Luke 6:49

**A man** — An unwise believer. R5029:6

**Built an house** — Whether they use good or bad materials. R3823:1

**Upon the earth** — The sand alongside the rock. R564:2

In ourselves we find no ground of stability upon which to rear our building of character and faith. R1922:5

The traditions of the elders and the creeds of the dark ages. R5029:6, 1922:5

**The stream** — The floods of temptation. R1922:5

**Beat vehemently** — Time of stress and storm with which this age will end. R5029:6

**It fell** — Their faith will surely be swept away; and character must necessarily suffer from the decline of faith. R1922:5

There will be a general fall of Babylon. Everything not well founded upon the sure Word of God will give way. R5029:6

Well illustrating the overthrow of all systems which reject the only foundation. R564:2

**Ruin of that house** — The utter wreck of nominal Christendom. R3748:5, 5443:4

**Was great** — Those whose faith structure will fail will thereby suffer great loss, though they themselves may be saved as by fire—through great tribulation. (1 Cor. 3:13-15) R5029:6

Confusion, darkness and separation from God. R5029:1

## **Luke 7:1**

**When he had ended** — Following the Sermon on the Mount. Matthew and Luke, in thus arranging matters, show that he who had given the wonderful teachings on the mount was fully attested by the miraculous powers shown to reside in him. R3755:3

**Capernaum** — The home city of Peter and others, and now the home city of Jesus, since he had been spurned and rejected at Nazareth. R3755:3

## **Luke 7:2**

**Centurion's** — In our judgment the circumstantial evidences are strong that this centurion was Cornelius. R1922:6, 2132:2

A captain of the Roman guard. R3755:3, 2620:2, 1922:1

All three of the centurions mentioned in the New Testament were evidently reverential: this one; the one who put Jesus to death and subsequently declared, "Surely this man was the Son of God"; and Cornelius, the first Gentile convert. (Matt. 27:54; Acts 10:1) R3755:4

**Servant** — One lesson connected with this subject which should especially commend itself to any of the Lord's people who are masters or employers is the lesson of kindness for servants. R2620:6

Masters and servants in olden times occupied a much closer relationship to each other than they do today, a relationship which took on more of paternal sentiment. R2620:1

The employer, under present conditions, feels no responsibility for the employee. All discern that this division between the interest of masters and servants stands closely related to the great time of trouble which now impends. R2620:1

**Dear unto him** — So loved, that he went to much trouble to secure his healing. R1922:3

### **Luke 7:3**

**He sent** — The fact that it was not presented personally is presumed not to signify any lack of respect, but the very reverse, a realization on his part that Jews were not to having any dealings with Gentiles, except along strictly business lines. R2620:3

**The elders** — Not the elders of the Synagogue, but the chief men of the city. R3755:4

**Of the Jews** — Realizing that, as a Gentile, he could have no special claim upon this Jewish prophet. R3755:4

### **Luke 7:4**

**They** — Jairus, the ruler of the synagogue in Capernaum, with others. R4588:3, 2620:3

### **Luke 7:5**

**He loveth our nation** — Testifying that although he was not a Jew, he was a noble character, a lover of Israel. R3755:4

**Built us a synagogue** — Evidencing his feelings of reverence for God and love for righteousness and truth. R1922:3

Or, house of worship and Bible study. Its ruins described in detail in article. R2581:2

Evidently respecting the religion of the Jews. R2620:3

In which he himself could not engage, because a Gentile. R3755:4

The ruins of which are supposed to have been found recently and described in the article by Edersheim. R2620:3

The ruins of this synagogue show that great wealth was expended in its elaborate carvings of cornices, tablets, capitals and niches. R2620:2, 2581:2

### **Luke 7:6**

**Went with them** — Possibly toward Caesarea, about 45 miles away, with Nain being on the way, about 20 miles from Capernaum. R1922:6

**The centurion** — Possibly Cornelius, “A devout man and one that feared God with all his house, which gave much alms to the people and prayed to God alway.” (Acts 10:2) “Them that honor me, I will honor.” (1 Sam. 2:30) R1922:6, 2620:6, 2123:3

**Sent friends** — Not servants. R2620:3

**I am not worthy** — He was like the Syro-Phoenician woman who desired a crumb from the children's table without claiming to be one of the children. R3755:4

We, too, should concede that we have nothing of right or of merit to demand, that we should approach the Lord from the standpoint of unworthy suppliants, seekers of grace and mercy, not justice, at his hands. R3755:5

**That thou shouldest enter** — According to Jewish custom, a certain measure of defilement would be implied. R3755:5, 2620:3

## **Luke 7:7**

**Say in a word** — Let all the Lord's people, instead of requiring signs and further evidences and assurances, rest content that he who has so graciously done for us in the past is equally faithful today and will fulfill to us all his good promises. R2620:4

Possibly he had heard of the healing of the son of the nobleman of his own city, Capernaum, when Jesus was at Cana and merely spoke the word. R3755:5

## **Luke 7:8**

**Go, and he goeth** — Recognizing Jesus, as the Lord's anointed, had control over the influences of nature as his servants, so that he could bid the disease go from the servant and he should be well. R3755:6, 2620:4

## **Luke 7:9**

**He marvelled** — Only in one other place do we read that Jesus "marvelled," and that was at the instance of the people of Nazareth. (Mark 6:6) R3755:6

**Turned him about** — Having already started toward the Centurion's house, he discontinued his journey and instantly granted the healing of the servant. R1922:6

**So great faith** — Nevertheless he could not and did not invite the centurion to become one of his disciples, because "the gifts and callings of God were not things to be repented of." (Rom. 11:29) R2620:5

It is certainly within the range of possibility that this centurion might have been removed from Capernaum to Caesarea, another fortress, and may have been the centurion named Cornelius, the first Gentile convert. R2620:5

**No, not in Israel** — Where he had much more reason to expect it. R1922:5

Indicating that the Lord's favor had been confined to Israel not merely because of worthiness and faith. R2620:5

## Luke 7:11

**The day after** — Soon afterward (Revised Version). R3756:1

**Nain** — About 20 miles from Capernaum. R1922:6

## Luke 7:12

**Dead man** — In the great prison-house of death. R3755:1

## Luke 7:13

**Had compassion** — We have an High Priest who can touched, was touched and is still touched with a feeling of our infirmities. (Heb. 4:15) R3530:3

## Luke 7:14

**They** — The pall-bearers. R3756:1

## Luke 7:14

**Arise** — Greek, egeiro, to awaken, arouse, stir (Liddell and Scott). This word is used in speaking of the temporary awakenings of our Lord's miracles. R1512:2

These restorations of a faint spark of life are never called a resurrection (Greek, anastasis) in the Scriptures. R360:2

## Luke 7:15

**He that was dead** — Having died, paid the penalty, he was not free from death after Jesus restored life to him, but died again. R392:1

Foreshadowing the resurrection. R4603:4

## Luke 7:16

**A fear on all** — A reverential fear. R1923:1

The very thought of the imminence of God is very sure to bring awe to mankind as they realize the holiness, the absolute perfection of the Almighty, and their own blemishes and imperfections in contrast. R3756:1

**They glorified God** — Not with loud hosannas, but with a reverent appreciation of the fact that a great Prophet, a great Teacher, was in their midst, and that God was thus with them. R3756:2

**God hath visited** — That, in him, God had visited his people to bless them with his love and grace. R1923:4

A realization that God was very near to them as represented in the power of Jesus. R3756:1

## **Luke 7:17**

**Throughout all Judea** — As the fame of Jesus increased, because of his miracles and teaching, the opposition to him became more and more pronounced, especially from the Chief Priests, Scribes and Pharisees, as they were brought into competition and unfavorable comparison with him as public teachers. R1735:3

## **Luke 7:19**

**John** — Signifies “The favor of God.” R4940:2

Then in prison, about 120 miles from where Jesus was laboring so successfully. R2620:6

We are to be copies of Jesus, not of John the Baptizer. R2621:5

To be shut up in a dark dungeon, and to have the Lord proceeding with his work, raising no voice of protest on his behalf and exercising none of his mighty power for his deliverance, probably seemed very strange to John. R2621:1

Notwithstanding the great disappointment he felt, his faith continued in its firm hold on the Lord, as is indicated in his sending of his disciples to Jesus. R2621:1

The proper course of all God’s servants when perplexed is the one followed by John, namely to go to the Lord with the perplexity—not doubtingly, but inquiringly—and be set at rest by his word. R2621:3

**He that should come?** — Seeking a sign that he was the true Messiah, then present. R712:4

**For another** — For a still greater Messiah of whom even you are but a forerunner. R2621:1

## **Luke 7:20**

**Look we for another** — Strictly speaking, this was exactly the case. Jesus, in the flesh, was indeed the forerunner and preparer of the way before the still greater glorified Christ of the second advent. R2621:1

## **Luke 7:21**

**In that same hour** — While John’s messengers were with Jesus, a number of miracles were performed in their sight. R2621:2



## Luke 7:22

**Jesus answering said** — Calling attention to transpiring events, the fulfillment of their own Scriptures as proof that he was the Messiah. He might have said: “I am he.” An imposter might have made the same claim. Jesus called their attention to evidence such as would convince them of the truth of his claim. R821:3\*

**And tell John** — We may not always hear the Lord’s words with our own ears, but we can receive it second-hand as did John—through the testimonies of the apostles and prophets, by whose writings God has provided in advance replies to all proper queries. R2621:4

**What things ye have seen** — Another pointed proof of his own identity with the predicted Messiah. R1736:3

Similar manifestations will accompany Jesus’ second presence in this world. Since now he is a spiritual being, we might expect he would use human agencies as his channels and, in harmony with other parts of his plan, it is now on a higher plane R712:4.

**The blind see** — Are not eyes and ears long closed by prejudice, superstition and human tradition being opened? R712:4

It should not, and does not, surprise us that now both phases of healing, spiritual and physical, are in progress and being blessed, each to its class. Notice that physical healings now, as at the first advent, are not performed upon the saints, but upon those not consecrated to sacrifice. R712:2

**The lame walk** — Are not those who have long been lame, and who have halted between the service of God and the devil, been healed by the truth? R712:4

**The gospel is preached** — Is not the gospel, “good tidings,” being preached to the poor and to them that have no money? R712:4

## Luke 7:23

**Be offended** — Made to stumble. R821:3\*

## Luke 7:24

**Were departed** — So that his words could not be construed as a sop of flattery to hold John’s confidence. R2622:1

**Unto the people** — The multitude who stood about must have heard the message which John’s disciples brought to Jesus, and no doubt queried within themselves, if not audibly, Is John losing faith in Jesus as the Messiah? R2622:1

**A reed** — Because God spoke through him as a Prophet as the wind makes music through the reeds. R5031:1

**Shaken with the wind** — Pliable to those who would influence him. No, they found a rugged character, strong, independent in the advocacy of the truth. R4595:1, 2622:1

## Luke 7:25

**In soft raiment** — Giving evidence of being related to the great, the wealthy, the noble of that time. No, he was simply clad, living in seclusion. R4595:1

## Luke 7:26

**More than a prophet** — A special ambassador and messenger of God at this present time. R2622:1  
God's chosen servant for heralding the Messiah to Israel. R4594:3

## Luke 7:27

**My messenger** — His message was that the kingdom of heaven was about to be offered to them, and that only the holy would be ready to receive it. R5031:1

Neither John nor his hearers fully realized in what way the kingdom would be offered, namely, that it would be an offer, first of a place or share in the kingdom, and that the terms would be full consecration to the Lord. R5031:1

**Prepare thy way** — For those able to appreciate the matter, John the Baptist did a work which was in full accord with the prophecy which declared Elijah must first come and do a reformatory work before Messiah would come. R5030:6

## Luke 7:28

**Not a greater** — It would be difficult to express in words a higher tribute to John the Baptist. R5030:2

Attesting that John the Baptist was the last of the ancient worthies, the last prophet, the last of the faithful under the Jewish dispensation. R5859:2, 4940:2, 4595:4

Because none of them was entrusted with a more important service of the Lord. R4112:6

A great holy man; he will have a great reward of being one of the glorious princes on the earthly plane. R5069:2

**Prophet** — Proclaimer. R4112:3

He was supernaturally guided in the course he took. R2621:5

He was also a special ambassador of God to do an introductory work related to the Kingdom. R2622:1, 1737:4

**John the Baptist** — John's mission was pre-eminently that of a reformer. R2621:5

The last of the prophets, he introduced Jesus as the Head of the kingdom class. R5030:6

**He that is least** — To have the humblest position in the Church class, in the Bride class being selected during this age, is a higher honor than that which belongs to the very noblest of the previous dispensations. SM251:2

John does not belong to the kingdom class at all, but to the previous dispensation. R2622:2

**The kingdom of God** — God had promised a Messianic kingdom, and Jesus had come that he might be the Head of that kingdom. “To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne” (Rev. 3:21). These would be followers in his footsteps, none could precede him. R5030:3

The spiritual phase of the Kingdom. A288; R1737:4

**Greater than he** — John could not be of the Kingdom class. His grand work terminated before the Redeemer’s sacrifice was finished. R4940:2, 4653:5

This applies to the entire class of ancient worthies. It refers not merely to the earthly status of the Gospel church as being superior, but also marks the church as a superior class in the future. R4653:1

In God’s providence their reward will be different from that of the Church—theirs will be an earthly reward. R5030:3

They will come forth as perfect human beings as a reward of their faithfulness. God promised them the earthly perfection, while he has promised the bride of Christ the heavenly perfection. R5030:5

This does not imply that the ancient worthies will be disappointed; their cup of blessing, being full, and never having been begotten to a spirit nature, they will not be able to comprehend or appreciate any blessings higher than their own. R5030:6

None, prior to Jesus’ time, manifestly, could have been invited to “follow in his steps.” (1Pet. 2:21) R5774:6

Therefore greater also than Enoch, Abraham, etc.; not because they were more worthy than these, but that the opportunity of becoming members of the house of sons has been granted only since Pentecost. R5775:1, 5030:3

While we draw lessons from the experiences of the noble characters of the past, our patterns are Jesus and his apostles, whom we are to copy—walking in their footsteps in the narrow way of self-sacrifice even unto death. R3248:5

The least one in the house of sons is on a higher plane than the greatest one in the house of servants. R2562:3, 5775:1,2, 2622:2

Greater than the entire class of Ancient Worthies. R4653:1

We are not to infer that those glorious characters who lived before Christ were less faithful than the Gospel Church. R5030:3

In justice God could not show any preference; but by grace he may do what he will with his own. R5069:4

Because only from the time of Christ has the prize of joint-heirship with the Lord been open. T108

“God having provided some better thing for us.” (Heb. 11:40) F86; R5030:5, 4595:4, 3248:5

As Christ was to have the pre-eminence in the Kingdom, it was necessary that he should be the first member of it. F86; R5030:2

Only those justified to life could be invited to the high calling, and John died before the sacrifice of the atonement had been completed. D625; F112; R4653:5, 4940:2, 5774:6

## **Luke 7:29**

**And the publicans** — Being cast off from the sympathies and friendship of the Jews in general, they were naturally less influenced by their prejudices and hence more ready to receive the truth. R1783:3

**Justified God** — Making manifest his justice. R1246:3

## **Luke 7:30**

**Rejected** — Jesus testified, “If ye had received John ye would have received me.” R5031:4

## **Luke 7:32**

**Like unto children** — Having no interest in what was going on. R1737:1

**Market-place** — Greek, agora, root of agorazo, to redeem. E429

**Ye have not wept** — No matter what kind of evidence was produced, they were so out of harmony with the truth, that they objected to everything which our Lord did. R1737:1

## **Luke 7:33**

**Neither eating nor drinking** — John lived a very abstemious life. R2621:5

**Wine** — The word is oinos, and signifies grape wine of the usual sort, which always intoxicates when used to excess. R509:4

## **Luke 7:34**

**Eating and drinking** — He attended wedding feasts and banquets made in his honor. R2621:5

## **Luke 7:35**

**Wisdom** — The divine wisdom, divine truth. R1737:1

**Is justified** — Proved right, accepted. R1737:1

**Of all her children** — Those who have the spirit or disposition of the truth are not slow to understand the evidences nor to accept the facts. R1737:1

## Luke 7:36

**One of the Pharisees** — Who believed on Jesus, but did not confess the Lord lest he should be put out of the synagogue, for he “loved the praise of men more than the praise of God.” (John 12:43) R2201:1

**Desired him** — Evidently considerably impressed with our Lord’s character and teachings, and more favorably inclined toward him than the majority. R2625:6

Our Lord’s strict observance of the Law no doubt made him at first a favorite with the Pharisees. R1459:6

Not that Simon was a disciple and believer, but rather that, as a prominent man, he posed as a liberal one also. R3761:1

But when they found that he received sinners and ate with them, they realized that his righteousness was different from theirs, and they hated him. R1460:1

## Luke 7:37

**A woman** — Possibly Mary of Magdala, but surely not Mary of Bethany. R3761:2, 2200:3

Scholars are generally coming to the opinion that it is a mistake to suppose that Mary Magdalene had ever been an unchaste woman—a mistake to identify her with this woman at the house of the Pharisee. R2797:4

**Of the city** — Evidently a common character, widely known to the people of the city, though she might not be known to Jesus and the disciples, who were not residents. R2626:2

**Which was a sinner** — A harlot, deeply penitent. R5032:5

The Gospel of Christ is the message of divine compassion toward sinners. The Bible, of all the religious books we know, alone tells of a God touched with the feeling of human infirmities and with sympathy toward sinners. R5032:1

**An alabaster box** — Our alabaster boxes of perfume, our daily endeavors to serve and please him who has done so much for us. R3762:4

It was about a year and a half after the incident here related before the other anointing of Jesus by Mary, the sister of Lazarus, took place in the house of Simon the Leper. (Compare Matt. 26:6-13.) R2625:3

## Luke 7:38

**Stood at his feet** — Privacy in the home is still unusual in the East. Neighbors, friends and visitors feel at liberty to come and go as they please, sometimes coming in to converse with the guests while dinner is being served. R3761:2

**Weeping** — Without our recognition of our sins and of his forgiveness we could bring nothing acceptable to him. R3762:4

**To wash his feet** — As was sometimes done with dignitaries of that time. R5032:5

It is not our privilege or opportunity to anoint the Head of the body, the Lord Jesus. With us the privilege remains of anointing the feet members of the body of Christ, and day by day we are tested along this very line. R3762:6

**With tears** — By her tears he should know, more eloquently that she could voice her sentiments in words, what were the true longings of her heart for forgiveness and for reconciliation. R2626:3

How merciful and considerate of our needs is the Lord's provision that when we come penitently to his feet for forgiveness, he can read our hearts and accepts our tears and even our humblest efforts to make amends. R2626:3

Kind words and looks, a little assistance, may be the tears or the perfume, as circumstances may permit. R3762:6

Many, who would resent well-meant efforts to wash their feet as interferences with their private business, would be very amenable if approached by such evidences of true devotion and loving interest as would be symbolized by tears. R2202:4

**With the hairs** — Her tears having fallen quite contrary to her intention, and dishonoring the very feet she intended to honor, she loosened her hair, using it as a towel, entirely regardless of the fact that for a woman at that time it was considered dishonorable to let down her hair in public. R5032:5

**Kissed his feet** — Repeatedly, so implied in the Greek text. R3761:2

**Anointed them** — As an honor to the One from whom she had heard "wonderful words of life," words of divine compassion and pity for sinners, words of hope for herself. R5032:5

## **Luke 7:39**

**When the Pharisee** — A holiness professor. R3762:3

We see Simon indifferent because he felt his sin was less, the woman repentant because she felt her sin was great. R3761:5

**Would have known** — Thinking that Jesus evidently did not know her character and therefore is permitting her to anoint his feet. This seems a proof that he is not a prophet. R2626:3

The Pharisee seems to have entertained no thought of impurity on the part of our Lord, or that there was any acquaintance between him and the sinful woman who did him honor. R3761:3

Although Jesus recognized the woman as a sinner, he had compassion upon her, especially in view of the evidence she gave of shame, contrition and reformation. R3761:3

**She is a sinner** — When the Pharisees found that he received sinners, they began to realize that his righteousness was of a different sort from theirs, and, as darkness is opposed to light, they hated him. R1460:1

Some noble characters, like Simon the Pharisee, know not how much they miss; they realize not that some of their more blemished neighbors receive forgiveness, which they lack, not sufficiently humble in heart to make the request. R3761:6

## Luke 7:40

**Simon** — A Pharisee. R2625:6

A very common name amongst the Jews. Hence it is not remarkable that there were two Simons at whose home Jesus was entertained. It is a little peculiar that at both of them our Lord's feet were anointed. (Matt. 26:6-13) R2625:3

## Luke 7:41

**The one 500** — Representing the woman, living in open violation of the Law. R2626:5, 3761:4

**And the other 50** — Representing Simon, trying to keep the Law. R2626:5, 3761:4

Not that Mary was ten times as guilty before the divine law as was Simon. Strictly speaking, both owed the same amount, the lives of both were forfeited because of sin. The ratio does not represent Jesus' view of the situation, but illustrates the sentiments of Mary and Simon. R2200:3

## Luke 7:42

**Forgave them** — Greek, karazomai; nearly the same meaning as pardon, signifying to forgive freely. E462; R1058:5, 324:4

It is not Jehovah, but Christ and the disciples who do the free forgiving. R324:4, 1058:6; E463

**Love him most** — Zeal is the measure of love. R3830:4

## Luke 7:43

**I suppose that he** — Up to this moment not realizing the bearing of the parable upon his own case and that of the woman—that he represented the debtor owing fifty pence and the woman, the greater sinner, owing five hundred. R3761:4, 2626:4

**To whom he forgave** — Greek, karazomai, pardoned. E462; R324:4, 1058:6

## Luke 7:44

**Unto Simon** — From God's standpoint, undoubtedly Simon was in a better attitude than this sinful woman—he was nearer to God and to righteousness; but he also must depend for divine mercy for forgiveness, as had the woman. R3761:5, 2626:5

**This woman** — Her greater love was developed by a greater realization of sin and a greater desire to be relieved from it. R2626:4

**I entered into thine house** — Simon treated him kindly and politely, but did not go to any extreme of politeness in his entertainment; perhaps thinking of him as not being used to special attentions. R2625:6

**Gavest me no water** — As is customary in that land to those one desired to honor. R5032:6, 3762:2

For the washing of the guest's feet, uncomfortable by reason of travel along the dusty roads of that time. R2200:6

Nor send his servant to take off the Master's sandals, and wash his feet. R2626:1

It could not be that Simon had accidentally omitted these courtesies, for all Pharisees were punctilious on the subject of washings; nor need we suppose that it was an intentional slight put on our Lord. R2201:1

To prevent the thought that he had anything more than a general interest and curiosity respecting Christ, and to maintain the good opinion of his co-religionists, he entertained Jesus as an inferior. R2201:1

Simon, as a wealthy and prominent man, knew all this, and would doubtless have followed the ordinary custom had his guest been one in high social standing; but his invitation had been of a patronizing sort. R3762:2

**But she hath** — The still greater attentions of the woman, and the still greater marks of respect which she showed, were evidences that, while they both loved, the woman loved the more. R2626:4

Mary, at this time, had no knowledge of the extent to which the Master would go on her behalf and ours, to redeem us from sin and its sentence of death—Calvary was then still in the future. R2201:2

**Washed my feet** — It is still possible to wash and to anoint the Lord's feet. The Lord is still in the flesh, representatively; his faithful are to be esteemed "members of his body." (Eph. 5:30; Col. 1:24) R2201:2

As members of the feet class, many are weary, discouraged, needing rest, refreshment and comfort, such as was bestowed upon the literal feet of the Master. R2201:3

**With tears** — It is the sympathetic ones that are most successful in helping the various members of the Body of Christ out of the difficulties, besetments and defilements which will always be theirs so long as they are in the world. R2202:4

## **Luke 7:45**

**Gavest me no kiss** — As is customary amongst friends, as it is now our custom to shake hands. R2200:6, 5032:6, 3762:2

## **Luke 7:46**

**Thou didst not anoint** — With special guests, sometimes perfumed ointments for the hair and toilet were provided. R2201:1

**Anointed my feet** — How few pour upon one another the spikenard ointment of comforting words, helpful suggestions and encouragements. R2201:4



## Luke 7:47

**Which are many** — A sin is a sin, a violation of divine law, whether in a great or lesser matter. We are not to understand that in God's sight there is any difference as to enormities of sin, but that some are more deeply involved in it than others. R3761:4

**Are forgiven** — Not that our Lord loves less those who are more moral, but when the moralist spurns divine favor and ignores his own blemishes, and when the degraded, realizing their sins, cry out for mercy, the contrite heart is more acceptable to God than the other. R3762:1

Although Jesus knew what was in man he was very charitable, which leads us to suppose that if we were perfect we would be all the more charitable towards sinners, though not at all sympathetic with sin. R5032:4

**She loved much** — Her greater love was developed by a greater realization of sin and a greater desire to be relieved from it. R2626:4

Those who are helpful to one another will be found filled with a genuine love for the "Head," the "body," and even the "feet." The secret of their love, as in Mary's case, will be found in a large appreciation of their own imperfections and of the Lord's mercy and grace toward them in the forgiveness of their sins. R2201:4

The majority of those who love the Lord most are such as realize their own sinful and fallen condition most. R5032:6

**Loveth little** — The secret of the difference of sentiment lay in the fact that Simon loved him little, and that Mary loved him much. R2201:1

Having less to be forgiven, he had been less appreciative of the privilege of forgiveness. R3762:3

Those who are most moral, and therefore might be said to have less to be forgiven, have correspondingly less love. But this should not be the case. The less degraded ought naturally to be more able to love and appreciate divine goodness. R5032:6

**Little is forgiven** — Frequently we see people living moral lives, evidently seeking to walk in the paths of righteousness, much less prepared to accept forgiveness through the Lord Jesus Christ than are some others who have been living more carelessly. R2626:6

## Luke 7:48

**Thy sins are forgiven** — The woman was justified, her sins forgiven, while the Pharisee, with really fewer sins, was unforgiven because he had not appealed for forgiveness, nor appreciated properly his need therefor. R3761:5

On the strength of his covenant and sacrifice he had authority to tell the woman that her sins were forgiven, because he was making the Atonement which would be applicable to her. R5033:4

It was one of his unostentatious methods of calling attention to the fact that he was the Messiah, and that as such, and in view of this work which he has yet to do, all power to forgive sins was in his hands. R2627:1

Every other hope, every other blessing, is based upon this one—the forgiveness of our sins. R3762:4

Her prayer was answered; all the past was treated as forever blotted out. R2626:5

As the Messiah, and in view of the work he was yet to do, all power to forgive sins was in his hands. R2627:1, 2583:6

The ransom price for the sins of the whole world was already on the altar. R1921:3

A blessed illustration of the Lord's sympathy for those who come to him accepting his mercy, love and forgiveness, however unworthy they may be. R3761:3

Forgiveness must be the first message to each one of us; otherwise we could have no peace, joy, or hope of a glorious future. R3762:3

The broken and contrite heart is more acceptable to God and justified rather than the other. R3762:1

Jesus was in the very act of paying the ransom-price. R324:4; E463; 4981:2, 3730:5, 1058:6

## **Luke 7:49**

**Who is this** — The only satisfactory answer is that he is the one he professes to be, the Son of God, the Redeemer of the world. R5033:1

## **Luke 7:50**

**Thy faith** — It was not the woman's works that saved her, nor the ointment, nor the tears, nor the kiss—it was the faith. But faith must work. If it does not work, it is a sure sign that it is dead. R3762:5, 2627:1

Tears and offerings could avail us nothing except as we present to the Lord our faith, accepting him as the one who has power to forgive sins and to cleanse us from all unrighteousness. R2627:4

True faith produces worship and praise. These conditions will surely manifest themselves, as did the woman's, by tears, by services to the feet of the Master, by an anointing of the most precious perfume that we can bring. R3762:5

**Go in peace** — None but the forgiven know the peace of God. Their peace will be in proportion to their faith, and their faith in proportion to their knowledge. R3762:5

## **Luke 8:1**

**Glad tidings** — Thus far, only to God's servants; but it shall be to all. R5370:3

The same good tidings that were heralded by the angels at Jesus' birth. R5370:3

**Of the kingdom of God** — This is the key to all the preaching that Jesus did; his one message was the good tidings of the Kingdom of God. R5370:2

Not only was the Kingdom the topic with which the Lord began his public ministry, but it was really the main topic of all his preaching, other subjects being mentioned merely in connection with, or in explanation of, this one subject. A274

The very center and essence of the hope of the Church and the world. R5370:3

## Luke 8:2

**Mary** — Apparently a woman of wealth. R5370:6, 2797:5

**Called Magdalene** — Not the same woman who washed and anointed our Lord's feet in the house of the Pharisee. (Luke 7:37) R2797:5

Signifying that this Mary was of, or from, Magdala, a town on the sea of Galilee. R2797:5

**Went seven devils** — The poor woman was in the condition which many are who are in insane asylums. Her trouble was not organic, but caused by the harassing of the seven fallen angels who had taken possession of her. R5370:6

Being set free from their control, she became a very loyal servant of the Lord. R2173:3

## Luke 8:3

**The wife of Chuza** — Some suppose Chuza to be the nobleman of John 4:46

who traveled 25 miles from Capernaum to Cana to appeal to Jesus for the healing of his son, who was at the point of death. R4132:6

**Herod's steward** — Or chamberlain, the king's officer. R4132:6

**Ministered unto him** — Voluntarily contributing to the Master's support. R5552:1

The moneys contributed were given to Jesus, and not to the disciples. He voluntarily shared with them. R3257:2

The disciples evidently never lacked, though it is equally evident that they never solicited alms. F286

We have no suggestion that he ever took up a collection or in any manner solicited money. Many think that this is a suggestion that the followers of Christ should likewise make no appeals for money, but merely use of their own substance and such other moneys as shall voluntarily be given unto them. R5370:3

Such voluntary donations made it proper that there should be a common treasurer for the company, and that he should be of superior business acumen. R5552:1

His seamless robe, so beautifully representing his own personal perfection, had probably been a gift from one of these noble women. R2316:1

## Luke 8:4

**Much people were gathered** — As the fame of Jesus increased his opposition became more and more pronounced; especially from the chief priests, scribes and Pharisees, as they were brought into competition and unfavorable comparison with him as public teachers. R1735:3

Many of them illustrated truths not revealed at that time, and hence not understood. R1742:1

## Luke 8:5

**A sower** — It is never said, “The kingdom of heaven is likened unto a sower.” There was no Church of Christ, or Kingdom of heaven, until the day of Pentecost. R97:3\*

The work of sowing the word was to prepare them for a place in the Kingdom. Thus this parable prepares the way for that of the wheat and tares. This deals with the individual, the other with the Church collectively. R97:4\*

**Sow** — First the Jewish wheatfield, then that of Christendom, and not in heathendom where the Word has never gone. R3764:3

**By the way side** — The fields of Palestine are not fenced and the paths of travel frequently cross them. R3763:2

**Trodden down** — By life’s experiences. R3764:3

**And the fowls** — Representing Satan and his agents. R2634:6

The birds of Palestine are so numerous as to be one of the farmer’s chief pests. R3763:2

## Luke 8:6

**Upon a rock** — Palestine abounds with limestone, which renders the soil very rich but, when shallow, very hot. R3763:2

**It withered away** — Under the hot sun of persecution. R5650:5, 4910:5

## Luke 8:7

**Among thorns** — There are fifty kinds of thorny plants in Palestine, and the thistles sometimes grow to a height of 15 feet. R3763:2

## Luke 8:8

**An hundredfold** — A single grain of barley has been known to produce a fruitage of 276 grains. R3763:2

## Luke 8:10

**Unto you** — The Little Flock, the faithful, the saints. NS524:2

So constituted through acceptance of Christ, consecration to him, and begetting of the holy Spirit. NS598:1

The meek, honest and faithful of God’s people only—in God’s due time and way. D614

Not only to the disciples of that day, but to the disciples all through the age. R1742:1

The wise who will understand the mysteries of the Kingdom of the Melchizedek Priesthood are not the worldly-wise or great; they are chiefly the poor of this world, rich in faith. SM13:2

Truth is not intended for all. SM109:2

Not for the blind, not for the deaf, but for those “blessed,” favored ones who have eyes and ears. R2414:5

“Blessed are your eyes for they see, and your ears for they hear.” (Matt. 13:16) SM109:2

**It is given to know** — At the first advent, the humble Israelites indeed were not confused, but enlightened; and the same is true now in the second advent. D599

Passing from grace to grace, and from knowledge to knowledge. SM14:2

Our Lord thus indicated that his disciples should have been able to interpret this parable, because of their knowledge of the truth it was designed to illustrate. R1742:1

While “given,” it is not given indiscriminately; it is given only to those of certain character. R4444:6

Those wholly consecrated now, and gladly following the “Lamb whithersoever he goeth” (Rev. 14:4), know that their Master will continue to give them meat in due season (Matt. 13:52), both in things new and old, as they are able to bear it. (John 16:12) R1151:1\*

**The mysteries** — Even partially. R1149:1\*

“The Mystery hidden from past ages and dispensations, but now revealed unto the saints.” (Col. 1:26) SM246:T

The Mystery is this: that God’s purpose from the first was that the great Deliverer should be not only the Lord Jesus, but should include also the elect Little Flock of this Gospel age. SM246:T

It is proper that the saints should know this Mystery, for now the strength which this knowledge would give will be of special value in their combat with the special trials and difficulties immediately before them. SM246:T

The Pentecostal blessing, evidencing our forgiveness, has reached every member of the consecrated class to enlighten the eyes of our understanding and to enable us to see the deep things of God and his gracious promises. R3590:6

We may tell of these mysteries, knowing that none will be able to comprehend thoroughly all of these mysteries except such as have taken several degrees in the Order of the Melchizedek Priesthood. SM14:2

Parables, which illustrated truths, can only be seen as the truths they illustrate become manifest. R1742:4

“Ye, brethren, are not in darkness that that day should overtake you as a thief.” (1 Thess. 5:4) C215

Israelites indeed, learn precept upon precept, line upon line. (Isa. 28:9, 10) SM109:2

The permission of evil was not understood until the Gospel age, and more fully in this harvest period; but only by the spirit-begotten. R1506:1

**But to others** — All not members of the inner circle of Israelites indeed. NS632:3; SM109:2

Not disciples. R72:2

The masses of Christendom. NS307:2

“Them that are without”—outside the pale of the believing disciples, which included the whole nation of Israel except a small “remnant.” R1742:4

We need not be afraid of giving away the secrets of the Lord. SM246:T

**In parables** — Not understood by the people who heard them, and which seem to be but little better comprehended today. HG394:6

Because they are not in the right attitude of heart to properly profit by the knowledge. NS524:2

Dark sayings. D614

It was not because of Israelitish stupidity that they did not perceive the antitypes, not because of superiority of acumen that we see them now and they do not. NS598:1

So that they might fail to perceive the blessings of which they were proving themselves unworthy. R1742:4

Jesus taught a punishment and trouble now and in the future for the wicked, but it was always by parable. R1151:1\*; A128

**That seeing** — They had indeed the natural sight and the natural hearing, but they lacked the mental sight and hearing. R2414:4

**They might not see** — So hard for the Jew to understand, and equally impossible for the natural man of the Gentiles to comprehend. R3590:6

Our Lord spake in this dark manner with the very intention that the majority might not understand. NS307:2

Natural men and not new creatures, never begotten of the holy Spirit, cannot see and understand spiritual things. R3328:4

**Might not understand** — Even if we tell it, all cannot hear. SM246:T

“I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.” (Acts 13:41) NS632:3

The parables and teachings were not uttered with the intention of making the blind see and the deaf hear, but purposely so that the deaf might not hear, and so that the blind might not see. R2414:4

Even now the dark sayings of our Lord are not understood except by his footstep followers. A128; D614; R2414:4, 1149:1\*; SM109:2

Parables can be understood only as the truths they illustrate become manifest. R1742:4

## **Luke 8:11**

**The word of God** — The good seed represents the message of the Kingdom, not a truth about the philosophies of men, or some scientific truth. R5736:5

Even as false teaching, human philosophies and doctrines of devils are not wheat-seed, but tare-seed. R2627:3

Matthew says, “the word of the kingdom.” Our Lord, no doubt, used both expressions. R2628:5

The entire revelation which God has made to us—the Bible. R3764:1, 2627:3

## Luke 8:12

**By the way side** — Hardened by prosperity, needing the plowshare of trouble. R3764:3

Their hearts being solid and compact with selfishness; not bad people, but unsuited to the Lord’s present work and call. R2627:3

**They that hear** — But into whose hearts it did not enter at all. They simply heard with the outer ear and forgot. It made no impression. R5736:2

**Cometh the devil** — We have so much more to contend with than the weaknesses of our own flesh and the imperfections of fellow men. F609

Whose very existence is denied by many. F609

**Taketh away the word** — Stealing away from them every element of truth they once had seen. R3764:3

The Adversary would always, if possible, prevent the seed from entering the heart and taking root. R5736:2

**Out of their hearts** — In this parable the field of operation is the heart of each individual, while in the wheat and the tares the field is the world. (Matt. 13:38) R97:2\*

## Luke 8:13

**They on the rock** — Having a veneer of outward grace but at heart a character of selfishness. R2627:5

**Receive the word** — At first give evidence of great fruitfulness and vigor. R2791:2, 5650:5, 4910:4, 3764:4

**With joy** — At first very much enthused, but they lack depth of character. They will not bring forth the fruitage, for they have not sufficient depth for rooting. They are shallow. R5736:2

**Have no root** — They lack depth of character. R5736:2, 5650:5, 3764:4, 2627:5

**In time of temptation** — As soon as they find out that the truth is not popular, they foresee persecution or social ostracism; then their ardor cools and their interest in the harvest message wanes and gradually dies out. R5736:2

**Fall away** — Not endure. R4910:5, 2791:2

Wither under the sun of persecution. R4910:4, 5736:2, 2791:2, 3764:4, 5650:5

Such cannot be of the Kingdom class. R2791:2, 4910:5, 2627:6

## Luke 8:14

**Among thorns** — Good ground, with fine prospects for developing the fruits of the holy Spirit, but it is infested with thorns—not frivolous pleasures, theater, cards, dancing, etc., but the cares and ambitions of life, the deceitfulness of riches. R5736:3

Earthly projects and ambitions whose interests conflict with the interests of the Kingdom. R3764:5

In Palestine these thorns or thistles grow in the very best kind of soil. R2627:6

**Are they** — They may be good business men, fine politicians, or immersed in some kind of study. Others may be fine housekeepers, having a pride in how well things are kept, or they may be leaders in society or in works of reform. R5736:3

**And are choked** — The ground, while good, is otherwise occupied, and the message of the Kingdom and its work are crowded out to a large degree, so that no fruit is brought to perfection. R5736:3

**Riches** — There are but few of the Lord's people that can be trusted with riches. R2520:2

**And bring no fruit** — “Ye cannot serve God and mammon.” (Luke 16:13) We cannot bring forth both thorns and wheat. R3764:5

## Luke 8:15

**But that** — The truth is represented by the seed, and the individuals are also represented by the seed. A grain of truth is planted in an honest heart and it produces a character which is in harmony with that truth. R5736:5

**On the good ground** — This condition represents entire consecration to God. Everything which would hinder has been cast out. The cares of this life are not permitted to enter this heart and choke the word. R5736:3

**Honest and good heart** — Proper quality or depth of character, honesty being the most important feature of all. R5736:3, 5

**Keep it** — His words should lead to self-examination, as not the hearers only, but the doers of the Word, are acceptable with God. R1741:3

**Bring forth fruit** — Those of this class grow daily in knowledge, in love, and are building one another up in the most holy faith. R5737:1

Their very best, according to circumstances, conditions and ability. R5736:5

To the very largest degree of our possibilities, surroundings and opportunities. R3765:4

Which will be measured by the degree of our zeal and our love for the Lord. R2628:4

**With patience** — The Greek word hypomonee has a deeper and fuller significance than attaches to the English word. It signifies rather constancy—the thought of being an endurance of evil in a cheerful, willing, patient manner. R2971:1, 4910:4, 3584:3

Patient endurance follows after the receiving and sprouting of the seed, and is necessary in order that the fruit may be developed and thoroughly ripened. R5650:5, 4910:5, 2791:2



## Luke 8:16

**Lighted a candle** — “Ye are the light of the world.” (Matt. 5:14) E293; R3243:2, 2036:3

A measure of light in the world, emanating from our dear Redeemer, and still shining forth from all those who are truly his. R3686:2, 5769:5

It is “the light that is in you,” a light of faith, hope and love ignited in the heart. R3686:2

## Luke 8:16

**Covereth it** — If unfaithful in shining for the light under the present conditions of prevalent darkness, they will not be esteemed worthy of a place with the glorified faithful in the Kingdom which shall shine forth as the sun. HG438:6

The extinguishing of their light, the stoppage of their growth, if persevered in, would mean second death. R2966:5

## Luke 8:17

**Nothing is secret** — Faithfulness consists in a proper and diligent use of our gifts in harmony with the divine purpose and methods; and both the Lord and the Apostle point to a day of reckoning when the secret things will be brought to light. R1972:3

The day of his presence will bring to light the hidden things of darkness and make manifest the secret counsels of the heart. (1 Cor. 4:5) R2979:6

**That shall not** — In the Millennial age. A303

**Be made manifest** — A testimony dreaded but disbelieved by unjust stewards of wealth and power. C20

The murderer will be faced by his victim, the debtor by his creditor, the thief by his dupe, the defamer by the one defamed. R1655:1

## Luke 8:18

**Take heed** — Divine truth, coming to us through the appointed channel of God’s Word, comes with a moral and logical power, proving its authority and enforcing it with an emphasis which carries warning with it. R2057:3\*

**How ye hear** — See that your heart is in a right condition to receive the truth. R2627:3

**For whosoever hath** — Hath used. R2496:6

**Whosoever hath not** — Hath not used. R2496:6

**That which he seemeth to have** — The flood is sweeping away what little faith nominal Christians have. R2142:5\*

## Luke 8:21

**And my brethren** — In my new family, the “household of faith.” (Gal. 6:10) F589

## Luke 8:23

**He fell asleep** — Evidently thoroughly exhausted with the labors of his journey and ministry. R3324:3

**Came down a storm** — Picturing the experiences of the Church during the Gospel age, tempest-tossed by the Adversary. R3325:1

**Of wind** — The Sea of Galilee is quite subject to such wind storms. R3324:2

This storm may have been supernatural and of the Adversary. R3324:4

## Luke 8:24

**Awoke him** — Tired, weary and asleep. R1063:2\*

**Raging of the water** — Symbolizing the restless, anarchistic masses. A318

**There was a calm** — “Peace be still” (Mark 4:39)—after the time of trouble. R3325:4, 5058:3,6

Waters lashed to a fury cannot thus be quickly calmed except by a miracle. R3324:4

Yet he refused to miraculously deliver himself from his captors in Gethsemane. F650

“He maketh the storm a calm.” (Psa. 107:29) R3324:1

Whoever can, by faith, take hold upon the Lord will find a great peace and calm come into his heart and affairs. R5058:6

Picturing the world’s great rest from the evil one for a thousand years. R3325:4

## Luke 8:25

**Where is your faith?** — When the adversary brings a whirlwind of temptation, opposition or persecution, with waves of adversity or affliction, and the Lord seems heedless, our faith is being tested. R3324:6

We today, by faith, are able to see the Lord with us in the ship, about to speak peace to the world. R3325:4

## Luke 8:27

**Which had devils** — Apparently the human will must consent before these evil spirits have power to take possession. But when they do take possession apparently the will power is so broken down that the individual is almost helpless to resist their presence, even though he so desires. R2173:3

## **Luke 8:28**

**Torment me not** — Implying that an interference with their tormenting of mankind would be an injury to their rights. Similarly today, some men claim that their rights are interfered with when they are stopped from pillaging and injuring their fellow-creatures. R3772:2

## **Luke 8:30**

**Many devils** — The tendency of fallen spirits to congregate in one person indicates the desire they have still to exercise the power originally given them—namely, the power to materialize as men. R2173:3

## **Luke 8:31**

**Out into the deep** — Into the abyss, the second death, utter destruction. R3772:4

## **Luke 8:32**

**Herd of many swine** — Unclean to the Jew, and unlawful for them to eat. R2173:3

**And they** — Not attempting to palm themselves off as spirits of deceased human beings. F626

Assuredly these were persons and not merely a disease of the man's mind. R3772:5

**Besought him** — Evidently fallen angels cannot impose themselves upon even the dumb animals until given some sort of permission. R2173:3

## **Luke 8:37**

**Depart from them** — Wherever the true Gospel goes its effect is to cause uproar and confusion in the kingdom of darkness. R1633:3

## **Luke 8:38**

**Might be with him** — “Unto you which believe he is precious.” (1 Pet. 2:7) R3773:2

## **Luke 8:39**

**Had done unto him** — Our Lord's journey on that occasion seems to have resulted in the conversion of but one person, the demonic, who then became the Lord's mouthpiece there. R3773:4

## Luke 8:41

**He fell down** — Figuratively expressing his homage, obedience and faith. R4588:5

**Besought him** — Here the faith was exercised by another on behalf of the patient, who, being dead, had no ability to exercise faith. R1939:2

## Luke 8:44

**Touched...his garment** — Believing in his greatness and power, she immediately felt the thrill of life and strength in her body like an electric current. R4588:6

**Who touched me?** — Our Lord was full of vital energy, and felt the loss of it as electricity is drawn from a battery. R4588:6

## Luke 8:46

**I perceive** — He felt the consequent weakness. R1359:4

**Virtue is gone out** — Since he could not suffer pain and sickness because of sin, he was placed among sinners, where their weaknesses and pains bore down upon him—he “himself took our infirmities and bare our sickness.” (Matt. 8:17; Isa. 53:4,5) R2000:1

Every cure performed by Jesus served to exhaust his very life forces, yet he gave himself—spent his life in acts of love and kindness to poor, fallen humanity. R105:4

Jesus experienced the woes and sufferings of humanity without sharing in the imperfections and sins. R454:3

He impoverished himself to bless others. R1735:4

It is daily more recognized among scientific men that some persons possess greater vitality than others, and can communicate it to others who have less, though such are liable to feel for a time the weakness which is cured in the weaker one. R574:4

Power, vitality, strength, healing vigor. R574:4, 4588:6, 2000:1, 454:3, 105:4

See also comments on 6:19.

## Luke 8:47

**She came trembling** — Fearful she had stolen a blessing of which she felt unworthy. R4588:6

## Luke 8:49

**Trouble not** — Their faith in the power of Jesus was a very weak faith. When they saw the child was dead all hope departed. They had considerable faith in Christ, but they did not believe that his power extended to the raising of the dead. R1939:2

## Luke 8:50

**Shall be made whole** — Merely an awakening; nowhere styled resurrection. R5578:3; OV352:1

Not in heaven, purgatory, or hell. R5611:5

## Luke 8:52

**But sleepeth** — As in the case of Lazarus, our Lord here referred to death as a sleep, in view of the fact of the resurrection. R1939:4

All the dead are to be reckoned as sleeping, waiting for his return and his exaltation with his elect bride in glory. R2197:6

The second death, from which there shall be no resurrection, is never called “sleep” in the Bible. R1939:4

## Luke 8:54

**He put them all out** — Because they manifested their lack of faith. While he rewarded their faith, weak though it was, he reprovved them also. R1939:4

## Luke 8:55

**Her spirit came again** — Simply signifying, “And her breath returned,” and is so rendered in the Diaglott. The Greek word pneuma, translated “spirit” in the Common Version, signifies breath, wind, or the spirit or breath of life. R1939:4

**And she arose** — Thus the Lord rewarded even the weak in faith, and gave them additional and overwhelming evidence to strengthen and establish their faith. R1939:4

Did not come back from heaven or hell, and was not resurrected, but was merely awakened out of the sleep of death. Christ was “the first fruits of them that slept” (1 Cor. 15:20), “the first that should rise from the dead.” (Acts 26:23) R2618:2,4; OV352:1

Foreshadowing or illustrating the resurrection. R4603:4

## Luke 9:1

**His twelve disciples** — His apostles; specially called and ordained, a class distinct and separate from other disciples. R1522:3

They were continually under his training, witnesses of his teachings, personal character, manner of life and miracles; the only ones invited to partake with him of the last Passover Supper; witnesses of the agonies of Gethsemane, his betrayal and arrest, his crucifixion, death, burial and the fact of his resurrection. R1522:3,4

Only “the eleven” were the chosen witnesses of the Lord’s ascension. R1522:5

**And gave them power** — Not until they had received considerable instruction from him were they recognized in their office as apostles and fully empowered for their special work. R2261:1

**Over all devils** — Apparently there were great numbers possessed throughout the land of Israel. R2173:2

**And to cure** — At the expense of Jesus' vitality. R2636:1

**Diseases** — Illustrating our present privilege of opening deaf ears and blind eyes to the knowledge of the Lord's great plan. R2636:4

## **Luke 9:2**

**He sent them** — Some little time before sending the seventy, whom he probably sent in the last year of his ministry. R2674:1

**Preach the kingdom** — Not only was the kingdom the topic with which the Lord began his public ministry, but it was really the main topic of all his preaching, other subjects being mentioned merely in connection with, or in explanation of, this one subject. A273

The hope of every Israelite. A273

## **Luke 9:3**

**Said unto them** — During our Lord's earthly ministry the work of the apostles differed nothing from that of the "seventy" (Compare Luke 10:17); yet they were more directly and continually under his training and were the chosen witnesses of every remarkable feature and event of his course. R1522:3

**Take nothing** — Not going as travelers, but rather as persons who were thoroughly at home, and who expected to find a home and the necessities of life wherever they went. R2261:5

**Nor scrip** — That is, no valise or satchel wherein to carry surplus. The apostles had something to give, but not to sell. R2261:5

## **Luke 9:4**

**There abide** — He sent them to a covenant people, whose duty it was to receive and entertain the messengers of the Lord. Their receiving or rejecting would be a test of their fidelity to God as his covenant people. R1988:2

The family would be blessed of the Lord because of the presence of his representatives. R2261:6

The messengers of present truth are not self-seekers, or money-gatherers, but merely accept, in exchange for the blessings which they confer, enough financial support to meet their expenses, economically. R2262:1

## Luke 9:5

**Will not receive you** — They were not to stay in any place where the Lord's blessing would not be appreciated. R2261:6

**Shake off the very dust** — Not as a vindictive expression of hatred, but rather as a symbolic act implying that they renounced all responsibility for what the consequences might be. R2262:4

## Luke 9:6

**And they departed** — Himself going also. R1754:2

**And healing** — Merely as foregleams of the blessings which, in fuller measure, would result from the inauguration of Messiah's Kingdom. R2261:5

## Luke 9:10

**When they were returned** — The news of John's death and the possible effect of this sudden outburst of royal wrath seems to have brought them all together again to take counsel of the Lord. R1754:2

**Told him all** — Just so, the Lord would have all his disciples come to him for counsel, rest and refreshment. "He never asks of us such busy labor as finds no time for resting at his feet." R1754:3

**Went aside privately** — Probably in part for private meditation and conference with his disciples, who undoubtedly would be greatly agitated by the news of John's beheading, and needed his calming influence and assurance that Herod could have no power over them except such as might be permitted by the Father. R2435:2

**Bethsaida** — Just outside the boundary of Herod's dominion. R2435:3, 1754:3

## Luke 9:11

**He received them** — He could not refrain from giving them his vitality in curing their ailments, and pouring in the oil and wine of truth, and satisfying their hungers and thirstings of heart with the good promise of the Kingdom, and finally providing them natural food; and such should be the spirit of all the Lord's followers. R2435:3

Our delight will be, not in self-gratification, but chiefly in "doing good to all men as we have opportunity, especially to the household of faith." (Gal. 6:10) R2435:5

He is today looking with sympathetic compassion upon the multitudes of so-called "Christendom" and beholds them, dissatisfied with the husks of human tradition and philosophy, hungering and thirsting after righteousness. R2436:1

## Luke 9:12

**And get victuals** — The people themselves seem to have been so entranced with the good tidings that they entirely forgot their own necessities. R2435:5

## Luke 9:13

**Give ye them to eat** — It is remarkable that the Gospels do not parade our Lord's generosity and kindness, but content themselves with recording the simple facts. R2435:3

Seeing the dark night approaching, the Lord today instructs his disciples to supply them with something to eat—spiritual food, truths pertaining to the Kingdom, which will afford them some strength and encouragement in the time of trouble. R2436:1

We should be ready at any time to distribute our store of truth. It should be sufficient for us to know that someone present is hungering and thirsting after righteousness. R3333:5

**And two fishes** — The Lord takes our time and talents, little and unworthy as these are, and blesses them and uses them in his service, and accomplishes great things. R3780:5

Our Lord's miracles of feeding and healing were performed, not upon the consecrated disciples, but upon others. R1754:6

## Luke 9:14

**Five thousand** — The largeness of the company is accounted for by the fact that it was near the time of the Feast of the Passover, and according to custom large numbers of the religiously inclined were on their pilgrimage to Jerusalem. R2435:3

**Men** — Besides women and children. R1754:3

Yet at the time of his temptation he refused to miraculously appease his own hunger. F650

## Luke 9:16

**And the two fishes** — We offer no objection to those who claim better health as a result of a purely vegetable diet, but we do object to the claim of special sanctity on account of it. R3098:3

**And looking up** — It is incomprehensible how any consecrated Christian dare to neglect to render thanks for his daily food. R2643:6, 3780:6, 2644:2

**He blessed them** — The giving of thanks did indeed bring a blessing upon the food. R3780:6

**To the disciples** — Representing the Little Flock during the Millennial age. R3781:4

Though he could have fed the multitude without their help. R2644:4

Similarly, he could feed hungry spiritual Israelites with the harvest message without our aid, but is pleased to use us as disseminators of the truth. R2644:4



## Luke 9:17

**They did eat** — The Lord's miracles of feeding and healing were performed, not upon his consecrated disciples, but upon others. His followers were covenanted to share with him in the work of sacrifice. R1754:6

**Were all filled** — Plainness and simplicity of food would not only be more healthful, but would leave much more time for the spiritual refreshment. R3781:1

The skeptics who deny this miracle cannot question but that this grain and these fishes could in due time, in the course of nature, have brought forth a harvest sufficient for the 5,000. R3333:2

**There was taken up** — A good supply for their future necessities. R2435:5

**Of fragments** — Those who receive of the Lord's bounty should be none the less appreciative of it, and careful in its use. R2435:6

We are not to waste spiritual privileges because they are God's free gifts. Rather, we are to prize every spiritual morsel and to gather up in store for future needs of ourselves and others. R2435:6

Not the fragments left by the multitude, but those broken by the Lord and not distributed. R3781:4

**Twelve baskets** — Haversacks, in which the twelve apostles carried their provision. R2435:5

So that none of God's provision for his people might be wasted. R3333:3

It was those who scattered to others who had their haversacks full in the end. Those who are most intent upon feeding others the Bread of Life are themselves most bountifully supplied. R3504:2

Our memories are our haversacks in which we are to gather up in store for ourselves and others every spiritual morsel. R2435:6

## Luke 9:20

**Whom say ye** — The teaching of Jesus was chiefly by induction. R5767:5

**Peter** — Probably the oldest of the disciples and their spokesman. R3339:6

**The Christ of God** — The word Christ or kristos is a Greek word, introduced into our English language, but not translated into it. Its translation is anointed. R270:2, 134:2

Jesus was always his name, but from the time of his baptism, when the holy Spirit descended upon him and anointed him as the High Priest, his title has been "The Anointed." R270:2, 134:2

Jesus was frequently called by this title instead of by his name; as English people most often speak of their sovereign as "the Queen," instead of calling her by her name. R270:2, 134:3

As Jesus was the "anointed one," we also, the Church of Christ, have the same anointing of the Spirit, as members of his Body. R134:3, 270:3

He indicated that Jesus was the son of God, not the son of Joseph. R5767:5

## Luke 9:21

**Tell no man** — The Lord preferred to give the people the evidences, rather than the assertions, of his Messiahship, and to let the logic of his mighty works lead them to the only reasonable conclusions. R1939:2

Because it might interfere with the divine program respecting his crucifixion, either hastening or hindering it. R3790:1

## Luke 9:22

**Must suffer** — Even with this forewarning, the faith of most of those who believed proved very superficial. They were swayed in judgment by the opposition of their leaders, and only a few stood firm in the midst of the trials following. R1939:3

Testings of faith and loyalty to God are as necessary to Jesus' followers as they were to himself—to develop and crystallize character. PD76:4/90

Consequently if any followed him from wrong motives, the trial coming would sweep them away. R1939:2

## Luke 9:23

**If any man** — Already a disciple. R3235:6

If we turn aside from the path of humiliation and daily cross-bearing, and strive for present exaltation and preferment, we are forgetting the very conditions upon which the future exaltation depends. R1988:2

**Will come after me** — He had showed them how he must suffer, and that, if they would follow him and continue to be his disciples, they must do as he did. R1939:5

Will follow my example. Our Lord's life was an illustration. R3790:3, 5654:1, 4557:4

As sheep. R5654:1

**Let him deny himself** — Sacrifice himself, his personal interests and ambitions. R3846:4, 4557:4

Kill his will outright, not merely hack and mutilate it. This is not and must not be a cross. The desire to give up our will and accept God's will must be a pleasure, or God will take no joy in our service. "I delight to do thy will, O my God." (Psa. 40:8) R5654:1, 5719:2, 3237:1,2; Q399:T

"If we be dead with him we shall also live with him." (2 Tim. 2:11) R2615:6

"Blest Savior, Thou knowest the weakness of man; With strength that thou givest, we answer, We can." R401:4\*

**Take up his cross** — At the very beginning of our course we each found the cross confronting us. Had we not taken it up we would not have been accounted worthy even to look with intelligent appreciation into the precious truths of God's plan. R3103:6

Having counted the cost of discipleship. R3235:6, 3236:4

The trials, difficulties, disappointments, the crossing of the human will made necessary by the doing of God's will under present unfavorable conditions. R3236:4, 3237:3

Being sacrificed of earthly interests. Q399:T

As soon as we take hold of the cross and put forth our efforts, our Lord lifts the real weight of it. R3236:6, 5222:4

**And follow me** — Who has set an example, to live separate from the world, to live for God and the truth and for the blessing of fellowmen. SM383:2

The difference between the masses of nominal Christians and the true Christian is that the latter take the name Christian to mean followers of Christ, and not merely to mean respectable and moral people. NS263:2

This Kingdom class must all be footstep followers of Jesus. R4754:4

“Walk not after the flesh but after the spirit.” (Rom. 8:4) R3237:5

## **Luke 9:24**

**Lose his life for my sake** — The Greek word is psuche, signifying existence or being. R248:6; E336

Our Lord's human life and restitution rights, applied “for us,” give us by faith those rights, as a loan, on condition that we do not keep them, but follow his example and sacrifice them, that God might reward the sacrifice with the new, spirit nature. R4556:5

Only by sacrificing present interests and life itself can any now obtain eternal life. R4556:5, 1939:5

Loss of worldly and sectarian life is really gain. R508:5\*

**The same shall save it** — Faithfulness to our covenant of sacrifice insures eternal life as spiritual beings, while the repudiation of it would surely forfeit that life. R1939:6

That we may be members of the Christ—the world's Prophet, Priest, King, Mediator. R4556:6

## **Luke 9:26**

**Be ashamed of me** — Ashamed to confess themselves his followers; ashamed to own his “brethren,” the members of his Body. E237; R3777:1, 3776:3

To know the Song of Moses and not to sing it, to understand the good tidings and not to proclaim them, would mean fear, shame or lack of zeal, any of which would be quite sufficient reasons for losing a knowledge of the Song. NS636:5

As of one unfit for the Kingdom—unfit to be entrusted with so great power, honor and glory, and with immortality. R4115:3

It is not a matter of favoritism, but of character-development. If they will not endure to the end, if they do not prove overcomers, they will not be fit for the Kingdom and association with their Lord. R5669:4

The Lord is still present in the world in the flesh—in the flesh of his consecrated members. The world is still ashamed of Christ. R3776:6

Love for the brethren means love for the Lord. “He that despiseth you despiseth me; he that rejected you rejecteth me and him that sent me.” (Luke 10:16) R3777:1

**And of my words** — Ashamed to confess the doctrines which he taught. E237; R5120:4

The Bible and the literature which expounds and illustrates it. The Lord puts his Word on a parity with himself—his representative. R3777:4, 3776:3, 2597:4, 2430:5

The teaching of the great Teacher and of his chosen twelve apostles is to be the kriterion or rule of judgment (Greek: krino) to his followers. R2430:5

Not addressing those who burn the Bible, or do not have one, or neglect to read it, or fail to take their texts from it, or quote it incorrectly, but those who in their hearts are ashamed of the Word of God, and give evidence of that shame by failing to take a stand in support of the truth. R3777:1

The Word of God is not merely the Bible, but it includes sermons, tracts, books, etc., in proportion as they contain and truly represent the message of God’s dear Son. R3777:4

**The Son of man** — The seed of Adam, through Eve; the Son of the Man. E152, 153; R944:1

**Be ashamed** — Not fit for the Kingdom. R2966:5, 5669:4, 4967:6, 4115:3, 3777:1

One must not, cannot, keep silence nor put their light under a bushel. If they do, it means the extinguishment of their light and the stoppage of their growth. R2966:5

Will not own them as members of his Bride Class. R4967:6

When he makes up his jewels (Mal. 3:17) at his second coming. E237

**When he shall come** — In the Kingdom of God. C302

**Of the holy angels** — “The Lord cometh with ten thousand of his saints.” (Jude 14) C302

“The Son of man shall come in his glory, and all the holy angels [the saints, his holy messengers] with him.” (Matt. 25:31) C302

## **Luke 9:27**

**See the kingdom** — A prophecy which received almost immediate fulfillment. R1761:1

Little did the disciples imagine that our Lord’s statement would be fulfilled within six days to Peter, James and John in the Mount of Transfiguration. R2288:3

He did not explain to them whether they would see the Kingdom in reality established in eight days, or whether they would see a vision of the Kingdom. R3793:2

Showing clearly that the transfiguration vision, eight days later, was intended to be a foreshadowing of the glories and honors of the Kingdom in some sense of the word. R3793:5

A vision of it, as explained in next nine verses. R3790:5, 1939:6, 1761:1

## Luke 9:28

**About an eight days** — Six days later; the eight counts the one in which this was uttered and the one in which it was fulfilled. R2659:1

**Peter and John and James** — The Lord showed distinctly his appreciation of the warm, ardent temperament of these three in the fact that they were his closest companions. F135

The three most advanced of the Lord's followers. So since then, it is the most advanced followers, the most humble, zealous and faithful, who are granted the clearest perceptions of the Kingdom, to reveal to others of the elect Little Flock. R3794:2, 2659:1

If we would be closest to the Master and most frequently privileged to have fellowship with him, we should have a similar earnest and zealous spirit. R2289:3

The three favorite disciples who accompanied the Lord on this occasion and had also done so on several other occasions. R2289:2

Representatives of the twelve. R3793:6

**Into a mountain** — Presumably Mount Hermon. R3793:2

Type of the Kingdom. A318

**To pray** — From a comparison of the accounts some have surmised that possibly the Lord and the apostles remained in the mountain all night, as Jesus sometimes did. R3793:2

## Luke 9:29

**As he prayed** — The "vision" came in answer to the Lord's prayer. R1761:4

So all those who seek God in prayer may, to a large extent, with the eye of faith realize this same blessed vision of the Kingdom. R2660:1

**Countenance was altered** — Not changed actually. The change from human to divine began at his baptism, but did not actually occur until three days after Calvary, when he was raised from the dead by the glory of the Father. R3793:6, 2659:5

**White and glistening** — Radiant like the sun, as in Rev. 1:14-16. R3794:4

After the manner of angels, the vision thus representing the Lord after having experienced his resurrection change from earthly to heavenly conditions. R5121:2

Representing him as no longer the man Christ Jesus, but the risen, glorified, Son of the Highest. R2659:4

Representing the "Glory to follow" (1 Pet. 1:11), when the sufferings are all complete. B20; R1761:2

## Luke 9:30

**There talked** — Probably while the disciples were asleep and, therefore, specially for his own comfort. R1761:4

**With him** — The central figure of the vision was Jesus himself. Moses and Elias were merely accessories to fill out the picture. R3793:5

The object of the “vision” was probably two-fold: for the comfort and strengthening of the Lord; and for the enlightenment of his chosen witnesses. R1761:4

**Moses and Elias** — They appeared to be present, but they were not actually present, because it was merely a “vision.” R2659:5, 2288:3, 1761:2

Moses represented the faithful of natural Israel, the “house of servants,” and Elijah represented The Christ in the flesh, the “house of sons.” The glorified one stood between the Moses class, called previously, and the Elijah class, which had just begun to be called. R5121:5, 3794:3, 2659:4, 2289:1, 1761:2

Representing the Law and the Prophets. Moses spoke of the sufferings of Christ in all the arrangements of the Law, its sacrifices, etc., and the prophets declare not only the coming glories, but also the sufferings which must precede them. R2659:3

These two, like Jesus, had each fasted forty days: thus, representatively, they were one with the Lord in a remarkable devotion to the heavenly Father—in the practice of self-denial. R3794:3

A figure of Moses, representing the Ancient Worthies. F677; B20; R3794:3,4, 2659:4, 2289:1

A figure of Moses, representing the earthly phase of the Kingdom. R1761:2, 2289:2

A figure of Moses, representing the Mosaic or Law dispensation. B255; R5772:4, 3794:3

Jesus and the Church, spiritual Israel, their spiritual resurrection shown by Moses’ hidden grave. R4054:4; D629

A figure of Elijah, representing the Gospel age Church. R3794:3; F677; B20, 252; R2659:4, 2289:1

A figure of Elijah, representing a united work of Christ and the Church. B255

A figure of Elijah, representing the spiritual or heavenly phase of the Kingdom. A288; R1761:2

A figure of Elijah, representing the Gospel or Christian dispensation. B255; R5772:4

## **Luke 9:31**

**Appeared in glory** — It was only an appearance, because Christ was the firstborn from the dead, and neither Moses nor Elias is as yet “made perfect.” (Heb. 11:40) R2659:5, 1761:2; Q761:3; F676

A picture of the glory of the Kingdom. R2659:2

Radiant, but less so than Jesus. R5121:2

**Spake of his decease** — Intended for the ears of the disciples to convince them that the matters which should occur before long on Mount Calvary would all be features of the divine plan. R2659:3

Intending to assure the apostles respecting the certainty of the Kingdom, notwithstanding the apparent failure of all Kingdom hopes in our Lord’s crucifixion. R2659:2

Drawing their minds gradually to a realization that his death would not mean a repudiation of the promise of the Kingdom and its glory. R5121:1

There could have been no Kingdom glory without the redemptive work. But this vision portrays the Kingdom glories which will ultimately result from our Lord's death. R2289:1

Not only the ancient ones trusted in a sacrifice to come, but the Gospel Church trusts in the sacrifice already accomplished for her, and there is a full communion of fellowship between the two. R3794:4

Illustrating how the death of Christ was fully attested beforehand. Moses spoke of it in the sacrifices of the Law, and all the Prophets declared it and the coming glories. (Luke 24:25-27) R2659:3

## **Luke 9:32**

**Peter and they** — In this tableau, the three disciples formed no part. They were merely witnesses. R2288:6

**They saw** — So far as the apostles were concerned, what they saw was so actual, so real, that they supposed the whole matter actual. Our assurance that the transfiguration was a vision is in our Lord's words, "Tell the vision to no man." (Matt. 17:9) R3793:3, 1761:1

A vision was just as useful to the purpose as a reality could have been. R2659:5

In this vision, as in all visions, the unreal appears real. R2288:3

**His glory** — The "vision" was a vivid and refreshing symbolic view of the Kingdom, but without the "sure word of prophecy" (2 Pet. 1:19), it would have been unintelligible. R1761:4

## **Luke 9:33**

**Make three tabernacles** — Evidently thinking that the Master would be rejoiced at such blessed fellowship, and willing to do anything for his aid. R5121:2

We cannot build tabernacles on the mountain heights of faith and hope, and expect to dwell there in enraptured vision always. We must remember that the duties and trials of present experiences in conflict with sin and self and the Adversary are essential to our development and part of our covenant. R2660:1,4

How many there are who, Peter-like, want to be doing something, want to be rearing earthly tabernacles. All about us we see the disposition to rear costly temples of an earthly kind to the Lord, and a neglect of the vision in its real meaning. R3795:1

**Not knowing what he said** — He was bewildered and confused, but in harmony with his natural temperament, he wished to say something. R2289:3

Peter's rash expression found a reproof in the voice from heaven which said, "Hear ye him." And fear fell upon the disciples. R2289:4



## Luke 9:34

**There came a cloud** — A misty cloud of light, saying to the apostles and to us, that glory will, in a considerable measure, be obscured for a time, so that you will see your Lord only with the eye of faith; though more or less cloudy, the cloud will nevertheless be bright unto those who look unto him. R2659:6

Representing the darkness and trouble which would be permitted to come upon the Lord's followers in the midst of all the trials of the dark days that were coming upon them in connection with Jesus' rejection by the Jews. R3794:5

**And they feared** — Overpowered by the brilliancy of the vision; so we, in our weak and imperfect conditions, sometimes find it difficult to grasp the glorious things which God hath set before us. R3794:6

Not only is the fear of the Lord valuable as a beginning of true wisdom, but it is valuable all our journey through. R2289:4

The fear which we are to lose entirely is the "fear of man which bringeth a snare." (Prov. 29:25) He who loses the fear of God and of losing the great prize is in a very dangerous position. He is likely to become self-conscious and self-satisfied. R2289:5

One account shows that it was necessary for the Lord to touch the apostles, saying, "Arise, and be not afraid." (Matt. 17:7) R3793:3

Representing our fears lest we should fail in the great undertaking. R3794:6

## Luke 9:35

**There came a voice** — The voice of God. R2659:6

"This voice which came from heaven we heard when we were with him in the holy mount. (2 Pet. 1:18) B255; R5121:1, 4649:3, 1761:1

**This is my beloved Son** — Their faith was corroborated; God himself had testified in this miraculous manner that Jesus was his Son. R5121:3

At his birth the heavenly messengers announced him; at his baptism the heavenly voice declared him the acceptable Son of God, and here it is reiterated. R1761:5

Jesus was the first Son of God after Adam; and since our Lord's time, the Church have been called sons of God. (1 John 3:2) R5623:5

**Hear him** — The voice seemed to say, Be still! hearken rather to the words of my beloved Son. Not a few need to learn the lesson of quietness—to hear and learn, be taught of God. R2289:3

Hear and obey his word. All through the Gospel age, we will have great need to continually hearken to the Word of the Lord. R2659:6

We have taken the first step of belief; we have taken the second step of response, and agreed to do these things; the important question with each of us, therefore, must be—Am I obedient? R3163:6



Continually hearken to the Word of the Lord, the very essence of wisdom and righteousness. R2659:6, 3163:6

“My sheep hear my voice.” (John 10:27) R3346:5

“Let every man be swift to hear, slow to speak.” (James 1:19) R2289:4

## Luke 9:36

**Was found alone** — Only Jesus with them, no longer with radiant appearance. R5121:2, 4649:3, 1761:5

The vision, the voice and the cloud had all passed away, while the lessons of that solemn hour remained to gain a yet broader significance after Pentecost. R1761:5

**Which they had seen** — A symbolic representation of the glory of Christ’s Millennial Kingdom. R1761:1

## Luke 9:46

**Should be greatest** — A question naturally suggested by the Lord’s selection of the three to witness the experiences on the Mount of Transfiguration. R1766:2

While the humility of the Lord’s apostles is very marked in their subsequent career, in the beginning of their course they were all to some extent influenced by old ideas which it was the object of Christ’s teaching gradually to eradicate. R1766:2

To aspire to advancement for self-glory or self-gratification, to desire personal preferment above others, is contrary to the spirit of God’s plan, which is love. R875:4\*

It would be the very height of presumption on the part of any human being, as it was on the part of Satan, to aspire to the divine nature if we were not invited to that position by God himself. R875:2\*

We have no intimation that either Jesus, or any of the angels that kept their first estate, ever aspired to anything beyond that sphere to which divine wisdom had appointed them. R875:1\*

It was to ambition that Satan tempted Eve, saying, “God doth know that in the day that ye eat thereof, your eyes shall be opened, and ye shall be as gods.” (Gen. 3:5) R875:1\* 9:47

**And Jesus** — Avoiding personalities, as it is always best to do wherever possible. R3796:2

**Took a child** — The special characteristics of a little child are: simplicity of heart, meekness, truthfulness, freedom from ambition and rivalry, faith, confiding trust, love, obedience, teachableness, indifference to social distinctions and popular opinions, guilelessness. R1766:6, 3796:4

## Luke 9:48

**And said unto them** — His manner is impressive and solemn, as though he would say, I want you to take this lesson to heart and ponder it well. R1766:6

**Receive this child** — Recognize, and show kindness to the least and humblest of God's children. R1767:4

If we would be pleasing to God, we must have the spirit of a little child with regard to others—an unselfish, guileless spirit, full of love and without hypocrisy. R875:4\*

Receiving such disciples as have this childlike character. R3797:2

**In my name** — Because he is mine. R1767:4

**He that is least** — Not only a warning to the individual seeking preferment in the Church, but also an instruction to the Church to accept as its honored servants only such as he describes. R875:4\*

Jesus was a perfect illustration of humbling himself; first, to become a man; and then when a man, to become obedient unto death. R875:1\*

**Shall be great** — Not by any arbitrary law of retribution, but on the philosophical principle that humility leads to greatness. R1767:2

Will be most honored. Humility and child-likeness among the brethren now should be considered a mark of true greatness. R3796:5

## **Luke 9:49**

**We forbid him** — This one forbidden by John would correspond well with some now holding meetings other than those which we attend. R5501:3

**Followeth not with us** — In the school of Christ there are various classes. Their exercise and instruction is under the direction of the principal teacher, Christ, who will lead each class as it may be able and willing to advance. R226:3

## **Luke 9:50**

**Forbid him not** — Conscience is always to be respected, never to be throttled or violated. Nor is any one who stands faithful to his conscience to be disesteemed therefor by his brethren, even if their consciences view the matter differently. R5501:6

Where brethren find it advantageous to meet in different classes, it will usually be found, we believe, that originally too great restraint of personal liberty was exercised, and that the majority were too careless of the sentiments of the brethren constituting the minority. R5502:1

It is for the Lord to bless them or not to bless them, according to his wisdom. R5501:3

**Is for us** — We should love and wish Godspeed to all who love the Lord and manifest his Spirit, whether they associate with us or not. R3747:1

## Luke 9:51

**Steadfastly set his face** — He knew his hour was come, that his sacrificial life of three and a half years should be accomplished. He was full of courage. “But of the people there were none with him” in the sense of sympathetic appreciation of the conditions. (Isa. 63:3) R4701:3

## Luke 9:52

**Of the Samaritans** — Of mixed blood, Jewish and Gentile. They were counted by the Jews as though they were Gentiles; hence “the Jews had no dealings with the Samaritans.” (John 4:9) R2960:3

Could not receive special blessings until the seventy weeks of favor to the Jews was ended. R4132:3

**To make ready** — Another account intimates that James and John visited the Samaritan city for the purchase of bread and supplies. R4701:3

## Luke 9:53

**Did not receive him** — Or permit him to pass through their city on his journey. R2574:2

In contrast with the Samaritan city of Sychar, where he was received and stayed for two days. (John 4:19-29) R4132:2

Refused to sell the disciples food. R4132:3, 5698:6, 4540:4, 2960:3; CR480:3

**Would go to Jerusalem** — Would the Great Teacher recognize them and heal their sickness, or would he treat them as Jews generally treated them—unkindly? They believed the latter. R4701:6

## Luke 9:54

**And John** — Nevertheless this earnest, active disciple was specially loved of the Master, and doubtless he himself was very loving. NS818:1

**We command fire** — Said in their zeal, but not according to knowledge. R2289:2

Let the brethren of exuberant and effervescent disposition learn the moderation which the Apostle commanded. F135

In comparison with eternal torture, this proposal of burning up the city, and incidentally burning them for a few minutes, would be as nothing. R4702:1; NS839:1

So there are some today who are ready to quarrel on every occasion. Although this tendency does not prove that they are not children of the Lord, nevertheless it demonstrates that they are not in the right attitude and that improvement is necessary. R5699:1

Reminiscent of the translators who translate John 5:28,29

as the “resurrection of damnation,” instead of “judgment.” NS315:4

An illustration of what an impulsive temperament may lead to; yet these were specially close to the Lord in the Mount of Transfiguration, at the raising of Jairus' daughter, and in Gethsemane's garden. F135

The same delusion caused men to be burned at the stake, and put through torture, in the name of Jesus. CR480:3

## Luke 9:55

**What manner of spirit** — They had not yet realized what is the spirit of a true disciple. It was therefore no wonder that they did things contrary to the Lord's spirit. CR495:2; OV433:4

They had a vengeful spirit, contrary to the loving kindness and tender mercy of God who planned the salvation of mankind. CR480:4

## Luke 9:56

**Destroy men's lives** — Greek, psuche, souls, beings. E336

“For God sent not his Son into the world to condemn the world.” (John 3:17) A255

A guide for all the Lord's followers for today, as well as before. We are not to render evil for evil or slander for slander; but, contrariwise, to speak kindly, lovingly and generously of those who say all manner of evil against us falsely for Christ's sake. R4540:4

God's work in Christ was not to sacrifice the world, but to save it. R539:1\*

**But to save them** — Jesus had the Father's spirit; his teaching was sympathetic, loving, kind. R4702:1

Thank God for the coming Kingdom and its righteous judgments and assistances. R3320:5

Nevertheless, we remember that Jesus would not perform miracles in healing the Samaritan sick, and that it was for this reason that the Samaritans resented and would not receive him. R2574:2

The first work of the Savior is the redemptive work of Calvary. His second work is the selection of his Church to be joint-heirs in the Kingdom. His third work will be the saving of Adam and all his race from sin and death. R4702:4

## Luke 9:57

**I will follow thee** — Evidently with the thought that one so gifted and so well supplied with the necessities of life must be wealthy. R5370:6

## Luke 9:58

**Hath not where** — That is to say, Are you willing, if need be, to be thus homeless and comfortless that thereby you may render greater service to our Heavenly Father? R540:3\*

Apparently his ardor was cooled when Jesus informed him that he had no property. None but the very sincere would likely be attracted to follow a leader under such circumstances. Wealth attracts many, poverty few. R5370:6

## Luke 9:59

**Suffer me first** — As honey was forbidden in sacrifice, so whatever is sweet to nature must be disowned, if we would walk after the example of Christ, who pleased not himself. R84:6\*

**Bury my father** — After my father's death I will come and be one of your disciples. While the old gentlemen lives I had better stay with him, but after he is dead I will become one of your disciples. Q217:1

## Luke 9:60

**Let the dead** — The whole world is already dead from the divine standpoint. R5371:1; Q287:4

His father, not being united to the Life-giver, and still therefore under the curse of death as the wages of sin, would find plenty of others similarly dead in Adam to perform the necessary services down to the very last. HG357:4

“The hour is coming and now is when the dead shall hear the voice of the Son of God.” (John 5:25) R2435:1

**Bury their dead** — Not that our Lord required the disciple to absent himself from the funeral of his own father; but the young man probably thought to leave the Lord's service and serve his father until his death. In doing this, other business or pleasure would crowd upon him, and he might never return to the higher service. R1987:1

There are plenty in the world who can attend to the earthly things; few who can attend to the greater and more important work of proclaiming the Kingdom and gathering the Kingdom class. R5371:1

**But go thou** — The young man should consider himself as figuratively risen from the dead, as no longer one of those dead in trespasses and sins. HG357:4

As one figuratively risen from the dead and alive through faith in Christ, and hoping to have that life perfected in the First Resurrection, should live and act in all the affairs of life from this new standpoint. HG357:4

**Preach the kingdom** — The sum and substance of the Gospel theme. R1579:3, 1351:3, 702:2\*

Most of God's people grasp earthly reforms and push them, instead of prosecuting the work for the promised but deferred and unseen Kingdom. R1227:5

Jesus' reply shows the importance he attaches to every service we can render in the Father's cause. R5371:1

The present embryo Kingdom in its humiliation, and the Kingdom to be established in power and glory. R1579:3

## Luke 9:61

**Bid them farewell** — Spend a little time with them. R5371:2

## Luke 9:62

**And Jesus said** — It was not heartlessness on Jesus' part that suggested this answer. R5371:2

**Having put** — We should make up our mind to use all of our powers, or else stand aside. R5422:5

**Hand to the plough** — The Lord counsels those who would come to him to “first count the cost.” (Luke 14:28) R854:3, 5223:2, 2081:4\*; SM390:1

The consecration, the covenant, the promise, will avail nothing if we prove unfaithful to it. R2154:5

**And looking back** — Through fear that the Lord is abandoning him in trial, or through unwillingness to longer submit to polishing. R2405:2

It would be better not to take up the cross unless we have the determination to go on unto the end. R5223:2

We are to have no thought of turning back. SM347:T; R1775:4

“If any man draw back, my soul shall have no pleasure in him.” (Heb. 10:38) R1775:4, R2081:4\*

“Remember Lot's wife.” (Luke 17:32) C194

Preferring the world. R854:3

Holding back the word of truth. R3211:2

“Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.” (Eccles. 5:5) R2154:5

Regretting your consecration, and desiring to be excused from faithful service as the Lord's steward. R819:3

Looking back regretfully, desiring to abandon the plow, and really doing it. NS746:1

In the sense of declining to go forward, in harmony with the consecration of their lives, unto death. NS746:1

Do not think of reconsidering the question of consecration now. R935:5\*

“Sit down first and count the cost,” before you undertake such a consecration of your life, such a sacrifice of your earthly interests. (Luke 14:28) SM390:1; R5223:2

Day by day, week by week, month by month, we are to carry out the terms of our covenant. We are to have no thought of turning back. SM347:T

To look back is one step, and a long one, towards ignoring and breaking our covenant. It is the first step in unrighteousness, and if not quickly retraced, it will sooner or later lead to darkness and apostasy. R947:1

To even look back longingly at the things of the present time, to even in their hearts rue the sacrifice which they had made, would mean that they would be unworthy of a place in the Kingdom. NS308:4

Looking back at the things behind prepares the way for turning back, and makes onward progress in the narrow way more and more difficult, and finally impossible. R955:5\*

It is not enough that we have consecrated ourselves to God as living sacrifices; that we have covenanted to follow in the footsteps of Jesus; for the consecration and covenant will avail nothing if we prove unfaithful to them. R2154:5

“If any man draw back, my soul shall have no pleasure in him.” The Apostle Paul shows that some, at least, will draw back unto perdition, destruction. (Heb. 10:38,39) R2081:4\*

However difficult and thorny the path may be, forget not the privilege of walking in it. We may not repine and wish it otherwise. R1263:4

When, in answer to our inquiring prayer, “What lack I yet?”, the Lord applies some test to prove our standing before him, let us bravely determine that, by his grace, we will not draw back. R1775:4

This class must be thoroughly imbued with a zeal for God and for righteousness, else they will not be persevering enough, nor zealous enough, to fight the good fight of faith, and overcome. R3236:1

Many not only are looking back and making special provisions for the social amenities of life, but additionally are plunging into many of the luxuries, pleasures and frivolities of the world. R5371:2

**Is fit** — There is one certain standard of fitness for the Kingdom; but there may be quite a variety of conditions which make one unfit for the Kingdom. (Article describes three—murder, drunkenness and pride—in detail). NS745:2

Not fit to be of the Bride class, whatever else they may be fit for. R3211:2, 819:6; SM390:1

It would unfit you for the world, and you would not be fit for the Kingdom of heaven. R854:3

It would be better not to take up the cross unless we have the determination to go on unto the end. R5223:2

We may require much more trimming on some sides of our characters than on others. The disposition often is to “draw back,” to be not fully submissive. But to draw back would leave us unfit for the Kingdom. R2405:2

To be fit, such must have a zeal for righteousness, a conception of what God has in reservation, and an appreciation of Kingdom privileges. R3236:1

Must be absorbed with interest in the Kingdom blessings and in conferring blessings upon others. R5371:4

Only the saints are fit. R3507:1

Fit for a place with himself in that glorious Messianic empire. R5371:4

**The kingdom of God** — Not the Millennial reign, nor the perfect Kingdom as it will be turned over to the Father at the end of the Millennium, but the Church class, now called of the Father to be the “Kingdom,” in the sense of being the kings and priests of that Kingdom. NS744:3

Our Lord could not refer to the Millennial Kingdom, because that Kingdom is designed for the very purpose of dealing with the unfit and gradually uplifting them out of sin and death conditions. NS744:4

## Luke 10:1

**After these things** — Our Lord had previously sent forth the twelve apostles. The sending forth of the seventy was evidently some little time afterward, probably in the last year of his ministry. R2674:1

The harvest work during the three and a half years of our Lord's ministry seems to have been crowded chiefly into the last nine months of that period. R3346:2

As the principal part of the Lord's work at the first advent was crowded into the closing six months, so we anticipate that the principal work of the present harvest will be crowded into the last six years. R3347:4

**The Lord appointed** — Ordination does not relate to a ceremony, or form, as many suppose. It signifies an authorization, a commission to preach. R5362:6

Not to be apostles, but to be general ministers, or missionaries. R5363:1

Partakers of the pre-anointing that had already come upon their Master. Although this anointing did not come directly upon them until Pentecost, they had a foretaste of it when the Lord conferred upon them a share of his spirit, power, when he sent them out to preach. F212

**Other seventy** — Representatives of a much larger company of deeply interested ones. R2674:1

Undoubtedly a part of the "five hundred brethren" mentioned by the Apostle as having seen our Lord after his resurrection. (1 Cor. 15:6) R3346:3

As the twelve apostles corresponded to the twelve tribes of Israel, so the seventy evangelists corresponded to the seventy elders of Israel appointed by Moses in the wilderness, afterward represented in the Jewish Sanhedrin. R3346:3

The honor and privilege passing by those of influence and education who might have enjoyed it had they been worthy—the seventy members of the Sanhedrin. R2674:5

They represented all the elders or leaders amongst God's people today. R3346:3

Ready to send as many more as might become ready. R1742:3

**Also** — Not apostles in the special sense, but additional to the twelve apostles, they were evangelists. R3346:3

Typified by the seventy palm trees at Elim. R4011:2

If the Jewish nation had been in a proper condition of heart, the 70

members of the Sanhedrin would by that time have been proclaiming the Messiah throughout the length and breadth of Palestine. R2674:5

**Sent them** — Across Jordan into the district known as Perea. R5369:2

On a work of service, not lordship. F212

Under his direction and supervision. R1742:3



**Two and two** — Similarly we, at the present time, encourage the colporteurs to go two and two, for mutual encouragement and helpfulness. “So when two work together, each for each, is quick to plan and can the other teach.” R2674:4

As advance missionaries to proclaim the Kingdom of God. R3346:2

**He himself would come** — They were to prepare the people for the later arrival of Jesus in the various cities of Israel east of the Jordan. R3346:3

## **Luke 10:2**

**Said he unto them** — Their commission reads almost in the same words as that given to the twelve, though they are not recognized anywhere as apostles, on an equality with the twelve. R2674:1, 1521:5

During our Lord’s ministry the work of the apostles differed nothing from that of the “seventy,” nor were there labors any more signally blessed; yet they were more directly and continually under his training and the chosen witnesses of every remarkable feature and event of his course. R1522:3

**The harvest** — The Lord designated the end of the Jewish age as the “harvest” time for the reaping of the wheat of that people; a figure, type or foreshadowing of the harvest time in the end of this Gospel age. R3346:6

**Truly is great** — Not necessarily that the amount of ripe “wheat” to be garnered is great. It means rather, that the difficulties and oppositions, and multitudes of “tares,” make it difficult to reach all of the “wheat” class. The work is great. R2674:2

The harvest there, so far as Jesus was concerned, was the gathering in of 500 brethren, but that was not all of the Jewish harvest, more were gathered later. Q319:6

Relatively—there is a great work to do in comparison with the few that are ready and willing to do it. Q319:6

Sympathizingly drawing the attention of the believers of that time to the ripeness of the conditions around them. R3346:6

And so it is today. As we look all about us we see nominal Christendom like a great wheat field, ripe and ready for the reaping. R3346:6

So now, do not expect that the harvest work here will include millions, but a considerable number, and in my judgment there is yet a great work to be done. Q319:6

**Labourers are few** — Too few to properly consummate the work in the time appointed of the Father. R2674:1; Q319:6

We have more opportunities for using unencumbered brethren, filled with the Spirit, than ever before. R5200:2

The Lord is opening up the use of worldly newspapers and sending them to millions of people. Why? There are not enough reapers. Q320:1

**Pray ye therefore** — While praying, ask yourself, What can I do? If he has a work going on you want to get your share, so with everyone. Q320:1

Pray to the Lord to send them forth into his service, or if already engaged in it, that he would graciously open to them doors of opportunity for greater usefulness in his service. R2674:2

Apparently it was those who prayed who consecrated themselves to this service, this evangelistic ministry. R3346:6

It is not supposable that our Lord meant that any should appeal to him to send forth more laborers who, at the same time, would not be willing and anxious, to the extent of their ability, to enter the harvest service themselves. R2674:3

We may be sure that those who are most earnestly sympathetic and most earnestly praying are those who are most earnestly laboring in this harvest. R3347:1

**Lord of the harvest** — None could engage in the service unless they were sent forth by him—the Lord of the harvest. R3347:1

That age ended with a harvest, in which Jesus in the flesh was the reaper, the disciples being the assistant reapers, under his direction. Our age also ends with a harvest, of a spiritual house, in which Jesus a spiritual body is the reaper, while the angels, also spiritual bodies, are the assistants. R175:5

**Send forth labourers** — All of the Lord's faithful ones at the end of the Jewish age were to recognize the great privilege of being engaged in the harvest work, and the same must be true now. R5363:4

The Lord is sending forth more laborers continually; yet only such as recognize the Kingdom as nigh, the parousia of the King, have the zeal to tell the joyful tidings to others. R2674:3

**Into his harvest** — The harvesting of the Jewish Age did not close with AD 70, and we know of no time limit here. R5950:6, 5951:1

At one time we supposed that the harvest work would be fully accomplished with the ending of Gentile Times. That was merely a supposition; the gathering in of the ripe grain has been progressing since 1914 as never before. Ci; R5950:6

## **Luke 10:3**

**Go your ways** — The fact that seventy men would voluntarily go forth as ministers of the Lord, without hope of earthly reward or salary, is sufficient evidence that a strong influence had already been exerted by Jesus' teaching. R2674:1

**I send you** — Harvest workers acceptable to the Lord are fully consecrated to him. Other cannot expect the same success and blessing as such. Thus we find unbelievers—book agents and book stores—are not successful in handling our publications. R3347:2

Now, as then, we cannot hope that any would succeed in doing harvest work unless specially commissioned or sent forth by the Chief Reaper. R2674:2

**As lambs** — Gentle, inoffensive. R5363:4

Innocent and almost helpless creatures, harmless. R3347:2

**Among wolves** — Jews, Israelites, nominally God's favored people for centuries—now ravenous, destructive, selfish. R3347:2

The self-righteous, Sabbath-keeping, street-corner praying, tithe-giving scribes and Pharisees, who had the form of godliness, but not the power of it in their hearts and lives. R3347:3

The selfish, unregenerate world. R5363:4

Should the sheep suffer at their hands, we may be sure it will not be permitted until the due time. It will not be permitted to interfere with the harvest work, and none can be seriously molested except by permission of the Chief Reaper. R3347:4

Consecrated to self and selfishness, sect and party. R2674:6

Nominal Christendom of today is likewise wolflike. R3347:3

## Luke 10:4

**Carry neither purse** — Special instructions were given to these special sent-forth ones. They had a peculiar work to do and the conditions accorded. They were not, therefore, a criterion for subsequent workers under different circumstances. R2674:6

Both testing the faith of those who went forth, keeping them continually dependent upon the Lord's supervising care; and furnishing an opportunity for hospitality to those to whom they preached. R2674:6

Depending wholly upon the Lord and making no attempt to provide for their needs, Later, Jesus sent forth his disciples, telling them to provide for their wants to the best of their ability. R5363:4

These evangelists were not to take up any collections. R3347:5

Similarly the pilgrim brothers go from place to place taking no collections. The same is true of the colporteurs. Although the message is sold for a price, that price is no more than the seventy received when they went from place to place. R3347:5

**Nor shoes** — Their journey was to be quickly made and all attention was to be given to their missionary duties. They were not to attempt to make themselves specially comfortable. R3347:5

Extra shoes; house shoes or slippers. R2674:6, 3347:4

**Salute no man** — Not that they might not say "Good morning," but that they were not to follow the custom of their times of stopping by the way to discuss whatever matter of news might be carried from one village to another. R3347:5, 2675:1; Q618:3

We have no time for ordinary converse; the time is short; the harvest work is great; the laborers are few; our time is consecrated; we must work while it is called day. R2675:2

Less time should be spent in news reading and gossip. Q618:3

What time have we for frivolities or worldliness or the many social amenities? R2675:2; Q618:3

## Luke 10:5

**Whatsoever house** — Their message was to be a house to house message, and not a public one, not given in the streets or in the public squares. R5979:3

Inquiring for the most worthy people in every village. R5363:4

**Peace be** — Wherever the Lord’s representatives go peace should go, not strife, contention, turmoil or quarreling. R3347:6

How few, comparatively, have learned how to speak the truth in love; and always to give a soft answer which turneth away wrath; and always to avoid the grievous words which stir up anger. R2675:2

Upon entering any house, our thought should be to do good, to carry blessing, to exercise an influence favorable to the peace, joy and uplift of those within. R5980:2, 3348:1

The Lord’s people should be peacemakers, peace-promoters, peace-lovers. R2675:2, 5979:6, 5980:2

The heart-sentiment of every one of the Lord’s people, that peace and blessing may accompany them wherever they go. R3484:3

“So far as lieth in you live peaceably with all men.” (Rom. 12:18) R3348:1, 5980:2

It is not the great time of trouble that constitutes our message, but a message of peace. R5979:6

It was a custom in Palestine 19 centuries ago to salute a house thus. R2675:2

This form of salutation sounds rather peculiar to us; for it is not our custom to use this style of greetings. But it is still customary in Eastern countries to salute one another thus. R5979:3

This salutation was to prove a test to the people. R5979:5

## **Luke 10:6**

**The son of peace** — A child of God. R2675:1

If we find one having the same spirit of the Lord we should rejoice to meet him as a brother and communicate to him the harvest message as he might have ears to hear it. Thus a blessing would be his. R3348:2

**Turn to you again** — Our Lord would not have us violate courtesy by imposing ourselves or our teachings upon those who are unappreciative. R3348:2, 5980:3

## **Luke 10:7**

**Remain, eating** — They were to find those in Israel who would have an ear for God’s message then due to be presented—the “Israelites indeed.” These would gladly entertain them free of charge. R5979:2

Today conditions are different. With us it is much better to take some tracts, or to sell literature at a moderate price, which will stir up their interest and fix it. R5979:6

**As they give** — Not considering these hospitalities in the light of alms; for as the Lord’s representatives they were to confer blessings greater far than they would receive; and even as common laborers the service they rendered should be worth at least their keep. R5980:3, 3348:2, 449:5\*

The Lord's true people should be on the lookout to entertain hospitably any servants of the Lord, who they are sure carry his message; and just as careful not to entertain, assist, or bid Godspeed to any who are bearing a false gospel, denying that the Lord bought us. (2 John 10) R2675:3

**Worthy of his hire** — Our hire is, in this present life, difficulties and sacrifices as respects earthly things; but the divine favor and blessing upon our hearts, and our faith and hope beyond the veil constitute the chief elements of our wage. NS489:3

The necessities of life in exchange for the spiritual blessings bestowed. R2261:5

Even the strongest statements of Scripture refer not to princely salaries, but to bare necessities. F287

If the labor is desired and accepted, it is equivalent to hire. R449:5\*

These instructions, afterwards changed by the Lord, are not applicable to the present time. R2500:2, 5363:4

Later, Jesus sent forth his disciples, telling them to provide for their wants to the best of their ability. R5363:4

Subsequently the apostles acted very differently. The Apostle Paul, for instance, made tents; and their change of course was under the Lord's direction. (See Luke 22:35,36.) R2500:2

**Go not** — Not to change from house to house during their stay in the place. R5979:5

**From house to house** — As beggars, to get a meal here, a lodging there. R5980:3, 3348:2

## **Luke 10:8**

**Into whatsoever city** — The same principle was to apply, not only to a house, but to a city. R3348:2

**They receive you** — Inquire for the most worthy people in the village; if received, remain there until having given a witness in that village. R5363:4

## **Luke 10:9**

**Heal the sick** — The Master's spirit was given to them in such measure that they were enabled to do as he did—heal the sick, etc. R5363:4

Their commission was one of service—they were to serve one another, to serve the Lord, and to lay down their lives for their brethren. These services were to be rendered specially in connection with the promulgation of the Gospel. F212

Might at first appear applicable to the Jewish harvest only; but not so. There is spiritual as well as physical sickness, and the Lord's ambassadors today should consider it their business to open blind eyes, unstop deaf ears, and assist the spiritually sick by pouring the balm of Gilead upon bruised and broken hearts. R5980:4, 5363:4, 3348:2

We are not to understand that there is such an authorization of the Lord's people today. R5363:4

We are to help others out of soul-sickness by administering the good medicine of the present truth. R2675:6

**The kingdom of God** — The hope of every Israelite. A273

This announcement has not been proper all through the age, but has been appropriate merely in the ends, or harvests, of the two ages. R5980:4

It is not the great time of trouble that constitutes our message. The time of trouble, if referred to at all, should be mentioned only as a necessary accompaniment of the change of dispensation. R5979:6

**Is come nigh** — The Kingdom of God would be so different from what was expected. The Kingdom of God would be a spiritual one. All who would be its members would be spirit beings, as invisible to mankind as are the angels at the present time. NS100:6

The Jews had been waiting for the coming of Messiah and the establishment of the Kingdom for many centuries. NS100:5

In its glory and completeness now, as, at the time of the Jewish harvest, it was at hand in its embryo condition. R1742:3

It is this message which was the test of natural Israel and is now the test of spiritual Israel. C136

Peter's suggestion to return to fishing after Jesus' crucifixion was because he did not then see how he could continue the message. B117

## **Luke 10:10**

**Go your ways out** — The message is not now for the swinish, quarrelsome, selfish and wicked. R5980:1

**And say** — Peradventure they found no entertainer in the village, they were, nevertheless, to give their testimony. R2675:1

## **Luke 10:11**

**We do wipe off** — To the Oriental mind, a very solemn and final testimony. R2675:1

If, as the Lord's ministers, we should be rebuffed and disdained, not welcomed, we should be careful not to intrude ourselves further, hastening away to find those whose hearts are hungry for the Word of grace. R5980:2, 3348:1

To leave the place, figuratively shaking the dust of that city from their feet. R5979:5

**Is come nigh** — The Israelites had been waiting for it many centuries. R5363:5

## **Luke 10:12**

**More tolerable** — More favorable for them to fall in line with the Lord's gracious arrangements. R3349:4

**In that day** — The Millennial day. R3348:5

The terms of the Millennial age will be equally open to all mankind, but all mankind will not be in equal readiness to profit by those blessed conditions of the kingdom. It is a law of nature that a blessing, once despised, and truth, once rejected, is on that account more difficult to be grasped if offered again. R3349:1

**For Sodom** — Degraded ones who never heard of the grace of God, never tasted divine favors, never witnessed divine healings, nor were taught of the Lord. R3348:5

Because its sin was against less light and privilege. R5363:6

The eternal fate of the Sodomites is not sealed. R5179:6

**Than for that city** — Those who had such large favor and were not moved to repentance and obedience. R3348:4

## **Luke 10:13**

**Woe unto thee** — They rejected the privilege of becoming disciples and joint-heirs in the Kingdom. That will never be offered to them again. When next divine favor is exercised toward them it will be with the privilege of restitution to the human nature. R3348:6, 624:2

“That servant that knew his Lord’s will and did it not shall be punished with many stripes.” (Luke 12:47) R2612:2.

**Chorazin** — The people of Bethsaida, Chorazin and Capernaum were regular attendants of the synagogues—decent people, having a form of godliness, but knowing little or nothing of its power. HG647:6

**Tyre and Sidon** — Both of which then were in ruins, brought down to hades, down to the dust. R5363:5

All six cities mentioned are utterly destroyed, and their inhabitants all totally dead. R3348:4

Notoriously unholy, licentious, unclean cities. R2623:3

**While ago repented** — Yet the worldly wise and prudent tell us that these poor sinners long ago passed into eternal torment. R2624:4

## **Luke 10:14**

**More tolerable** — Meaning that in the Millennium it will be favorable even for those who were not moved by the Lord’s miracles to repentance; and still more tolerable for the heathen of Tyre and Sidon. R3348:5

If they will, they may then learn the lessons necessary and eventually attain everlasting life. But because of their greater privileges, the blessings they will enjoy in the future will be correspondingly curtailed. HG647:6

The Sodomites were not so great sinners in God’s sight as were the Jews who had more knowledge. A110



**Than for you** — Under Millennial arrangements conditions will be favorable or tolerable, even for those people who witnessed divine healings, or had opportunities of being taught of the Lord, or being accepted as disciples of Christ. R3348:5

## **Luke 10:15**

**Exalted to heaven** — Hyperbolically speaking. It was highly privileged in that it had our Lord as a resident for some time, enjoyed the privilege of his teaching, and witnessed many of his mighty works. E376; R2600:4

**Thrust down** — The people of the cities of Galilee and of all Palestine were involved in the great time of trouble with which the Jewish age was wound up and that nation blotted out of existence as a nation. R3349:1

**To hell** — Because of the misuse of God's favors, it would be debased, overthrown, destroyed. It is now so thoroughly buried in oblivion that even the site where it stood is a matter of dispute. R2600:4; E376

Greek, hades, oblivion, death, as a city. R2623:2; E376; R5363:5, 4557:1, 2600:4

## **Luke 10:16**

**He that heareth you** — These faithful members of Christ are in every Church and outside of every human system. PD88/102

**Heareth me** — It should prompt us to feel the dignity of the smallest service rendered to the Lord's cause. It should banish fear of man and all feelings of weakness and trepidation. It should make us more dignified in manner, more earnest in service, as well as less careful of what man might say to us. Our whole concern would be that we might please him who hath chosen us. R3349:4

**Despiseth you** — Demonstrating that a wrong condition of heart and mind prevailed. R3777:1

**Despiseth me** — He who is ashamed of the brother or sister or tract or book by which God was pleased to send him the truth shows clearly that, had he lived in the days of our Lord's humiliation, he would have been ashamed of him and the humble men he chose and used to promulgate his Gospel in the beginning. R2026:2

In despising the brethren, they are despising the Lord, and not fit for the Kingdom. R3777:1

“Whosoever shall be ashamed of me, of him shall the Son of man be ashamed.” (Luke 9:26)  
R3776:3

Nominal Christians are as much ashamed of him today as was natural Israel then. R3776:6

This is one of the great tests of our relationship to him and the Father. R3777:1

**Him that sent me** — The Father. R5363:6



## Luke 10:17

**The seventy** — These all had the Lord's special love, fellowship and instruction. R2072:3\*

Whom the Lord appointed to the ministry, though not to the apostleship. R1521:6

**Even the devils** — Those who deny the Scriptures say that these people were deceived and that our Lord was unscientific. Our holding is the reverse: that the Lord and the Apostles were scientific, and that the people of our day are deceived in supposing that there are no evil spirits. R4976:3

Apparently there were great numbers possessed throughout the land of Israel. R2173:2

Our Lord and the apostles had frequently cast out these evil spirits. R5908:2

Some physicians say that more than half of those in insane asylums are obsessed by evil spirits. R4976:3

**Are subject** — Their success in their work was as marked at that time as were the apostles in their work. R1521:6

**Through thy name** — By the power of the spirit, Jesus had communicated to them. R5392:6

## Luke 10:18

**I beheld** — In his pre-human condition. R2675:3

**Satan** — Whose very existence now is being denied by many. F609

It is for those who deny the personality of Satan and who deny that there are any fallen angels, to explain away these plain statements of Scripture. R2675:4

**As lightning** — An angel of light. R1833:3

As a bright one. R2675:4

Spiritual bodies are represented as shining as the lightning. (Matt. 28:3; Dan. 10:6; 1 Cor. 15:8) HG25:5

**Fall from heaven** — Fall from high glory, privilege and position to his present attitude of chief adversary of God. R2675:4

When all is complete Satan will fall from his present position as ruler "like lightning." This Jesus saw in vision. R519:1\*

## Luke 10:19

**I give unto you power** — Confined to the twelve and the subsequent seventy, never given to the Church in general. The only text that seems to so imply is Mark 16:9 to the end, and these verses are not found in the oldest Greek manuscripts, and are evidently interpolations. R2675:5

Granting us the privilege of successfully contending against the great Adversary and his servants, and hindering us from being stung or "hurt" by their words, looks or deeds. R2675:6

**Serpents and scorpions** — All enemies, but specially the enemy, Satan. R2675:5

**Hurt you** — As new creatures in Christ. R5862:5, 2675:5

Surely anxiety would be a lack of faith, a lack of confidence, or else ignorance of the divine promises, character and arrangement. SM271:2

## **Luke 10:20**

**Rejoice not** — Cautioning them against thinking too highly of such miraculous gifts, assuring them that their chiefest cause of joy lay in another direction. R2675:5

They were overlooking their chief cause of joy. So with us, salvation is a personal matter, and works and preachings are merely incidentals connected with the work of personal salvation. R5369:2

In harmony with 1 Cor. 13:1, where Paul assures us that the miraculous gifts are not proofs of spirit-begotten conditions; that a greater proof is the possession of the spirit of the Lord, the spirit of love that never faileth. R2675:5

**Written in heaven** — But we have no record to indicate that they were enrolled on earth. R1420:6, 1309:2

God's Church is separate from all human institutions. Only saintly persons, regardless of denominational lines, are members of the true Church. HG693:4

We belong to no earthly organization. We adhere only to the heavenly organization. All the saints now living, or that have lived during this age, belong to our church organization. R584:3

Some would have followed Jesus and have been willing to join his church, if he had one—but the Church He represented was bound together by the truths he taught. R213:5

As prospective joint-heirs with Christ in his Kingdom, prospective members of the Body of Christ. R2675:5

And not in any human organization called a church. R4033:1

They can be blotted out because of unfaithfulness. (Rev. 3:5) R1908:3

Our first work now is to prepare our own hearts and characters for divine approval that we may share in the glorious Kingdom work of the future. R5369:3

## **Luke 10:21**

**Rejoiced in spirit** — From the standpoint of the flesh he was in very unfavorable and uncongenial surroundings, but from the standpoint of his mind, his heart, he was in a very favorable condition. NS190:6

**And said** — Prayer may be properly offered audibly, in the presence of fellow-believers. This prayer could not have been recorded if it had not been heard by the apostles. R2251:3, 2023:3

**Hid these things** — In the sense of permitting it to come through unpopular channels. Sometimes the unpopularity is deserved and sometime undeserved, but it always serves to keep away those who are not in the right attitude of heart. R3483:2

This gracious plan which provides such wonderful future opportunities for the people of Tyre, Sidon and Sodom. R2624:4

**The wise** — Their position in society and professionally has made them arrogant and self-conceited. From their standpoint the words of the Bible have become to them foolishness. As the Scriptures declare, the world by wisdom knows not God. R3328:4

The “remnant” which the Lord will own as his, will contain few of the chief priests, scribes, Pharisees—few of the clergy or great ones, more of the “laity”—those reckoned publicans and sinners in comparison with the “holier than thou” ministers and priests. R921:1

Their school will open by and by—during the Millennial reign of Christ and the Church, who will be their instructors. R2882:4

Among the Apostles, only Paul was before a theologian—a Pharisee. R921:4

The truth is not intended for the worldly-wise, proud or the dishonest. R2026:5

Some preachers and teachers hide the truth from the Lord’s people, so they might use it for their own benefit; but such make little progress. R3138:4

**And prudent** — Those who might preserve God’s Word to themselves and dole it out second-hand to the church, either as a whole or such parts of it as in their judgment would be prudent. R3138:4

Prudence, as generally exercised by the world, has greatly hindered the truth always. It is better termed policy. We want none of it. R508:4

**Unto babes** — Those who will utter it unreservedly. R508:4

We are not to despise the least, the most ignoble or illiterate of those who give evidence of a purity and honesty of heart toward God, and to whom he seems to give the anointing of his spirit. R3226:6

Those who make no boast of wisdom according to the course of this world. R2492:6

“God looketh on the heart.” (1 Sam. 16:7) R3226:5

By candor and humility and zeal let us keep ourselves in the love of God. R2026:5

“Humble yourselves therefore under the mighty hand of God.” (1

Pet. 5:6) R2882:4

## **Luke 10:22**

**But the Son** — Whose prehuman fellowship with the Father was impressed with sufficient clearness to enable our Lord to say that “what he hath seen and heard, that he testifieth.” (John 3:32) E91

## **Luke 10:23**

**Unto his disciples** — Confined, during the Gospel age, to a special few. HG145:5

**The eyes which see** — There are many who have not this sight and hearing, for the Apostle says, “The god of this world [Satan] hath blinded the minds of them that believe not, lest the light of the goodness of God should shine unto them.” (2 Cor. 4:4) HG145:5

## **Luke 10:25**

**A certain lawyer** — One well versed in the teachings of the books of Moses, a theological doctor. R5369:3, 2683:2

Probably of the Sadducees, who denied a resurrection and any future or eternal life. R2683:3

**Stood up** — Thus politely intimating his desire to say a word in connection with the subject under discussion. R2683:2

**Tempted him** — That is, to prove him, to draw him out, to expose the weakness of his argument. R2683:3

The insincerity and evil disposition toward Jesus on the part of the Jewish teachers was very manifest in the questions they publicly propounded to trap him. It was for this purpose that they mingled with the multitudes. R1939:3

Jealousy of Jesus sprang up among the Doctors of the Law. To them he was a rival teacher, and accordingly they sought to entrap him, with a view to exposing him to ridicule before his followers. R3803:2

The questioner probably thought he would say, You must believe that I am the Son of God, the promised Messiah. Then they would have said, He repudiates the Law. R1939:6

**What shall I do** — A scribe, a Doctor of the Law, a teacher; one, therefore, who is living a godly and upright life, so far, at least, as his neighbors and pupils may be able to discern. R2683:3

There are some people of the same kind today, who are ready to acknowledge that God has a perfect standard, but believe that they are sufficiently near the divine standard to have eternal life, and are therefore not looking for any Savior. R3803:5

**To inherit eternal life** — The best of the nation had not inherited eternal life; on the contrary, they had died as other men—whether it be of the Lord’s failure to fulfill his promise, or man’s failure to comply with the conditions. R2683:3

## **Luke 10:26**

**What is written** — Practically saying, I stand by the Scriptural record. R2683:5

The answer was politely deferential to the office of the inquirer. R1767:3

Note how, in meekness, the Lord instructed those that opposed themselves (2 Tim. 2:24-26). He did not bluntly say to his insincere inquirer, Your heart is not right, but rather sought carefully and wisely to lead his opposer to this realization and to consequent repentance. R1767:6

**In the law** — God has but one standard, which is fully set forth in the Scriptures. The law of God is the standard. NS690:4

Referring the inquirer to the law for his answer because he was vainly trusting in the Law for salvation, and opposing the new and only way of life through Christ. R1767:3

Why did Jesus thus refer to the Law? Why did he not avail himself of this opportunity for preaching the Gospel? It was necessary that the lawyer recognize his own inability to keep the full letter of the divine law, so that he might be prepared to look for divine mercy through Jesus. R3803:4

**How readest thou** — Quote, as you understand it, the teachings of the Law on this subject. R2683:5

## **Luke 10:27**

**He answering said** — Quoting Deut. 6:4,5. He added nothing, because nothing could be added. R5521:3

The Ten Commandments are divided into two parts: one part related to the duty and obligation toward God; the other to the duty and obligation to fellow-men. R5699:3

The Ten Commandments delivered to Moses were written upon two stone tablets. One bore the first four commandments, which appertain to God; the other bore the remaining six, which appertain to humanity. R5287:2

**Thou shalt love** — This love (Greek, agapee) which God exemplifies, is the kind he sets before us as the highest standard or “mark” toward which we must run if we would gain the prize. R2807:4

Love is the principal thing. R5521:3, 5370:1

Substantially the same law of God which is now over mankind must ultimately govern all of God’s intelligent creatures, and that law is briefly comprehended in the one word, love. A136

The “thou shalt not” might be multiplied indefinitely to fit the thousands of occurrences in daily life, but the one “thou shalt” covers the entire situation. R5287:2

We should judge ourselves by this law, to see to what extent we are loving God thus, and are loving our neighbors as ourselves. This is our primary work of judging. R5887:2

The law is the Father’s law. It existed before Jesus came. It still exists. It will always be in existence. Jesus did not put it to an end, and never will put it to an end. Q431:5

Failure to keep this law is the direct cause of the time of trouble. A309

This is the very essence of the great law of God. R5887:2; Q179:6

“Love is the fulfilling of the Law.” (Rom. 13:10) A246

**The Lord thy God** — Jehovah. E40; R5521:3

**With all thy heart** — Meaning that the sum of all our affections would center upon the Lord, so that our love for him would far excel all of our dear ones of the home and family and of the whole world. R3803:6

The true God is to be recognized and have first place in our heart; any division of the heart or strength or mind or soul violates this commandment. R5286:3, 3803:6

The first test of relationship to the Lord, preceding meekness, gentleness, patience, etc. R4480:4

It is impossible to live up to this standard without the Redeemer's merit to cover our shortcomings. R5638:6

The Church must reach this standard in the spirit of their minds and hearts. R4479:2

Such love does not wait for commands, but appeals for service. F124

Obedience to this part of the Law enabled Christ to fulfill the Law Covenant and to become heir of the Abrahamic Covenant at the same time that he redeemed Adam. F357

The Lord thus epitomized the Ten Commandments, which are in themselves a brief epitome of the whole Law. A45; R5521:3

Ultimately, obedience to this law will be required of all who shall have life on any plane. A136

**With all thy soul** — With all our being—to manifest our love not merely by our words and looks, by our praises, but by our services and all of our conduct in life, everything testifying that God is first in our affections and in all of life's interests. R3803:6

**With all thy strength** — Signifying that time, talent and influence would all be at the service of our God. R3803:6

**With all thy mind** — Implying that we are to intellectually attempt to appreciate the Lord, to understand the divine laws, and to enter into heart sympathy with them, so that our service and worship would be the more intelligent. R3804:1

We are not being judged according to the flesh, but according to the spirit, according to the mind, according to the new creature. Q458:T

**And thy neighbor as thyself** — Whoever loves his neighbor will not intentionally injure him in act, word or thought. Hence love expresses the full measure of the Law's requirements. (Rom. 13:10) R5287:2

But must first love God to the extent of being anxious to do those things which are pleasing in his sight. R4662:3

Neither should we expect a neighbor to love us better than himself. R3805:1

Every one in adversity and needing our help is our neighbor, whom we should love sympathetically, and should help. R3804:5, 5369:6

Our Lord requires his disciples to go beyond this; to have a sympathetic love for our enemies. R3804:6

Only Jesus kept that law of love in perfection of letter and spirit and we, to the best of our ability, keep the spirit of the divine law. R3805:4, 5287:4

“That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” (Rom. 8:4) R3805:4, 5287:4

Our love for the Lord and the brethren is love of the very highest type. R3804:6

It does not say “better than thyself,” hence Christ's course of self-sacrifice in our behalf went beyond this requirement. R3804:6

## Luke 10:28

**Answered right** — Showing that this Doctor of the Law was well versed, for he quoted correctly the most direct statement on the subject to be found in the Law. R2683:5

Jesus implying, “I confirm the Law, I uphold it; I vouch for its truthfulness; none who keep that Law can possibly die. The difficulty with all Jews who have died has been that they did not fulfill that Law requirement toward God and man. R2683:5

**This do** — This is the simplest and slightest obedience that the Lord will accept. If you and I do not come up to that standard you and I will not get perfect life. This is the standard of all creation. No angel will be granted eternal life unless they have this perfection. Q439:T

The Great Teacher pointed out that the fault was not in God, that God was not unfaithful to his agreement under the Law, that the fault lay with the people. R2683:6

**Thou shalt live** — The Law covenant proposed everlasting life upon the terms of keeping the Law. R5072:5

So Jesus life was not taken from him; for his life could be taken from him only by his disobedience. R5342:4

Showing him out of his own testimony that he was not keeping the Law as he and the Pharisees pretended to do. R5369:3

## Luke 10:29

**To justify himself** — In the estimation of some present who, by their incredulous faces, indicated that they did not think this man always acted as if he loved his neighbor as himself, and God supremely. R1940:4

**Said unto Jesus** — Very shrewdly avoiding discussion of the first commandment, respecting love for God, because no one can thoroughly judge another in respect to this feature of the Law. R2683:6

**Who is my neighbor?** — The lawyer sought to imply that God’s Law did not include everybody as his neighbor, but only special ones. R5369:5

In a special sense the Jews recognized themselves as being God’s people. Therefore under the Law they recognized each other as neighbors; for they were all the people of the Lord. R5699:3

There was a difference of opinion here amongst the most learned Jews—some claiming that it meant all Jews, and Jews only. Others claimed that it would mean only those Jews who lived holy lives. R2683:6

The scribes and Pharisees felt that their neighbors were those who belonged to their class, to their set, to their station in life. R3804:2

Apparently recognizing this as his most vulnerable point. He knew, in his daily life, he was not loving his neighbor as himself, but making a wide discrimination between his own class and the common people, the publicans and sinners. R3804:1

We are to recognize every one who is in adversity and needing our help as our neighbor. R3804:5



## Luke 10:30

**Jerusalem to Jericho** — Along a bridle path, in some places quite steep, passing through a gorge in the mountains, a vicinity infested with robbers, who lived in the numerous caves. R3804:2, 2684:4

**Fell among thieves** — Even today it is the custom for travelers to have an armed escort of Arabs on this journey to Jericho. R3804:2

## Luke 10:31

**A certain priest** — One of the highest representatives of the Law. R5369:5, 2684:1

Jericho was one of the appointed cities of the priests and Levites. It is estimated that 12,000 of them resided there. They took their turns at the service in the Temple at Jerusalem, and, consequently, were frequently on this road. R2684:4

**He passed by** — The priest, most fully consecrated to the service of God in the temple, is represented as having least interest in the brother in distress. R2684:4

As if he were afraid he would be contaminated by even paying attention to the sufferer. Q808:2

Lest he also might be beset by robbers. R3804:2

We are inclined to believe that the priests and Levites, on account of their office, were generally exempted from molestation by the robbers. R2684:5

**On the other side** — His effort to evade responsibility by passing by on the other side of the roadway proved that he understood the neighborly obligation of human brotherhood. R1767:6

## Luke 10:32

**A Levite** — Not so close, in relationship to God, as a priest. R5699:3, 5369:5

Consecrated to God's service, set apart as instructors of the people, to guide them by word and example. R3804:3, 2684:5, 5369:5

Most of the Doctors of the Law were Levites. R2684:2

**Came and looked** — The Levite was more disposed to consider the poor brother. He went so far as to stand and look at the sufferer and to think over how much trouble would be involved in assisting him and how much risk he himself might run in so doing. R2684:5

**Passed by** — Unwilling to spend the time necessary to render assistance. R3804:2

## Luke 10:33

**A certain Samaritan** — One not in relationship to God at all. R5699:6, 5369:5

A mixed people, common, and despised by the priestly class of Jews. Q808:2

Unrecognized by God and disowned by his favored people. This heightens the force of the picture. R2684:5



Introduced into the parable to make a strong contrast before the minds of the hearers, and to say, A neighbor is one who does a neighborly act, however high or low he may be on the scale of intelligence, dignity or divine favor. R2684:2

It might be that some who are strangers to God as yet, might be good Samaritans by nature, rather than by grace; and some, who have been begotten again may naturally have less of this good Samaritan element of kindness and generosity, because low born according to the flesh. R2684:5

### **Luke 10:34**

**Took care of him** — Sacrificing his own time and strength in the wounded man's interest. R5369:5

### **Luke 10:35**

**Two pence** — Representing two days' wages. R4622:3

**Come again** — Return from Jerusalem. R5369:5

### **Luke 10:36**

**Was neighbor** — Would fulfill the requirements of the Law, in your judgment? R5369:5

Not that the Samaritan of the parable, by doing a kind and neighborly act, won for himself the inheritance of eternal life. R2684:1

If we appreciate the conception of a true neighbor which our Lord gave, then let us observe the Golden Rule. R5699:6

The whole world are neighbors, no matter how far apart they are. R5699:6

Every man is neighbor to every other man. To ignore the claims of human brotherhood is meanly selfish and inhuman. R1940:4; Q808:2

### **Luke 10:37**

**And he said** — He himself belonged to the Levite class condemned by the parable. R3804:3

**That shewed mercy** — Jesus showed him out of his own testimony that he was not keeping the law as he pretended to do and as the Pharisees in general pretended to do. R5369:3

We are to express our love for our neighbor by being thoughtful and considerate of his welfare and interests, and helpful to him as far as in our power, other obligations being considered. R5700:1

**Do thou likewise** — Go and understand that any man in the world, friend or foe, is your neighbor and is to be loved and served by you as you may have opportunity. R3804:3

Be kind, thoughtful, generous, toward any human being who is in affliction, in need of help. R5369:6

Be a living exemplification of the Apostle's injunction: doing good to all men as you have opportunity, especially to the household of faith. (Gal. 6:10) R2684:6; Q808:2

Show the spirit of love toward any man in the world, friend or foe. R3804:3, 5699:6, 5369:6, 1768:1, 1767:6

The evil designs of the unbeliever were frustrated. R1940:4

Recognize the obligations of human brotherhood, and the Golden Rule. R1768:1

## **Luke 10:39**

**Heard his word** — The Lord's people should not think that time taken for communion with the Lord and for study of his Word is wasted time. NS86:6

Let us have in mind that he is specially pleased when we give earnest attention to his words and seek to be filled with and guided by his Spirit. R5371:4

## **Luke 10:40**

**Much serving** — Martha chose a good part. She was indeed "not slothful in business, fervent in spirit, serving the Lord." (Rom. 12:11) NS86:3

**Dost thou not care** — Our Lord's contrast between the two sisters would probably not have been brought out had not Martha murmured against her sister, thinking her indifferent to the proper hospitality of the home. NS86:3

## **Luke 10:41**

**And Jesus answered** — The remark being called forth by Martha's complaint against her sister. R2743:3

**Thou art careful** — Worried. R4489:2\*

Jesus did not disapprove of Martha and her carefulness as a cook in providing for his comfort. R5371:4

## **Luke 10:42**

**Chosen the good part** — Martha loved the Lord so that she wanted to do for him. Mary loved the Lord and the things which the Lord loved and delighted to talk about, to such an extent that she could not forego the pleasure of his company and fellowship. NS86:3

Mary appreciated more than Martha the spiritual food which the Lord was dispensing. NS86:4

Every day and every hour we are confronted with conflicting interests and propositions. NS80:2

A principle illustrated in the choices of Abraham, Jacob and Esau, Joseph and our Lord, as compared to that of Satan. NS81-84

While service is quite acceptable and appreciated, veneration and fellowship are still more appreciated. R2743:3

He is specially pleased when we give earnest attention to his words, and seek to be filled with his spirit. R5371:4

The Lord never taught the multitudes to pray nor intimated that they should. The privilege of prayer implies intimate acquaintance with the Creator. R3805:2

The prayer of God's people should not be for temporal things. R5624:4

“Prayer is the soul's sincere desire, uttered or unexpressed.” R2251:2

There is a difference between worship—adoration, homage—and prayer. Expressing thanks anyone may do; but making requests of God in prayer is a limited privilege. R5379:1

None is privileged to pray unless he is a consecrated disciple of Jesus. R5379:2

As children of God, we are to conform our prayers to what he has said. R5624:6

## **Luke 11:1**

**As he was praying** — Realizing the importance of his mission, Jesus kept properly in touch with the great Author of the plan of salvation, his Heavenly Father. R5378:6

If he, in his perfection, needed to have spiritual fellowship and communion with the Father, we, his disciples, imperfect, have much more need to look continually to the Lord for guidance and comfort. R3351:3

Apparently Jesus usually prayed alone. On some occasions he spent the entire night in prayer to God. R5378:3, 3351:3

Instead of urging them to pray, Jesus by his example taught them to desire the privilege and blessing of prayer. R5379:1

Perceiving his intimate communication with God, and that God always promptly heard and answered him, they evidently felt that there must be something in his manner of approach to God which secured such prompt recognition and answers. R1945:5

**His disciples said** — The Lord waited until they asked him for instruction on the subject. R3805:2

No doubt they noted the Master's frequency in prayer, and the blessing which he seemed to receive therefrom. R5379:1

**Lord, teach us to pray** — Not that the disciples had never prayed. In common with the Jews in general, they had been accustomed to go to God in prayer. They realized that, as our Lord's teachings were different from the scribes and Pharisees, so also his conception of prayer was probably different. R3351:2, 1945:1

Had he been much in the habit of praying with them audibly, we may presume that they would have known to take his style of praying as proper copy for their own. R3351:6

It is well that we inquire who may pray, and for what things we may petition the great Creator, else we might be praying without authority, or praying amiss, as St. James declares some do. R5379:1

## Luke 11:2

**When ye pray, say** — Not “say ye,” but rather, as elsewhere given, “after this manner pray ye.” (Matt. 6:9)—our Lord gave not the words for our prayers, but a general sample of style. R3351:6, 3806:4

Our prayers should be uttered, formulated, and, if possible, not be left merely to incoherent feelings. R2251:3

A sample prayer, a suggestion of the general character of their petitions, and not to be understood as binding their terms, their expressions, their words. R3806:4

The account of this prayer, as given by Luke, differs considerably from the account given by Matthew, which is apparently the much more complete statement. R3351:6

Our spirit or intention is accepted by the Lord in seasons of distress, when we cannot utter the words. R2251:2

We are to be constantly in an attitude of prayer. R3351:5, 3806:1

**Our Father** — The term, Our Father, would necessarily be a new one to the Jews, for they were a house of servants. This prayer would assure them that God recognized them, not as servants merely, but as sons. R3352:1

Implying that the suppliant is on terms of intimate acquaintance with the great Creator of the universe, so that he is welcomed into the divine presence and heart. R3805:3

Only those who have become God’s children by forsaking sin and laying hold upon Christ as their Savior are accorded the privilege of approaching the throne of grace. R3805:3

Implying: (1) faith in the divine being; (2) dependence upon him; (3) faith that a way of reconciliation has been effected through the Redeemer; and (4) a realization that the Creator no longer condemns the suppliant, but accepts him as his son. R3805:3

The God and Father of our Lord Jesus Christ is our Father who hath begotten us. R297:1

It is devoid of selfishness. Instead of “I” and “me,” the prayer is comprehensive of all who are truly the Lord’s people, in any class—we, us, our. R5379:2, 3805:5

Does not imply the fatherhood of God to all mankind. R2252:6

We might reasonably suppose that the children of believers and justified believers, who have not yet reached the point of making a consecration, would have the right of addressing the Redeemer in prayer. R3806:3

The man of the world, when first getting a view of his lost condition, should “come to Jesus.” (Matt. 11:28) After his justification he comes to the Father in Jesus’ name. R469:4\*

What could be more reverent than this bold approach, direct to the throne of the heavenly grace. R2005:1

God, in calling himself our Father, does not borrow the epithet from earth. In the very beginning he founded the earthly parental relation that it might explain the heavenly. It is the invisible world which is the fact; it is the visible world which is the metaphor. R29:5\*

“Children of wrath” (Eph. 2:3), “children of the devil” (1 John 3:10), have no right to pray thus. R2252:6

“To as many as received him, to them gave he power to become the sons of God.” (John 1:12)  
The affection of a true father for his child is one of the most precious in the world. R3352:1

The word “our” implies an interest in the other sons of the family of God. R3805:5

The prayer of the publican, approved by our Lord, did not address Jehovah as “Father” but as “God.” (Luke 18:13) R2251:3

How inconsistent if Jesus himself were the Father!. R5378:3

In the type none but the priests offered incense before the Lord, teaching that only the Royal Priesthood now have this privilege. R3806:3

No unconsecrated believer has any acceptance at the throne of grace. R3806:3

**Which art in heaven** — As the heavens are higher than the earth, so are the Lord’s ways and provisions higher than our conception and in every way to be preferred. R3806:1

The Bible gives God a home, or locality, and does not teach that he is everywhere. OV375:2

**Hallowed be** — Expressing adoration and appreciation of divine goodness and greatness, and a corresponding reverence. R3352:2

An acknowledgment of God’s greatness, and implies our humility and littleness. R2252:6

We honor his name—put it first in our petitions. R5624:5

We should approach with humility, simplicity and reverence, and in the name of Jesus. R2251:3

The proper reverential attitude of a believer toward God. R1945:6, 5379:3, 3806:3, 3352:2, 2005:1

Reverence for God should be first in all our thoughts, but is losing ground everywhere in our day, even among the Lord’s true people. R5624:5, 3352:2

**Thy name** — Even his very name is revered as holy by the true worshipper. R2253:1

Thy character. R5379:3

His name stands for everything that is just, wise and loving. R3806:4

We are to pray for nothing that would not be in accord with the honor of our Heavenly Father’s name, considering first the will and honor of God as superior to our own and every other interest. R3352:2

A name represents the character, the disposition or qualities or powers of an individual. R3687:3

**Thy kingdom come** — These words are not found in the older manuscripts in Luke, but are found in the Matthew manuscript, and therefore properly considered a part of the petition. R3806:4

Not proceeding hastily to the lesser things of a personal character. R2005:1

As God and his glory and honor are to be first in the minds of his children, so the next thought should be for the glorious Kingdom, which he has promised shall bless the world. R3352:3

Carrying the thought of joint-heirship with our Lord in the great Millennial Kingdom. NS141:5

The promise and hope held before the Church was always the hope of the Kingdom. R1855:3

The Church is the Kingdom in the embryo sense. When glorified with full Kingdom power and glory, it shall bless the families of the earth. HG146:3

We must be born again; begotten of the Spirit now, and in resurrection power born of the Spirit, if we shall share with our Lord in this wonderful Kingdom. HG145:3; NS102:3

The “manifestation of the sons of God” (Rom. 8:19) will be their glorification as the Kingdom Church in glory. HG234:6

We are not to permit our own personal needs to be too prominent, but are to remember that the whole creation is groaning and travailing in pain together, waiting for this glorious Kingdom. R3352:3

It is fitting that all who approach God in prayer should previously have searched to know something of what he has revealed concerning his will and plan. R2005:1

We do right to pray this week after week, year after year, century after century. To grow faint or weary in prayer would not be right. The proper course is to believe what God has promised. Q539:4

Not a demand; rather, an acknowledgment of faith in the divine promise that a heavenly Kingdom shall, in God’s due time, be established in the earth. R2253:1

Not a petition that God would bring in his Kingdom before his appointed time, nor an expression of an impatient longing for it, but an expression of hope, trust and patient waiting. R2005:1

No attempt to tell the Lord what must be done, and how and when his Kingdom must be established; but merely expressing acquiescence with the divine arrangement, and rejoicing therein. R2253:2

Not only manifesting faith in God and in his promise to establish righteousness in the earth, but that the suppliant is in his heart in sympathy with God and his righteousness and out of sympathy with the Reign of Sin and Death. R5379:3

Longing for the Kingdom that will bless the world, they also long for the promised privilege of being joint-heirs with their Redeemer as members of that Kingdom class. R3806:5

Our thoughts respecting the Kingdom will remind us that if we are to be heirs of the Kingdom it will be necessary that we have the appropriate discipline and training. R3352:4

World-wide, as pictured by the stone which smote the image becoming exceeding great and filling the whole earth. (Dan. 2:35) NS27:5

Established upon the ruins of present institutions. NS13:5, 57:5

Following the Armageddon of anarchy. HG674:3

This thought will make all the afflictions and trials of the present time seem to us light afflictions. R3352:4

This petition is not a demand, but an expression of faith in God’s promise. R2253:1, 5379:3, 5020:2

To abolish sin and establish righteousness in the earth. R5379:3, 3352:4

For the blessing of the whole world. R1945:6, 3352:3

For a thousand years The Christ will bless mankind, uplifting them to human perfection, mental, moral, physical. R5768:5

Eventually shall be “the desire of all nations.” (Hag. 2:7) R2685:2

In glory and power. R1908:3, 3352:3, 2231:1; OV359:3

The very thing that the whole world needs. R5624:5

The panacea for every ill and trouble, for ourselves and all men. R3352:3

Messianic Kingdom, the Kingdom of God's dear Son. R4973:4; SM60:2

Those who have part in the first resurrection will share in the throne, in its glory and work of blessing. R3832:5, 5761:6, 3352:4, 2924:3

There can be no paradise until his Kingdom shall come and present empires pass away. R3902:4, 5789:4

A humble acknowledgment that it has not yet come, although this prayer has been offered for nineteen centuries. R2253:1, 3353:6, 3355:3, 2375:2, 1718:4; SM14:T

We are now living in the time when the new Reign of Righteousness shall be inaugurated. OV350:2

According to the prophecies, Messiah's Kingdom began in 1878, and will be fully inaugurated at the close of the great time of trouble. R5762:1

There are evidences on every hand that we are in the dawning of the Kingdom, even though its Sun of Righteousness cannot fully arise until the Church shall have passed beyond the veil. R5762:2

If Christ had his Kingdom, we would not be praying thus. Q523:5

Many peculiar ideas prevail because of a false theory that the Kingdom has already been set up in glory. The present war [1915] is the beginning of a series of troubles which will wind up the present order of things and inaugurate the new dispensation of Messiah's Kingdom. R5761:6

When the Church shall all have been gathered, then Messiah's Kingdom will be established for which we pray. R5768:5

All blessings are of the Father. E45

Messiah's Kingdom has various stages of inauguration. First, in his parousia, the resurrection of the sleeping saints; next, his dealing with the living members of his Body and their glorification; then the dominion of the world, revealed in a great time of trouble. Thus, the Kingdom of Messiah will be born in a terrible travail, after which "the desire of all nations shall come." (Hag. 2:7) Civ,v

The complete overthrow of all human government will open the way for the full establishment of the Kingdom. Bix

The establishment of the long promised Kingdom of Messiah is just before us, and is now in progress. B363

We pray especially for the spiritual phase, where our inheritance is. R287:4

While continuing to pray thus, let us continue to labor in character-preparation that we may be found worthy of a place in that Kingdom. R5762:2

The thought that it consists merely of a sovereignty in the hearts of his followers in the present life is unscriptural. R5049:3

Messiah's Kingdom began in 1878. It will be fully inaugurated at the close of the great time of trouble, already beginning in Europe and Mexico. R5762:1,2

**Thy will be done** — Implying that the offerer has made a full consecration of his will, wishing that God's will rule in his own heart—now, in the earthly condition, even as he hopes to have it perfected in the Kingdom. R3352:5; C22

An expression of confidence that the Kingdom will effect the full restoration of the earth to its Edenic condition and of man to his primeval perfection in the image of his Creator. R5379:4

This would be impossible aside from the associated promise of the Bible that the present dispensation of preaching the Gospel is eventually to give way to the Messianic Kingdom and its reign of force. HG669:2

Surely no sane mind would claim that the conversion of the world to so-called Christendom fulfills this description of the Millennial peace and good will. C178

**As in heaven** — The world of mankind will be as happy in God's favor as are the angels now. R5379:4

**So in earth** — Many Christians seem to have forgotten the import of these words. B13

Our great Messiah is about to overthrow sin and evil, and establish righteousness, which will insure that to all eternity God's will shall be done as perfectly in this earth as it is now done in heaven. OV341:8

When Jehovah's feet will be established, and his footstool made glorious. (Isa. 66:1; 60:13) R287:4

The glory of God will fill the whole earth, destroying all willful opposers. R5379:4

## **Luke 11:3**

**Give us** — The only petition that can be construed to apply to even the simplest of earthly blessings. This may also be understood to signify more particularly spiritual nourishment. R5379:3

Contentment is the very spirit of this petition. R2253:2

Bless our efforts at procuring and eating. There are occasional spiritual dyspeptics who eat and work not, but the great difficulty with most Christians is that they eat not at all, or else eat so sparingly that they are dying of starvation. R23:5

God knows what we have need of, and provides these things aside from our asking. R5624:5

Whoever "asks the blessing" at table should ask something in connection with the food and not attempt to pray for neighbors, relatives, etc. R5020:4

**Day by day** — Literally translated, "be giving continually our daily bread." R2253:2

Matthew's statement is preferable, "Give us this day." The thought seems to be that of continual dependence upon the Lord for the things needed. R3352:5

Not for a long time ahead. R2253:2

Not for superabundance or for luxuries. R2253:2, 3806:5, 3352:6, 2005:2, 1945:6

**Our daily bread** — "Our needful bread" (American Rev.). There is no attempt here to supplicate delicacies. R3806:5, 3352:6, 2005:2

In the broad sense of food and raiment—things necessary. R3352:5



The child of God on common fare and in common clothing may really be much happier than are some much more prosperous in temporal matters. R3352:6

If we do nothing more than pray, God might let us starve. He puts within our reach the needful means of procuring the food, and we say the food comes from him. Neither will the asking of a blessing on food fill you, you must eat it. R376:2

Implies our realization that our sustenance, both temporal and spiritual, must come from God. The failure to specify any particular kind of food implies a full resignation to the provision of divine wisdom. R5379:4

To the Spirit-begotten these words imply more particularly the spiritual food. It is the new creature offering the petition. This will imply that it is the nourishment of the new creature that is chiefly under consideration. R3806:5

The spiritually-minded will be asking for the spiritual food, the spiritual necessities, day by day. R2253:3

Not specialization in prayer. Whatever we have, we acknowledge our dependence upon the Lord for what he provides for us; and we ask for nothing beyond what he does provide— “your bread and water shall be sure.” (Isa. 33:16) R5202:4

## Luke 11:4

**Forgive us our sins** — Not original sin, we were freed from that condemnation in justification, but those unintentional imperfections which appertain to all, and which all the followers of Jesus are striving to overcome. R5379:4, 3806:6, 3353:1

Appropriately acknowledging, daily, that we are trespassers. R2005:2

To petition the Lord for forgiveness of sins implies that we are at heart opposed to the sins, and signifies that we recognize that the robe of Christ’s righteousness granted to us has become spotted or sullied, and that we desire to have it cleansed. R3353:1

Thus we (1) learn to keep track of our blemishes; (2) are continually reminded of our dependence upon the merit of our Savior; and (3) are assisted in being merciful, compassionate and gracious toward others. R3807:1

Walking after the flesh we find that we cannot come up to the Spirit, hence our “debts.” R3806:6

In his own appointed way, through Christ. R1945:6, 4615:4

“If any man sin, we have an Advocate with the Father, Jesus Christ.” (1

John 2:1) R4615:5

**For we also forgive** — God’s mercy is proportionate to ours. R3806:6, 2005:2

Let every Christian in approaching the throne of heavenly grace daily inquire of his own heart, whether or not he has forgiven those who are indebted to him. R2253:4

A reminder of the general terms of our relationship to God. We cannot grow in grace except as we cultivate the spirit of love, which is the spirit of God—a forgiving, generous spirit in our dealings with others. R5379:5

Equivalent to a bargain with God, that we accept his terms of mercy, and will expect none, except as we ourselves exercise it toward others. R2005:2

None will gain a place in the Kingdom class, in the Bride, except they have this forgiving quality of love. R3353:4

How just and wise is the divine arrangement which requires of us, in applying for mercy, to pledge ourselves to the Lord that we are also merciful, forgiving to others. R3807:1

If fully appreciated, it would influence God's sons to be kind and generous, in thought as well as in word and deed. R2005:3

The Lord would develop in his consecrated people the spirit of the Father. R3353:3

This does not mean the forgiveness of financial indebtedness and destruction of our account books, except those of the debtor willing, but unable, to pay. R2253:4

This does not imply that we should pay no attention to the transgressions of others against ourselves, that we should not recognize offenses. R2253:4

Only as we are merciful to others will he deal mercifully with us in respect to our trespasses. R5624:5, 5379:5

The very essence of Christian principle is love, sympathy, and the forgiveness of the faults of others. R2253:3

We may not forgive in the absolute sense until our forgiveness is asked; yet we should be always in a forgiving attitude. R2295:6, 2296:4, 2253:4, 4978:1, 4650:5

**Everyone that is indebted** — Matthew's rendering is better: "Those who trespass against us." As we are imperfect and cannot keep the divine law, so likewise others are imperfect. R3353:3

**Lead us not** — These words are not in the original in Luke's account, but they are found in Matthew's account, and hence are properly a part of the prayer. R3807:2

The Diaglott renders it, "Abandon us not to trial". R2005:3, 5379:5

Not that we fear God will tempt us, but that we entreat him that he may guide our steps so that no temptation or trial come upon us that will be too severe for us. R3353:4, 3807:2

Implies a determination to resist sin, as well as a leaning upon God for assistance. R1945:6

To amplify for better understanding: "And bring us not into temptation [merely], but [also] deliver us from the evil one." It is a part of the divine arrangement to permit us to be put into positions of trial and testing. R2253:5

**Into temptation** — "God tempteth no man." (Jas. 1:13) R2253:5

A man is tempted when he is led astray and enticed by his own selfish, fallen desires; he sins when he yields to those desires. (Jas. 1:14) R2005:3

Indicates that we are aware that we are surrounded by the powers of evil, and that as new creatures we would be unable to withstand these successfully except as we should have divine aid. R5379:5

Temptations are of the Adversary, and of our own fallen natures—through our flesh and the weaknesses of others. R3353:4

Since chastisements and temptations (or trials) are necessary to our preparation for the Kingdom, it would not be appropriate for us to pray that the Lord would spare us from all trials. R2005:3, 3807:2, 2253:5

We will not be tempted above that we are able. (1 Cor. 10:13) R3353:4, 3807:3, 2253:5

Expresses a desire for assistance in the hour of temptation, that we may not be overcome by it. R1945:6

How foolish to pray thus and not watch! R3939:5

**Deliver us** — These words are not found in the original, but corresponding words are found in Matthew's record. R3353:5

A recognition that Satan is our great Adversary; and that we are on the alert to resist him, and yet realize our own insufficiency, our need of divine aid. R5379:5

As we pray, we surely will labor in the same direction. R3353:5

Provide a way of escape when we are sore distressed. (1 Cor. 10:13) R3353:4, 2005:3

**From evil** — From the Evil One. R5379:5

Never more needed than at present. God is permitting the Adversary to bring strong delusions upon the world and the nominal church because the time has come for a complete separation of the wheat from the tares. R3353:5

Also the Evil One, ever ready to attack us, to the extent the Lord permits. R3807:2, 5379:5, 3353:5, 2253:5, 2005:3

## **Luke 11:5**

**Said unto them** — Our Lord gives us a parable. R3353:6, 5020:2, 3807:4

## **Luke 11:8**

**Because of his importunity** — Not by way of implying that God is averse to his people's requests and will only grant them when their comings become tedious to him. R3353:6

Pray perseveringly. R5381:2\*

God has the blessing, and not only is able to give it, but has promised to do so. The delay in granting the request is because his due time has not come. Hence we are not to give up nor to become weary, but to be constant in our prayers. R5020:2; Q539:4

The Lord's people need to be much more solicitous and earnest in respect to the heavenly blessings they desire. R3353:6, 3807:5

So earnest for the Kingdom, the honor of the Father's name, the bread of life, for deliverance from the evil one, for God's keeping power, that we go to him day by day. R3807:5

This is very different from the "vain repetitions" which our Lord condemned. (Matt. 6:7) R5020:4; Q539:6

**He will rise** — We are not to think that our prayers for the Kingdom are unheeded. R5379:5

**And give him** — This should strengthen our faith and earnest desire to come often to his footstool and tarry long in his presence. R1946:1

## **Luke 11:9**

**Ask** — Sincerely, truly. R2590:1

He would have us feel our need, he would have us appreciate the privilege, he would have us look for the response, and in all these experiences he would develop us as his sons of the new creation. R3807:4

The intimation is that the asking of the Father is a means by which we may more and more receive of the sap of the Vine, the holy Spirit, and be enabled to develop the fruits of the Spirit. R2466:3

Ask nothing that will not be hallowing and honoring to our Heavenly Father's name, nothing that would be an interference with the coming of his Kingdom, ask in harmony with the divine plan. R3354:1

Nothing here implies the seeking or finding of earthly good things. R2466:3

To be done individually. Because someone is dear to us we should not necessarily conclude that the Lord would choose such a one. We are to preach the word to such, encourage their consecration, and, in connection with that consecration, we are to urge them to ask for themselves. R3354:1

**It shall be given you** — You will receive his grace and help in the direction asked. R2590:1

Let your faith grow strong by meditation upon the promises. R5381:5\*

**Seek** — While asking, it is our duty to be seeking the things which we lack, the holy Spirit of love to fill our hearts. R2590:1

The believer, assuming that there is superhuman wisdom in the divine Word, investigates from that standpoint. NS63:2

In the "Law and the testimony." (Isa. 8:20) E167

The more he seeketh, the more he findeth. R4983:6

We may ask for a share in the Kingdom. R3354:1

Desiring to be filled with God's Spirit, to be in harmony with him, in his character-likeness. R5379:6, 3807:6

**And ye shall find** — In proportion to his consecration and Christian development, one finds more and more that the testimonies of the Lord's Word are sure, "making wise the simple." (Psa. 19:7) NS63:2

**Knock** — Upon the Lord's store-house of grace and blessing by continued efforts, as well as by prayer. R2590:2

The door of knowledge shall be opened. E167

The door of privilege, of opportunity; continual knocking means increasing desire to enter. R4983:6

## Luke 11:10

**For every one** — If we come in the frame of mind indicated by our Lord, we shall never be turned away empty. R1946:1

**Findeth** — He will reveal his true character to them. OV2:2

## Luke 11:11

**Ask bread** — As earthly parents set the food within reach of the family, but do not force it upon them, so our heavenly Parent has set within the reach of his spiritual family the good provision of his grace, but he does not force them upon us. E225

**That is a father** — The human father's love is to men a helping image of the Heavenly Father's. R29:4\*

**Give him a stone** — The force of our Lord's language is seen if we remember that the bread of oriental countries very much resembles a stone. R3807:5

Traditions as indigestible as a stone. HG692:3

We should not be afraid that our Heavenly Father would give any bad answers to our requests. R5379:6

The experiences of life, its trials, disappointments, discouragements, oppositions, are not as stones, but are blessings in disguise, if we receive them in the proper spirit. R3807:6

**Give him a serpent** — Some kinds of serpents resemble certain kinds of fish. R3807:6

## Luke 11:12

**Offer him a scorpion** — There is a small white scorpion which rolls itself up in the shape of an egg. R3807:6

## Luke 11:13

**To give good gifts** — A comparison between kind earthly parents giving natural food to their children, and our kind Heavenly Father giving his holy Spirit to them that ask him. E224

Earthly gifts. R1581:4, 3665:4, 2006:1

We are not to pray for earthly things—food, drink, clothing, etc. F685; 3354:2

Not injurious things instead. R3807:5

**How much more** — We may expect that he will give what is best, and we may rest ourselves content in that promise of the Father. E223

The thing received will never be harmful or useless. R1946:1

He will have pleasure in giving us the desires of our hearts if in harmony with his plan. R4983:6

Jesus set forth the glorious standard of our Father. R5834:2

**Your Heavenly Father give** — Although “all things are by the Son” (1

Cor. 8:6), yet here, as everywhere, he gives the glory and honor, as the fountain of blessings, to the Father. E222

Our Heavenly Father has good things; he has promised them to us; he takes delight in giving them to us, yet some of them are afar off. R3353:6

The Father will be pleased to so order the affairs of such that hindrances to the Spirit shall be overcome, that his loving Spirit may abound in them. E223

Though he give it gradually to us, and not perhaps as rapidly and as fully as we request it. R3665:4

We are to think of him as rich, benevolent, kind and generous, wise as well as loving. R4983:6

**The Holy Spirit** — This is exactly what is needed, as an offset to the unholy, unloving, selfish, judging and fault-finding spirit of the flesh. R2590:2

Not the miraculous gifts of the spirit enjoyed by the primitive Church, but to the holy spirit, or disposition, “the mind of Christ”. R3153:4

While it is entirely out of harmony with God’s Word to pray for another baptism of the holy Spirit, it is right to pray to be kept filled with the holy Spirit. R376:2; E223

The graces of the holy Spirit are specially stated to be open to our requests and corresponding efforts. R2006:1

The one thing for which we should specially seek and specially pray is the holy Spirit—the spirit of holiness, the spirit of God, the spirit of Christ, the spirit of the Truth, the spirit of a sound mind, the spirit of love. F685; R5036:6, 2722:4

The holy Spirit is the spirit of love—to God and man. It cannot be given to us under present conditions except gradually, as the old, selfish, wrong spirit is deposed from our hearts. R3665:4

The requests of the advanced saints are for spiritual favors. R1581:4

As new creatures our desires should be specially for the things that pertain to the new creature, and it is this class of blessing the Lord invites us to ask for and to wrestle to obtain. R2865:6

The “Spirit of truth” stands ready to give us the filling we desire, but we must partake of—eat—the feast, or we will not be filled. He who will not eat of a full table will starve as truly as though there were no food. R376:2; D225

Nothing in this Scripture can in any manner be construed to imply that the Heavenly Father would be pleased to have his children ask him for another God—a third person of a trinity of co-equal Gods. E224

Given only in a very special manner, during a very special age, for a very special purpose. R5133:3

The spirit of the truth, of Christ, of a sound mind, of wisdom. R2866:1, 5202:4, 5036:6, 193:1\*

The spiritual blessings and experiences which develop in his children his own Spirit. R3806:6; OV404:3

“The words that I speak unto you...are spirit.” (John 6:63) E225

Set before the family as bread, fish and eggs, but not forced on any. E224

We need not, as do the unregenerate and the heathen, pray for earthly blessings. E223

**To them** — Consecrated disciples of Jesus who earnestly seek it. R5379:6

**That ask him** — When we ask for anything, it implies that we want it, and if wholly consecrated, we should want to receive the holy Spirit in the way God wishes to give it. R376:2

It is God's good pleasure to give us this spirit of love; but he gives it only to those who desire and seek it with patient perseverance. R3153:4

The Lord has revealed himself to his people for the very purpose of giving them this blessing; nevertheless, he withholds it until they learn to appreciate and earnestly desire it. R2866:1, 2123:4\*

If we merely pray for the Spirit and do not use the proper means to obtain the Spirit of truth, we will continue to be at most only "babes in Christ." E225

Not that we must necessarily use the words, "Give me the holy Spirit," or that we should ask for a Pentecostal blessing; but that we should ask for the spirit of the truth, of a sound mind, for the wisdom which comes from above. R5202:3

Ask for more and more of the holy Spirit—a disposition more and more fully in harmony with his Spirit. E223

So that we can go forth from victory unto victory. R2123:3

It is useless to pray if we neglect to feed. E225

## **Luke 11:15**

**Casteth out devils** — Everywhere the Scriptures set forth that this host of spirit beings are associated with our earth, and not in some far-off fiery furnace torturing the human dead. R5378:1

It is estimated that fully one-half of those in insane asylums are demon-possessed. R5378:1

**Through Beelzebub** — The first, and for a long time the only, enemy of the divine government. R2171:5

Satan, the prince of the demons. R3310:4, 3309:4

Some evilly declared that the demons obeyed Jesus because he himself was Beelzebub. (Matt. 10:25) R5378:2

Refuted by Jesus' refusal to accept the testimony from this demon. The Scriptures everywhere represent Satan and his fallen spirits as lying spirits, deceiving the people. R3310:4

**The chief** — Doubtless because of being by nature a superior order of being. R2171:5

**Of the devils** — The angels which fell at the time of the flood. R2171:5; SM548:1,2

## **Luke 11:16**

**A sign from heaven** — Saying, Your miracles are all earthly. R5378:2



## Luke 11:18

**If Satan also** — It would be foolish for Satan to cast out Satan; consequently their argument should have no weight. R5378:2

Whose very existence is now denied by many. F609

**Be divided** — Satan has considerable of “the power of death,” including disease, but we are not informed that he has the power of life, which includes health; and if he had that power, he surely has not the desire to do good and bless except as a means to delude and counteract by counterfeiting the truth. R760:4

Would signify a warfare in the camp of the evil ones. R5378:2

**Against himself** — By aiding the miraculous cure of the sick. F641

As he is now doing through “Christian Science.” R2189:1, 3784:3

**How shall** — When he has to resort to such desperate measures as working against his own plans. R3784:2

I cast out devils—The power of Jesus in casting out demons showed that he was thoroughly competent to deal with the prince of this world, the prince of darkness, Satan. R5378:3

## Luke 11:19

**Your sons cast them out** — You never charged them with being the prince of demons. R5378:2

**Be your judges** — Judge according to this whether your argument against me is good. R5378:2

## Luke 11:20

**The finger of God** — The power of God. R5378:2

God’s power in small portion. A hand represents power, so the little finger represents a little bit of power. So Jesus said, If I by the finger of God do so and so, God is able to do more. These are little things in comparison to God’s power. Q496:T

Each individual Christian, so to speak, is a finger of the Lord, as our Redeemer said, “I, as a finger of God.” If we would be useful as God’s agencies, we should seek to be guided by him. R4357:2

Which I do not claim as my own power. E271

**Is come upon you** — The power of the Kingdom is being exercised in your midst. R5378:3

## Luke 11:21

**A strong man armed** — Satan. R5378:4

**Keepeth his palace** — Maintaining his control of the world. R5378:4



## Luke 11:22

**Stronger than he** — The Messianic Kingdom will be stronger than that of Satan. R5378:4

**And overcome him** — “And he laid hold on that old serpent, which is the devil and Satan, and bound him a thousand years.” (Rev. 20:2) C341

## Luke 11:23

**Is against me** — There are only the two masters—people are serving either the one or the other. R5378:5

## Luke 11:25

**Findeth it swept** — He did not receive into it the good Shepherd of his soul, but stood for righteousness merely in his own strength. R4218:4

## Luke 11:26

**Then goeth he** — Satan will seek to regain control through the spirit of the world—pride, anger, malice, hatred, strife. R5378:5

If Christ has not been enthroned in the mind already weakened by previous obsession. R2173:3

**They enter in** — Even if justified from past sins, we need an occupant for our hearts—the Divine One. R4291:5

With any departure from loyalty to righteousness and truth comes a corresponding separation from holy protecting influences and a consequent exposure of heart to the malevolent influences of the fallen angels. R4218:4

Remembering that the Memorial is not only the anniversary of our Lord’s sufferings, but also of Judas’ treachery, false kiss and question, “Is it I?”, let us remember the constant danger of Satan entering into our hearts. R1943:5

**Worse than the first** — If Satan be not resisted, the danger is that the blessing received through the knowledge of God will become a curse. R5378:5

The fallen angels, ever ready to enter into such, and more seriously than ever defile them. R4218:4

## Luke 11:28

**And keep it** — If we had all knowledge and zeal and had not the spirit of obedience it would evidence a lack of the spirit of love, and prove us unworthy of the divine favor and blessings promised. R3678:5

## Luke 11:30

**For as Jonas** — The Jonah story corroborated by a report in a secular journal. R3373:3

Contrary to the belief of many modern theologians. A61; R3373:3

## Luke 11:31

**And condemn them** — Just as heathendom will condemn Christendom for its misuse of divine favor.

D72

## Luke 11:33

**Hath lighted** — With the light of the truth. R5378:6; E293

A light of faith, hope and love, ignited in the hearts of the Little Flock. R3686:2

The holy mind or Spirit of God. E264; R5378:6

**Under a bushel** — Showing lack of courage, appreciation, earnestness. R4967:5

**On a candlestick** — Be exposed, so as to do good. R5378:5

## Luke 11:34

**Thine eye is single** — The eye represents intelligence. As long as we have the true enlightenment, or intelligence, the whole body is blessed thereby. R5378:6

**But when thine eye** — The eye, the light, here represents the enlightenment of the holy Spirit, which has the greatest power to bless us; and if lost, means an even greater darkness than was experienced before coming to a knowledge of the Lord. R5378:6

## Luke 11:35

**Be not darkness** — Does not become darkness, become extinguished. E264, 294 11:36

**Light** — The enlightenment of the holy Spirit. R5378:6; E264

**The bright shining** — Greek, astrape. Here correctly translated; mistranslated “lightning” in Matt. 24:27. B156

## Luke 11:37

**A certain Pharisee** — Amongst the various sects of the Jews of our Lord’s day we have every reason to believe that the Pharisees constituted the best—the one most loyal to God and his law. Their name signifies “holiness people.” R5389:2

**Went in and sat down** — Purposely ignoring the Pharisees’ usual formalism of washings. R5389:2

## Luke 11:38

**He marvelled** — The host thought of Jesus as a holy man, not a publican or a sinner. R5389:2

**Not first washed** — Not that Jesus was careless; rather, the washing of hands by the Pharisees was a ceremony which Jesus especially wished to ignore in order that he might have the opportunity of criticizing that spirit which the ceremony well illustrated. R5389:2

This gave Jesus the opportunity for a discourse on the subject. R5389:2

## Luke 11:39

**Ye Pharisees** — Not deigning to mention the other sects, which had entirely departed from God. R5389:2

With all their boasted holiness, they came far short of what would be acceptable to God. R5389:2

**Your inward part** — In God's sight the heart is the important matter; outward cleansing is secondary. R5389:3

Those who do come into heart harmony with the Lord are cleansed by obedience to his message and its spirit, and are thereby made clean every whit—outwardly, as well as inwardly. R5389:3

**Full of ravening and wickedness** — Given to extortion—spiritual wickedness. R5389:3

## Luke 11:42

**Woe unto you** — Not condemning them to eternal torment; the woe to the Pharisee was that they were about to lose the great blessing which God had promised to the Jewish nation; namely, that of chief association in Messiah's Kingdom. (Gen. 12:3) R5390:1

The expression, "Woe unto you," is to be regarded sympathetically, pityingly. R5390:1

It is not for us to judge all or any of the sects of Christendom and apply the Master's words to them. Unlike Jesus, we have not the power to read men's hearts, nor the authority to pronounce them hypocrites. R5389:5

**Ye tithe** — Giving one-tenth of their income every year. R5389:3

**Mint and rue** — Small seeds of which they grew but a trifling quantity. R5389:5

**Love of God** — Be benevolent rather than covetous and self-seeking, otherwise God could not be well pleased with them. R5389:5,3

**Ought ye to have done** — Jesus did not object to their giving 1/10 of everything, but that they should not leave the more important things undone. R5389:5

## Luke 11:43

**The uppermost seats** — Their covetousness took the form of pride, as well as dishonesty. R5389:5

Does not mean he was condemning them to eternal torment. R5390:1

### **Luke 11:44**

**Hypocrites** — Who proclaim the way of the Lord to others, yet ignore that way in their own dealings. NS853:4

Addressed to a class, not an individual. R5980:1

We do not have the authority to pronounce anyone a hypocrite. R5389:6, 5980:1

### **Luke 11:45**

**One of the lawyers** — Some of the Pharisees, especially educated, talented and well-versed in the teachings of the Law and the prophets, were style doctors—Doctors of the Law, the equivalent of what today are termed Doctors of Divinity. R5389:6

### **Luke 11:46**

**Ye lade men** —They gave such hard interpretations of God's Law as were discouraging to the common people—setting before the publicans and sinners standards of excellence and perfection which they themselves would not think of every trying to live up to. R5389:6

**Ye yourselves touch not** — Let us take heed that we practice what we preach. NS853:4

### **Luke 11:47**

**Woe unto you** — Our Lord seems to have arraigned the clergy as a class, and to have held the modern representatives responsible, because they gave evidence of having the same spirit that their predecessors had, even though they condemned some of their practices. NS504:4

This does not apply to every individual of the Jewish clergy, the doctors of the law, but rather he spoke of them as a class, ignoring the few exceptions. NS504:5

Very soon a period of disintegration set in, which affected everything and every prospect of the wealthy and professedly religious class of the Jews, especially the Doctors of the Law. This led up to anarchy and ultimately the destruction of their national polity in AD 70. NS503:6

### **Luke 11:48**

**Ye allow the deeds** — How apt we all are to think of our own day as being different from other periods. So today many extol the Lord and the Apostles, and denounce their persecutors, while they similarly persecute. SM218:T

## Luke 11:49

**Them shall they slay** — Their fathers killed the prophets, while they killed the Lord himself and persecuted his followers. NS504:5

## Luke 11:50

**Blood of all the prophets** — Similarly, respecting the end of this age, the Scriptures imply that there is a great back-account of retribution owing to the rest of the world which will be fully squared up in the awful trouble with which this age will end. R4273:6; OV346:1

The sins of the persecutors must be liquidated, even though the persecutors themselves will all eventually be forgiven. OV346:1

**May be required** — As expiation for the taking of the life of Jesus was required of the Jewish nation, so at the end of the Gospel age, the sacrificed life of the Church will be in a measure required of nominal spiritual Israel. R5256:5

Declaring the great time of trouble which came upon that nation at the time of Jesus' crucifixion, and reached its completion in AD 70 in the total destruction of their city and polity. R5390:4

Civil strife and hostile invaders accomplished the fearful recompense. D48

The Scriptures indicate that a great time of trouble similar to that which came upon the Jewish nation will now come upon all Christendom. The experiences of Israel in the year 70 will be paralleled in the experiences of the year 1915. R5256:5; D49

The trouble day with which the Jewish age ended is paralleled exactly in time and in character by the period of trouble which will consummate this age. NS504:2

It is the "recompense of the controversy of Zion" (Isa. 34:8)—the saints, the true Church. OV345:6

The great tribulation is a legitimate effect from preceding causes. D49

The law of cause and effect is nowhere more prominently marked than on the pages of history. D51

The same principle applies to the rich—a realization of the wrongs done by the rich toward the poor in past times should, under the light of this day, lead the same class to greater sympathy for their less fortunate fellows. R1423:6

While mercy comes to all mankind through the sacrificial death of the Savior, this does not alter the fact that Justice calls for punishments for crimes more or less wilful and therefore not included in the Savior's atonement. OV345:2

**Of this generation** — Greek, genea; not used with the significance of race, but in reference to people living contemporaneously. D603

The last generation of the Jewish age. OV345:5

It may seem strange that a subsequent generation of humanity should suffer the penalty of the accumulated crimes of several preceding generations. D47

Those people had far more responsibility than all who preceded them. They had a great light amongst them, shining from Jesus and the early saints. OV345:5

The Great Company will suffer for the sins of others—the accumulated sins of this age against light and knowledge. R4274:1

As a legitimate effect from preceding causes. D47

Because the chief light of each Age comes at its close, bringing responsibility and more severe judgment. R5462:6; OV345:5

A squaring up of sins against divine justice, leaving the world without anything against them on the books of justice. R4856:2

There are certain things charged up against Christendom for their evil deeds, including all the persecutions of this Gospel age. R5256:5

## **Luke 11:51**

**Of Abel** — Who typified Isaac, Jacob, Spiritual Israel and the wheat class. R2778:3,4

**Shall be required** — The satisfaction for wilful sins is shown in the scapegoat, the Great Company. These will pass through an experience similar to that which our Lord foretold would come upon the Jewish nation, squaring up for sins against divine justice. This will leave the world at the opening of the Millennium without anything against them on the books of justice. R4856:2

## **Luke 11:52**

**Lawyers** — This word corresponds in meaning to the present title of D.D.—Doctors of the Law they were then called, but now Doctors of Divinity. R1001:6; Q798:2

**Have taken away** — Through their traditions and speculations. Q798:2

Whoever misrepresents the divine character and the divine plan is taking away the “key of knowledge” of God. NS503:5

The ecclesiastical powers of today, professedly sitting in the seat of Christ, have been to a greater or less extent hiding “the key of knowledge,” to a greater or less extent imposing on the superstitions of the people. R5750:1

By substituting your own traditions and doctrines for those of God’s Word and thus misrepresenting God. Q798:2

Putting “darkness for light, and light for darkness.” (Isa. 5:20) R2693:4

Those who relied on the Pharisees for information were hindered from joint-heirship with Christ. R5390:4

Evidently the “key of knowledge” is as thoroughly lost to the Doctors of Divinity of our day as it was to the Doctors of the Law at the first advent. R2485:4

It was lost during the “dark ages.” Luther and some of his coadjutors did valiantly in striving to recover the key, and at least got hold of the handle. But, alas! little progress has since been made. NS504:5

“My people perish for lack of knowledge.” (Hos. 4:6) NS505:5

**The key of knowledge** — The Bible, the Standard of Truth. Q798:2

Today the learned of the colleges and the principal pulpits are telling the people that the Bible is not the divine message which Jesus and the Apostles declared it to be. R5087:2

“The reverence of the Lord is the beginning of knowledge.” (Prov. 1:7) NS503:5

Knowledge of God and reverence for him. R1532:2

The holding of the ransom is the key to every truth; the “hub” from which all other truths must radiate. R1452:5

**Ye entered not** — We would probably find a larger proportion of honest Bible students out of the pulpits of the nominal churches than in them. R1001:6

The elder son “would not go in” (Luke 15:28) to greet the returned prodigal. “The publicans and sinners shall go into the Kingdom before you.” (Matt. 21:31) R1460:2,4

**Yourselves** — To this day they are jealous, and will not go in. R1460:4

**Ye hindered** — In avoiding the knowledge, they were hindering others who were in quest of it. NS505:1

By their false teachings and misrepresentations, putting darkness for light, and light for darkness. R2693:4

Their hypocrisy was not only hindering themselves from preparation to be joint-heirs with Messiah in his Kingdom, but was also hindering the masses of the people, who relied upon them for information. R5390:4

The common people, relying largely upon the holy professions and teachings of these leaders, were the more thoroughly deluded and the more thoroughly alienated from God by reason of their professions of sanctity. NS503:6

## **Luke 12:1**

**The leaven** — Symbol of an evil influence; the hypocrisies of the Pharisees were impurities, contaminating in their influence. R5390:2

**Of the Pharisees** — The false doctrines and corrupt influences proceeding from the scribes and Pharisees. R2635:1, 1670:6

The learned people of that time. R5390:2

## **Luke 12:2**

**Is nothing covered** — This prophecy is as true in the judgment of nations as of individuals. D541

**Be revealed** — Greek, apokalupto, uncovered, unveiled. R2979:3,2

A testimony dreaded but disbelieved by unjust stewards of wealth and power. C20

When the power of the resurrection shall be exercised, all the hidden things of darkness shall be abolished. R5390:2

A feature of retribution upon the world during its Millennial trial will be the publicity which will then be given to the deeds of the past. This will come about in a natural way when all that are in their graves shall come forth: the murderer and his victim, the debtor and his creditor, the thief and his dupe, the defamer and the defamed. R1655:1

This judgment, in the case of the Lord's consecrated people, culminates with the present life; in the case of the world, it will culminate in the age to come. R2058:5\*

“The eyes of the Lord are in every place, beholding the evil and the good.” (Prov. 15:3) R1653:3

**Neither hid** — Not only the hidden things of creeds and systems of iniquity, but also the hidden things of individual character. R1362:4

**Be known** — The secrets of mankind will be exposed, no doubt constituting the basis of the shame and contempt which will be the punishment of many. (Dan. 12:2) R5390:2

All hypocrisies, sins and secrets will be exposed. R5390:2

Our words and works should be such as need not to be covered. R5390:2

## **Luke 12:3**

**Heard in the light** — Today we see that many real exhibitions of vice, immorality and wrong-doing are brought to light. Q579:4

## **Luke 12:4**

**My friends** — Those who believe in a future existence secured through Jesus, the life-giver. R581:1

**Be not afraid** — Honesty of life would bring persecution from the hypocrites, but they should not fear even though the persecution resulted in their death. The present life is but ephemeral, at best. R5390:3

**Kill the body** — The killing of the body represents the loss of the present measure of life. R581:1

Revived souls will have new bodies (spiritual or natural), and these none will have liberty to kill. R2602:4

**No more that they can do** — Nothing they can do will affect our future being. R2602:4; OV169:3

## **Luke 12:5**

**Fear him** — Be fearful of anything that would separate from God and his gracious provision of a future life. R5390:3

The fear of God is the beginning of wisdom, and a reverential fear is always proper. R5390:3

To lose fear of God, in the sense of losing fear of his displeasure, would be a most serious loss, as it would probably cost us our eternal life. R2289:6



**After he hath killed** — And brought again from death. R527:5\*

**Cast into hell** — God alone has power to destroy utterly—soul and body. Fear him who is able to destroy in Gehenna, the second death, both the present dying existence and all hope of future existence. R2602:4, 581:1; OV169:3

Gehenna in the Greek; primarily a valley outside Jerusalem where offal was cast for utter destruction, a type of the second death. R5390:3, 2601:2

This is the “fiery indignation which shall devour the adversaries” (eat up opposition). (Heb. 10:27) R527:5\*

Jesus used it as a type of the second death, the portion of the willfully, intelligently and deliberately sinful. R5390:3

No living thing was ever to be cast into Gehenna; the Jews were not allowed to torture any creature. R2601:2

The life that is worth considering is the everlasting one which God has provided for all the willing and obedient. R5390:3

## **Luke 12:7**

**The very hairs** — Everything he permits to come to his people he assures them will work out for some blessing. R5390:5

**Are all numbered** — You may not suffer injury without his knowledge or consent. HG294:6

**Fear not therefore** — These are to realize their heavenly Father’s care for them and his wisdom. R5390:5

**Many sparrows** — Our smallest interest is not overlooked. R1906:4

As he forgets not the sparrows, so he will not forget us. R5390:5

## **Luke 12:8**

**Confess me** — Not merely by baptism, but in the life, conduct and words of his followers. They are to have his spirit. R5390:5

Whoever confesses Jesus, confesses the Father who sent him. R5390:5

**Before the angels** — Ultimately be acknowledged in the resurrection as members of the Bride of Christ. R5390:5 12:9

**Denieth me** — Whoever makes a profession of being a disciple and then ignores the Master’s teachings, misrepresents, slanders and denies him, and will not share in the bride. R5390:5

**Denied before the angels** — Not acknowledged as disciples in glory. R5390:5

## Luke 12:10

**Against the Holy Ghost** — When some declared that his good works of the holy Spirit were accomplished through the power of Satan, Beelzebub, they were committing inexcusable sins that would not be passed over. R5390:6

The responsibility of each individual is proportionate to his enlightenment. The mentally and morally blind have comparatively little responsibility. It is the spirit-begotten disciples of Jesus that are in danger of grieving the holy Spirit. R5390:6

Maliciously attributing to an evil source what cannot be denied as a good work, free from sin, selfishness and ambition. E271

The world in general knows not God, and hence could not sin against the holy Spirit. R5391:1

**Not be forgiven** — If the punishment would bring reformation, well and good; but if not, it would eventuate in utter destruction, the second death. R5390:6

## Luke 12:11

**Take ye no thought** — They need not anxiously premeditate what their answers would be, but commit all to the Lord, expecting divine assistance. R5391:4

Nothing here implies that the ministers of Christ should attempt to represent the Lord in the pulpit or class meetings without studying their subject. There is a difference between standing before a congregation of God's people as a mouthpiece of his Word and being called before magistrates. R5391:5

## Luke 12:12

**Teach you** — They would have wisdom superior to that which was naturally theirs. R5391:4

## Luke 12:13

**One of the company** — The case would have been different had the two brothers come together, and, indicating that they wished to do right, requested his judgment of what would have been the right course. R2685:2

Seeing in the teachings of Christ only that which he thought might be used to further his own selfish interests. R2685:1

**Speak to my brother** — Tell him that he ought to deal generously, and perhaps threaten him if he failed to do so. R2685:1

**That he divide** — Perhaps finding that, through some technicality, he could not obtain what he considered to be his just rights under Jewish Law. R2685:1

Many there are who see just this much and no more in the teachings of Christ—a channel through which to serve their own interests, a means of securing justice to themselves. R2685:1

He had undoubtedly appealed to his brother and to Jewish authorities for the relief which he thought he ought to have. Similarly it is proper for a Christian to appeal to the person and the laws of the land; but if he fails, he should content himself. R2695:3

Coveting what his father had really intended should go to his brother, and hence asking something outside of his legal rights. Jesus' refusal to intervene implies that the estate properly belonged to the brother. R5396:1, 2685:6

## Luke 12:14

**Who made me a judge** — Jesus is not the Judge or divider of earthly things now. That will be the work of the Millennium. R2130:5\*

Too many are disposed to be busybodies in other men's matters, and overlook the fact that their commission of the Lord is to preach the Gospel. R5396:1

As our Lord was not willing to impose himself as a judge or an arbitrator in his day, so his followers now should not seek to interfere in secular affairs. R2685:2

Jesus had another work to do, so have his followers: the preparation for the glorious Messianic Kingdom. R5396:1

**A divider over you** — Or, an arbiter. R2685:1

Society has provided certain rules, laws and regulations. Whatever these laws will not accord us we should drop. R5396:1

## Luke 12:15

**Beware of covetousness** — Implying that the estate properly belonged to the brother, and that the one addressing Jesus desired more than his legal rights. R5396:1, 2685:6

If he were asking for what was only reasonably his due, our Lord's words would show that whether or not he got all of his rights in the present life would be a comparatively unimportant matter. R2685:6

As a rule, quarrels in the family and in the church arise from selfishness and covetousness. R3939:6

To covent the whole trade and to attempt sharp practices in business, selling commodities at below cost, interfering with another's bank credit, slandering another would be covetousness in action. R4741:6

The tendency of our time, with its increase of knowledge and independence, is to look only at the side of questions closest to self-interest, and to fail to appreciate the opposite side. D273

Illustrated in the covetous choice of Lot whose eyes, opened in Egypt to the luxuries of life, when he made a choice for a home separate from Abraham, chose that which most nearly paralleled the richness of Egypt. R3939:3

One of the most crying evils of our day. R4742:4

We should be content with such things as we have. R5396:1

Our Lord's words would also be a lesson to the older brother, if he were seeking to defraud or was covetously ungenerous. R2685:6

**Consisteth not** — The basis of happiness is measured by the soul's relationship to God and hope in him. R5396:1

**In the abundance** — Undoubtedly poverty is a greater aid to discipleship than is wealth. The cost of discipleship is the surrender of every earthly ambition to follow in the footsteps of Jesus. The rich are disadvantaged because theirs would be the greater sacrifice, and because wealth preserves them from many trials. R5004:2

A man may be miserable while rolling in wealth, or be happy in comparative poverty. R5396:1

**Which he possesseth** — Their time and attention are all engrossed and their interest absorbed in the accumulation and care of the earthly treasures, which shut out all nobler aspirations toward spiritual things. R2129:3\*

Unimportant as compared to having experiences favorable to eternal life. R2685:6

All earthly riches not consecrated to God are weights and hindrances to the Christian; and if consecrated to sacrifice and yet never subjected to the flames of the altar, they are of no avail except as a broken vow, to rise up against us in judgment. R2129:3\*

## **Luke 12:16**

**A parable** — Illustrating the comparative foolishness of all earthly ambitions. R5396:3

**A certain rich man** — It is not stated that he had obtained his wealth by unlawful means. He is not charged with having defrauded his brother or his neighbor. R2685:6

## **Luke 12:18**

**This will I do** — I will hold and greedily enjoy my selfish hoardings. R2686:2

The right attitude of mind would have answered: "These bounties of divine providence are a trust, and I am a trustee. My position will permit me to be a source of great blessing to others not so bountifully supplied." R2685:6

**Build greater** — Instead of using his riches in doing good, he was miserly, taking pleasure in accumulations. R5396:4, 2686:2

## **Luke 12:19**

**Soul** — Being, self. R276:3, 205:2

**Much goods laid up** — The majority of covetous people never so succeed. Their selfishness is not less reprehensible from the fact that it fails of success. R2686:4

“There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty.” (Prov. 11:24) The hoarding of earthly wealth tends to poverty of heart. R2686:1

## Luke 12:20

**But God said** — Through the prophets. D273

**Thou fool** — He should have enjoyed himself in spending it wisely for the good of others and to the glory of God. R5396:4

**This night thy soul** — During the dark night of the time of trouble. D273

Leaving you to enter the next life a pauper as respects material, mental and moral wealth, and handicapped by a load of selfishness. R2686:2

**Shall be required** — The hoarded treasures of the wealthy “shall not be able to deliver them.” (Ezek. 7:19) D273, 274

He lost his life; he died in poverty when he might have used his riches sacrificially, laying up treasures in heaven. R5396:4

## Luke 12:21

**Treasure for himself** — Instead, he should have enjoyed himself by spending it wisely for the good of others and to the glory of God. R5396:4

**Is not rich** — His life had been a failure; he would enter the next life a pauper, as respects mental and moral development in good qualities. R2686:2

## Luke 12:22

**Take no thought** — Be not anxious. R2686:4

We must be freed from distress of mind with reference to earthly things. R873:3

Not an encouragement to carelessness or sloth, but rather not to be anxious in the sense of being fretted and worried about food or clothing. R873:2

**For your life** — Greek, psuche—soul, being. E336

**What ye shall eat** — Many who know nothing of actual want of life’s necessities, are much exercised by the loss of luxuries when adversity comes. R873:6

## Luke 12:23

**More than meat** — Realize that everything of the present life is quite unworthy to be compared with the future and eternal interests. R2686:5

If, in divine providence, you receive poverty as your unavoidable portion, accept it as best for you. R2686:5

## **Luke 12:24**

**Consider** — Reflect, think, study, ponder. R3312:3

The heart that thus considers makes progress, grows in grace, in knowledge, in love. The heart that fails to consider the little things fails to be able to appreciate the larger things. R3313:3

**How much more** — Teaching us that his power and wisdom could similarly, if necessary, provide for the necessities of his people, miraculously or otherwise. R3313:2

## **Luke 12:27**

**Consider the lilies** — God had not forgotten or failed in his care of even these insignificant things. R2129:6\*

## **Luke 12:28**

**How much more** — He will not withhold any really good thing from us. (Psa. 84:11) R2129:6\*

**Will he clothe you** — It would be a mistake to suppose, in view of the Lord's promised care over all our interests, that he would, in every case, make things work together for our temporal advantage. R2130:3\*

## **Luke 12:30**

**Need of these things** — These earthly things which you do not need to pray for. F679

And in his service he will not let you starve. B119

## **Luke 12:31**

**Seek ye the kingdom** — Give all the surplus of our time and energy, over and above that spent in providing things needful, in the accumulating of the heavenly riches. R874:4

Daily, hourly. The heart will be with the treasure. It will be the theme of their thoughts by day and of their meditations by night. R5397:1

**All these things** — Earthly occupations will still be necessary to provide things needful and honest, but no earthly prize will have any value in comparison to the heavenly prize. R5397:1

## Luke 12:32

**Fear not** — Fear not to carry out your consecration to the full, keeping your little all upon the altar of sacrifice and subject to the consuming fire. R2130:6\*

Neither the world's ignorance and unbelief nor the lukewarm indifference and prejudice of the great majority of professed Christians shall prove stumbling blocks to God's elect. Such cannot stumble; nor is it possible that they should be deceived. B189

**Little flock** — The faithful Gospel Church. R1908:6

In contrast with a Great Company before the throne. R828:4, 778:3\*, 772:1\*; NS236:5

Christians will not be counted by the hundreds of millions. R5407:1; NS388:6

It is difficult for many of the Lord's true followers to learn that they must not expect everybody to enlist with them; that they must be content to let the world enlist in its own warfare and fight for its own projects. NS61:6

The great majority, being tares and not real wheat, will be rejected as unworthy of the chief favor to which they were called, and will not be counted among the Lord's jewels. B205

Not all who have their names upon earthly church rolls, but only those "whose names are written in heaven," and whose names will not be blotted out because of unfaithfulness. HG315:6

The gospel has not converted nations. It was not designed to do so. A72; HG271:4, 540:2; NS190:2, 513:1

Not many, as compared with the world, or even as compared with those that take the first step of faith unto justification. R4133:6, 4148:1, 3707:6; SM680:1; NS41:4, 364:6

Amongst those who hear, and are thus called, only a few will be chosen. NS474:4

Saintly Christians are a rarity today, as they have always been. OV387:2; SM383:1

Scarce, like jewels. HG752:1; NS150:2

So small is the number of these and so insignificant their influence that they are nor recorded among any of the great denominations of the world, but are counted as offscourings of all denominations—sometimes pitied, sometimes scorned. SM383:2; NS49:3

So we need not be on the lookout for the largest organization as the true church of Christ. R1102:6

"Not many wise, not many mighty, not many noble, hath God chosen." (1 Cor. 1:26) NS128:3, 318:5, 388:6

Chiefly of the poor of this world. NS66:1, 647:1

The number in the first resurrection is extremely limited. HG230:6, 615:4

It is therefore evidently not the saints who are to constitute the Lord's great army. D543

It should be observed that the number of priests (five), in comparison with the hosts of Israel, who represented the whole world, was very small. R1836:3; T118

When we remember that two of the five priests were destroyed by the Lord, we find the proportion of 3 priests to 8,580 Levites to be only 1 to 2,800. T119

From both Jews and Gentiles, responsive to the Lord's message of mercy, and willing, yea, anxious, to walk in the footsteps of Jesus. HG685:4

The conditions of the present trial of all accepted as probationary members of the heavenly church are severe and exacting. The selection is consequently much smaller than Christian people generally suppose. R1570:6

Only a few apply their hearts unto instruction and wholly follow divine direction; consequently only a few know the blessedness of the realization of the Lord's tender care. R2130:1\*

Composed of all the saintly followers of Jesus, who walk in his steps in the narrow way during the Gospel age. R6013:3

The Lord is not a shepherd of wayward goats (however, he may permit the common blessings of sun and rain to come to all). R1396:2

Selected from the world through the preaching of the truth. R3004:6

Only a little flock in the present time; but, in due time, he will draw all men (John 12:32), and it is for this purpose that the little flock shall be exalted and associated with himself. R1055:4

Represented by pyramid n on the Chart of the Ages. A235; R275:1

The holy company, a faithful remnant, selected here and there during the Gospel Age. A72; R5707:1, 2773:5, 2407:5, 1983:4

Precious jewels of the Lord's own choosing. B190; R5038:2, 2972:2

The Bride of Christ, his joint-heir in the glorious Millennial Kingdom. SM313:T; R5769:1, 5038:3, 4148:1, 3004:6, 2972:4, 2442:1

"Not many wise..., not many mighty, not many noble are called." (1 Cor. 1:26) OV297:T; R2693:2, 1102:6

There will be as many Jews as of any other nationality in that spiritual company. CR156:3

"Partakers of the divine nature." (2 Pet. 1:4) R270:3, 5677:4, 4390:1, 1360:4, 828:4

The first-fruits. (James 1:18) R5870:2, 4702:4, 2490:2

"That hath part in the first resurrection." (Rev. 20:6) R331:4, 4914:6

Of "the high calling." (Phil. 3:14) R4714:5, 2490:1

The "overcomers." (Rev. 3:21) R1360:4, 5575:2, 2123:2, 828:4, 275:1

Who come forth to "glory and honor and immortality." (Rom. 2:7) R5407:1

A Royal Priesthood. (1 Pet. 2:9) R4999:1, 4591:1, 4537:4, 4397:6, 3115:6; T119

"An holy nation." (1 Pet. 2:9) R2364:2; OV251:2

"Kings and priests." (Rev. 1:6, 5:10) R4298:3, 5575:1

The "called and chosen and faithful." (Rev. 17:14) R4397:6

The "Church of the first-born." (Heb. 12:23) R270:3, 5870:2, 5066:5, 4999:1

"The very elect." (Matt. 24:24) R2490:1, 5407:1, 2966:2

The "wise virgins." (Matt. 25:1-12) R2978:6



The Temple class. R828:4

The Kingdom class. R1855:3

A saintly company. R5066:5, 4999:1

Copies of God's dear Son. R4401:1, 4928:6, 2972:1

Justified, sanctified new creatures. R5032:2

The true sheep of the Good Shepherd. R2441:6

The true virgin Church of Christ. SM408:2; R1718:4

Those with the eyes and ears of faith. R3701:3

Those who faithfully perform their consecration vow. SM636:2

Members of the Messianic body, of which Christ is the Head. R4848:4, 4298:3, 4914:6, 828:5, 779:6

To be associated with Jesus in destroying evil and blessing all the families of the earth. R188:5, 4793:3, 1571:1, 1079:2

Will stand out as bright stars, and shine as the sun over a restored earth. R779:6

The spiritual seed of Abraham, spiritual Israel. R4390:1; CR156:3; OV251:2

144,000 (Rev. 14:1), a small number compared with the millions of Christendom. CR156:3

The saints, therefore, cannot be the "Lord's Great Army" (Joel 2:11) that shall overthrow the kingdoms of this world. D543

Not the clergy of the Catholic Church, as claimed. OV124:4

Typified by Noah. R188:4

Is now on trial. R779:6

**Father's good pleasure** — "The Father himself loveth you" (John 16:27); "He shall cover thee with his feathers and under his wings shalt thou trust." (Psa. 91:4) R3331:2

**To give you** — But not to keep. Earthly restitution blessings are theirs to sacrifice only. OV251:3

Teaching us to wait for it. CR69:6; OV237:6; SM408:2

When the Father shall give these the kingdom, as joint-heirs with their Redeemer, everything will be changed. The prince of darkness will be bound, the prince of light will shine forth. R5038:3

Who have made a consecration to God of obedience and righteousness, and later a special consecration to sacrifice earthly interests for the heavenly. "Ye were called in one hope of your calling." (Eph. 4:4) F125

**The kingdom** — The spiritual, unseen Kingdom of Messiah, as joint-heirs. SM205:2; R5038:3

Only the Royal Family will get the Kingdom. All others will be subjects of the Kingdom. SM680:1

The dominion of earth. R2520:6

The Kingdom and life eternal which the Lord has to give away are those of Adam, which were lost through his disobedience and repurchased by our Lord at Calvary. OV251:3

These are to be the Royal Priesthood, to whom (under Christ, the King of kings and Priest of priests) shall be committed the full control of earth during the “times of restitution of all things.” (Acts 3:21) R2490:2

Representatives of the stone kingdom of Dan. 2. CR42:4

The affairs of earth will be turned over to the Little Flock. R2983:5

Theirs is the high calling to joint-heirship in his Kingdom, which is soon to bless the world. R4714:5

The Kingdom of God per se consists only of our Lord Jesus and the overcomers, who constitute the reigning class. R5575:2

As our Lord suffered and then entered into his glory, so his elect Church must suffer, and then enter into the glory of her Lord—become sharers of his Kingdom. NS579:3

In an age to follow this. A72

This Kingdom cannot come until the Church has been completed. R1718:4

They must be first made spiritual because “flesh and blood cannot inherit the Kingdom of God.” (1 Cor. 15:50) R1855:3

Not until this Kingdom will they reach a plane of full equality; and even then there will be differences: “as star differeth from star in glory.” (1Cor. 15:41) NS67:1

“I appoint unto you a kingdom as my Father hath appointed unto me.” (Luke 22:29) A274

The Kingdom heirship was taken from Israel, the Jews, and transferred to the nation bringing forth the proper fruits. (Matt. 21:43) R2125:5

With the establishment of that autocratic Kingdom under the direct supervision of the Lord and his glorified Church, will come the greatest reformation the world has ever known. SM786:T

Right and truth must and shall prevail when our Kingdom is established, however feeble now may be the voices lifted in our defense. R3068:4

Cannot come and the blessings begin until the Church has been completed. R1718:4; CR244:5

The Lord purposely left his followers without definite information respecting the time for the establishment of his Kingdom. R5399:2

The Kingdom for which the world waits. OV237:6

When the prince of darkness will be bound, and the Prince of Light shine forth. R5038:3, 4148:1

“That ye may eat and drink at my table in my Kingdom, and sit on thrones.” (Luke 22:30) A274

The Messianic Kingdom, for the work of blessing, enlightening and uplifting all the poor world of mankind. R4148:1, 5345:6, 5399:2

As joint-heirs with their Redeemer. R5038:3; OV257:3

To constitute the reigning class. R5575:2

As “kings and priests.” (Rev. 5:10) R2074:4

Though through much tribulation ye shall enter it. (Acts 14:22) R1801:6

## Luke 12:33

**Sell that ye have** — The inference is that what we possess naturally is not of lasting value, while that which we may obtain instead is of priceless value and everlasting. R1656:2

**Give alms** — Dispose of your natural abilities and talents, wisely of course, for the benefit of yourself, your family, and all who have need of such service as you can render. R1656:2

We should be ready to share our last loaf or last dollar with any more needy than we. R873:6

Wisely, however, as becometh God's steward. F576

**Treasure in the heavens** — "The Lord is the portion of your inheritance; yea, you have a goodly heritage." (Psa. 16:5,6) R2130:6\*

Let your heart be there. R2130:5\*, 5397:1

**That faileth not** — No earthly prize will have any value in comparison to the heavenly prize. R5397:4

**Moth corrupteth** — We might learn to trust in uncertain riches, if moth and rust had never corrupted nor thieves stolen the little or much of our earthly possessions. R2130:2\*

## Luke 12:34

**Treasure** — That heavenly Kingdom beyond all comparison of value; the theme of one's thoughts by day and by night. R5396:6, 5397:1

## Luke 12:35

**Be girded about** — The loins of their mind girt up and active in thought. R2692:5

Girt with truth; that is, being nerved up, made strong by the truth and ready for any service. R87:2

Ready for service all the time, actively engaged in promoting the interests of the kingdom. Ancient, loose garments had a girdle at the waist to be drawn into place for the ordinary services of life, and loosed when rest was sought. R3354:2, 2692:3

**Your lights burning** — The lamp of the divine Word, so necessary to their enlightenment, should be with them, and well supplied with the oil of the holy Spirit; and well trimmed, in the sense of rightly dividing the word of truth. R2692:5

Lamps were necessary in the night and should not be permitted to grow dim, but be trimmed as necessity required. R2692:3

The great light, the glorious sunrise of the Millennial morning, has not yet taken place; the Lord's people are still in the world as little lights, shining in the midst of general darkness. R3354:3

## Luke 12:36

**Men that wait** — Continually on the alert. R5399:3

**For their lord** — A wealthy householder, representing our Lord Jesus at his second advent. R2692:3,4

**Return** — Greek, analusai, sometimes rendered “depart,” but properly “return” here. F671

**From the wedding** — Diaglott, nuptial feasts. R87:1

Not that he will come to us, or to the Great Company, from the nuptial feast. Q635:3

Our Bridegroom does not come to us after the marriage, but when he comes we are to be as those servants were under those circumstances. R87:3

Amongst the Jews there would be no occasion on which the servants would be expected to be more alert than when their master would come to his home bringing with him his bride. R3354:3; Q635:3, 636:2

Not that he would bring his Bride with him. Rather, he comes that he may receive his Bride. Indeed, the faithful followers are to be made the Bride. R5399:3, 3354:5

**And knocketh** — Implied that, at our Lord’s coming, he will have arrived before any of his faithful servants will be aware of the fact. R3355:5

Knocking gently with the prophecies to arouse the virgins, but not to arouse the world. R2978:4

The prophetic arguments have rapped loudly enough for some to hear who were awake and ready. R87:3; Q636:T; NS199:6

The knock will be inaudible to human ears and heard only by the ears of understanding with the hearing of faith; it will not be a denominational knock or call; and it must be heard and responded to individually. R2978:4

The knock corresponds to an announcement, through some special servant or servants, either orally or by the printed page, setting forth the evidences of the Master’s presence. R3354:6

This knock, or proclamation of the Lord’s presence, as indicated by the Old Testament prophecies, has been given since 1875 and is still being given. R3355:2

An individual work, as indicated by Rev. 3:20: “Behold I stand at the door and knock: if any man [individual] hear my voice [knock] and open the door, I will come in to him and sup with him, and he with me.” R3355:2

Faithfulness and watchfulness necessary to quickly and readily discern the presence of the Master. R1946:5, 2693:5

Watchfulness for the great event marks those worthy to be called true servants or brethren. R2693:5

Some of the consecrated, overcharged with the cares of this life, will be slow to hear this knock. R5400:5, 4525:2

Those awake have heard, have discerned his presence. R4525:2

As at the first advent he was present some time before his presence was recognized, so at his second advent. R1796:6

**They may open** — Those who hear are not compelled to respond. However, only those who do respond and open by faith to the Lord are to have the great blessing of spiritual nourishment. R2978:4

By faith to open their hearts and minds to acknowledge promptly the Master’s presence. R5399:5; Q636:T

**Immediately** — It was expected of such servants that they should not only not retire to bed, but that they should not even get drowsy: they should be thoroughly awake, quick to hear and to respond to his knock. R2692:3

Don't wait to wake up then, but be awake to hear the first intimation that the Master has arrived. Q636:2

Intent to note the first sound of his approach. R4525:2; Q635:3

## **Luke 12:37**

**Blessed** — Truly blessed has been our experience since we recognized his presence and received him. R87:3

They begin to enter into the joy of their Lord now (Matt. 25:21), of being taken into full confidence with God. R1797:1

**Those servants** — Referring to all of the Lord's servants who will be living at the time of his second coming. R5400:4

At the parousia of Jesus, his second advent, he will first of all make himself known to his faithful followers. R5399:3

**When he cometh** — Arrives. R1877:5

Having come. R149:4\*, 191:4

The fact that we received a harmony of truth just at the right time, according to our chronology, promised by our Lord when he would serve his watching servants, is an evidence that the time features, as we understand them, are correct. R5368:3, 4067:5

**Find watching** — Some will see the fulfillment of the prophetic declarations respecting the day of the second presence in the marvelous unfolding of the divine plan of the ages, and will recognize it as one of the signs of the presence. D599

Not watching the sky, as though they would see Jesus; but watching the Bible testimonies, watching the trend of the times, watching their own hearts, watching also the interests of the Church of God. R5400:5

Alert, watching for opportunities of usefulness in the proclamation of the Kingdom message. R5400:5

Watching and praying go together; prayer represents faith, and watching, works. R2692:3

Watching keeps fresh in mind the hope of the Church, the reunion with Christ in glory, the reign with him to bless the world, and keeps the heart in harmony with the Lord. R1796:5

**He shall gird himself** — The Master of the household turns to be its servant. R3355:1, 5368:4

The Master himself will be the servant, the revealer, the setter-forth of these viands of truth. R5399:6

The Master—the great Servant of God and his people— “the Messenger of the Covenant”— Christ. (Mal. 3:1) D613

Served, first of all by the Master himself, and incidentally by each other. D612; NS43:4

While these “things new and old” (Matt. 13:52) are handed from one servant to another and to the entire household, can any of us doubt that the Master himself is dispensing the delicious viands which so refresh us? R3415:5

For the Master of the house to do this would imply the bringing forth of the very best that he possessed. R2692:4

In our writings we have presented the Lord’s message as his message, and not as our own, giving the chapter and verse for every doctrine. Notwithstanding this, we fear that many lean upon us and upon others. R4709:3, 1867:3

The work that Pastor Russell did was not his work alone, but it was and is the Lord’s work. R6015:2\*

**Sit down to meat** — They should not only know of his presence by the testimony of the Scriptures, but they should have a special demonstration of it by the clearness and beauty of the plan as it would shine into their hearts under his ministrations. NS199:6

A special spiritual feast—special because on a special occasion and as a special reward for their manifestation of interest and devotion. R3355:1

This service will be rendered at a time when the world will not know of his presence. NS7:3

By faith we are already seated at the Master’s table, and he himself, according to promise, has come forth and is serving us. C197

Present Truth. R4211:6\*

Food—refreshing and strengthening truth. R515:4

Meat to eat of which the world knoweth not. R4446:6; D612

Strong meat—not especially intended for babes in Christ, but for those more developed, “who have their senses exercised” (Heb. 5:14) to discern and appreciate this meat now in due season. (Matt. 24:45) B196

Out of the divine Word he will bring things new and old for their refreshment and comfort. R5399:5

Since 1874 he has opened to us the Scriptures, showing us truth concerning his present glorious nature, the object, manner and time of his coming, and the character of his manifestations to the household of faith and to the world. B171

Only those who have at least some hunger and thirst after righteousness (truth) are at all welcomed at this table. R4782:3

Only those baptized unto death have access to the true communion table of the Lord. HG603:4

We are in the harvest time since 1875. The Lord promises that at that time he would cause his people to sit down to a bountiful repast of spiritual food. Studies in the Scriptures are identified with that promise. R4709:6, 4448:5; NS155:3

The table of truth. R4782:3

Treating them as his friends. R2692:4

A special knowledge respecting heavenly things. R2693:5

“Meat in due season.” (Matt. 24:45) R1897:5, 2693:5, 2200:1, 1867:3

In “the banqueting house.” (Cant. 2:4) D612

Such as the world knoweth not of. D612

We already have this foretaste of the good things to come. C196

A sumptuous feast of rich spiritual food, refreshing and strengthening truth. R4525:2, 5399:3, 4710:1, 4448:5, 515:4

**And serve them** — With all the bounties of the harvest season. R2036:3, 1899:2

We must not sit down and expect our Lord to serve us until after we have proved faithful in serving him. R1953:5

With truths concerning his glorious nature, the object and manner of his return, the time features of the plan, the harvest work and the time of trouble. B171

The Master himself will be the servant, the revealer of truth. R5399:6, 5368:4, 4525:2

Expounding to us his parables and dark sayings; disclosing the mystery hid from ages and generations. R5399:5, 713:2

Making known to them the secret of his presence. R1796:6

Making them a feast out of the divine Word. R5399:5

Each faithful watcher will participate in this feast. R5399:6

## **Luke 12:38**

**And if** — Not stating in which watch the Master may be expected. The faithfulness of the servants would be tested in proportion to his delay. Many would find it easy to keep alert during the first watch, but not so many during the second and still fewer during the third. R3355:3, 2692:5

**In the second watch** — “A thousand years are as a watch in the night.” (Psa. 90:4) R3355:2

Intimating that his followers might be looking for him sooner than he would come. R5399:3

From ten to two o’clock. R3355:2

**Third watch** — From two to six o’clock, when very few are awake. R3355:2,3

The time is fulfilled—the prophecies marking events of the close of the Gospel Age and the opening of the Millennial Age are accomplished. “A thousand years...are...as a watch in the night.” (Psa. 90:4) R3354:6, 3355:2

“After two days will he revive us; in the third day he will raise us up.” (Hos. 6:2) R2294:5

## **Luke 12:39**

**And this know** — Understand the reason why the time is so secreted under symbols and parables. D611

**The goodman** — The master of the house. Satan, the prince of this world, is the master of the present order of things on earth. R5399:6

Here signifying earthly governments, the powers that be, the representatives of the ten toes of Daniel's image and of his fourth beast. R3355:4, 1946:5

**Of the house** — The present social structure. R3355:4

**Had known** — But he sleeps in ignorance of the true state of affairs, and dreams of his own greatness and prosperity. R1946:5

**The thief** — The reference here is to a thief-like coming—quiet, unostentatious, unknown, without heralds or commotion likely to disturb. R3355:4; B143

Jesus will be present for a time, unobserved by the world. R5399:6

**Not have suffered** — Altering their course from fear in order to perpetuate the present imperfect order and to hinder the establishment of the better Kingdom. R1946:5

Showing quite distinctly that none except the servants are to appreciate the knock; that the world in general will not know of the time of the Master's return. R3354:6

**Broken through** — The Greek means literally, "dug into." Many olden houses were of dried mud and entry would be gained more quickly by digging through the wall, rather than by forcing the door. R3355:4

The breaking up of the strong man's house—the breaking up of present institutions, civil, religious, political, financial—is already under way. R3355:5

## **Luke 12:40**

**Ready** — Ready for his presence, to render up at any hour their accounts and experience the change. R5399:6

**When ye think not** — The Lord purposely left his followers without definite information respecting the time for the establishment of his kingdom. R5399:2

It is not a matter that is left in such a form as to be speculated upon in advance. His knock will be the first intimation of his presence. R3355:5

Not, "Watch incessantly, for you will not know when I do come." All who are faithfully watching shall know when the event occurs, so surely as those who do not watch shall not know. R2693:5

The parousia of the Lord is recognizable only by the wise and foolish virgins. R4692:6

## **Luke 12:41**

**Peter said** — Peter, a leader of the apostles, was perplexed. R5400:1, 1946:5

Our Lord measurably ignored this question in his reply. R3355:6

**Unto us** — The twelve. He had already discerned that the Lord had some special favors for "the twelve" alone. R1946:6

**Even to all** — All faithful brethren. R1946:5



## Luke 12:42

**The Lord said** — These words are not a parable, but an explanation of a parable. R1946:4

Not answering the question directly. To have done so would imply the Lord was not coming in the early watches of the Gospel night, and would have been in contradiction to the very teaching of this parable—that he must be watched for all through the Gospel night. R2693:6

Our Lord's answer indicated what would be his method in the presentation of dispensational truth. R2303:4

**Who then** — At that time—at the time of the second presence of the Lord. R2303:4

At the time of the parable's fulfillment the Lord would appoint a servant in the household to bring these matters to the attention of all the servants. R3355:6, 2693:6

**That faithful** — In the Greek text the emphasis here is in double form—the faithful, the wise steward. R3356:2

Special servants, appointed to dispense meat in due season at various times, are required to prove, test and determine whether or not the teaching is of God. R5400:1

**Wise steward** — A general steward, overseer and dispenser of the Lord's goods. R1946:3

The stewardship mentioned is not a stewardship of talents and opportunities, but a stewardship of spiritual food merely. R2694:1

Implying that, during the Gospel age, it would be his method to make use of certain agents or agencies in the presentation of dispensational truth. R2303:4

Not a composite steward, because we are not to recognize a clerical, or authoritative class; and the word "that" ("the" in the Revised Version), implies a particular one. R3356:1

The angel of 1 Kings 19:7, the preparer of the Dawns and Towers. R4211:6\*

A place of special danger, as well as of special privileges. It may be inferred that if the chosen one should fail, another would be chosen to be that servant or steward. R1946:4

Every child of God is a steward—a steward of his own talents, opportunities, privileges and abilities in the Lord's service. R2694:1

**Shall make ruler** — In no sense of the word constituting him a lord, a dictator, a master, or implying his inspiration. R3356:2

Not that "that servant" would be the originator of that meat, nor inspired, nor infallible. D613

Given a general charge respecting the spiritual food to the Lord's family. R5400:2, 3356:4

Not very different from the Lord's usual method of dealing with his family; he has been pleased to use special instrumentalities at various times. R5400:1

**Over his household** — His faithful people in general. R1946:2

Not nominal Christian professors in general. R1946:3

Clearly distinguishing between the "household," the "fellow servants" (plural), and that servant. R1946:2

If neither the household nor fellow servants were mentioned, it might be questionable whether the expression “that servant” referred to one or to all faithful servants. R1946:2

**To give them** — While the Lord will be the real Provider and Servant, yet the food will be dispensed through a special steward to fellow servants and the household in general. R1946:6

Not that the special steward alone would have to do with the dispensing of food for the household. Matthew speaks of “fellow-servants” who cooperate in this work. (Matt. 24:45-51) R2694:1

Which he will then serve through his visible, human agencies. R1946:5

Impossible from any sectarian creed or storehouse. We might bring forth some things old and good from each, but nothing new. A24

**Meat in due season** — Things new and old for the strengthening of his household for this present time of trial and for the perfecting of the saints for the work of ministry, to which he has called them. R2693:6

God’s Word is a great storehouse of food for hungry pilgrims. There is milk for babes and strong meat for those more developed. It also contains food adapted to different seasons and conditions. A24

Truth as it becomes due. A349; R4211:6\*

Spiritual food, in a manner and to a degree never before enjoyed by the saints. R5651:5, 5400:2; Q554:4

The Bible is the Lord’s bountifully spread table of good things for the household of faith. (Gal. 6:10) R4971:2

It is required of each who partakes to prove, test, and determine whether or not the teaching is of God. R5400:1

Can we suppose the Lord would thus honor one who by his teachings or silence supported the eternal torment theory? R2599:1

## **Luke 12:43**

**Blessed is** — Whoever will occupy that position, happy will it be for him, if the Master, on coming, shall find him thus employed—diligent in the service of the household. R2303:5

**That servant** — During the Lord’s presence, and at the time of the gathering of the elect, our Lord, the great Servant of his people, will make choice of one channel for dispensing the meat in due season. D613

A special servant, indicated as the Lord’s agent in dispensing present truth as food to his fellow servants and the household. R1946:2

Thousands of the readers of Pastor Russell’s writings believed that he filled this office, his modesty and humility precluding him from claiming the title. OV447:6\*

**Lord when he cometh** — Greek, erchomai, arrives. B163

At the end of the Age. R5400:2

Shall find so doing — Shall find thus employed. D613

## Luke 12:44

**Ruler** — The Revised Version is preferable: “set over his household to give them meat” as a steward, not as a lord or master—rather a general servant, a servant of all. R1946:6

Faithfulness on the part of this steward would imply larger and continued service in dispensing the meat to the household of faith at that time. R2693:6

**All that he hath** — All the vast storehouse of Present Truth. B163; D613; R1797:1

The whole storehouse of divine truth shall be open to such to be ministered by them to others of the household of faith. R1797:1; B163; D613

Should not be understood to apply to future glories and honors. R3356:4

## Luke 12:45

**But and if** — But if he should prove unfaithful. R5400:2

Every servant is to remember that unfaithfulness would surely lead to his removal, even as every manifestation of humble faithfulness on his part will endear him to the Master. R2694:4

The Church’s dangers have always arisen from those who sought to lord it over God’s heritage, and to dispense their own wisdom. R3356:4

**That servant** — The greater and more important the service, the greater the responsibility to the Master. R2303:5

One previously spoken of, who had been giving the household meat when the Lord came. R149:5\*, 1946:2

Must not act or be regarded “as being lords over God’s heritage.” (1 Pet. 5:3) R3356:4

**Say in his heart** — Losing faith. D614

**My lord delayeth** — Losing faith in the Master’s presence. R2303:5

The coming in the glory of his Kingdom, his personal presence being already recognized. R1797:4

**Begin to beat** — Become arrogant and tyrannical to his fellow-servants. R2303:5, 2694:1

Manifest an unkind spirit toward the household. R5400:2

**The men-servants** — Those who are faithfully declaring that the Lord is present. B163

**To eat and drink** — Ministering to his own earthly wants rather than to the spiritual needs of the family of God. R5400:2

Seeking to gratify present fleshly ambitions with the prestige of the truth. R1797:4

**To be drunken** — With false doctrine. D614

The drunkenness referred to is of the spirit and mind, and its effects are described in Isa. 29:9-16. R591:4\*

Be intemperate in his words and deeds. R2303:5

Intoxicated with the spirit of the world, the spirit of selfishness. R1797:4

## Luke 12:46

**Will come** — Greek, heko, be here: “will have come,” Rotherham. R591:4\*

**Cut him in sunder** — Cut him off from being his servant. D614

Be removed, separated, allowed to go into outer darkness with the world in general, in utter ignorance of the times and seasons. The assumption is this would mean the recognition of another to supply the household of faith. R5400:2, 2694:1; D614

Cut him off from being that servant who is entrusted with the dispensing of the Truth as it becomes due in this harvest time. D613, 614; A349; R2303:5, 1797:5

Be removed, separated, cut off from further opportunities. R5400:2, 2694:1

Separated him from the household of faith entirely. R2303:5

**With the unbelievers** — A severe experience with the unbelievers in the time of trouble. R2694:1

Share with them the great time of trouble which will follow the gathering together of the Lord's elect. R2303:5

Allowed to go into outer darkness with the world in general. R5400:2

With the hypocrites. (Matt. 24:51) R1797:5, 2303:5; B164

## Luke 12:47

**And that servant** — On the basis of the parable, the Lord explains a general principle of his dealings. R5400:2

While applying, in general, to one particular servant, the same principle would apply to each servant in turn, as he would receive either food or stewardship. R3356:5

**Which knew** — Those understanding the principles of righteousness and wilfully violating them. SM426:2

Knowledge increases responsibility. R3550:3, 2409:2, 2385:4; SM315:1

Knowing the Master's will, knowing what is right, has to do with the responsibility of the world. NS334:1

A moral man, restrained from outward violence by the respect for the opinions of others or by a fear of the consequence may, because of light enjoyed, have greater difficulties to overcome in the reformation of his character than the grosser, but ignorant, murderer. R1655:4

**Shall be beaten** — The beating referred to has reference, not to the world, but to Jesus' disciples who will be living in the end or harvest of this age; but the principle will apply during the next age also. R249:6

**With many stripes** — Disciplinary judgments, in proportion to resistance to light, and failure to use it. R2385:4

These stripes are corrective and not vindictive nor eternal. It is not the second death either; for stripes are not used to kill or destroy, but to correct. R779:6\*, 570:2, 527:5\*

Deliberate transgressions cannot be forgiven, but must be expiated. If committed with considerable, but not full light, the expiating penalty may be stripes, but if committed with full willfulness against full light, the penalty could be nothing short of death—the second death. R2658:2, 1986:3, 1618:3, 570:2

Every sin against light increases the danger of going into the second, or eternal, death. R1736:5

In the great time of trouble, some will pass through a severer ordeal than others. R249:6

By reason of the breaking down of their characters and the greater demoralization of their consciences, they will need, and proportionately receive that much more chastisement from the corrective rod of discipline during the Millennial age. NS439:5

All the stripes will be reformatory, and with a view to helping and encouraging the transgressors to abandon the ways of iniquity and walk in the paths of righteousness. SM426:2

Partially wilful sins are partially unpardonable; in proportion as God sees it to have been wilfully committed. R2612:2

Every sin against light increases the danger of going into the second, or eternal, death. R1736:5

Some of these stripes may come to the transgressor in the present life; but whether in the present or in the future life, every wilful transgression will receive “a just recompense of reward.” (Heb. 2:2) HG616:5

Many and severe will be the stripes which a present life of self-indulgence and gratification will naturally demand and receive under the reign, before such will learn the lessons of that kingdom. A303

In proportion to the degree of knowledge and opportunity and willfulness. R5400:4, 3356:4, 2612:2, 2385:4, 259:1; F719

Chastisements; corrective, not vindictive nor eternal. Q603:6; R570:2, 4114:4,5, 1736:5, 779:6

Suffer shame of conscience, contempt and other chastisements. F716-720

If they do not walk according to the light which they received. R2409:2

God's punishments will always be administered in justice, tempered with mercy. R2613:2, 1471:4

In compensation and retribution. R2701:4

“A just recompense of reward.” (Heb. 2:2) R724:1

With the Church, these stripes, or punishments, come in the present life. R5318:5, 4271:6

When we receive grievous chastisement, we should accept it as from a loving Father for our correction. R2613:2

Those who sin, knowing of and imposing on God's love and mercy, will have special punishment. CR271:1

## Luke 12:48

**That knew not** — The heathen, for instance. HG720:6; SM426:2, 315:1

Infants and idiots, who have no knowledge whatever, have no responsibility whatever, and will evidently deserve no stripes or punishment during the Millennial age. SM315:1

Those who have never heard of the ransom. R779:6\*

**And did commit** — Ignorantly. R5400:4

**Things worthy of stripes** — Only for such portions of transgressions as have been in the nature of wilful wrong doing. R4114:4

Proportionate to their ignorance. SM426:2

Forgiveness of sins in the future age will not mean that no stripes will be put upon the transgressors. HG647:3

The blessed opportunity of attaining eternal life and earthly perfection will not mean an escape from the penalty of willful sins of the present life. HG720:5

**Much is given** — Not speaking of the Church, but of those who have more or less light of conscience, or light from the Divine Word, but who make no use of their light, who in greater or lesser degree live in violation of their conscience. SM315:2

According to their improvement or neglect of light enjoyed during the Gospel age. R259:1

In the way of knowledge, opportunity, etc. R1655:4

To Christendom. D72

**Be much required** — Judgment will be according to knowledge and ability to do right—a just recompense of reward. R1655:4

The opposite is also true—where little is given, little is required. R569:6

“Whatsoever a man soweth, that shall he also reap.” (Gal. 6:7) HG720:5

If the men of Nineveh and the queen of the south shall rise up in judgment against Israel (Matt. 12:41,42), then Israel, and every previous generation, and the heathen nations shall rise up against this generation of Christendom. D72

That judgment will be according to knowledge and ability to do right—a just recompense of reward. R1655:4

In proportion as we are enjoying the light, we have increased responsibility to tell it to others. CR464:5

**Ask the more** — That time will be tolerable for all in proportion as their sins had been sins of ignorance. (Matt. 11:24) HG336:3

## Luke 12:49

**To send fire** — Trouble came upon them until their entire polity passed away in the year AD 70. So we see now that more or less there are fires burning here and there, exposing, to some extent, the evil-doers. R5317:3

## Luke 12:50

**I have a baptism** — While this is a daily dying, yet, in another sense of the word, it is a sacrifice to the end of life. In one sense, his sacrifice was accepted at Jordan. In another sense it was day by day until that baptism was completed on the cross and he cried, “It is finished!” (John 19:30) R5031:6; Q156:6

He said these words three and a half years after his water immersion, and could not have referred to that. HG733:1

Of which immersion into water is the symbol. F435; R1543:1, 5542:6, 2417:5, 445:1

**To be baptized with** — It required all of the Lord’s three and a half year ministry to complete the consecration symbolized by this baptism. R2417:5; Q277:2

A sacrificial death, as man’s redemptive price or sin-offering. PT388:3\*; F438; R5599:3

**How am I straitened** — In difficulty. F438; HG602:4, 733:1; NS52:1

In our Lord Jesus, holy, harmless and undefiled, there was a contrast—the earthly interests drawing one way and the heavenly interests another. R5211:3

Realizing himself near the close of this death-baptism, when it would be fully accomplished, and feeling the weights, trials and difficulties growing heavier each moment, and having not a sympathizer. NS51:6

As he neared the completion of his baptism unto death, he experienced the greater difficulty, and was longing for its completion. HG602:5

If we have indicated our willingness, we have the promise that the ability will be supplied. R445:1

I am feeling greatly straitened, I find that connected with my death are difficulties that I had not expected. R5599:3

He was anxiously awaiting its completion, which was reached at Calvary. R5061:1

Spoken at about the Passover season, a time for peculiar temptations. R3178:3

A conflict with the flesh was going on; but the Lord’s spirit was firm. R5211:5

**Until it be accomplished** — Fulfilled very shortly after, when he died, crying: “It is finished!” (John 19:30) F439; HG602:5; PD57/69; NS52:1

The next day he would die, as he well knew. He anxiously awaited the morrow, the completion of his sacrificial death. R5599:3

This evidences the fact that our Lord did not receive water immersion as the real immersion, but merely as a figure of the real baptism, baptism into death as man’s redemption price or sin offering. F438

Being perfect, he could do the things that he would. In our case the matter is different. We are by nature fallen. Hence we need the merit of Christ to assist us. R5211:5

## **Luke 12:51**

**That I am come** — In the harvest of either the Jewish or the Gospel Age. B236

**But rather division** — Separation; applicable now, until his Church has been gathered and glorified, and his Kingdom set up in authority. R1577:6

Between those who love the truth supremely and others of the family; this division cannot be avoided. B236

Because the children of darkness wage a continual warfare against the light. F533

## **Luke 12:53**

**Against the son** — In the harvest the separation will mean, in many instances, the uprooting of earthly friendships and the sundering of many tender ties; and the truth will do the separating. B236

## **Luke 12:56**

**Ye hypocrites** — You are proud and hypocritical, and draw nigh to God with your lips while your hearts are far from him. R1713:3

Jesus denounced them as a class. R5679:4

**Ye do not discern** — If we are too much engaged in work or in pleasure to have time to study, to watch properly, we find ourselves in difficulty. R5202:1

**This time** — That you, as a people, are even now en route to judgment. R1713:3

Their ignorance was a mark of carelessness and unworthiness. R2981:4

They did not discern “the time of their visitation.” (Luke 19:44) R5202:1, 1713:2, 1611:3\*

None are so blind respecting the times in which we live and the great changes impending as the leaders of religious thought. R2981:4

## **Luke 12:58**

**Thine adversary** — The divine law, which condemned all to death. (Rom. 7:10) R1713:3

**Give diligence** — Admit the justice of the Law’s condemnation, because you have come short of its righteous requirements. R1713:3

**That thou mayest** — While the offer of mercy is still made to you as a nation, through faith in Christ, who, by his sacrifice, offers an atonement for you. R1713:3

**Delivered from him** — By acceptance of the atonement offered by Christ. R1713:4, 4559:1



Permitted to come into God's favor at Pentecost. R4559:1

**Lest he** — The Law, whose demands you fail to meet, though you claim to meet them. R1713:4

**To the officer** — To some power that would execute the penalty. R1713:4

**Into prison** — Into a position of disfavor, such as that nation has experienced ever since their rejection of Messiah. R1713:4

All that Jewish nation who rejected Jesus stumbled into prison nationally. R4559:2

## **Luke 12:59**

**The very last mite** — In the forfeiture of the chief blessing, which was offered to them first, but which they rejected. R1713:4, R3354:6

By the end of the Millennium they will have "paid the uttermost farthing" (Matt. 5:26) and get free. R4559:2

## **Luke 13:1**

**Pilate had mingled** — God permits the wrath of men and of Satan, within certain limits, in connection with the world of mankind; but in respect to his elect Church it is different. F646

## **Luke 13:2**

**Sinners above all** — It is very seldom that God visits punishment upon the world in the present time. R569:5

## **Luke 13:3**

**Nay** — Calamities are not always punishment for sin. R2668:4, 4148:6, 1773:3, 569:4

"Some men's sins are open beforehand and others they follow after." (1

Tim. 5:24) R1618:5

The Lord points forward to the day of judgment, when the guilty shall receive their just deserts, and penitent sinners may return to God. R1618:5

**Except ye repent** — Unless your knowledge of God, whenever it comes, shall lead you to repentance. HG222:6

The prerequisite, on man's part, to salvation. R1437:2

The death sentence is over all, and only by getting into relationship with the Life-giver can any of us hope to escape it. R4148:6

**Likewise** — Our Lord Jesus used the calamities of his times as illustrating the just penalty against all who do not flee sin and lay hold upon the Redeemer and Life-giver. HG294:2

**Perish** — Death, in whatever form it may come, is perishing, ceasing to exist. HG293:4

Finally, all who fail to repent and lay hold upon the gracious Life-giver shall perish; they shall fail to obtain the full restitution provided; they shall never see (perfect) life. HG293:6

But while calamities may come to the saints, they never “happen”; nothing that befalls them is of accident. F646

## **Luke 13:4**

**Tower in Siloam fell** — Calamities are to be regarded as accidents, attributable to human imperfection and lack of experience, or to disturbances incidental to the preparation of the earth for its more quiet and perfect condition during the Millennium. HG294:3

## **Luke 13:5**

**Likewise perish** — Not all perish in the same manner, but all shall die. R4148:6

## **Luke 13:6**

**Had a fig tree** — The Jewish nation. D604; R5503:2, 2564:4, 384:2, 127:1

**Found none** — During the Gospel age, as a nation, they have borne no fruit. R127:3\*

## **Luke 13:7**

**These three years** — The three and a half years of our Lord’s ministry to the Jewish nation, and their final rejection by him, are represented in this parable. R2564:4, 127:2\*

## **Luke 13:10**

**On the sabbath** — Since Jesus according to the flesh was a Jew, and therefore bound by all the commandments of the Jewish Law, he could do nothing contrary to that Law. He could not set it aside, nor was it proper that he explain to the Jews the real meaning of the Sabbath. R5405:6

## **Luke 13:12**

**Thou art loosed** — Jesus released her from her bondage. R5406:1

## **Luke 13:14**

**Not on the sabbath** — A special rebuke to Jesus, intimating that he was not so holy and so careful of the Sabbath as he should be, but was a violator of the Law. R5406:1

Jesus did many of his miracles on the Sabbath days, partly to emphasize the fact that the great Sabbath, the seventh thousand-year day of earth's history, will be the time of his kingdom, in which all mankind will be privileged to be healed from sin and sickness. R5405:6

So, during the antitypical Sabbath, the Millennium, it will be declared to all the world that "whosoever will" (Rev. 22:17) may have life and health eternal if he will take the steps of faith and obedience. B40

Making the reasonable Law of God to appear unreasonable to the people. R5406:1

## Luke 13:15

**Thou hypocrite** — Exaggerating the letter of the Law while ignoring its spirit. R5405:6

## Luke 13:16

**Whom Satan** — The prince of death and darkness. (Compare Heb. 2:14) R2014:5

A malevolent being, opposed to God and to righteousness, with a certain power for evil— occult powers. SM323:2

Has adopted "mind cures" to draw the attention of the world and keep them blinded. R2014:5

**Hath bound** — He does possess certain power for evil. SM323:2

Mrs. Eddy's son declared his belief that his mother was under occult influence. SM324:T

**From this bond** — From her special infirmity, but not from all the bondage of corruption. She was still subject to pain and death. (Rom. 8:21) R816:6

**Sabbath day** — Typical of the times of restitution. R816:6

## Luke 13:18

**Unto what** — The different parables illustrative of the kingdom treat it from different standpoints, just as we might take different photographs of persons or a building at different stages of development or from different angles. R5406:3

**The kingdom of God** — Few have noticed that nearly all of Jesus' teachings related to the Kingdom of God. This was because the Kingdom of God is the great divine remedy for sin. All that took place prior to the coming of Jesus was merely preparatory. R5406:1

A term synonymous with "the Kingdom of heaven." (See Mark 4:30,31) R397:1

The Church is the Kingdom now, only in the prospective sense—by faith. R397:4

## Luke 13:19

**Grain of mustard seed** — A small beginning. R5406:5, 45:6

**A great tree** — A picture of the outward appearance of the church—very prosperous. R5406:5

**The fowls of the air** — Elsewhere Jesus declared that the birds represented the wicked one and his angels, ever ready to take away the seed of truth and to work adversely as respects the Gospel program. (Matt. 13:4,19; Rev. 18:2) R5406:5

Which have grievously befouled the tree. C187

“Babylon is a cage of every unclean and hateful bird.” (Rev. 18:2) C187, 162; R5406:5, 5050:1

## **Luke 13:20**

**The kingdom of God** — The sacrificial death of Jesus was the foundation to the setting up of God’s Kingdom. R5406:2

Illustrating the process by which the Church would get into the wrong condition. R4636:3

The Church as an embryotic Kingdom. R5406:5

## **Luke 13:21**

**Like leaven** — Leaven, in the Bible, is always used as a symbol of corruption, of sin. R5406:6; F464; T98

“Purge out, therefore, the old leaven [sin, malice, hatred, strife, etc.], that ye may be a new lump.” (1 Cor. 5:7) R5050:1, 2635:1

**Which a woman** — A woman, in symbolic language, represents a church system. (Rev. 2:20) R5406:6

**And hid** — Corrupting the divine message, the spiritual food which God had prepared for the church. R5406:6

Today the entire mass of theological doctrine is putrid, offensive to all Christian people. R5050:4

## **Luke 13:23**

**And he said** — Jesus did not give a direct answer to the question for two reasons: (1) the holy Spirit had not yet come; and (2) it was not the due time to explain the particulars of the two salvations. R5407:1

To have answered their question in full would have led to many other questions for whose answers they were not prepared. R1951:3

It is not for us or anyone to answer the query which our Lord refused to answer. The most we are privileged to do is to point out that “a ransom for all” (1 Tim. 2:6) has been given by our Lord. E401

The fact that God had in purpose another call, to another class, in the Millennial age, may cheer and comfort us now, but it should not encourage any one to reject a present call and to hope for another. R1951:3

## Luke 13:24

**Strive** — Make great effort. R1951:3

The way of morality, temperance, moderation and wisdom, although a commendable way, is not the way in which the Christian of this Gospel age is invited to walk. R2074:4

How different from that easy-going Christianity which seems but a very little removed from the spirit of the world, and which views the zeal which strives, fights, runs and watches as extreme, peculiar, fanatical and foolish. R2123:2, 1951:3

The rich, the popular, those absorbed in business, are content with the things of this life and scarce likely to leave them for things for which they feel no need. R108:2\*

“Give all diligence to make your calling and election sure.” (2 Pet. 1:10) R1113:1

**To enter in** — To the Kingdom. R5407:2

**The strait gate** — Difficult. R1951:3

For a certain period of time, the door to the high calling stands ajar. R5407:2

**Many** — Of the “many” who accept the call, “few” will be chosen. R1113:2

The way is made narrow by the circumstances of the present time, by the opposition of the worldly spirit against truth and righteousness. C207

Within are ministering spirits, all conspiring for our ultimate membership in the new creation. F152

## Luke 13:25

**Of the house** — The Church. R224:5

**Shut to the door** — Not the door of mercy, thank God! but nevertheless a door—the door of opportunity of entering into and becoming members of the Kingdom class, the elect Church. NS319:6

To the “narrow way.” R224:5

When all the faithful “wise” virgins shall have been proved so, and have entered into the joys of the Lord. R1112:6; C221

The illustration is that of an eastern wedding, as represented in the parable of the ten virgins (Matt. 25:1-13). When the Master and his ready, accompanying friends have entered, the door is shut. R1951:6

As soon as the last one completing the number shall have qualified for glory and shall have passed through the door, it will be shut. R5407:4, 1951:6; NS319:6

This may also be understood to refer to the closing of the door of Israel’s favor eighteen centuries ago. Both views are true to the facts and to Scriptures, though the Gospel age application fits some further details. NS319:4

What may be the outward indication that the door is shut we know not, but we will expect to see some evidence of it. R224:5

Of opportunity; to the narrow way. “They that were ready went in with him to the marriage, and the door was shut.” (Matt. 25:10) C221; R1952:1, 1112:6, 224:5

“I am he that shutteth and no man openeth.” (Rev. 3:7) C195

All opportunity to become of the wise virgin class by engaging in the harvest work will be thereby ended. C210, 213, 221

This does not mean that the foolish virgins will be consigned to eternal torment. F75

When the full predestinated number of the Church has been called, chosen and found faithful. (Rev. 17:14) R1951:6, 5407:4, 1112:6; Q75:1

The door through which the Bride class will enter will close, never to open again, perhaps a year or more after the door to service has closed. Q75:1

**Knock at the door** — Apparently glad then to give their all for an opportunity to enter, but it will be too late. R225:4

We have done many mighty works; are we not to be of the Bride class? R5407:4

**I know you not** — As my Bride. R1112:6, 224:5; C221

All outside are treated as strangers and the festivities proceed without them. R1951:6

They will then realize they have failed to make their calling and election sure. R1952:1

## **Luke 13:26**

**Then shall ye** — Then many will begin to see matters differently—to see what privileges and opportunities for sacrifice they once enjoyed and missed. R1112:6; C221

About that time a great awakening of religious thought will come to the world, in the midst of a great time of trouble. R5407:4

**We have eaten** — There will be a great lamentation, crying, Lord, Lord, are we not to be of the Bride class? R5407:4, 224:5

Some would be found to be very prominent, confident and boastful, whom he would not be willing to acknowledge as his bride. Some will be found busily engaged in building up Babylon, but neglecting the divine Word and their own character building. NS319:5

## **Luke 13:27**

**I know you not** — Many believing, praying and working Christians will be disappointed; for prophesying, casting our devils, praying Lord, Lord, and doing many wonderful works are all insufficient to obtain the reward of heaven. HG555:6

The Lord will disown them as respects the Bride company. R5407:4

## Luke 13:28

**There shall be weeping** — Right here on the earth, amongst a class who neglected the privileges of the high calling when they knew of it. R5407:4

Not alone will there be disappointment in losing the great prize, but some of the trouble and tribulation will arise because they will find themselves suddenly in the midst of a “great time of trouble.” R1952:1

Grief is indeed implied, but not one word about an eternity of grief. HG303:2

Signifying chagrin, disappointment, savage animosity; as in the case of Stephen: “They gnashed on him with their teeth.” (Acts 7:54) R4329:1; Q732:2

**Ye** — Unfaithful Jews. R4071:6

**Shall see** — The Kingdom itself will be invisible to men, but its earthly representatives will be seen and known to all mankind. HG440:4; NS679:4

The Ancient Worthies will become visible representatives to men of the glorified spiritual Christ, Head and Body. R5762:1, 5407:5, 1872:5, 1851:3, 1693:2; D619; SM226:1

Not merely as they were, but resurrected to human perfection, samples of what mankind may attain. R5299:2

In each one of these Ancient Worthies God will be manifest in the flesh. They will be princes at that time and will rule the earth, under Christ’s Kingdom. R5291:3

The world will never see Messiah, except as they see His mind, His disposition, His character, through these earthly representatives. SM733:T

**Abraham, and Isaac, and Jacob** — Jesus said not one word about any one seeing himself or any one of the apostles in Kingdom glory. R5199:5

Indicating identity in the resurrection. R678:4

Who died before the ransom was paid, and were not therefore called to a place in the spiritual Kingdom, the “better thing for us.” (Heb. 11:40) D625; F86, 112; R5836:3, 5407:5

The world will have contact with them, and be blessed by their instruction. SM733:T

The glory and perfection of these Ancient Worthies will be an example and incentive to men to strive to attain the same. A290

**And all the prophets** — From John the Baptizer back to Abel. D625

**In the kingdom** — Those who will be in the Kingdom of God will not be the subjects of it, but the rulers in it. R860:4

These intermediaries, while not the Kingdom in the proper sense of the word, will be so fully the representatives of it amongst men that they will be recognized as the Kingdom by men. D619

The earthly phase. R4071:6, 1634:6, 1580:1; D619; OV56:4

The earthly phase of the Kingdom was all that had ever been revealed until Jesus came and taught concerning a Kingdom higher, into which humanity (flesh and blood) could not enter. R219:5

Therefore not a contradiction of Matt. 11:11: “He that is least in the Kingdom of heaven is greater than he (John the Baptist).” R637:3\*

There is only one Kingdom per se, and that is the Church; but it will have servants and representatives which to the world will be its Kingdom or direct government. R2052:1

These will be in communication and cooperation with the heavenly phase of the Kingdom. R4071:6

**Yourselves thrust out** — They will not even have a share in the earthly Kingdom. It will be given to the worthies of the past who lived and died before the high calling was opened up. R5407:5

Not in power or occupying ruling positions, but they will not be deprived of the blessings of that Kingdom which are for “all the families of the earth.” (Gen. 12:3) R860:2

All the unworthy of the Jewish age shall be excluded. R1580:1

## **Luke 13:29**

**They** — Some of the Gentiles. R5407:5

**From the east** — The heirs of the Kingdom will not be entirely Jewish, because the Jews as a nation were not sufficiently holy and because the Lord could accept only the holy. R5407:5

## **Luke 13:30**

**Last which shall be first** — The Gentiles were last in God’s favor. R5407:5

The last to die will probably be the first to be awakened. D641; R4499:1, 5531:6

Adam and Eve will probably be the last of the human family to be awakened. D641; R5531:6, 4499:1

**First which shall be last** — In point of time, God called fleshly Israel first; but in point of favor, and in time of realization, Spiritual Israel comes first. B206

The Jews were first in God’s favor and the Gentiles last; yet some of the first with privilege and opportunity would fail. R5407:5

The heavenly rulers, the Church, developed last, will be first in grandeur of position and time of installment. A293; B206; R219:6

The earthy rulers, the Ancient Worthies, developed first, will be installed last, under the Church. A293; B206; R219:6

Some who have not been favored during this Gospel age will be granted the chief favor during the coming Age. F118

When the Kingdom is ushered in, God’s special favor will pass again to Natural Israel. F118

The race will come out of the “prison-house” of death in reverse order to that in which they entered. R5531:6, 4499:1; D641; SM441:T



## Luke 13:32

**That fox** — Herod. R1695:3

**I cast out** — Jesus, as the Head, represents the whole Christ so thoroughly, that whatever might be said of him could be applied on a still larger and grander scale, to the Body and seed of which he is the Head. R292:2

**I do cures** — Partly to represent the higher work of the healing of spiritual maladies. On this principle, he and the Church have been doing this work, but in only a limited and imperfect manner. R92:3\*

**To day and to morrow** — The cures and blessings of divine grace have prevailed during the fifth, the day in which our Lord and the apostles lived, and also during the sixth thousand-year day. R2294:5, 1695:5, 292:2, 92:4\*

**The third day** — On the seventh, the grand Millennial Sabbath, Christ and his Church will be perfected and the cures correspondingly increased. R2294:5, 1695:5, 292:2, 92:4\*

**Be perfected** — He is not perfected until all, both the living and dead members, are glorified with him. As Eve was the glory of Adam, and his complement, so of the Church in relation to Christ. R92:3\*

In which the Temple is to be “raised up” in Kingdom power and glory. R1695:5, 2294:4, 292:1

Then the great work of restitution will begin. R3080:6

See also comments on Hosea 6:2 and John 2:19.

## Luke 13:33

**To day and to morrow** — The use of the word day in two senses in the same connection, without an explanation, is similar to his use of the word death in two senses in the statement: “Let the dead bury their dead.” (Matt. 8:22) R92:2\*

**A prophet perish** — Showing he was not to be put to death until he had reached Jerusalem. R92:2\*

## Luke 13:34

**Killest the prophets** — When Jesus came, those who had been under such special divine instruction were, as a nation, totally unready to receive him as the Messiah, and crucified him. R5768:6

**As a hen** — Greek, hon tropon, in like manner. R341:1

**Ye would not** — The people, under the guidance of the scribes and the Pharisees, the theologians of that time, made light of the message and went their way—one to his farm, and another to his merchandise. (Matt. 22:5) R5510:5

The literal seed of Abraham having thus failed to accept the Kingdom, the next step was to form a new nation, “an holy nation, a peculiar people” (1

Pet. 2:9), to be the Kingdom. R2276:2,3

## Luke 13:35

**Your house** — These are the ones who the Apostle says count themselves unworthy of the grace of God, the ones who God blinded and turned aside during the full period of this Gospel age, during the period of the gathering of the elect of this Gospel age. NS370:5

**Left unto you** — Here assuming kingly office; a date parallel to the spring of AD 1878. R5772:5, 181:6\*

The “coming” of the Son of Man referred to in Matt. 10:23. R2645:2

**Desolate** — A very short time afterwards it began to lose its power; and the Jewish nation lost its identity completely as a nation in the year AD 70, 37 years after. R4788:5

Failure in their trial or judgment meant the loss of their privilege of making them God’s Kingdom for the blessing of all the families of the earth, and their remanding again under a death sentence, as unworthy of life under the Law. NS641:5

The typical sacrifices were repudiated by the Father, as the antitype followed immediately upon the cessation of the type of the Atonement Day sacrifices. R5967:1

Ever since, the Jews have been desolate and blighted as a nation, but there is a promise that this blighted fig tree (Mark 11:13,14) shall again become a living tree, a living nation. R5920:6

Just so now it is with professedly Christian nations. Desolation is coming upon them even as it came upon the Jews in the end of their age. CR495:5

The literal seed of Abraham having thus failed to accept the Kingdom, the next step was to find another nation more worthy than the Jews. R2276:3

The first Palm Sunday was the turning point marking the rejection of natural Israel as a nation and the inauguration of Spiritual Israel as the “holy nation.” NS630:5

A turning point with the Jewish nation; a short time afterwards it began to lose power and 37 years later lost its identity completely as a nation. R5495:3, 4788:5

The favor which has been exclusively yours is now withdrawn. A72, 223; B70; R1966:4

“Even today do I declare that I will render double unto thee.” (Zech. 9:12) B225

These words, pronounced as our Lord’s first act on assuming office as King of the Jews, 33 AD, typified the rejection of nominal Spiritual Israel in 1878 AD. B225, 246; C151; R5772:5, 229:1

As natural Israel was tested in the “harvest” of the Jewish age, so spiritual Israel is tested in the “harvest” of the Gospel age. R2645:3

**Until the time come** — The curse did not seal their eternal doom. This was “blindness” only for a time, Paul says. (Rom. 11:25-27) R127:3\*

Nearly nineteen centuries later. R5495:3

The Millennial day. Q107:2

**When ye shall say** — From the heart. B226

As prophesied by David in Psa. 118:26. D639

**Blessed is he** — Our Lord's words of this verse emphasize five points: (1) the Jews had the first opportunity to become the elect of God; (2) the time had come to end their national favor; (3) furnishing the opportunity for the installation of the antitypical house of sons (Heb. 3:6); (4) the selection of spiritual Israel during our Lord's absence, when natural Israel would not see him; (5) that their blindness shall be turned away and favor return to them. R3539:2

## **Luke 14:1**

**As he went into** — Evidently before entering the dining room, probably in the courtyard. R2699:3

**To eat bread** — Jesus never refused an invitation to a feast, always using such occasions as opportunities for the presentation of the truth. R3831:2, 2699:2

Our Lord was prompt to avail himself of all such table-talk opportunities. On each occasion of his attendance we find him utilizing the opportunity for the inculcation of some truth—natural or spiritual. R2700:2

The custom of having Bible talks during the meal hour is profitable. To partake of heavenly food at the same time that we appropriate the natural is quite proper. We see that this was Jesus' custom. R5414:3, 2700:1

The practice at the Bible House for table talks described in detail. R3832:6, 2700:1

**On the sabbath day** — The Sabbath was quite a feast day amongst the Jews, but in accordance with the requirements of the Law the dishes were served cold—cooked previously. R3831:1, 2699:3

Considerable blessing might be experienced, and additional opportunity for spiritual development enjoyed, if Christian people were to cook a double portion on Saturday, and thus leave themselves freer from domestic responsibilities on the day of worship. R2699:3

Our celebration of the first day of the week as a Christian Sabbath should not be with the thought that it is a law, but rather an appreciation of the privilege of leaving the ordinary affairs of life for spiritual things. R3831:5

**They watched him** — Critically, rather than sympathetically; looking for faults rather than for virtues. R3831:2

Doubtless these men were interested in coming in close contact with him, with a view to judging according to their own standards respecting his character, teaching and miracles. R3831:2

## **Luke 14:2**

**A certain man** — He may have been a member of the household or family; indeed our Lord possibly may have been invited there with a view to proposing the healing of this one with the infirmity. R3831:2

## **Luke 14:3**

**Jesus answering** — Discussing the subject in advance on this occasion. R5406:4

**Heal on the sabbath** — Our Lord was still under the terms of the Law Covenant; hence nothing that our Lord did on the Sabbath day—healing the sick, etc.—could properly be esteemed a violation of the fourth commandment. R3831:4

His custom was to do a large proportion of his miracles on the Sabbath day because that typified the Millennial day in which he will scatter blessings of healing amongst all the people. R2699:6

So, during the antitypical Sabbath, the Millennium, it will be declared to all the world that “whosoever will” may have life and health eternal if he will take the steps of faith and obedience. B40

## **Luke 14:4**

**They held their peace** — No doubt feeling themselves somewhat incompetent to discuss any question with one whom they had all learned to recognize as a great Teacher, however much they rejected his Messiahship. R2699:6

No objection to healing on the Sabbath day having been cited from the Law, our Lord performed the miracle. R3831:3

Showing his own understanding of the matter, that it would be right to heal him. R2699:6

Touched him, so that it might be manifest that the miracle was of divine power through him. R3831:3

## **Luke 14:5**

**An ass or an ox** — As it could not be wrong to assist a dumb animal out of difficulty on the Sabbath, much less could it be wrong to relieve the distress of a human being made in the image of God. R2700:1

Another reading is: “Which of you having a son or even an ox.” R3831:3

## **Luke 14:6**

**Could not answer** — They all knew that, where their selfish interests were involved, they would decide that there was nothing in the Law to hinder lending assistance on the Sabbath. R3831:3

## **Luke 14:7**

**A parable to those** — Speaking in a manner that would not be appropriate to any but himself, criticizing the gathered guests. R5414:3, 3832:1

He called attention to the wrong self-seeking course, not by saying anything against the action in this particular case, but by suggesting a propriety of conduct in a general way. R2700:3

Probably in answer to some question. R3832:1

**How they chose** — Thus showing the pride and ambition of their hearts. R2700:3

## Luke 14:8

**In the highest room** — We are frequently charged with seeking selfishly for something superior to what others will receive, but we are interested not so much in the dignities of the Kingdom as for any place in that great marriage feast. R3832:2

## Luke 14:9

**Take the lowest room** — An ambitious striving for position in the present time will surely mean a loss of the Lord's favor and a much humbler position in the Kingdom, if pride did not hinder entirely from being accepted as members of the Little Flock. R3832:3

## Luke 14:10

**In the lowest room** — We may safely assume that our Lord and his disciples took the less distinguished seats, in harmony with the Scriptural injunction, "In honor preferring one another." (Rom. 12:10) R2700:3

A quotation of Prov. 25:7. R2053:2

**He that bade thee** — It would not occur to any of us to think of ourselves in connection with high honors and dignities except as we find it plainly stated in the divine Word; but finding it there it is the duty of faith to accept whatever we may be deemed worthy of. R3832:3

**Go up higher** — The chief places will not be given to those most bold, most inclined to usurp authority; but, on the contrary, the Lord will not forget the man or woman of humble mind. R3832:1

## Luke 14:11

**Exalteth himself** — Praises himself. R4115:3

Amongst the Gentiles the rulers are lords, who do not service but are served, but among the followers of Jesus the rule is to be reversed. R3363:1

Ambition is a very necessary faculty of the human mind, without which the world would make comparatively little progress; but it is a very dangerous element as respects the formation of Christian character. R3832:2

A man has no right to aspire to be an angel, never having been invited to that position; nor has an angel a right to aspire to the divine nature. That was the crime of Satan which brought his abasement, and will end in his destruction. (Isa. 14:14) R612:3; A189

Knowledge without humility might puff up. R5988:4

Such could not be trusted in a high position. R5414:6

A true elder, a real servant of the Lord, is to avoid a self-seeking spirit. R5389:1

The Lord has no use for the proud and self-sufficient, either in the present age in the instructing and building up of the Church, or in the future age in the instruction and uplifting of the world. R5988:1

**Shall be abased** — God would do this abasing, not of a vengeful spirit, but because the one who would vaunt himself must be brought low. R4928:2

The self-seeking, the proud in spirit, could not be trusted by the Lord in a high position. They might do damage to themselves and to the Lord's cause with such a spirit. R5414:6

As illustrated by Satan. A189

Inflated values must at some time come down to a solid basis. R1486:6

What degradation can await such self-exaltation as is shown in the utterances of the Papacy! B313

**Humbleth himself** — Humility is important, not only on its own account, but also because the other graces of the holy Spirit cannot be cultivated without it. R4787:1

If we look at our own imperfections and the good qualities of others, we shall find ourselves more and more appreciative of others. R4928:3

Only as we are in a humble attitude of mind can we get a view of the lengths, breadths, heights and depths of the divine plan. Otherwise we would continually find our view of God and of his Word and plan obstructed by self. R2860:4

There is always plenty of room at the bottom of the ladder of honor. F296

Ones who would not be injured by the exaltation, nor in danger of deflecting in the future work to which all of the Kingdom class are called. R5414:6; HG623:5

Ambition is necessary in the Church as well as in the world; but in the new creation it must not be a selfish ambition to be great and prominent, but a loving ambition to serve the Lord and his people, even the very humblest. F296

A self-seeking brother should be passed by, however capable; and a less capable, but humble brother, should be chosen for elder. F296

It becomes all God's intelligent creatures to receive, with humble gratitude, whatever God may bestow. R612:3

One of the secrets of the greatness of Joseph: he honored God, and was therefore of the kind whom God is pleased eventually to honor and exalt. R3978:6

Illustrated by the contrast between Joshua and Korah, Dathan and Abiram. R3079:2

Illustrated by the contrasting course of Jesus and Satan. NS623:3

Illustrated by the behavior of John the Baptist. R4115:2

As Christ did, to become man's Redeemer. E425

By facing popular opposition and enduring popular reproach. R1487:2

This principle applies to both human and spirit beings. R5535:6, 5844:5

None will be granted life everlasting who do not cheerfully humble themselves under the mighty hand of God. R5535:6

If divine favor is expected, it must be sought, not in pride and self-sufficiency, but in humility. 2700:4

The other graces of the holy Spirit cannot be cultivated without humility. R4787:1

A lesson of vital importance to all who would be ready for and enter the Kingdom. R2700:3

The path of humility is the path to glory. R5535:6

Now the proud are happy (Mal. 3:15), but in the next age all the blessings will be upon the contrite and humble. R5218:5

**Shall be exalted** — The statement of a philosophical principle of divine law. R1766:6

A principle of divine government illustrated in the opposite courses of the Logos not meditating a usurpation to be equal with God (Phil. 2:6), and Lucifer, who said: “I will be like the Most High.” (Isa. 14:14) R5844:5

Now the humble and contrite are trodden down in the street. Now the proud are happy. R5218:5

But not necessarily to the highest position. A189; R612:3

In due time; in the new Kingdom. R1766:6, 5218:5

God’s blessing will come to us along this line or not at all. R1537:4

The Church should follow this general rule in selecting elders. F296

He who would serve most was to be esteemed most highly. R3363:1

Those who would not be injured by exaltation nor in danger of deflecting. R5414:6

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” (1 Pet. 5:6) R3079:2, 5844:5, 4928:2, 3978:6, 3832:3, 3363:1

## **Luke 14:12**

**Said he also** — Perhaps in answer to another question. R3832:3

Probably considerable was said in the interim that was not recorded or pertinent. R2700:5

**When thou makest** — Words of counsel to his host in so kind and so wise a manner that it would surely give no offence. R2700:5

**Call not thy friends** — Not that it would be wrong to invite friends, neighbors or kinsmen who might invite us in turn, but we are not to think that in so doing we are laying up any treasure in heaven. R5415:1, 3832:4

**A recompense be made** — If we get our rewards for good deeds in the present life, how will there be anything coming to us in the future? R5415:1

## **Luke 14:13**

**Call the poor** — The Pharisee had done something of the very kind in inviting Jesus and probably his disciples to dinner. He well knew that they were poor and would be unable to ask him in return. R5415:1

Perhaps the Lord wished to show his host that in inviting himself and his disciples he had really done a gracious act, provided he had the gracious motive back of it. R3832:4, 2700:5



Whoever enters into paying support of the poor in a proper spirit is doing something meritorious; but whoever pays such taxes from compulsion merely, without appreciation, evidently would not be deserving of any credit. R5415:1

## Luke 14:14

**Shalt be recompensed** — Our Lord intimates that every good deed willingly done from the right motive may be sure to have a blessing in the present or in the future life. R3832:4, 1008:4

Not that those works will justify any, but being then justified by faith in the ransom, these shall be rewarded for those good deeds done before the light of truth was made so clear. R570:2

Every act of kindness which anyone may now do for those more distressed than themselves will have its effect upon their own hearts, not only blessing them for the life that now is, but preparing their hearts through a greater nobility for a higher relative position in the future during the Millennium. NS536:5

Let us therefore, in the world and in our families and amongst those who are not of the consecrated class, encourage large benevolence, kindness and generosity, knowing that these will be beneficial to our friends. NS536:6

A reward that would fully compensate every such benefaction. R2700:5

Not a reward of glory, honor, immortality and joint-heirship in the Kingdom of God, but a good reward, more than compensating for the kindness they performed. R2701:4

**At the resurrection of the just** — There is a general division line between the just and the unjust, those who please God and those who please him not, the first resurrection class and the latter resurrection class. NS535:1

The Greek word anastasis here has the article, showing emphasis and indicating that the first or special resurrection is surely meant. R1512:2

The reward of such good works will not be a share in the resurrection of the just, but, when the just are resurrected, a blessing will accrue to these for having done kindness to those who could not return the kindness. NS536:2

Not in the first resurrection, but at that time—after the first resurrection shall have glorified the Church and inaugurated the Kingdom. R2701:4, 3832:6, 1512:2, 1008:4

That is, when the just, the justified, the Church, shall be resurrected in the first resurrection, then every good and every evil word and act will be recompensed—in Paradise. HG437:6

Full recompenses, either rewards or punishments, are not to be expected before the resurrection. R1881:5; HG334:1

Thus those who have “fallen asleep” have not already “gone to their reward.” HG347:4

**Blessed is he** — Doubtless uttered in a reverent spirit, possibly by one of the apostles, with a view to turning the attention of the company to the message which the Master and his disciples were proclaiming—the Kingdom of heaven is at hand. R3833:1

**That shall eat bread** — Be counted worthy to share with Christ in the honors and glory of the spiritual Kingdom established. R1958:4



The reference to eating bread in the Kingdom, viewed from the oriental standpoint, would signify to be on good terms with the King, and a new regime, and to be a participator in the blessings of that glorious epoch. R3833:2

## Luke 14:16

**Then said he** — Thus gradually the minds of the company present had been led from earthly things and from commonplace matters and social chit-chat to the consideration of the gracious promises of God. R2701:2

**A certain man** — God himself is the host in this parable. R2701:3

**A great supper** — The Jews usually ate two meals a day: a very simple breakfast and the second and principal meal consisting of more elaborate dishes. The great feasts were usually made about sundown. R3833:3

Evidently the marriage feast of another parable. R3834:1

The feast announced as ready at the beginning of the Gospel age; first, by John the Baptist, to the Jewish nation. R1957:3

The great feast is the high calling which has come to us. R2701:6

Representing the rich blessings of God's providence for the Church—the knowledge of the truth, justification, spirit begettal and the privilege of appropriating the exceeding great and precious promises of God's Word. R5415:4

Not the feast of Isa. 25:6. R1957:2, 342:3

The feast of this Gospel age pertains to the spiritual phase of the Kingdom, while that of the age to come will pertain to the earthly Kingdom. R1957:3

Only a select number are invited. R1957:3

The nuptial feast; the marriage supper of the Lamb. R5415:5, 3834:5

The good tidings pertaining to the spiritual phase of the Kingdom: "O taste and see that the Lord is good." (Psa. 34:8) R1957:3

**And bade many** — It is not for all people, but for the "few selected" among the "many invited" in the present age. R342:3

The story shows three divisions, or parts, to the one call which gathers the guests. R2300:3, 1958:1

To enjoy the great feast of the Kingdom for which they had waited and hoped and prayed over sixteen centuries. R2701:5, 3833:1

Long years before he had sent word to the Jewish nation that in due time such a great blessing would be open to them—the privilege of becoming members of the Kingdom of God, sharers of it with Messiah. R5415:3, 2701:3

It was customary to send out the notifications long in advance, without specifying exactly the time, which would depend upon contingent circumstances. R3833:3

## Luke 14:17

**Sent his servant** — On the day of the feast, when it was assured that there would be no miscarriage of the arrangements, servants were sent to those already notified or bidden that they might come promptly to the feast. R3833:3

The message of Jesus and the twelve, and later the seventy, throughout all Judea, was the invitation. R2701:5

The first invitation represents the first years of our Lord's ministry. R2701:6, 2301:1

**At supper time** — The feast had been in preparation for more than eighteen centuries since its first announcement. R3833:5

The feast was not ready until our Lord's day, and hence the invitation to partake of it did not go forth until then. R2701:3, 2301:1

During the three and one-half years of our Lord's ministry, in which he was being slain as the bullock for the feast. 2301:1,2, 2701:3

**Them that were bidden** — Previously bidden, and who had during the three and a half years of our Lord's ministry refused to come. R2301:1

Those who were originally bidden, but who began to make excuse, were the Jews. R3833:4, 1958:1

The ones especially invited were the ones who specifically claimed to be the "holiness people" —the Pharisees and the Doctors of the Law. R5415:4, 2701:6, 342:5

**Come** — Come in condition of heart to enter into the Kingdom, to be begotten of the Spirit, become new creatures, joint-heirs with Messiah. R3833:5

We have been invited, we have accepted, we have the white garment that we might enter. CR301:2

**All things are now ready** — Jesus came saying, "The time is fulfilled, and the Kingdom of God is at hand." (Mark 1:15) R1957:3, 4679:2, 2701:4, 2301:1, 342:5

## Luke 14:18

**They all** — Those who did receive our Lord were so few as to leave them almost unworthy of being mentioned. Additionally, those who received Jesus, were, in a large measure, the publicans and sinners. R3833:6

**With one consent** — The great majority of the Jewish nation failed the test, not accepting Jesus as Messiah. R5837:4

**To make excuse** — The servant looked so meek and, as lovers of pleasure more than lovers of God, they did not believe they would enjoy the feast. They would not say this in so many words, but preserve an outward form of godliness, instead making excuses as being too busy. R3833:5

The cost was too much! Those who were found in that condition of mind were none of them living up to their profession. R5837:4

They dishonored the host who had invited them to his banquet. R5435:4

Contrary to all precedents, these guests declined. Our Lord purposely made the parable contrary to the custom. R3833:4

When the point was reached of making a positive decision as to whether they would accept God's conditions, but few were ready. R5837:4

He had no time for responding to the divine invitation to the Kingdom. 2701:5

Overcharged with the cares of this life. R4679:2

And this sentiment of fleshly Israel is largely that of spiritual Israel also, now that the spiritual Kingdom is announced. R2701:5

**I have bought** — The invited ones were full, covetous, money-lovers, too busy with worldly prospects. R5415:3

The rich, the popular, those absorbed in business are content with the things of this life and are scarce likely to leave them for things for which they feel no need. R108:2\*

It is impossible to be thorough-going business men, wealthy, influential, etc., and at the same time follow in the footsteps of Jesus, giving all of our hearts, talents and energies to the Lord. R2702:5

This does not debar those who have riches of any kind, but really gives them all the greater privilege and opportunity; for they have that much greater talent which, if they will, they may sacrifice. R2702:5

**A piece of ground** — With one the pressure came in the direction of seeing to his farm, and thus being not slothful in business. R2701:5

**Have me excused** — They had no desire to have their own plans superseded by God's plans. R342:6

In one sense, this is all right, for it merely keeps out of the Kingdom a class which the Lord does not desire should be in it, and which if it did come in would need to be sifted out later. R2701:6

Many feel that those things which they would call the real, practical affairs of life need all of their attention. R2701:6

## **Luke 14:19**

**Five yoke of oxen** — It might do very well for people who had nothing else to do but to give attention to a spiritual feast, but as for him, his time was fully occupied with his property. R2701:5

## **Luke 14:20**

**Married a wife** — Another felt that his duties, social ties, wife, children, etc., demanded all of his attention, and that therefore he could not accept the Kingdom privileges. R2701:5

## **Luke 14:21**

**Being angry** — Not mad or in a rage, but indignant, and with perfect propriety. R3833:6

As he had every right to be. It was a shameful procedure to accept an invitation, to allow the host to expect the invited one and to make elaborate preparations, and then at the final moment to make some trivial excuse. R3833:4

**Go out quickly** — At once. R342:2

After the nation as a whole proved unworthy, and for a number of years after the crucifixion, the Gospel message went again to Israel, to individuals of that nation. R2301:1, 2702:1

**Streets and lanes** — In the days of our Lord it would be easy to thus collect a large crowd of indigent and infirm. R2702:2

**Of the city** — Or, government. R342:6

Both of these first calls belong to the city—that is, Israel, the nominal kingdom of God. R2702:2

**The poor** — The apostles were sent to gather, not the nation, but such individuals as were of humble mind. R2702:1

The poor had the Gospel preached to them. Publicans and sinners were received by our Lord, invited to accept forgiveness of sins and participate in the Kingdom in joint-heirship with their Redeemer. R5415:4, 3834:1, 342:6

The prodigal-son class. R1958:1

The morally and mentally poor, blind and maimed. R2301:2, 342:6

Jesus came to his own, and his own people received him not; but as many as received him (believed his message), to them (publicans, harlots, etc.) gave he power (liberty) to (come to the feast) become sons of God. (John 1:12) R342:6

Nearly all the preaching of Jesus and his disciples was to the poor of Israel. R5415:4

After the nation had proven itself unworthy, and Jesus had wept over the city, the apostles were sent to gather humble-minded individuals. R2702:1

Invited to accept forgiveness of sins, and come in and be heirs of God, joint-heirs with Jesus Christ. (Rom. 8:17) R5415:4

**The maimed** — Who confessed that they were not perfect, but who desired perfection, and who rejoiced in the call to partake of the Kingdom privileges, and gladly forsook all else for it. R2702:1

The better educated—the less morally lame and less spiritually blind—rejected our Lord. R3834:2

## **Luke 14:22**

**Yet there is room** — Some came, but not enough to fill the places already provided. R5415:5, 2301:2

About 500 accepted the invitation in our Lord's time and several thousand more at Pentecost, while several thousand more responded further on. But, in all, only a remnant of Israel was found worthy. R3834:2

“Though the number of the children of Israel be as the sand of the sea, a remnant [only] shall be saved.” (Rom. 9:27) R2702:4, 2301:2

## Luke 14:23

**The servant** — The servant that calls the world is always the Christ, either Head or Body, while the servant that guides the Christ is always the holy Spirit. R343:1

**Go out** — This third call is now nearly complete. Nearly all the places at the table have been provided with guests, only a few are yet vacant. R2702:4

**Into the highways** — Into various parts of the world. R3834:3

We Gentiles were children of wrath, strangers from the commonwealth of Israel. R343:1

For 1800 years the message has gone out. R5415:4

Because a sufficient number was not found in Israel to complete the elect number, the message must be sent outside the city, outside of Judaism—to the Gentiles. R2702:2, 2301:4, 1958:4, 5415:5, 343:1

**Compel them** — The call was confined at first, during our Lord's ministry, to Israel after the flesh; but now, as many as the servants of God meet are to be urged to come to this special feast of favor. A195

Better rendered constrain or urge as in the Diaglott. The Lord never compels the acceptance of his favors, but he does constrain by his love and grace and promises those who love righteousness and truth. (2 Cor. 5:11,14,15) R1958:4, 2702:2; A195

Urge all that they met, up to a certain number, to come to the feast. R3834:3

**To come in** — Here is food to satisfy every longing, more and better than we could ask or think, a spiritual feast of future good things—joys and pleasures in the presence of the Lord. R343:1

To come to this feast involves a leaving of worldly hopes, aims and pursuits. In proportion as earthly things are abandoned, each may feast now. R343:1

**May be filled** — We at once begin to enjoy and feast upon God's bounteous provision; by hope and faith we have a joyful anticipation and rich feast on the promises of God. R343:1

God, knowing the end from the beginning, had determined a definite number to constitute the Church—144,000. R3834:2, 2301:4

Not a seat left vacant. R5415:5

The parable shows three classes called: (1) those of Israel striving to keep the Law; (2) the publican and sinner class; (3) the Gentiles. R1958:1

## Luke 14:24

**None of those men** — Though, thank God! divine provision has arranged for another banquet, which through the Kingdom, will be spread for all nations, kindreds, tongues and peoples— "a feast of fat things." (Isa. 25:6-8) R5415:6, 3833:6

## Luke 14:25

**Went great multitudes** — According to the requirements of the Law, going up to Jerusalem to keep the Feast of the Passover. R5425:3

## Luke 14:26

**And hate not** — Love me not more than. R1944:6, 2986:4

The word hate is apparently used in contrast with love. To be a disciple of Christ means that we must love supremely the Lord and the principles for which he stands, so that love for others would comparatively be hatred. R5426:2

Signifies a cutting off of every love that would conflict with our love for the Lord. Our earthly loves are to be counted as nothing in comparison. R5426:2

There is a reasonableness in the hard terms of discipleship. Only those willing to comply with such terms could properly be entrusted with the great power, glory and honor which will be granted to the Kingdom class. R5426:1

Our Lord evidently used this word to impress the thought that the terms of discipleship are very rigid and exacting. Q782:4

**His father and mother** — Jesus himself reproved the Pharisees for saying that a son who would make a large present of money to the temple might thereafter be excused from any responsibility to his parents in their support. (Mark 7:10-13) R854:6

We cannot suppose that Jesus, who in his dying hour provided for his own mother's care, taught neglect of parents. R854:6

And self, and popularity, worldly prosperity, honor of men and human theories and systems. D268

**And wife** — One of the apostles, under the influence of the Spirit of Christ, said that a man should love his wife and cherish her as his own body, and as the Lord loves and cherishes the Church (Eph. 5:25). Surely he did not contradict the Master in this. R854:6

The Apostle wrote that any professing to be Jesus' disciples who neglect and fail to provide for their own households are worse than infidels. (1

Tim. 5:8) R854:6

**And brethren** — Does not mean that we should not love one another (John 13:35) and even our enemies (Matt. 5:44). Q782:4

**His own life also** — Greek, psuche, soul, being. E336

Not in the sense of starving from neglect of the necessities of life. R854:3

The present existence or being is under sentence of death anyway. The call of this Gospel age is to lay down our lives in the Lord's service, as living sacrifices. E336

Christ is to be enthroned in our hearts preeminent over all things, yea, preeminent over self. With many this submission of self is the most difficult proposition. R2986:2

Reverencing human theories and systems more than the Word of the Lord. D268

**Cannot be my disciple** — Because few live up to these conditions. Therefore few of the many called are chosen. The call was a genuine and effectual call in every case; but the response of the called ones was frequently insincere and ineffectual because they did not comply with the conditions. R1310:4

These will not come out until Babylon falls and they come through the “great tribulation.” Such shall not be accounted worthy to share the Kingdom. D268; HG718:5

The Master did not say that only his disciples could ever gain everlasting life. For the time being he was merely inviting disciples, and not attempting to reach the world. R5425:6

## **Luke 14:27**

**Whosoever doth not** — If we turn aside from the path of humiliation and daily cross-bearing, and strive for present exaltation and preference, we are forgetting the very conditions upon which the future exaltation depends. R1988:2

**Bear his cross** — Cross-bearing signifies endurance of trials, difficulties, disappointments—the crossing of the human will and preferences by circumstances and conditions permitted of the Father. R3236:4

The taking up of the cross is done after we come to a knowledge of the truth. R5223:2

None can gain glory and joint-heirship with Christ except by cross-bearing. R1988:1

Bearing the cross does not mean running away from it, or getting alarmed at it, but enduring it. R5223:4

Cross-bearing must be a daily matter. Our crosses are those oppositions of the world, the flesh and the devil which conflict with the divine will as laid down for us in the Lord’s Word. R5426:4

The Master’s cross-bearing did not consist in fighting the weaknesses of the flesh, for he had none; nor are these weaknesses of the flesh our crosses. R3237:2

Our faithfulness in cross-bearing consists in our willingness to stand up for the truth and every principle of righteousness no matter what the cost of friendships broken or enmities enkindled. R3237:3

The opposition of husband or wife, only if engendered by faithfulness to the Lord; the endurance of opposition by business competitors because of our faithfulness to Christ; but not the above for other reasons. R5223:3

The bearing of the cross is the way of growth in character for the consecrated child of God. R5223:5

If we were in heaven, where all is in full accord with the divine will, we could have no crosses from the time that we fully consecrated to the Lord. R3236:4

The cross is to be not merely lifted, but carried faithfully unto death. R5223:2

**Come after me** — Walk in his footsteps, being first forgiven of sins. Q367:3

**Be my disciple** — One who follows a teacher or leader. R5223:1



## Luke 14:28

**To build a tower** — His followers should count the cost of discipleship in the same cool, methodical, calculating manner in which they would count the cost of the erection of a building. R3235:6

**Counteth the cost** — Instead of urging everybody to become his disciples and threatening them if they did not, the Master treated the subject in the very opposite style. NS344:5

The Lord would not have any one take upon himself the responsibilities of this relationship without due deliberation and forethought. R2072:1\*, 5208:1

The Master does not deceive any to becoming his followers by assuring them it would cost little or no sacrifice. R854:3

Jesus apparently reprov'd even a spirit of enthusiasm that might becloud the cool judgment. They were not to be brought into the family of God by prayers or excitement, but by the declaration of the divine terms and conditions. R5454:5

Some count more rapidly than others. HG694:4

If we have a sufficient love for righteousness, truth, honorable and noble principles of life to desire to glorify the Creator by following the paths of righteousness, we will, after complete consideration, determine that duty calls to a full self-surrender. NS450:4

It is fortunate for us that at the outstart we do not, cannot, estimate or appreciate the full meaning of the words cross-bearing. Doubtless few of us would have the courage to make the consecration and the start. R3236:5

Important because, as with Jesus, the trial, temptation and testing of loyalty comes more particularly after consecration than before. R4970:1

“Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?” (Matt. 20:22) R2072:2\*; NS770:3

But if you can afford it, the investment will bring good returns. One would not be certain of success in any earthly venture who did not apply time, means, heart and mind to the acquiring of his object. Can less be expected of him who lives for God? R108:4\*

God had a well-defined plan in his own mind before it found expression in the slightest development. The great Architect of the universe first counted the cost, and reckoned that all should culminate to his honor and glory. R421:2, 338:1

Whether to trust to the Lord's promised aid to enable him to overcome, or to forfeit his justification, “receive the grace of God in vain.” (2Cor. 6:1) F126; R5454:5

“Better is it that thou shouldest not vow than that thou shouldest vow and not pay.” (Eccl. 5:5)  
“It is a snare to a man to make inquiry after [having made] vows.” (Prov. 20:25) R2081:1\*, 4238:2

The putting aside of all earthly ambition or honor to be counted as loss or dross in contrast with God's glorious promises. R4975:4

Intelligently and freely; with due deliberation and forethought. R2072:1\*

We make no impassioned appeal for one to become a follower of Christ, but do earnestly urge the importance of decision. R5614:6



All who espouse the cause of Christ should do so with a full, clear understanding and a fixed determination not even to look back. R5426:5

**Sufficient to finish it** — It would be better not to take up the cross unless we have the determination to do so unto the end. If you take up the cross, it is to be not merely lifted, but carried faithfully unto death. R5223:2

In harmony with this, we oppose so-called “Revival” methods. R4238:4

Those who, having made a consecration, decline to exercise faith in the Lord’s promised aid, and refuse or neglect to go on to perform their “reasonable service” by making their consecration complete, unto death, have been favored of the Lord in vain. (2 Cor. 6:1) F126

## **Luke 14:30**

**Not able to finish** — We may rest assured that our Father’s original plan will be carried out to the letter. A65, 66, 95; E34; R1560:2

## **Luke 14:31**

**And consulteth** — Going to war without adequate preparation would result disastrously. R5426:4

Whoever enlists under the banner of Jesus takes his stand against Satan and sin, and must expect to have a hard battle. He must not expect to receive the victor’s crown except by faithful perseverance in well-doing. R5426:5

**Whether he be able** — Else they will not be persevering enough, nor zealous enough, to “fight the good fight of faith” and overcome. (1 Tim. 6:12) R3236:1

It is well that we count the cost and see our own weakness, littleness and inability to cope with and to vanquish the world, the Adversary and our own imperfect flesh. NS174:3

## **Luke 14:33**

**Forsaketh not all** — This does not mean merely to forsake all forms of sin. No one has a right to commit sin, whether he be Christ’s disciple or anybody’s disciple. That is taken for granted. NS172:5

The conditions of fellowship with Christ in the heavenly Kingdom are nothing less than the sacrifice of every earthly interest, and earthly life as well, in his service. But this service and sacrifice is a reasonable service, and never implies that we must become paupers to make others affluent. R855:1

In contrast, the Israelite was to consider one-tenth of what he had as holy unto the Lord. Likewise, the Jew gave God one-seventh of his time, but the Christian is to give him seven-sevenths. HG538:1\*

Present all these things unreservedly to God, and yield yourself as his servant also—reckon yourself God’s steward, commissioned by him to use all those goods, as well as all your personal talents, to his glory. Think not of these goods henceforth as your own, and talk not about giving them again to the Lord; for once given, they are his forever. R855:1

Remove from your pathway at once every hindrance and stumbling-block which the Adversary may put in your way, and keep right on running for the prize of the high calling, keeping your eye on Jesus and Paul as examples of endurance and overcoming. R758:5

We are to give all in as direct a way as we can, and the remainder is to be given in a more indirect way. We give him the money we spend for food and clothing because our body belongs to him and is being used to glorify and serve him. Food gives us strength to do more for him; therefore the money we spend for food is being spent for our Lord. HG583:1\*

The abandonment of earthly aims, hopes and ambitions and the substituting for these of heavenly hopes and ambitions which would transform the mind by renewing it. NS172:1

How different from that easy-going Christianity which seems but little removed from the spirit of the world. A zeal which strives, runs, fights and watches with sober vigilance is generally regarded as extreme, peculiar, fanatical and foolish. R2123:2

Not one professed Christian in a hundred has reached this standard. HG555:5, 734:2\*

Whoever will not submit to be “salted with fire.” (Verse 34) R508:4\*

**Cannot be my disciple** — Modern theology is forced to conclude from this that all who do not make this utter sacrifice of every earthly interest are sure to be consigned to eternal torment. R4551:2,3,4, 3236:2

Discipleship would require a growing faith which would rise to every emergency of his requirement. R1967:2

Discipleship requires nothing less than a full, complete consecration. R2071:6\*

True disciples make progress in the school of Christ, overcoming the spirit of the world. 1967:2

## **Luke 14:34**

**Salt is good** — Salt has preservative qualities, brings out the flavor in food, and in olden times was used as a symbol of faithfulness and loyalty. Jesus used it as a symbol of his own loyalty to God and that which followers must have and maintain. R5426:5

A healthful, cleansing, preserving element in the midst of a world of moral decay and sinful pollution. R2073:2\*

Several of the oldest and best manuscripts (among which are the Sinaitic and Vatican) insert after the word salt, the word then; connecting this verse to the preceding verses. R508:3\*

**Lost his savour** — If we are clinging to the world, worldly ways, worldly thoughts and worldly associations, then the salt is losing its savor, if it has not already lost it. R508:4\*

## Luke 14:35

**Neither fit for the land** — It will not serve as a fertilizer, for it has an opposite effect. R5426:5

**For the dunghill** — Absolutely useless, except for its intended purpose. So the Christian has a special purpose in the world—to be a preservative power, having antiseptic qualities to draw out all the good qualities of those with whom he is connected. R5426:5

**Men cast it out** — Good for nothing, unsavory salt! castaways from divine favor, and left to be trodden under foot of men! R2073:2

**Ears to hear** — Few have the ear to hear the Lord's message—few are so out of accord with sin, shame and ungodliness as to desire to escape from these and to come into full sympathy and accord with the Prince of Light at this present time. NS173:1

**Let him hear** — All followers are to take heed to these words. Whoever neglects them despises the one who gave them, and will surely fail of a blessing that might otherwise have been secured. R5426:6, R1958:4, 2702:2; A195

The call was confined at first, during our Lord's ministry, to Israel after the flesh; but now, as many as the servants of God meet are to be urged to come to this special feast of favor. A195

Urge all that they met, up to a certain number, to come to the feast. R3834:3

The ear of faith must be attuned to the melodies of divine truth if the soul would catch its blessed inspiration. R1945:1

## Luke 15:1

**Publicans** — The publicans were Jews who had become somewhat estranged to their laws and to the patriotic sentiments of the nation, and who accepted service under the Romans as tax-gatherers. R3360:2

Being cast off from the sympathies and friendship of the Jews in general, they were naturally less influenced by their prejudices and hence more ready to receive the truth. R1783:3

**And sinners** — The sinners were the more or less immoral, who made no professions of keeping the Mosaic Law, observances of the more sacred rites and ceremonies, holy days, etc. R3360:2

## Luke 15:2

**Pharisees and scribes** — The scribes and the Pharisees held themselves aloof from the common people—the scribes, because the masses were illiterate; and the Pharisees, under the claim that the people were sinners, cut off from relationship to God. R5426:3

Whose holiness was of a hypocritical character, delighting in outward show rather than in purity and holiness of heart. R2706:2

They refused to acknowledge others as brethren and fellow-heirs of the divine promises. R2706:2

**Murmured** — Whatever did not harmonize with their standards they could only contest. Their difficulty in part was that they had too high an opinion of themselves. R5426:6

For his having anything to do with the disreputable backsliders. R1460:1

Their view was earthly, selfish, proud, haughty, not pleasing to God. R5427:2

**Receiveth sinners** — His superior knowledge did not make him haughty, and his superior righteousness did not make him proud and unsympathetic. R5426:3

This inclined them to repudiate Jesus, whom they would have been glad to have had as one of their number if he had been willing to be known as a Pharisee and to conform to their customs. R2706:2

When they found that he received sinners, they began to realize that his righteousness was a different sort from theirs, and, as darkness is opposed to light, they hated him. R1460:1

There was a measure of truth in the assertion of the Pharisees that the majority of people were living in sin, neglecting the divine Law, and thus living much after the manner of the Gentiles. R3360:1

But the Pharisees, accustomed to thinking of themselves as the holier class of the Jews, had gradually separated themselves from the lower elements of the people, so that in our Lord's time the two classes mingled very little. R2706:2

Publicans and harlots were not made the subjects of special missionary efforts. It was when these classes came to his ministry, manifested interest therein and signs of repentance and reformation, that he received them cordially. R2414:2

Bible Students should always seek to view the jewels of the Lord's Word in the settings in which they have been placed. To neglect this is to lose a portion of the lesson intended. R5426:3

Even his disciples were shocked that he should converse with a woman of Samaria. (John 4:27) CR125:3

There is no intimation that our Lord went "slumming" after them. R2414:2

## **Luke 15:3**

**Spake this parable** — By way of reproof to the murmuring of the Pharisees and scribes, to correct their wrong ideas. R1958:2, 2706:2

## **Luke 15:4**

**What man of you** — Representing the Lord Jesus, the Good Shepherd (John 10:11), as the representative of the Father, the Great Shepherd (Psa. 23:1). R2706:5, 5427:2

**An hundred sheep** — Representing the entire family of God. R3798:4

A sheep, a docile creature, always represents one who wills to be in harmony with God and in the fold. A goat is the Lord's symbol for the wayward and willful. R1216:3

**One of them** — The one stray sheep represents Adam and his family. R5427:2, 3835:2, 3798:4, 2706:3, 1217:1

The race was lost, not merely a few, the Church; and their recovery is to include all that was lost. R5427:4

The lost sheep, which originally was represented in one (Adam and Eve), in its recovery will be represented by hundreds of millions of the redeemed and restored of mankind. R2707:2

To suppose it to represent the degraded element of humanity and the ninety-nine sheep a holiness class would be inconsistent because “There is none righteous, no not one” (Rom. 3:10), and “We all like sheep have gone astray” (Isa. 53:6); the illustration would be inapt because it is only a small minority that are in a condition of harmony with Jehovah. R2706:3

Representing Adam and the human family. “All we like sheep have gone astray.” (Isa. 53:6) “There is none righteous, no not one.” (Rom. 3:10) R2706:3, 5427:2, 3835:2, 3798:4, 1217:1

**Doth not leave** — Leaving them well cared for by under-shepherds in the wilds (not in a desert). R2706:3

Representing our Lord Jesus, leaving the glory which he had with the Father before the world was, and coming into human conditions in the interest of mankind. R2706:3, 1217:1

**The ninety and nine** — Just persons, needing no repentance, representing the holy angels. R5427:2, 2706:3, 1217:1

**In the wilderness** — The true Church is the Church in the wilderness, separate from the world, and under divine protection and guidance. R1841:6

**And go** — Representing the Lord’s first advent. R2706:5

**That which is lost** — Our Lord did not deny that the publicans and sinners were in the wrong and in some respects further estranged from God than were the Pharisees, but he wanted the latter to see that they should not feel so indifferent toward their brethren. R3360:3

Lost, as used in connection with mankind, has quite a different meaning in the Bible from that commonly given it in modern theology. R2706:1

“The Son of Man is come to seek and to save [recover] that which was lost.” (Luke 19:10) R5427:4

**Until he find it** — His mercy will pursue the lost sheep until every member of Adam’s race shall have been brought to a knowledge of the truth and to a full opportunity of returning to the fold of God. R5427:3

Any who, after being found and rescued by the Shepherd, follow him not, but prefer to follow Satan, will no longer be counted the Lord’s sheep; for his sheep are those who hear his voice and follow him. R1217:1

Restore it to its original condition—restitution. R2706:5

How much am I sacrificing of my time and strength in going after the lost sheep? R5427:5

All the willing and obedient. R5427:4

Until every member of Adam’s race shall have been brought to a knowledge of the truth, and an opportunity of returning to the fold of God. R5427:3

An illustration of the divine care. R2706:3

## Luke 15:5

**When he hath found it** — Already the sheep is found, in the sense of being located; indeed, in that sense of the word it was not lost. It will require the entire Millennial age to bring back the sheep in the full, perfect sense of the parable. R2706:5

Having restored to perfection all of the human family who possess sheep characteristics. R2707:2

Recovered, brought back, by process of restitution. (Acts 3:19-21) R2706:5

**Rejoicing** — Illustrates the attitude of God and the holy angels. R5427:1

## Luke 15:6

**He cometh home** — Bringing the lost back to the fold—to fellowship with God and the enjoyment of his favor, everlasting life. R3835:2

Not that all will be universally and everlastingly saved, but that all will be brought to conditions of salvation, to a clear knowledge of the truth and to a full opportunity for accepting the same. R3798:4

We do not yet see the sheep recovered. We do see God selecting the members of the Good Shepherd to prepare to join in this work of seeking the lost sheep during the Millennial age. R2706:5, 1217:1

According to orthodoxy, eternal torment; but from the Scriptural standpoint, having wandered from God into sin and degradation. R2706:2

The fall of man and our imperfections to not stand as a bar if we return to God, who will abundantly pardon. R5427:1

## Luke 15:7

**Joy shall be in heaven** — They have a special feeling of interest in those who have strayed, and especially rejoice in the recovery of such. R5427:1

In proportion as we become Godlike we have an interest in sinners—especially in those who, through heredity or evil environment, are more deeply steeped in sin, ignorance and superstition. R5427:3

Like the angels' song in Luke 2:13,14, this shows how the angels of God are interested in the affairs of men, and how they sympathize with us and rejoice over our prosperity. R1478:6

**That repenteth** — All mankind, in coming back to God, must come back repentantly, and there is joy in heaven over all the human family as they come back in harmony with God and in harmony with righteousness. Q510:T

Whether he come back now under the condition of the Gospel call, or whether he shall come back in the next age under Messiah's Kingdom. Q510:T

The interest is in the repentant one or in the one who has not sinned beyond repentance. Any sheep, having been found by the Shepherd, and then preferring the wolfish, would no longer be interesting to the heavenly ones. R5427:2

What, then, will be the joy in heaven when the Body of Christ is received into glory? R1821:3

**Ninety and nine just persons** — The angels of heaven, alone, would seem to fit this description, as being just persons who need no repentance. Q510:T

## **Luke 15:8**

**Ten pieces of silver** — Prized as a marriage memento. R3360:3

It was the custom among Jewish women to wear on the forehead a fringe of coin bangles. These might be of gold or silver, and sometimes represented her dowry. R5427:4

The women of those times usually wore a bracelet on which was fastened ten coins. Such a bracelet was generally the gift of the bridegroom at the time of marriage, and each piece associated with it was highly esteemed by its wearer. R3835:3, 2707:2

Each had stamped upon it, as is the custom with coin, a certain image or likeness. And so all the sons of God, including angels and archangels, are made in the image and likeness of God. It was one of these that was lost—the human one, man. R2707:3

The human piece, mankind—the dirt floor of the home representing the defilements which have obscured the divine likeness ever since man's fall. R2707:4

**Lose one piece** — Representing more than its intrinsic value; its loss marred the beauty of the whole. R5427:4

**Sweep the house** — The lighting of the candle and the diligently sweeping represent the work of God through the Christ, which will be accomplished by the end of the Millennial age. R2707:4

**Seek diligently** — An illustration of divine energy on behalf of lost humanity. R2707:3

Not that the woman represents divine energy. Q739:2

**Till she find it** — “That which was lost.” (Luke 19:10) R2707:4, 5427:4

## **Luke 15:9**

**And when** — At the end of the Millennial age. R2707:4

**Rejoice with me** — Representing the time coming when all things in heaven and on earth will rejoice in the full accomplishment of the Lord's work. R2707:5

**Which I had lost** — The Scriptures use the word “lost” in reference to the original loss, and not at all in respect to those who will be destroyed in the second death—the latter are not said to be lost; they cease to exist. R2707:3



## Luke 15:10

**There is joy** — We are sure that the angels in heaven rejoice to see the lengths and breadths and heights and depths of the love of God as exhibited toward his fallen creatures. R3631:5

This must be the attitude of the Lord's people today, a feeling of loving interest in the recovery of others from sin, and a disposition to assist them back to harmony with God. R2707:5

**Over one sinner** — The great time of rejoicing will come at the close of the Millennial age; but now, in advance, all the heavenly host rejoices in every evidence of the accomplishment of the great work. R2707:5

The manufacturer should ask himself, To what extent am I allowing the accumulation of coin to interfere with the giving of proper protection to my employees and all for whose welfare I have a responsibility? R5427:5

Each Christian should ask himself, How much of my time am I giving in helping my fellow-men out of their difficulties and trials back to God? R5427:5

## Luke 15:11

**And he said** — Seeking, in this parable, to show the Pharisees that their position respecting the publicans and sinners was wrong. R5434:6

**A certain man** — Evidently representing Jehovah God. R5435:1, 3360:3, 2708:1

**Had two sons** — Originally all the Jews entered into covenant relationship with God, and thus became, typically, his sons. R1460:1

Cannot represent Jews and Gentiles or Little Flock and Great Company. R1459:3

While illustrating the two classes into which the Jewish nation divided itself, the principles set forth in the parable are more generally applicable. R5435:4, 2708:1

## Luke 15:12

**And the younger** — Representing the publicans and sinners. R3836:1

Representing the common people, not so strict in their ideals. They were known to others, and acknowledged by themselves, as publicans and sinners—not attempting to live godly lives. R5435:1, 3836:1, 3360:3, 2708:1, 1958:2, 1459:6, 1460:1; PD60/72; Q554:7

Representing, in a secondary sense, all the remainder of mankind outside of those few in Israel who were seeking to do the Father's will. R2708:4

There is still the Lazarus class, the returned prodigal class, to which the Father is pleased to grant riches of grace, the robe of righteousness, the feast of fat things and the ring, symbolizing his eternal love and mercy. R3836:2

Gentiles cannot have been meant or illustrated by the prodigal son, for they had never been sons, and could not have left the Father's house when they were never in it. R1459:3

The class of today described by Rom. 1:21,22, 24,26,28,29. R3361:1



**Give me the portion** — It was the custom that the elder son should inherit the principle part of the estate if he chose to remain at home. The younger sons were usually given some portion and allowed to embark in some other business or profession. R3835:3

**He divided unto them** — They were inheritors together of certain wonderful blessings and promises. R2708:1

Not that the father unwisely retained nothing to himself, but that he gave a reasonable individual portion to each son, retaining the remainder, which, however, was intended for the elder son, if faithful, at the father's death. R3835:3

A man's estate is his stewardship from the Lord, and while children may be properly recognized in this stewardship, the responsibility of a Christian should extend beyond his own immediate offspring, while including them. R3835:5

## **Luke 15:13**

**The younger son** — Careless of spiritual privileges and opportunities, estranged from God. PD60/72; R5435:1, 3360:2

**Took his journey** — The publicans and sinners should have been glad to remain under divine protection and care and to have enjoyed the Father's house and all of its blessings. R3360:4

**A far country** — Afar from God, in sin and disregard of the Law. R2708:1

Satan may be said to be master of this far country—afar from God, his love, protection and care. R3360:4

From one standpoint, nearly the whole world of mankind is still in a far country, in the land of the enemy, under the blinding influences of the god of this world. R3361:1

**Riotous living** — As a matter of fact, while the one had preserved and the other had wasted his inheritance, neither had rightly valued all that was implied in their share of the inheritance of Israel; and while the one had grievously sinned, neither was the other without sin. R1958:2

Misused their privileges and opportunities as members of the nation of Israel, their inheritance in the Law Covenant. R5435:1, 2708:1, 1958:2; Q554:7

## **Luke 15:14**

**In that land** — In a foreign land, of which Satan is the master. R3835:5, 3360:4

**To be in want** — The publicans and sinners felt their degradation. They were spiritually hungry. They were ragged. R5435:1

Sin always brings misery in some form, and often in many forms. R1460:2

In slavery to sin and receiving sin's wages: discontent, unhappiness, heart-aches, body-aches. R2708:2

“The way of transgressors is hard.” (Prov. 13:15) R2708:1

## Luke 15:15

**Swine** — Representing the worldly, those engrossed in the things of the present time and wholly indifferent to spiritual matters. R3360:4

## Luke 15:16

**With the husks** — Why dost thou toil among the husks of mammon, when to his rest the Father bids thee come? R1460:6\*

**The swine did eat** — There was a difference between him and the swine, for while the swine could fill their bellies on the bean pods of the locust or carob tree, the prodigal found it hard to subsist on that diet. R3360:5

**No man gave** — He was in an attitude of want, of hunger, of dissatisfaction, discontent; a condition of sin and receiving sin's wages. R2708:2

## Luke 15:17

**He came to himself** — Sin and degradation have brought unreason, unbalanced judgment, and have made the good to appear bad, the light to appear darkness, and the true to appear false, and contrariwise. R3361:6

He realized that he had been insane, stupid, dreaming, when he left so gracious a father's house and so great blessings as he had once enjoyed. R3360:5

Awakening to his dire necessities, remembering his father's abundance, realizing how stupid he had been to leave it. R5435:6, 3360:5

Thoroughly disgusted with his condition. R2708:2

It is of divine providence that our eyes open to see our need and our loss. R3361:6

**Hunger** — Starving for any satisfying portion, for the blessings of the home he had left. R3360:4,5

## Luke 15:18

**I will arise** — The first thing that he did was to resolve to will, and then he proceeded to do. The willing would have amounted to nothing had it not been followed by the doing, but the doing could not have preceded the willing. R3360:5

It was the will of the elder son which for a time kept him in his father's house; it was the will of the prodigal that led him forth. Likewise, it was his own will that led him to retrace his steps; and it was only the will of the elder son that hindered him from entering in to the joys of the festal occasion. R2708:4

Being a despised and cast-out class, the publicans and sinners were ready to appreciate the love and kindness of the Lord. R1958:5

**And go** — Arise and go, before thy doubts shall harden. R1460:6\*

Return in all thy rags of sin's defilement; return with all thy want and sore distress; thy Father's voice bespeaks his reconciliation: flee to his breast, and there thy guilt confess. R1460:3\*

**To my father** — The proper attitude of all repentant ones—reliance upon the love and mercy of the Heavenly Father and the provision which he has made in Christ Jesus for the forgiveness of sins and for reception again to his love and care. R5435:6

**I have sinned** — God evidently wishes to have a class honest enough to acknowledge their own imperfections and their own unworthiness of his favors. R5435:5

The publicans and sinners realized in a large measure their own unworthiness, and sometimes smote upon their breasts saying, "God be merciful to be a sinner." (Luke 18:13) R3836:1

## **Luke 15:19**

**Thy hired servants** — Not expecting to be an inheritor, not hoping to be received as a son. R2708:2

## **Luke 15:20**

**Came to his father** — With contrition of heart, and full confession of his error. R3362:4

Those who received Jesus' message included not many great, wise or noble, but chiefly penitent prodigals. PD60/72

The first returning prodigal under the new dispensation will be the poor Jew. R3361:2

Jesus represented the Father's house to the younger-son class. R5435:1

**A great way off** — In our Father's name, he would have us meet them, while they are yet a long way off, and encourage their return with assurances of a hearty welcome and a blessed feast. R1958:6

**His father saw him** — His elder brother, represented by the Pharisees, was not on the lookout for him; but the father, representing God, saw him a long way off—was looking for him. R3360:5

The time when the father accepted the prodigal was at Pentecost. R5435:2

**Had compassion** — The prodigal must will and strive to return, but the Father will meet him on the way to encourage him, receive him, bless him, and bring him into all the glorious things which he has in reservation for them who love him. R3361:6

**And ran** — Lest he should be discouraged in his fearfulness. R3360:5

**Fell on his neck** — Nothing in this parable shows the necessity for the ransom. It is evidently therefore the picture of the return of a backslidden son, and not that of the redemption of a condemned stranger and alien. R1460:5

How this must have touched the hearts of the publicans who heard—to think that God was willing to receive them back again, not to spurn them as the Pharisees did! R2708:2

This loving, helpful spirit is the spirit which the Lord would have all his people exercise toward even the most degraded of men who manifest any disposition to forsake sin and return to the right ways of the Lord. R1958:6

**Kissed him** — The seal of our reconciliation, the mark of our adoption into the divine family. R1460:5

The seal of the Father's love. R1958:6

His reception was as though he had never sinned. R3360:5

Not only were the publicans and sinners pardoned, but because of their penitence, they were granted special manifestations of God's favor. R5435:2

We are glad that our Heavenly Father gives us and our brothers and sisters and children opportunities to recover themselves after they have wandered into sin; opportunities to profit by the lessons of life and the sad experience of being aliens from God. R3361:4

The seal of our reconciliation and our adoption into the divine family, first applied at Pentecost. R1460:4, 5435:2

## **Luke 15:21**

**I have sinned** — Let him not return in any self-righteous, self-excusing attitude of mind. He must go back as did the prodigal, with contrition of heart, full confession of error and a willingness to take the very lowest place in the Father's family as a servant. R3362:4

## **Luke 15:22**

**The best robe** — The robe of Christ's righteousness, justification. (Isa. 61:10) R3836:1, 3361:5, 1958:6, 1460:4

The robe and all the blessings are provided through Christ as a covering for all the imperfections of the fallen nature. R5435:2

Replacing the filthy rags of our unrighteousness. R1460:4

**A ring** — Representing the witness of the spirit that we are sons and heirs. R1460:4

As a signet of his everlasting mercy, forgiveness and love, the Pentecostal blessing. R3836:1

A symbol of unending divine favor. R1958:6

**Shoes on his feet** — Preparing us for the sharp contact often to be experienced from the beggarly elements of the present evil world. R1460:4

## **Luke 15:23**

**The fatted calf** — The feast of fat things provided for the sinners in Israel corresponds to the feast to be opened ultimately to the whole world of mankind under the Kingdom. (Isa. 25:6-8) R2708:4, 5435:2, 3836:1

**Let us eat** — The feast and merry-making represent the blessed promises of God and are the marriage-feast represented in another of our Lord's parables. (Matt. 22:2-14) R5435:3

God provides a "feast," a blessing which all may share, if they will. PD60/72

Represents the blessed promises of God to those covered by the robe of Christ's righteousness and begotten by the holy Spirit. R5435:3

## Luke 15:24

**Was dead** — Having died to the privileges of his father's house, just the same as sinners are dead in trespasses and sins; so this son was dead to father, to home and every interest—a figurative situation in the Word. HG205:6

**Is alive again** — The parable ignores the second death. The son that was lost was lost in his going away into sin, and not lost in eternal torment. He was found in his return to God. He was dead, so far as the Father was concerned, when he was away; but he was alive again when he willingly returned. R2708:4

How grandly this illustrates to us the lengths and breadths and heights and depths of the love of God. R5435:2, 3361:5

## Luke 15:25

**His elder son** — Representing those who sat in Moses' seat and who remained loyal to God in their outward profession, at least, and in their endeavors outwardly to keep his Law. R5435:1, 2708:1

The Pharisees and Doctors of the Law, who outwardly and theoretically were in harmony with God. R3835:6, 3360:3, 1958:2

Who customarily inherited the principal part of the estate if he remained at home with his father. R3835:3

The Pharisees and all who had respect unto their inheritance in the Law Covenant. R1958:2

The Pharisees, strict observers of God's Law, but proud, boastful, self-righteous. R1459:6, 3360:1, 1958:3, 1460:2

The Pharisaical class delighted to proclaim that they were the heirs of God's favor. R3360:2

**Was in the field** — Striving by daily obedience to the Law to remain at home with God. R3835:6

The elder brother, representing the Pharisees, was not on the lookout for his brother. R3360:5

In spiritual Israel there is a similar class—some who are self-righteous and self-confident, moral and religious, but who, like the Pharisees, lack the spirit of love to appreciate the Father's conduct. R3836:2

There are noble characters in the world who love to do right; nevertheless not many of this kind may be expected to be of the Kingdom class—not because God is unwilling, but their noble qualities make them less ready to accept the terms. R5435:4

This better class seem to feel that, in contrast with the lower strata of society, they are perfection itself, and that God would be sure to desire them. R5435:5

## Luke 15:28

**He was angry** — How true to the facts was this picture of the Pharisees objecting to his telling those poor prodigals about the love of God and his willingness to forgive them, and to welcome them back home again. R1460:2

There are two ways of departing from the Father—open sin and wantonness, or a failure to attain the divine likeness in our hearts. There is more hope for those gone into sin returning to God than of some who, while outwardly moral and religious, fail to acquire the Lord's spirit of love and mercy. R3836:2

Lacked the spirit of love and hence was not at all prepared for the feast. R3836:1, 5435:3

Likewise the elder-brother class of Jews did not show the right spirit. R5435:3

The Pharisees were bitter, instead of being glad, to find the people hungering for God's Word. Q554:7

The attitude of the Pharisees—complaining, disappointed, offended, self-righteous, scorning the returning prodigal, angry with the Father because of his goodness. R2708:2, 3835:6, 3360:6, 1958:6

Today the message of restitution for a "groaning creation" (Rom. 8:22) is received in much the same manner. R2708:6

All who are in harmony with God will rejoice to see sinners returning to divine favor. Any other spirit will surely work injury, as it did to the Pharisees, who, as a class, were unfit in their selfishness to share the blessings God had or ever will have to offer. R1460:5

**Would not go in** — They were blameworthy in that they were proud of their religion and boasted of their goodness; and because they despised and spurned and would not recognize, nor speak to, nor eat with, the irreligious class. R1459:6

While the Pharisees were really in the most favorable position to receive the blessing, being schooled in the Law, the publicans and sinners were going into the kingdom before them simply because this "elder son" class had cultivated a spirit of pride and boastfulness. R1958:3

Jesus said, if you stay out, then you will stay out, for God is receiving the prodigals. Q555:T

The loss would be theirs, the gain would be that of the more humble minded. R3360:6, 2708:3

They thus showed that they lacked a very important quality of heart—they lacked the spirit of loving kindness, and hence were not at all prepared for the feast. R3836:1

The jealous spirit on the part of the Pharisees apparently kept many of them from appreciating the gift of God in Christ—they refused to enter in. R5435:3

As they were not in the right attitude of heart to receive their repentant brethren, neither would they have been in the right attitude of heart to be the Lord's instruments of general blessing in his Kingdom. R2708:3

"Woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13) R1460:5

As in the parable of the marriage feast (Matt. 22:2-10), those who were originally bidden appreciated it not, dishonoring the host. R5435:4

Poor, self-righteous Pharisees! Their jealous spirit kept them from appreciating the gift of God in Christ. To this day they will not go in. R5435:3, 1460:4

Refusing to enter into the joys of the occasion. R3835:6, 3360:6

If they would not share the Father's hospitalities with the prodigal, they could not share them at all. R3360:6

There are similar classes among spiritual Israel now: the self-righteous, self-confident, moral and religious, but without love; and the returned prodigals to whom the Father grants riches of grace, mercy and truth. R3836:2

All who participate in the Gospel feast must come in under the Father's terms. R3360:6

Much the same spirit is manifested now by the outwardly religious, as they hear of the coming Times of Restitution, in which all the degraded of earth may return to the Father's love. R3361:1,5

### **Luke 15:29**

**Do I serve thee** — The elder son represents the class which, having respect to the promises, enjoys the blessings at home with the Father, and is in fellowship with God as his people. R2708:1

### **Luke 15:30**

**This thy son** — Declining to call the prodigal "brother." R2708:3

### **Luke 15:31**

**Is thine** — Is for thee; may be yours if you will have it so. R3835:6

### **Luke 15:32**

**It was meet** — The Lord showed them that they were angry with the Father because of his goodness. R3360:6

**This thy brother** — In contrast with the elder brother who said, "this thy son." R2708:3

**Was dead** — So far as the father was concerned, when he was away. R2708:4

**Is alive again** — When he willingly returned. R2708:4

**Was lost** — In his going away into sin; not lost in eternal torment. R2708:4

**And is found** — His return to God—the younger brother class realizing their need of forgiveness and help. R2708:4, 5435:5

## Luke 16:1

**He said** — As a rebuke to the spirit of the Pharisees, who bound heavy burdens on others but themselves shirked them, while pretending hearty obedience to the Law. R5436:2

Perhaps no other parable has been so helpful to the poor and needy, the sinful and the weak who have a desire to return from the ways of sin and be received back into the family of God. They see themselves in this parable and are encouraged by its representing the Father as willing to receive them. R5435:5

As well as to the Pharisees at the same table. R2715:3; Q724:9

**Unto his disciples** — The parable was primarily addressed to Jesus' disciples, in the presence of the Pharisees. R5386:3

The fourth in a series of parables, representing the unwisdom of the Pharisee class in hypocritically pretending to others that they kept the Law and were acceptable stewards, whereas they themselves were well aware that they came short of fulfilling their stewardship, and must therefore be rejected from it; the parable points out to them a proper course, which they did not take. R2717:3

**A steward** — You sit in Moses' seat. R5386:4; Q725:7

Representing Moses and the Law Covenant of which Moses, as Mediator, was the original steward, and the scribes and Pharisees now the steward, as Moses' representative. R2715:3

Corresponding to the elder son of the preceding parable, and to the rich man of the succeeding parable. R2715:3

Such a steward had as absolute control of his master's goods as had the master himself; he had, as it were, the power of attorney. R5436:2, 2715:6, 1626:3; Q724:9

Today a class corresponding to those who sat in Moses' seat sit in Christ's seat, as respects the Gospel Church. This class is composed of elders, Sunday School teachers, superintendents, ministers, bishops, archbishops, etc. R2716:5

The consecrated are merely stewards of their time, talents, influence, wealth, etc. R5436:5

**His goods** — "The oracles of God" (Rom. 3:2), the knowledge of God, with typical justification and at-one-ment with him, and an interest in the promises made to the fathers. R2715:3

## Luke 16:2

**Give an account** — The scribes and Pharisees should have sought to win the love and gratitude of their Jewish brethren. R5749:6

**Thou mayest be no longer** — A new dispensation is about to be ushered in. R2715:6, 2716:2,5; Q726:1

You scribes and Pharisees are near the end of your term. R5386:4



God knew when he gave them the stewardship that they were weak through the fall, and incompetent. He knew they would fail to keep the Law perfectly. He fully intended in due time to depose them from the stewardship and give it to the one whom he had foreknown—to Messiah. R2715:3

We should not be surprised if the priests and ministers will suffer more distress in the great trouble time than will the people, because of their having hoodwinked the people. The Catholic priests suffered terribly at the time of the French Revolution, which was a picture on a small scale of the approaching great cataclysm. R5750:2

Nominal church clergy and leaders will particularly suffer because they have failed to conserve the interests which they pretend to serve. R5750:4

## Luke 16:3

**Then the steward** — The Lord proceeds to show what a literal steward in olden times would have done under such circumstances. R2715:6, 2716:6

**What shall I do?** — Encourage your brethren to do the best they can. R5386:4

A wise steward would be alert to his own future welfare. It would be wise for the steward, in consideration of his own interests, to keep the future good will of the man, and let him pay half. R5386:3

Yourselves not being able to pay the divine requirements of the Law, you scribes and Pharisees should feel sympathetic with the poor Jews who keep it only partially. R5386:3, 2716:2; Q726:1

The proper course for the nominal church steward class would be to candidly confess the errors of the creeds and their own failure to properly use “the oracles of God.” (Heb. 5:12) R2716:6

**Am ashamed** — Conscientious preachers know not what to do. R5154:4

## Luke 16:4

**Resolved what to do** — Scale off the debts of those who could not pay all. R5436:3

## Luke 16:6

**Write fifty** — So that the debtors probably could pay before he turned over his office to his successor. R5436:3

He minimized their accounts, as he had a right to do. In olden times a steward had the right to make contracts, etc., for his master. So this steward cut down the accounts and made friends of the people. R5749:6

Today bankruptcy laws similarly release debtors from obligations which they could not pay; and similarly, creditors, in their own interest, agree to accept sixty percent or some other portion of the original sum as the whole of a debt. R2716:1

The Jewish Jubilee year of full release from all debts was along the same line of leniency and wise business policy represented in the “Bankruptcy Law” of today. R2716:1

If he had waited until he was put out of the stewardship, he could not have reduced the bill. Q725:3

As exponents of the Law, it was with them to say whether this thing should be a very severe application of the Law, or a very slack application of the Law; and Jesus said they went to the extreme of exacting the very last item and exaggerating the Law to the people. Q725:7

You ought to feel sympathetic with some of these poor Jews who cannot keep the Law. You should say to them, Cut it down somewhat—keep half the Law, if you cannot keep it all. R5386:3

Jesus said they bound heavy burdens on the poor people without sympathy for them—burdens that they themselves were unable to carry. Q725:8

Merely requiring that they keep it to the best of their ability—fifty percent or eighty percent, according to circumstances and conditions—according as you are able, keep the Law. R2716:3; Q725:10

The clergy today should say to the people, If we said that you were to receive a penalty of eternal torment, count that now as being an error, and write down instead “a just recompense of reward.” If we taught you that your obligations are to perfectly keep the Jewish Law, amend that feature of your faith, and write instead that God will accept imperfect works, provided those imperfect works are the best you are able to offer. R2717:1

So we should tell man that God has provided a Redeemer, that God through Christ will be very merciful. By telling the people thus, we may get the ill-will of the scribe and Pharisee class; but we are getting the good will of the people and those in harmony with God and righteousness. R5386:5

## **Luke 16:7**

**A hundred measures of wheat** — 500 to 1,400 bushels. R5436:3

**Write fourscore** — The steward’s course may not have worked injury to his employer’s real interests. In view of the disproportionate reductions, it seems not improbable that the steward saw that the debtor never could pay more. R1626:3

## **Luke 16:8**

**The lord commended** — For his worldly wisdom, shrewdness and prudence. R1626:3, 5749:6, 5436:3, 5386:3

He did not commend the steward’s injustice, but his shrewdness in adopting a policy which would win the favor and friendship of those whom he had unjustly treated before. R5749:6

**The unjust steward** — Unjust in his previous use of his master’s affairs; that is, unrighteous, unsatisfactory, imperfect. R2715:6

**Done wisely** — Made good use of his time to “feather his nest.” Q752:7

**Children of this world** — The worldly man, possessed of wealth, is in that sense a steward of God's things, and may now use that "mammon," and with it make for himself friends. T93

**In their generation** — Greek, genea, not with significance of race, but in reference to people living contemporaneously. D603

**Wiser** — The scribes and Pharisees would have been wiser by more promptly recognizing that a change of dispensation required a changed attitude toward those about to be taken from their control. R2715:6, 2716:2,3

The disciples of the Lord should use all they have wisely and energetically in the divine service. R5436:5

**Children of light** — You, as God's people, and more favored than any others with light on God's character and plan, are not acting wisely. R2715:6

Had the scribes and Pharisees followed the course of this steward, they would have made friends of the publicans and sinners. R5436:3

Now that these Doctors of the Law see the present dispensation ending, they should correct their former mistakes and make some reparation for past delinquencies. R5750:1

## **Luke 16:9**

**I say unto you** — "Likewise I say the same unto you." The application of the parable to his followers is somewhat different from its application to the scribes and Pharisees. R5750:1

There is room for dispute in respect to the teachings of this parable, but to us it seems clear that Jesus meant that the wisdom of the unjust steward should be exercised by his disciples in their dealing with the mammon, the riches, of the present life. R5436:5

They were each talents of certain talents, opportunities, money, etc. R1626:3

**Friends** — Not necessarily those whom we make friends. God is our friend, the Lord Jesus, the glorified saints, and all the holy angels. R5750:5

Applied to his time, our Master's words would teach that the scribes and Pharisees should have sought to win the love and gratitude of their Jewish brethren. Had they tried to make the people happy and contented, it might have gone better with them afterward. R5749:6, 5436:3, 5386:3

To do otherwise, on their part, was hypocrisy; for they could not help knowing that they themselves were unable to comply with the requirements of the Law, which is the full measure of a perfect man's ability. (Eph. 4:13) R5436:3

Their proper attitude would have been to confess their own shortcomings, to strive to do their best, to appeal to God for mercy, and to teach the common people to do similarly. R5436:3

Wherever you can use earthly blessings, money, influence, or anything else, to make friends, do so; do not try to make enemies out of the people in general. Q726:1

Live in harmony with the people as far as justice will permit. R5386:4

**Out of** — By means of. R1626:6

**The mammon** — In other words, lay up treasures in heaven by the sacrifice of the Mammon of unrighteousness. (Matt. 6:20) R2717:4

Use whatever of the unrighteous mammon you may have in doing as much good as possible, in blessing and assisting others; and thus they will make grateful, appreciative friends. R5750:1

**Of unrighteousness** — Of this present time of unrighteousness, “this present evil world.” (Gal. 1:4) R2717:4

The earthly wealth or valuables under your control now, which at one time were in whole or in part controlled by Sin, your long-time taskmaster. R1626:6

They will not be counted unjust squanderers, as they use their earthly opportunities for advancing their heavenly interests. R5436:6

We should not be sticklers for full justice and the last penny in earthly matters. R2865:4

**When ye fail** — Our failing will be the reaching of the end of our sacrificial course. R5750:5, 1626:6

When this age of Satan’s domination is ended. T93

**They may receive you** — Although we may be excluded from the high functions of the nominal systems, many of the common people are hearing gladly and sympathetically and are wishing to share their homes with us. And so we have homes all over the world, wherever God’s people are. R5386:5

Those who could receive us into everlasting habitations would be only the Lord and his angels. R5750:4

**Everlasting habitations** — In their case, the Gospel favor in the end of their age. R5436:3

The place prepared for the faithful class of “more than conquerors,” the “house not made with hands, eternal in the heavens.” (Rom. 8:37; 2 Cor. 5:1) R5750:5, 5436:5

Into heavenly conditions—the using of our talents, once active in Sin’s service, in the Lord’s service being counted as laying up treasures in heaven. R1626:6

Whosoever shall give even a cup of cold water unto one of the least of these priests, because he is such, shall by no means lose his reward when the Kingdom of Christ is organized and its rule begins. (Matt. 10:42) T93

## **Luke 16:10**

**In that which is least** — Unselfish, willing to sacrifice. R5436:6

In the use of earthly things in God’s service. R5436:6

Even in the smallest affairs of life we are to look for the Lord’s will. R5740:3

The trifles of life have an important bearing upon our character-building. R5740:1

“Trifles make perfection; and perfection is no trifle.” R5509:1

Even the very thoughts of our minds. SM373:2

Let us be careful in the little things, the little opportunities, hours and moments. R4132:2, 5595:4

How do we know that we would use a thousand tongues if we do not faithfully use the one we have? R5419:3; CR5:1

If we had a million dollars, it would be only a small thing in his sight. Our grandest opportunities for service are comparatively insignificant. But we are to appreciate even the least service we may be able to render. R5741:4

Faithful service to the Lord will manifest itself in economy in the home and in consideration for others around us. R5740:5

The Lord is specially judging of our professions and heart desires by the little things in life, rather than by the greater things. NS448:6

Present opportunities are to be prized as opportunities for indicating what is our real attitude of heart. R5740:2

Faithfulness to principle, even in small things, will give evidence of character, to which may be entrusted the responsibilities of the Kingdom. R2924:1

Some may have very little of mammon at their disposal to sacrifice. The Lord accepts the little sacrifices which we are able to make as though they were greater ones. It is not the amount that God is seeking, but the character. R2717:4

As pupils, as employees, as servants, clerks, let us learn that there is a principle involved in even the slightest affairs of life; that whoever is obedient to these principles is making character, and whoever is neglecting them is undermining character. NS446:3

The Lord's method is to advance only him whose zeal and faithfulness and perseverance in well-doing have shown themselves in little things. There is always plenty of room at the bottom of the ladder of honor. F296

When we practice carefulness in little things, we are thereby developing our characters along right lines. R5740:6; R5509:1

Whosoever wills, need not for long be without opportunities for serving the Lord, the Truth and the brethren in humble ways which the proud-spirited will disdain and neglect, looking for service more honorable in the sight of men. F296

Little courtesies, little acts of thoughtful consideration for others, how much they mean! R5509:1

Jesus, having the opportunity to preach, even if it were only to a Samaritan woman, improved his opportunity. He knew that through her the truth might go to others. The disciples could not understand why the Master should be speaking to this woman instead of to a crowd. R5740:3

The work which the Apostle Paul did upon the tents passed to his credit as a part of his priestly sacrifice just as much as the other part of his time which he spent in more congenial methods of proclaiming the Gospel. R3266:2

This does not mean that the Lord's people are to be content with the usual routine of daily life, but that each day by day carefully scan his earthly duties to see in what manner he could justly cut off moments, hours or days from the service of earthly interests to be given to sacrifice for spiritual interests. R3266:2

We should esteem it a privilege to address wrappers for tracts, or whatever the opportunity of the hour may be in the Lord's service. If our work is in the kitchen, it is a service of the Lord if we do all as unto him. R5740:5

Eternity alone will show the value of some of the little things, the feeble efforts put forth in the name of the Lord, who judges us by our faithfulness in little things and small opportunities, rather than by our great achievements. R4132:2

Habit is a wonderful power, either for good or evil. He who has not learned self-control in respect to little things cannot expect to be able to exercise self-control upon the greatest and most important affairs merely. R2494:1

**Also in much** — There are many who are exceedingly careful about handling a large sum of money, but who are very careless in handling a small amount. R5740:1

An equal faithfulness in the presence of larger opportunities. R3266:2

Sharing with Messiah in his Kingdom as priests and kings, entrusted with all of God's favors to be bestowed upon mankind. R5740:2, 5471:4, 5436:6

**Unjust in the least** — (Examples cited in referenced Reprint)—small matters, but one who is careless, thoughtless and inattentive in these is likely to be untrustworthy in larger matters. R5740:2,5

Some can treat lightly their vows to men, and twist and turn a human creed to suit their own convenience; when they come to God's word, the same spirit of conscienceless twisting and avoiding issues will hinder their getting at the simplest elements of divine truth. R1308:6

**Also in much** — Unfaithfulness in the present time respecting things of trifling value in comparison would mean unfaithfulness in the future great things. R5436:6, 4206:6

## **Luke 16:11**

**Not been faithful** — Whoever selfishly appropriates to himself the things of which he is steward will not be trusted with the future great things. R5436:6

**The true riches** — The glory, honor and immortality of the Kingdom. R1627:1, 5436:6

How can we be expected to be entrusted with heavenly things while we set a higher value on earthly things? R450:4\*

## **Luke 16:12**

**Another man's** — The things of the present life belong to God, because we have consecrated or devoted them. R5436:6

**Your own** — The things of the future life belong to us, because God has promised them to us. R5436:6

## **Luke 16:13**

**Serve two masters** — Righteousness and sin; love and selfishness; God and Satan. R1626:3, 5437:1

“A double-minded man is unstable in all his ways.” (Jas. 1:8) God has purposely put the matter so that we cannot be servants of wealth and servants of God at the same time. He wishes to bring us to the testing point—the test is: “God first.” R5465:6

**Despise the other** — In order to be acceptable, we must reach the place where we love righteousness and hate iniquity—inequity, injustice. SM395:T

**Ye cannot serve** — One or the other must conquer. The choice we make must be a permanent one. In proportion as we are faithful to one, we are unfaithful to the other. R5437:4

If we attempt to divide our love and attention, the results will be unsatisfactory to God, unsatisfactory to mammon and unsatisfactory to ourselves. R2717:2

**And mammon** — Two masters claimed their allegiance—Sin and Righteousness. R1626:3

Self or wealth or fame or position and honor amongst men, one or all of these. R2717:2, 1626:6

God, his spirit and his teachings, are represented by the word Love; while Satan and his course are represented by selfishness, covetousness, mammon. R5437:1

We should have no idols—either wealth or fame or selfish ease—which might attract our devotion away from God and tempt us to ignore the rich blessings which he is now offering to the faithful. R5465:6

Of one form of mammon, Jesus said: “How can ye believe who receive honor one of another, and seek not that honor which cometh from God only?” (John 5:44); and of another form, “Ye devour widows’ houses, and for a pretense make long prayers.” (Mark 12:40) R3047:4

The spirit of selfishness, covetousness. R5437:1

Riches, honor of men, dignities and titles, place and position. R3047:4

The test is “God first.” Our choice must be permanent, and counted the greatest of privileges. R5465:6, 5437:4

The Lord seeketh not such as are double-hearted to be his joint-heirs in the Kingdom. R3764:6, 5465:6

## **Luke 16:14**

**The Pharisees** — Because the Pharisees were the leading exponents of the Law, Jesus pointed many of the parables against them, while he comparatively ignored the irreligious Jews—the Sadducees, who made no profession of faith. R5436:2

**Who were covetous** — Who dearly loved the riches and honors of the present time. R1627:1

In the Diaglott, “for they were money-lovers.” “Covetousness is idolatry” (Col. 3:5). Illustrated by Israel’s worship of the golden calf. R3047:4

**They derided him** — They had a plan and system of their own arrangement; they had no desire to have their own plans superseded by God’s plans. R342:6

## **Luke 16:15**

**Which justify yourselves** — You succeed in getting men to think you very holy. R1627:4

**God knoweth your hearts** — That much you do is merely of outward show, mock humility and pretended self-denials. R1627:4

**Highly esteemed** — Not earthly things needed for our physical well-being, but things that are most highly esteemed include reputation and money. R285:2, 210:1\*

**Among men** — So anxious to be highly esteemed of men that they seem to forget altogether the one from whom they received their stewardship, and who is about to take it from them. R2716:6

Those who love the praise of men more than the approbation of God suppress their convictions and hypocritically adhere to the popular multitude. R582:1\*, 468:3\*

Had our Lord Jesus joined hands with the popular leaders in the Jewish church and abstained from pointing out the false doctrines of his day, he probably would have been highly esteemed amongst men. E236

Inwardly unclean—given to extortion—spiritual wickedness. R5389:3

Honor, fame, a name among men; not so much to be superior as to be regarded superior; probably the greatest effort that men make is to be worshipped. R210:1\*, 285:2\*

To those not well established in the truth, skepticism is infectious; they need only the word of someone highly esteemed to turn them away from the truth to fables. R3295:5

**Is abomination** — Some, esteemed because of outward moralities, may be an abomination in the sight of God because of coldness or dishonesty. R2456:2

**In the sight of God** — Illustrated by the rejection of seven of Jesse's sons because God saw some unfitness at the core, at the heart, which was not apparent to the outward observer, who like Samuel, would have concluded otherwise. R4210:1

## **Luke 16:16**

**Law** — Of which you are the representatives. R2716:4

Including the Decalogue, as well as the ceremonial features of the Law. HG584:1\*

**Were** — Were recognized of God. R2716:4

**Until John** — Until John the Baptist. R2716:4

Though a loyal servant to the Lord and a martyr for the truth, John was not a member of the Gospel Church. He belongs on the lower plane, with the overcomers of the Jewish age. R2279:3

“God, having provided some better thing for us, that they without us should not be made perfect.” (Heb. 11:40) R2122:6

The heavenly calling was not possible until after the ransom had been paid, and John died before the sacrifice of atonement had been completed. D625; F87, 112

He will be a member of the earthly phase of the Kingdom, one of the “princes in all the earth.” (Psa. 45:16) R2279:3



**Since that time** — The privilege of heirship in this spiritual phase of the Kingdom of God was the only offer then being made, and has been the one hope of our calling during the entire Gospel age, which then began. A277

In order of development it was first the natural (earthly), afterward the heavenly rulers; but in order of grandeur of position and time of instalment, it will be first the spiritual, afterward the natural. A292

**The kingdom of God** — The new, the Gospel dispensation. R2716:4, 1627:4

**Is preached** — Teaching that a new dispensation is at hand, and the Law Covenant which they represented should die. R1627:4

From the time of our Lord's baptism and consecration unto death, the work of redemption having begun, the work of proclaiming the Kingdom was due. NS185:2

Although our Lord collected a goodly number of disciples during his ministry, none of these were actually received into the Kingdom relationship, into an adoption of the holy Spirit, until after our Lord had finished his sacrifice. NS185:2

**Every man** — Who accepts the testimony as a message from God. D620

Should press toward it. R2716:4

Every man desires to get into it. You, therefore, should at once begin to dispose of the stewardship yet in your hands that you might at least be on favorable terms with those who shall soon possess the power of the Kingdom. R1627:4

## **Luke 16:17**

**Than one tittle** — Because of the greater and more important things typified by it. T12

“One iota [smallest Greek letter] or one tip of a letter.” (Matt. 5:18, Diaglott.) R52:3\*

**Of the law** — It is needful that the Law should die, that Israel may be liberated, prepared to be united to Messiah. R2716:5

The moral precepts of the Law never have passed away and never will. R1527:3

**To fail** — Types cannot pass away unfulfilled. Example, the Jubilee type. B179

## **Luke 16:18**

**Putteth away his wife** — Thus the Jewish institution was bound to Moses and the Law as a wife to her husband—so long as it liveth. It is needful, therefore, that the Law which you represent should die, that Israel may be liberated and thus be prepared to be united (married) to Messiah by a New Covenant (Rom. 7:1-3). R2716:5

## **Luke 16:19**

**There was** — Was there a certain rich man, or is this a parable? HG225:1

If it be a statement of literal facts, then all the facts must be taken literally. NS818:5

It is accepted as a literal statement, notwithstanding the fact that we read again, “Without a parable spake he not unto them.” R5004:3

It is a parable without doubt; because to take it literally would make of it an absurdity. R1966:1, 1086:5; HG385:2; OV163:2; Q597:2

A parable, not to be taken literally, any more than the other parables and dark sayings of our Master. R5444:2

The great difficulty with many in reading this Scripture is that, though they regard it as a parable, they reason on it and draw conclusions from it as though it were a literal statement. R2603:6, 1086:5, 1000:1, 283:3; HG385:2

We admit that, since our Lord did not interpret it, anybody has the same right as ourselves to seek to find and to make known an interpretation which will fit all of the various parts of the parable and be reasonable, Scriptural and harmonious. HG428:1

The culmination of the entire series of parables, picturing the favored class as the rich man, who enjoyed, but did not rightly appreciate, the blessings showered upon him—selfishly shutting up his heart against the poor sinner at the gate. R2717:3,6

**Rich man** — Not a word is said about his wickedness. R2603:6, 5004:3, 1086:6, 1000:1, 283:3; HG225:1, 427:6; OV163:2; Q597:2

The rich man was the Jewish nation, which had been in God’s favor for more than 16 centuries. To the Jew had been given the promises, the prophets, the blessings and privileges of the Law Covenant. R5444:3, 5004:3, 2604:2, 1000:2, 284:1; HG225:1, 385:4, 428:2; NS819:1

Representing the scribes and Pharisees, the elder son in the parable of the Prodigal Son. R1966:4

Dives [from the Vulgate, the Latin word for “rich (man)”] represented the Orthodox Jews, and not the “outcasts of Israel.” R2604:6

Compare with Ezek. 16:1-14. The same denunciation is uttered in Matt. 21:41-43, and its accomplishment recorded in Rom. 11. R802:3

In a word, this parable seems to teach precisely what Paul explained in Rom. 11:19-32. HG387:5

To be rich is not necessarily an evil. Abraham was very rich, likewise Isaac, Jacob, King David, King Solomon, etc. God himself is very rich. R5444:1; Q597:2, 529:4

**Clothed in purple** — To them belonged the promise of the Kingdom. OV364:2

As God’s typical Kingdom. R5004:3, 5444:3, 2604:2; Q598:2; PD60/72

Invested with royalty; the promises made to Abraham and David. R2604:2, 1966:4; OV163:3; Q598:2; PD60/72

Symbolizing royalty. They were the typical kingdom. R5444:3, 5004:3, 2604:2, 1966:4, 1086:6, 1000:2, 284:1; HG225:1, 385:5, 426:2; OV163:2; NS819:2

Although the crown had been taken off in Zedekiah’s day, God had promised that he would give it in due time to him whose right it is, and that Messiah should be of the stock of David. Q598:2

**And fine linen** — Fine linen is a symbol of righteousness. (Rev. 19:8) R284:1; HG385:5

The purging of their sins, typical justification, accomplished on their annual Atonement Day. OV364:2

Symbolizing their typical justification through typical sacrifices. R5444:3, 5004:3, 2604:2, 1086:6, 1000:3, 284:1; HG225:1, 385:5, 426:3; OV163:2; Q598:2; NS819:1

**Fared sumptuously** — As no other people did. OV364:2

Enjoyed but did not appreciate his blessings. R2717:6

“Chiefly, because to them were committed the oracles of God.” (Rom. 3:2) R1086:6, 2604:2, 1000:2

Having the rich promises of the Law and the prophets. R5004:3, 5444:3; OV163:3, 364:4; Q598:2; PD60/72

Their sumptuous fare represented the divine promises, as St. Paul’s words imply in Romans 11:9. R5444:3, 5004:5, 2604:2, 1966:4, 1086:6; HG426:3; Q598:2; NS819:1

Their table was furnished in the presence of all their enemies, as they themselves boasted. HG225:5

“Let their table become a trap and a snare and a recompense to them.” (Psa. 69:22) NS819:2

## **Luke 16:20**

**A certain beggar** — Representing an outcast class, including publicans and sinners, also including Gentiles. These had no fine linen of typical justification, and no purple, representing a share in God’s favor as part of his Kingdom. R5444:4, 2604:2, 1086:6; HG385:5; OV163:2

Lazarus represented the Gentiles—all nations of the world aside from Israelites. R1000:3, 284:1; HG225:6, 426:4; Q600:T

Not all the Gentiles, but certain ones concerning whom Jesus said, “I have not found so great faith, no, not in Israel.” (Matt. 8:10) NS820:1

Lazarus represented the hopelessness of the sinners and Gentiles, who hungered for a share in the promises to Abraham. PD60/72

We read not a word about his good qualities, his purity of heart, his generosity to the poor, his reverence to God, etc., but merely that he was poor. HG427:6; OV163:2; Q597:5

**Laid at his gate** — Outside the gate of favor—aliens, strangers and foreigners to the commonwealth of Israel. R5004:6

Outside of the pale of the Jewish influence. HG225:6

**Full of sores** — Sores represent sin. Q600:T

The sores represented moral defilement in this class, for whose justification no sin-offering had at that time been made. R1086:6; HG426:4

Sin-sick, covered with sores—because not sharers in Israel’s yearly sin-atonement sacrifices. R5004:6; PD60/72

## Luke 16:21

**Desiring to be fed** — Hungry, because all of the promises of God primarily belonged to Israel. R5004:6

They had no table prepared with divine promises, no share in the promises of royalty, no justification from sin. OV364:4

**With the crumbs** — Occasional crumbs of comfort. OV163:2

Signifying that Jesus did, on a few occasions, allow some special blessings of healing, which were for the Jews, to go to this worthy class of Gentiles. NS820:2

Two such crumbs given by Jesus: healing the Roman centurion's servant and the daughter of the Syro-Phoenician woman. R5444:4, 5004:6, 2604:3, 1966:4, 1087:1, 1000:4 284:2; HG225:6, 244:6, 385:6, 428:4; OV163:2, 365:T; Q600:1; NS820:2

**The dogs came** — They were companions of dogs, aliens, foreigners from divine favor. HG428:5; OV164:T, 364:7

**Licked his sores** — Also intimating that they were Gentiles. R5004:6, 2604:2, 1000:3, 284:1

The typically clean Jew considered all Gentiles fit associates of dogs, which were regarded as detestable creatures in those days. OV164:T; R5004:4, 2604:3, 1087:1, 1000:4, 284:2

In the sense of considering the Lazarus class upright and godly, and in some sense having sympathy with them. NS820:2

## Luke 16:22

**The beggar died** — As the Jews died to their favor, so the outcast publicans, sinners and Gentiles, died to their disfavor. R5444:5, 2604:3

The death of the beggar occurred three and a half years after the cross, at the end of Israel's specified seventy weeks of special favor. HG429:1; OV164:T

He did not die ordinarily; he was carried by the angels. HG225:3

The poor Gentiles, "strangers from the covenants of promise," were then "made nigh by the blood of Christ." (Eph. 2:12,13) R5005:1, 2604:4, 1000:5, 284:3

**Was carried** — Not buried. Q601:1

Bringing hitherto aliens into the family of God as children and heirs of the Abrahamic promises and blessings. HG303:3

**By the angels** — The angels were the apostles and ministers of the Gospel—specially St. Peter and St. Paul, declaring to the Gentiles that, whereas once they were "aliens," they were now "brought nigh" through faith in the Lord Jesus. R5005:1, 2604:3, 1000:4; HG386:1

The early Jewish Church, messengers of God and Christ, received believing Gentiles into full fellowship as brethren of the Seed of Abraham. OV364:5

**Into Abraham's bosom** — Not to heaven, not to purgatory, not to some intermediate state. NS820:4

Became the children of God and children and heirs of the Abrahamic promise. “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (Gal. 3:29) R5444:5, 5005:1, 2604:3, 1966:4, 1087:1, 1000:4,5, 284:2; HG429:2, 386:2, 226:1; Q601:1; NS820:4; PD60/72

Symbolically saying that the outcasts of Israel and the worthy Gentiles became children of God and heirs of Abraham, who typified God. R5005:1

Thus the Gentiles have become Abraham’s seed, and heirs of the spiritual part of the Abrahamic promise. (Gal. 3:29) PD60/72

If Abraham’s arms are only for the poor and sick, he surely has them more than filled long ago. R1966:1, 1086:5; HG225:3, 244:5, 428:1; OV163:2

If the whole statement is literal, bosom must be literal. Abraham’s bosom would not hold very many of earth’s millions of sick and poor. R283:6, 4644:2, 2604:1, 1086:5, 1000:1; OV364:5; Q597:5

How absurd to interpret that Lazarus is blessed, not because he was good, but simply because he was poor and sick. R283:3, 4644:1, 2604:1, 1086:5, 1000:1; OV363:7

**Rich man also died** — In Jesus’ day Jewish favor began to wane. They were completely cut off in AD 70. During the interim of 40 years the rich man, the Jewish nation, sickened, died and was buried. R5444:3, 5004:5; HG428:6; Q598:2; NS819:3

Ceased to exist as a nation. R1087:1; HG225:5

The dying process began from the time of our Lord’s crucifixion. HG428:6; NS819:3

When the typical righteousness ceased. R1000:4; HG386:1

The Jewish nation rejected and crucified the Son of God and died to all their previous special advantages and favor. R2604:3, 5454:2, 5444:5, 1000:4; Q598:2; PD60/72

The death of both beggar and rich man at the same time represented a change of dispensation: “Your house is left unto you desolate.” (Luke 13:35) R1966:4, 2604:3

**Was buried** — Amongst other people, dead in trespasses and sins. HG386:3

## **Luke 16:23**

**In hell** — Entombed in hades as a nation. HG428:6; OV164:3; NS819:3

As a nation they are still in hades, oblivion. Q598:2

He was not taken to Gehenna. He was taken to hades. Hades never refers to future torment. HG225:2

Whatever goes into hades must come out. That is the very thought of hades. It means a temporary stopping place from which the person or thing will come out. Q598:2

Nationally, they went to hades, to the tomb; and their resurrection has not yet been accomplished, although Zionism is the beginning of it. R5444:3, 5004:5

In a cast-off condition. HG386:1

The Lord wished to show that great sufferings or “torments” would be added to the Jews as a nation after their national dissolution. HG386:3

How absurd to conclude that simply because a man was rich, he must suffer through all eternity!  
R4644:1, 5444:2, 2603:6, 1966:1, 1086:5

In tribulation and affliction. R1000:4, 2604:3, 284:2

**He lift up his eyes** — The dead cannot lift up their eyes, nor converse; for it is distinctly stated, “There is no work, nor device, nor knowledge, nor wisdom, in the grave.” (Eccl. 9:10) R2604:4

**Being in torments** — As a nation dead, yet as a people scattered amongst all nations, Israel lives and has suffered torments since the rejection of Messiah. E377

These “torments” have been the penalties attached to the violation of their covenant. HG386:4

History has borne out this parabolic prophecy. The Jews have been relentlessly persecuted by all classes, including professed Christians. R2604:5, 1966:4, 802:3; HG386:4; Q599:T

The fire and the torment are as truly symbolic as the other features of the parable. HG303:3

For many years this parable has caused distress of mind to God’s people. No other Scripture seemed to agree with this parable. Its one support text in Revelation [19:20, 20:10] speaks of a symbolic beast and a symbolic false prophet in torment. But now we see that it is not to be taken literally. R5444:2

**Afar off** — God no longer favoring him. R2604:5

**Lazarus** — The spiritual seed of Abraham. R5444:5

**In his bosom** — No longer aliens, but children. R5444:5

## **Luke 16:24**

**He cried** — Although nationally dead and buried, the Jews individually have been very much alive, have had anguish of soul and have cried out to God. R5444:3, 5004:5; HG225:5; OV164:3; NS819:6

As a people they are alive, but as a live people they have been suffering torture all through this Gospel age. HG225:5

**Father Abraham** — Representing God. R5444:3, 5005:1, 2604:2; HG429:2

**Send Lazarus** — Representing the Jewish people, in great distress, asking God to allow Christians to give them some help from their troubles. R5445:1, 5005:4, 2604:5

Example: The appeal of the Jews to President Roosevelt to use his influence with the government of Russia for the amelioration of Jewish persecutions. This drop of water was denied by President Roosevelt. R5445:1, 5005:4; HG429:4; Q599:T

**Cool my tongue** — With a symbolical drop of water of comfort or refreshment. OV164:3

**I am tormented** — Not only the torment of a Law which none of them ever did or ever could keep perfectly, but another kind of torment—persecution. R1042:6

The parable does not go on to show that the time will come when the Jews will come out of that time of trouble. It merely leaves it there, in the trouble. Q599:T

## Luke 16:25

**Son** — God still recognizes the relationship established in his covenant with them, and addresses them as children of the covenant. HG386:4

## Luke 16:26

**A great gulf fixed** — Until the fullness of the Gentiles be come in. R802:3

The “great gulf fixed” represents the wide difference between the Gospel Church and the Jew. R2604:5; HG386:4

The gulf of unbelief, and consequent separation from divine favor. NS820:5

The great gulf between Judaism and Christianity has been fixed for more than 18 centuries. Thank God, another change of dispensation will resurrect the rich man from hades. While God’s Kingdom will be represented on the spiritual plane by the Lazarus class, it will be represented on the earthly plane by another class, which will be Jewish. R5444:5,6

Though the parable mentions no bridging of this gulf, other Scriptures indicate it was “fixed” only throughout the Gospel age, and that the rich man, having received the measurement of punishment for his sins, will walk out of his fiery troubles over the bridge of God’s promises yet unfulfilled to that nation. R2605:1; HG387:3

They are leaving their hadean state of torment and coming, the first of the nations, to be blessed by the true seed of Abraham, which is Christ. Their bulwark of race-prejudice and pride is falling in some places. R1043:1

Prejudice, pride and error on the Jewish side, which hinder the Jew from coming into the condition of true sons of God; and on the side of the Church a knowledge that “by the deeds of the Law shall not flesh be justified.” (Rom. 3:20) R2604:5, 1087:1, 1042:3; HG386:5

Since Christ’s first advent, no Jew can come near to God aside from Christ, nor Gentile take the former position of the Jew or to claim favor aside from Christ. R5444:5

**To you cannot** — The bulwark which hinders true sons of God from going to the Jew is their knowledge that by the deeds of the Law none can be justified before God. R2604:5, 1042:3; HG386:5

We, who are of the Lazarus class, should not attempt to mix the Law and the Gospel, knowing that they cannot be mixed. R2604:6, 1042:3; HG386:5

**Neither can they pass** — True, a few Jews probably came into the Christian faith all the way down the Gospel age, but so few as to be ignored in a parable which represented the Jewish people as a whole. R1042:6; HG386:6

God has not wished that the Jewish nation should amalgamate with other nations nor with Christendom. OV164:3

Until the end of the Gospel age. R2605:1



## Luke 16:28

**Five brethren** — The suggestion of the parable that something be done for these five brethren is for the purpose of showing us that nothing would be done for them. HG429:5

Doubtless introduced to show that all special favor of God ceased to all Israel (the ten tribes as well as the two more distinctly addressed). HG387:2

The Jews of Palestine in Jesus' day represented chiefly the tribes of Benjamin and Judah, while the majority of the other ten tribes were scattered abroad in various lands. Whereas two tribes, Judah and Benjamin, were represented by the one rich man, so proportionately the other ten tribes would be represented by five brethren. R5445:4, 5004:6, 2605:1, 1000:5, 284:3; HG245:2, 387:1, 429:5, 364:6; Q599:1; NS819:5

## Luke 16:29

**They have Moses** — Identifying the rich man and his brethren as the twelve tribes of Israel. OV165:1, 364:6; R5445:4, 2605:1

**Let the hear them** — No special favor would be shown to those brethren. OV165:1

## Luke 16:31

**If they hear not** — The majority of the ten tribes had so far disregarded Moses and the prophets, it would be useless to attempt further communication with them. R2605:1

**Moses** — This proves that Jews only were referred to; for no Gentile had Moses and the prophets. R5445:1, 5004:6, 2605:1, 1000:5, 284:4; OV364:6; Q599:1; NS819:5

**One rose from the dead** — The figuratively dead, but now figuratively risen Lazarus class. R2605:1; HG387:2

## Luke 17:1

**Offences** — More particularly signifying stumblings, or still more literally, ensnarement. R5445:2

It is not in the power of any today to crucify the Lord and put him to an open shame, but it is within our power to put to shame, to crucify, his "brethren," the members of his Body. R2471:1

**Woe unto him** — Not unjustly condemning anybody for ignorantly or unintentionally offending, but cautioning those who would deliberately attempt to deceive and ensnare or discourage his followers. R5445:3

Though ignorant of what they do, they nevertheless put themselves under the Lord's sentence. R2471:1

In the Truth, these contentious persons are to be found in considerable numbers, doing a destructive work, an injurious work, instead of a helpful work. R4502:2



## Luke 17:2

**Better for him** — He would lose merely the present life, and not the future life during the Millennium. R5445:3

In a word, whoever sins against light and knowledge is endangering his own opportunities for everlasting life. R5445:5

Sowing seeds of discord, and planting roots of bitterness, which are sure to bring forth an evil fruitage, hurtful to many. R4502:2

God has expressed a special reprobation for those who do injury to the Church. R4502:2

**Little ones** — The consecrated followers of Jesus are called little ones because they are new creatures who have only started in the new way of full consecration to God's will— "babes in Christ" (1 Cor. 3:1); "little children" (1 John 5:21). R5445:2

These were the "little ones" in malice and pride and in the world's estimate. R2063:4

They may be old in years and gray-headed, but their hearts are young and preserve the sweet simplicity of childhood. R1972:2

Little in the world's estimate; not many great or wise. (1 Cor. 1:26) R2063:4

## Luke 17:3

**Take heed** — Verses 3 and 4 are apparently a part of the same discourse recorded in Matt. 18:15-22. R5445:5

**To yourselves** — The lesson is addressed to the followers of Jesus, not to the world. R5445:5

**If thy brother** — It relates primarily toward their duty toward their brethren of the household of faith, but secondarily it has a broader application. R5445:5

**Trespass against thee** — Not trivial affairs, not evil surmisings or imaginings, not fancied insults, but positive wrongs done us. R4978:2

**Rebuke him** — Some intimation that we recognize the wrong, and that it has grieved us and hurt us. R2296:1

With the majority of people, however, it would probably be quite unnecessary to urge the propriety of repentance—unless they were the transgressors whose duty it is to repent. R2296:1

Our duty to do so, kindly, lovingly, wisely. R4978:2

**If he repent** — God does not forgive our sins until we acknowledge them and ask his forgiveness. We are not to accept one portion of the divine direction and to ignore another portion. R4978:1, 2295:6

It is as much the Lord's command that we do not forgive until he turns again and repents, as it is command that we do forgive, from the heart, when he does turn and repent. R1694:2

To require less than this is to disobey our Teacher's instruction and to do injury to the transgressor by giving him lax ideas as to his duty. R1694:2

But while some need to correct their hearts and conduct against over-forgiving, more, probably, need to guard against an unforgiving spirit. R1694:4

Most people are sufficiently disinclined to forgive to wait until their forgiveness is asked. R2296:1

**Forgive him** — The lesson is mercy—boundless mercy. The basis of the argument is that all need mercy, divine mercy, because all are imperfect. R5445:5

But not otherwise, though always remaining in an attitude of forgiveness, waiting for the desired and necessary repentance. R1694:2, 4650:5

The large majority apparently do not “forgive from the heart” (Matt. 18:35), but merely from the lips. R2296:1, 3801:5

Heart forgiveness leaves no sting, no animosity, no grudge. R2296:1

Like the father of the prodigal, when we see the repentant one coming in an attitude of humility, we should go out part way to meet him. R4978:4

## **Luke 17:4**

**Turn again to thee** — If he trespass seventy times seven he should be rebuked as often, either by word, conduct, or both, and should repent in words and turn in conduct just as often; and as soon as we believe him sincere, we must be prompt and hearty in our forgiveness. R1694:2,5

**Thou shalt forgive** — The disposition to forgive should be with us always. R4978:3

The Lord’s blessings to us shall be dependent upon our endeavor to exercise this God-like quality of mercy. R5445:5

## **Luke 17:5**

**The apostles said** — Impressed with the grandeur of Jesus’ teachings, and the difficulties lying ahead. R5446:2

**Increase our faith** — Our Lord’s teachings were so adverse to the world’s policies that his disciples felt that to adopt them involved a revolution of their former ideas. In yielding themselves, they felt the need of a stronger, firmer faith than they had yet been called upon to exercise. R1967:2

By a continuous, humble and faithful service. R1953:5\*

## **Luke 17:6**

**The Lord said** — He made no direct answer, but dwelt on the power and desirability of faith. R1967:3

**If ye had faith** — A great deal passes for faith which is merely credulity. The faith commended in the Bible is that which relates to things which God has promised. R5446:2

**Sycamine tree** — Regarding the trees and mountains as symbols of difficulties and obstructions in our individual Christian course, or in the general course of God’s work, we know that “miracles” are wrought to those who exercise faith. R1967:5

**Plucked up** — Thus it was when the Lord caused the barren fig tree to wither for a definite and wise purpose, to teach an important lesson, and also to convince his disciples of his divine recognition and authority. R1967:5

**It should obey** — Not to attempt to command mountains to be carried into seas, but if they should receive a command from God to move a mountain into a sea, they should give the command with faith and the results would follow. But God gave no such command in respect to mountains or trees. R5446:4, 1967:3

## **Luke 17:7**

**But which of you** — Part of the reply to verse 5—A continuous, humble and faithful service and discharge of duty will result in an increase of one's faith, to a degree greater than indicated by the mustard seed, said to be the smallest of seeds. R1953:5\*

## **Luke 17:8**

**Afterward** — We must not sit down and expect our Lord to serve us until we have proved faithful in serving him. R1953:5

## **Luke 17:10**

**Unprofitable servants** — We will still be his debtors; and the more faithful and diligent we are in his service, the more will it be to our own profit—to the increase of our faith, as well as to our upbuilding in character. R1953:5

In the sense that God could just as easily do without us, indeed, could more easily do his work otherwise. He could use as his messengers angels or providences of life. None of us is indispensable to his work and to his glory. R5446:5

As servants of God we owe him the full measure of our ability; hence we may not feel that we have merited or earned the great blessings of heavenly inheritance and joint-heirship with Christ. R1967:6

Though a servant, Jesus was not an “unprofitable” servant, but a “righteous” servant who could redeem the rest—a very profitable servant. R489:1\*

**Our duty to do** — We may not expect rewards of divine favor. When they are received, we are not to regard them as evidences that we have done any more than it was our duty to do. R1967:6

## **Luke 17:11**

**To Jerusalem** — It is surmised that this was his last journey to Jerusalem, which eventuated in his death. R5454:1

**Samaria and Galilee** — In this locality leprosy still abounds rather more than elsewhere, and groups, somewhat like the one described here, are frequently to be seen. R2722:3

## Luke 17:12

**Ten men** — Drawn together by their common trouble which ignored the racial barriers between Jews and Samaritans. R5454:1

**Were lepers** — From the standpoint of the Law, it was evident that leprosy was meant to represent sin and its loathsome, contagious and consuming character. R2722:1

Leprosy, a symbol of sin, corrupts the blood, and the joints twist, decay and slough off. R5454:1

Leprosy has long been regarded as incurable and, therefore, is used as an illustration of sin, which is also incurable. CR413:1

**Afar off** — The isolation of lepers was distinctly enjoined in the Law, but no cure or remedy was prescribed. R2722:2

They were not allowed to approach others nearer than about 150 feet, for fear of contamination. R5454:1

So sinners by divine decree are isolated from the pure, the holy, the righteous. CR413:2

They were obliged to keep at a distance, on the approach of a stranger to cry out, “Unclean! Unclean!” R2722:1; CR413:1

## Luke 17:13

**Jesus, Master** — As only the Master’s word could heal the lepers, so nothing short of a divine remedy can cure the leprosy of sin. CR413:1

Jesus is the only physician who can heal the leprosy of sin. CR413:4

**Have mercy on us** — Ordinarily their appeal was for money. R5454:1, 2722:3

## Luke 17:14

**Go** — He did not, before granting healing, bargain with them, saying, “If I heal you, will you consecrate your lives and become my disciples?” R5454:4

**Shew yourselves** — Implying a healing, and suggesting that by the time they should reach the priest they would be ready to have him pronounce them clean. R5454:2, 2722:3

**Unto the priests** — The disease was treated from a religious standpoint, and in every case made amenable to the judgment of the priests. So, in the great malady of sin, God commits to the antitypical priesthood the work of making manifest what is sin, as distinct and separate from what is righteousness. R2722:2

Under the Law Covenant they were to have no sicknesses except as these should represent sins; and the priests were to pass judgment upon cases of leprosy, determining whether or not the disease was indeed leprosy. R5454:1

This implied that the leprosy had ceased its ravages, and they would be pronounced free from contagion. R2722:3, 5454:2

The priests must pass upon a leper's cleansing before he would be readmitted to society. R2722:2

**As they went** — The lepers must have exercised great faith; for instead of crying out for instantaneous healing, they followed his direction and started for the priest to have an inspection. R5454:2

Thankful for a release from their sufferings. R2722:4

## **Luke 17:15**

**One of them** — How many of the tens, the hundreds, the thousands, whose devotion and faith the Lord has accepted—healed, forgiven and received according to their profession of discipleship—really have become his true followers? R5454:5

Only a "little flock" appreciate the favor of sins forgiven during this age. PD64/74

## **Luke 17:16**

**Giving him thanks** — The degree of our acceptance with God is measured by our gratitude. It leads to obedience to the divine laws and regulations, whether understood or not, and it leads to self-sacrificing labors in the service of God. R5453:3

Representing consecration. CR414:6; R2723:1

Thankfulness of heart is a very sure sign of the character God is seeking. R2722:6

**He was a Samaritan** — The Samaritan seems to represent a class of grateful followers of the Lord who seek to give him glory in their words, thoughts and doings, while the majority, similarly receiving his favor, are disposed to pursue the ambitions and pleasures of the present life. R5454:6

We cannot doubt that he will receive a blessing eventually, though he did not receive it then, for he was a Samaritan, an alien, a foreigner from the commonwealth of Israel. R5454:2, 2722:5

Being a Gentile, his healing was a "crumb from the children's table." (Mark 7:28) R5454:2

## **Luke 17:17**

**Ten cleansed** — Representing justification. R2722:6

**Where are the nine?** — We are not told that the nine were, because of their unthankfulness, in any degree deprived of the blessing already received. R2722:5

We may surmise that the nine never came into the Church. On the contrary, we have good reason to hope for the Samaritan that, his heart nearer to the Kingdom requirement, would, subsequent to the Gospel being preached to the Samaritans, be a ready hearer and receive the good message. R2722:6, 1967:6

Amongst all who receive such blessings and favors at our Lord's hands, how few, comparatively, return and lay themselves at his feet living sacrifices. R2722:6

The majority, hearing of God's loving and merciful plan, go on their way rejoicing because delivered from the bondage of error, but will not offer themselves in service. R5441:3

## Luke 17:18

**There are not found** — Not having a sufficiency of love, appreciation and thankfulness to return in their cleansed condition to, first of all, acknowledge the giver of the blessing they had received. R2722:4

**Save this stranger** — A Samaritan, an alien, a Gentile, a foreigner from the commonwealth of Israel (Eph. 2:12), debarred, for the time, from spiritual blessings. R5454:2, 2722:5

## Luke 17:19

**Go thy way** — Had the returning one been a Jew instead of a Samaritan, no doubt he would have been invited by Jesus to become one of his followers. R5454:3

We cannot doubt, however, that when the time came for the opening of the door to the Gentiles, he was amongst those who gladly received the message, and made a full consecration. R5454:3

**Thy faith** — Not that it was the man's faith aside from divine power, but rather that it was the Master's using divine power in connection with the faith of the individual. The power of God and the faith of the man cooperated for his healing. R5454:3

## Luke 17:20

**When** — Supposing the Kingdom would be visible, composed of himself and his followers in the flesh; and seeing no army or other evidences of temporal power for the establishment of an earthly kingdom. HG346:6, 366:1

**He was demanded of** — Not with any hope of correcting him, but with a view to opening the eyes of his followers to the weakness and fallacy of his teachings. SM751:2

Being insincere; when their questions, intended to trap the Master, were answered and foiled, they merely acknowledged their defeat by their silence. SM752:1

**Should come** — Appear—When will we see it? HG346:6

**He answered** — With "Our Lord's Great Prophecy"—Compare Matt. 24; Mark 13; Luke 17:20-37. D563

**The Kingdom of God** — They purposed to entrap Jesus. If he should say, A long time, his followers would be disheartened. If he should say, A short time, they would proceed to query, Where will you get your army? R5455:2

**Not with observation** — Without manifestation, outward show (margin). R5181:3, 189:1; A276; B142; HG33:1, 664:6

Without noise or other demonstration to attract attention. B143

Earthly show, display. HG366:1

My Kingdom, the Kingdom of heaven of which I am the King, will not appear at all. SM752:1

That is to say, when the Kingdom should come, people would not see it. R5455:2

Unseen, and for a time, unrecognized. A277

His Kingdom, when established, would pervade all society and control all, but be seen by none. R113:3

There will be no outward demonstration until the Church is gathered, whenever that takes place—soon or in the distant future. R264:4, 20:5

Christ and his glorified Church will be as invisible to men as are Satan and his angels now, because they will be spirit beings. R3075:3

The entire glorified Church will be as invisible to the world as the Heavenly Father is, and as our Lord Jesus was after his resurrection. R2981:3

His Kingdom will be observed plainly enough, for there is no single question that must not pass through the fire. Yet his presence is unseen, except as revealed by these, his acts. R794:4\*

But it shall act through visible agencies and produce visible results, not baneful and atrocious, but grand and glorious. R210:6\*

Doing a work of which the world, for a time, will be entirely unaware. B143

Outward display. Jesus said not one word about anyone seeing himself or any one of the apostles in Kingdom glory. But he did say, “Ye shall see Abraham, Isaac and Jacob, and all the prophets” (Luke 13:28,29). R5199:5

The Lord and the glorified Church will all be spirit beings, fully able to administer the world’s affairs and yet be unseen by mankind. They will be manifest in the rewards, punishments and judgments of that day. R5181:5

2 Pet. 3:4 tells us that so unperceived will be his presence that scoffers will say, “Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning.” R794:1\*; B167

The signs of the time will not be in the outward condition of the world. On the contrary, everything will be going along in as quiet and orderly a manner as ever, just as in the days of Noah. R5455:6, 793:6\*

They err who divide the second advent into two parts: with Jesus going away with his Church, unseen to the world; and then coming again with them in the flesh, visible to human sight. R631:5

Jesus’ first advent had been obscure and unrecognized by many. R710:2

## **Luke 17:21**

**Neither shall they say** — For the Kingdom of God would be the power of God exerted everywhere in the midst of the people. R5455:2

**Lo here!** — They cannot observe it with the natural eye, nor can they point it out or locate it, although it will be everywhere present amongst men; an omnipresent and omnipotent rule, or reign of righteousness. R2980:3; HG347:1

They were expecting him who would be the glory of the world, and whose capital would be located at Jerusalem. NS697:3

There was a measure of truth in the Jewish expectation concerning the promised Kingdom, which will in due time be realized; but our Lord's reference here is to the spiritual phase of the Kingdom, which will be invisible. A277

**The kingdom of God** — A kingdom is always represented by its king. R5455:3

“God's Royal Majesty”—Diaglott. R629:6

The glorified Church. R102:1

**Is within you** — Among (margin). HG33:1

A closer examination of the original would have shown that the text would better be translated, “The kingdom of God is in your midst.” R5455:3, 2980:3; HG347:1; NS511:4

The Diaglott and Rotherham's translation render this “among you,” which is synonymous with “in your midst.” A276

“In the midst of you”—a present, but invisible authority, government, rule of righteousness. R2981:4, 397:4

In the midst of men—good, bad and indifferent. HG366:2

It will be amongst mankind, everywhere present, but wholly invisible. R2980:3; A276; HG347:1

Present in power, though hidden from view; revealed by its operations and through its servants, but not to natural sight. HG664:6

The Kingdom of God will be among but invisible to men in its coming. It is only after it has come and done a work that the visible phase is due—during the Millennial age. R287:1,4

In due time it will bring mankind into harmony with itself. Then the Kingdom of God will be among men; then men will be the visible representatives of the invisible or spiritual Kingdom. R397:4

Unseen by the natural eye, and at first undiscovered by the world. R629:6

Jesus, as the King, was present in their midst, but they did not recognize him. Similarly, all through the Gospel age, the Church of Christ, his “Body,” has been undiscerned by the world. R5455:3

It could not have been our Lord's intention to say that the Kingdom of God was then or ever would be within the hearts of the class addressed, which elsewhere he styled “hypocrites, whited walls and sepulchers.” R2980:3, 397:4; HG347:2, 366:2; NS511:5

## **Luke 17:22**

**Unto the disciples** — Turning from the silenced Pharisees. R5455:4



To see — As you now see me present and in the flesh. R113:6

Ye shall not see it — Now he has a work to do alone, and requires no eye witnesses. HG25:4

## Luke 17:23

They shall say — False teachers who will exercise much influence upon the Church. R113:6

See here — Greek, idou; not horao, as in Matt. 24:30— “then shall all the tribes of the earth mourn and they shall see the Son of Man coming in the clouds of heaven.” R555:2\*

Go not after them — Do not believe anybody who will tell you I will come in any such manner. R5455:5; D583

Beware of false teachers. R123:5

## Luke 17:24

The lightning — Translate the Greek word astrape as “shining” instead of “lightning.” It evidently refers to the sun, which rises in the east and sets in the west. R5455:5; B155

Not suddenly, like lightning; but gradually, like the dawning sunlight. B156

“The bright shining of a candle doth give thee light.” (Luke 11:36) R5455:5; B155, 156

“The Sun of righteousness shall arise with healing in his beams.” (Mal. 4:2) B156, 165; D583

Invisible, its presence recognized only by the thunder and the flashes of light which come from it. R228:2

As the lightning is discernible only by its shining and power, so will I be in my day recognizable to my waiting bride by the light of truth, and afterward to the world, in the light of events and the “flaming fire” of the day of trouble. R189:2

As the flashes of truth upon all subjects and questions lighten up more and more the understandings of mankind. R794:1\*, 629:6, 123:5

It shines in the heavens (the Church), but it is sometimes a very destructive agent on earth (to the world). R114:5

Man can see by the destruction it leaves, where the lightning has been; so, in the day of the Lord, men will come to recognize by the national trouble and overturning that the great day of his wrath is come. R598:2

Lightning and thunder give evidence that atmospheric changes are taking place, that the vitiated and corrupt “air” is to be changed, and we rejoice that it will be pure after the storm. R153:1

Not that he will come like the lightning, but he will be like the lightning after he has arrived and is present. R348:5

Electricity, unseen, can go six to ten times around the earth in one second. R123:4, 114:4

It is the electric fluid that lightens or causes the flash; then let us read: “As the electric fluid which causes the flashes of light.” R348:5, 153:1, 114:4

Not as he was in the flesh, But “as the lightning.” HG29:1

Spiritual bodies are represented as shining as the lightning—Luke 10:18; Matt. 28:3; Dan. 10:6; 1 Cor. 15:8. HG25:5

**Shineth** — Everywhere, instantly, noiselessly, gradually bringing to light the truth on every subject; to be first discerned by those first awake. B160, 165; D583

**The Son of man** — The seed of Adam, through Eve, the Son of the Man. E152, 153; R944:1

**In his day** — This word day [Greek, heemera] is the same as in verse 26. Hence, notwithstanding Christ is to be “as the lightning,” in his day; yet it is to be “as it was in the days of Noe,” when they planted and builded, and knew not. HG28:5

## **Luke 17:26**

**The days of Noe** — The presence of Christ is not compared to the flood, but to the days of Noah, the days that were before the flood. R580:5; HG24:6

The end of the first dispensation and that of this present dispensation are wonderfully similar. Previous to the end of the first dispensation a superhuman influence had entered into the world. Today we find a similar condition. R4797:2

The great teacher, Jesus, here confirms the narrative of Noah and the flood. A61; HG317:5

Apparently God will soon cease to restrain the fallen angels, and they will then proceed to vent their fury upon humanity, so that the whole earth will be full of violence. R5470:4

When the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah—unconverted. R2798:2\*

There will be no outward sign to the world of the Lord’s presence and when he will begin to deal with them and set up his Kingdom. R5455:6, 2974:5

The ignorance of the impending trouble here will be similar to that of the people of Noah’s day. R2974:5

**In the** — Not before his day, nor after his days, but in (during) his days. B162

**Days of the Son** — As the “days of Noah” were not days before Noah’s time, neither are the “days of the Son of Man” days before the Son of Man’s presence, but the days of his parousia, or presence—invisible and unknown to the world; known only to the watchers, and seen by them only with the eye of faith. R2974:5

Surely the days of the Son of Man are not before his days. R580:5, 264:3, 20:5

Clearly teaching that our Lord will be present in the end of this age, entirely unknown to the world, and unseen by them. B162

Closing days of this Age, in which we are now living. R5696:2; T86

All Scriptures referring to this day point to the great time of trouble. R5696:2

## Luke 17:27

**They** — Only Noah and his family knew; the people knew not. Similarly now, the only ones who will know of his presence, or have a clear apprehension of what or who is coming, or the outcome, will be the Lord's people. Others will "know not." D606

The world in general was pursuing the ordinary, proper affairs of life, ignorant of the impending catastrophe. R1874:1; D607

**Did eat** — Proceeding with its usual affairs. HG305:4

The world's affairs will not be interrupted by his presence. NS200:3

These things are not signs of wickedness, but are mentioned to show us that there will be no outward sign to indicate to the world the time of the second presence of Christ. R5455:6, 4797:2, 2974:5, 349:1; B161; NS7:6, 33:6

Without the slightest faith in the preaching of Noah. So, in the early part of the Day of the Lord, the world, having no faith in the announcement of his presence and of the impending trouble, will go on as usual, giving no heed. B143

They were too busy to consider the testimony carefully. B168

The world is going into large contracts, etc., quite unaware of how near we are to the new arrangement, the incoming Kingdom. R5470:4

They did know when the flood came; and they will now know when every eye shall behold him. HG24:6

The words of Paul, "Ye brethren are not in darkness that that day should come upon you as a thief," indicate that the Church should possess a light on the subject while the world would be in ignorance. (1 Thess. 5:4) R289:3

Not only does Jesus intimate that his coming and presence will be unknown to the world, but that many of his servants will be so asleep and overcharged with things of this world, that the day of the Lord will be upon them as a snare. R123:4

They may have been wicked then, doubtless were, and may be similarly wicked now, but wickedness is not the point of comparison. R580:5, 20:4; B161

**Married wives** — Producing giants—today known as the Sugar Trust, Coal Trust, etc. As the giants were in control in the days of Noah, so the giants are getting more and more control of the situation now. But we read that they will be utterly destroyed; that there will be no hope of resuscitation. R4797:5

**Until the day** — The presence is not likened to the flood, or the days of the flood, but to the days that were before the flood. NS200:4

Referring to his parousia, his presence before the apokalupsis, or revealing in flaming fire or trouble. NS200:3

Let time be the last part of the "good news" and tell no one of the time and presence, except they show that they have "an ear to hear." R216:6

There must needs be just such scoffing in the days of Jesus as was in the days of Noah. R349:4; B167

**Noe entered** — The Little Flock, typified by Noah, going from among men into the condition of safety (from the coming storm), represented by the ark— “one taken and another left.” R188:4

**Into the ark** — Type of Christ and the power in him which will replenish and reorganize society. A318

**The flood came** — Though there shall never be another flood to destroy the earth (Gen. 9:11), it is written that the whole earth shall be devoured with the fire of God’s jealousy (Zeph. 3:8)—not the literal, physical earth in either case, but the existing order of things in both cases. B162

Contrary to the teachings of many modern theologians. A61

As the flood came suddenly, so would come the time of the ushering in of the new dispensation. R4976:6

**Destroyed them all** — Picturing that Messiah’s Kingdom is to be established upon the wreck of present institutions. R5455:6

## **Luke 17:28**

**They did eat** — Lot endeavored to get his relatives, married to Sodomites, to flee with him. His words seemed to them like idle tales. Even Lot and his family were so tedious that the angels laid hold of their hands and urged them out. R228:6

## **Luke 17:29**

**The same day** — Emphasizing the suddenness with which the calamity will overtake the world. R5456:1

**Lot went out** — Called to go out before sunrise. R228:6

Those who, like Abraham, are the friends of God, will be far off from the danger; others, not so faithful, will be in the full midst of the trouble, yet, if loyal at heart to the Lord, will be delivered with great loss. R2858:1

God tells his “friends,” represented by Abraham, who live separate from the world, of what is coming upon Sodom, and delivers the class who become almost overcharged with the affairs of this life. R228:6

**Of Sodom** — Christendom is “that great city [Babylon] which spiritually is called Sodom.” (Rev. 11:8) D608

Sodom sinned grievously, but they had little light, and practically no knowledge of God. R5076:4

**Fire** — “Sodom set forth for an example, suffering the vengeance of eternal [Greek, aionios, age-lasting] fire [destruction]. (Jude 7) R1618:2

**Destroyed them all** — God saw good to make the destruction of the Sodomites an example of the fate of sinners—death, not everlasting torture. PD24/35

They were temporarily destroyed by fire as an example of the absolute annihilation which ultimately will come upon all willful sinners, the second death. But before any will be thus cut off, they must first be brought to a full knowledge of the truth and have a full trial. R4599:5

It was not a preservative fire. HG222:6

Those Sodomites had no share in any day of judgment, except in the sense that they were children of Adam, and by heredity they were condemned in him and shared in his death sentence. OV43:2

The death of the Sodomites was merely the Adamic death, hastened; not the second death. OV43:2

Yet the Sodomites were not so great sinners in his sight as were the Jews, who had more knowledge. HG345:4; OV227:T; NS833:1

Why should not the Sodomites have an opportunity to reach perfection and everlasting life, as well as Israel, or as any of us? A110; OV227:T

Why did not God send Abraham to preach to them? Why did he not give Lot a commission to start a revival meeting? NS703:3

An example of the fate of sinners—death, not everlasting torture. PD24/35; R4599:5

“If the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day.” (Matt. 11:23) A110

“Sodom and her daughters shall return to their former estate” (Ezek. 16:55), implying their resurrection. R659:4, 545:5

Their temporary destruction is an illustration of the ultimate absolute annihilation of all willful sinners in the second death. R4599:5

## Luke 17:30

**Even thus** — There was nothing special to alarm the antediluvians before the day that Noah entered into the ark; nothing special to startle the men of Sodom ere the fire from heaven fell. R661:6\*

Therefore there could be no thought of such a thing as the conversion of the world before the second advent. R1343:6\*

**Shall it be** — The similarity here pointed out is that of ignorance, not wickedness. D606; R2974:5, 264:3

**The Son of man** — Already present. D607

**Is revealed** — Greek, apokalupsis. The judgments of the coming time of trouble will begin as soon as the saints have all been changed. Thus the Son of Man will be revealed a present Judge who already had for some time been present sealing and gathering his “elect.” R2979:4

The Greek text shows a difference between the parousia, or presence, of Christ before the time of trouble, and the later epiphania, or revealing. R5456:1

Now present and being revealed to the living members of the Little Flock, though others know not of his presence. T86

Made manifest—first to his watching “virgins,” later, in the trouble, to all men. D607

“He shall be revealed in flaming fire.” (2 Thess. 1:7,8) R5456:1

## Luke 17:31

**In that day** — Of his parousia, presence, before his revealing. R5456:2

**He which shall be** — Members of the nominal household. R228:3

**Upon the housetop** — Those nearest heaven, the most devoted and consecrated ones, the jewels which the Lord says he will gather. R228:3

**His stuff** — Individual interests centered in the organizations, such as honor, respect, family ties, friendship. R228:3

**In the house** — The nominal church. R229:5, 228:3

**Not come down** — Some seek to take it with them; this involves delay, and is dangerous. R228:5; 5456:4

**To take it away** — Leave the stuff—sacrifice it in obedience to the Lord's Word. R229:4, 5456:4

**In the field** — In the world, not a church member. D574; R5456:4

**Not return back** — Not join the nominal church. D574; R5456:4

## Luke 17:32

**Remember Lot's wife** — An injunction for the foolish virgins. C194

She began to remember her goods. R228:6

Lot and his family were not accused of sharing the evil practices of the Sodomites. His wife's outward fault was merely that of looking back. We may reasonably suppose that this implied a heart out of harmony with her deliverance and in some degree sympathetic with the things God had condemned. R1860:2, 5948:3

If we love the things behind so that we, with any degree, look back or long for the evil things doomed to destruction in the coming trouble, it will mean that we will not be worthy of having any part in the deliverance. R2858:1

The Lord's people, when they flee, shall not covetously look back to the things which, under divine condemnation, are to pass away. R4706:2

Those who assume to be more gracious and long-suffering than the Lord make of themselves opponents, who, instead of being students of the principles of righteousness, attempt to be judges and teachers of Jehovah. R1860:2

Let us be of one mind with the Lord. His friends only must be our friends; his enemies only our enemies. If we affiliate with the Lord's enemies we will at least get into a lukewarm condition toward him and his friends; and the lukewarm he will spew out of his mouth. R1861:1

While we should always be on the alert to render assistance wherever needed, to convert a brother from the error of his ways, we should make no such effort for him as would tend to make us fall from our own steadfastness into the error of the wicked. R1860:3

Neither are we to waste sympathy upon those who depart. If we can neither persuade them nor pull them out of the fire, we must let them go, and should turn at once and render aid to others more worthy. R1860:6

Those who, under the special guidance of the Lord, are now fleeing for safety to the Mountain of the Lord's Kingdom, will be held to a much stricter account than are others. R5948:2, 1860:2

Applies particularly to the Lord's people who have "come out" of Babylon. Let them not look back or otherwise manifest sympathy with that which is condemned of the Lord to overthrow and destruction. R5949:3

How slight would be the appropriateness of this injunction if applied to those who fled from Judea in AD 70; but how intensely forceful it is as a caution to God's people now, in the close of the Gospel age. D607

"No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." (Luke 9:62) C194

Jesus' reference authenticating the literal accuracy of the story of Lot's wife turning into a pillar of salt. Q834:1

Who became a monument of the folly of sympathizing with evil and evil-doers after God has given them up. R5948:3, 1861:4

Type of some who sympathize and fraternize with those who once enjoyed, but have left, present truth and are condemned by the Lord. R5948:3, 1860:2

Type of the Great Company, more in sympathy with the things behind than the things before. C194; D607, 608; R2858:1

The Lord's people will be tested along the line of their separation from the spirit of the world. R2858:1

## **Luke 17:33**

**Seek to save** — By compromises of conscience and staying in Babylon. D607

**His life** — Greek, psuche—soul, being. E336

Honor, reputation, friends, etc. R229:4

**Shall lose it** — If, after made a partaker of the holy Spirit, tasting the good word of God and the powers of the coming age, one should stifle these blessed influences and turn again to the spirit of the world, he would destroy his spiritual life. R1981:5, 859:6\*

**Shall lose his life** — Greek, psuche—soul, being. E336

Willingly sacrifice his life for the Lord's sake. R859:6\*

Those who hold new title to the divine nature, have of course relinquished all former claims to the perfect human nature. R859:6\*

**Shall preserve it** — We are on the race course for life, and must be faithful unto death if we would receive the crown of life. R294:4



## Luke 17:34

**In that night** — Before the day has dawned, yet a part of that day. R229:1

**There shall be two** — This verse is omitted by Matthew. D608

**In one bed** — A bed is a place in which to rest. It is here used to represent the resting place of the Church—its belief or creed. R229:1; D608

The same as the short one mentioned in Isa. 28:20. R513:6, 229:1; D608

**One shall be taken** — Referring not to a change from natural to spiritual bodies, but to a translation out of the kingdom of darkness into the light and liberty of the Kingdom of light. R513:6

Not out of one “bed” into another of about the same size; not out of one “mill” into another “mill.” D610

**Other shall be left** — Some will be so short that they will feel no inconvenience, and others so sleepy and drowsy as to not notice the matter. R229:2

There are two classes of Christians: one is to escape all these things which are coming upon the earth; the other class is to be left in the midst of these troubles. HG81:6

## Luke 17:35

**Women** — This word is spurious. D609

**Grinding together** — Representing teachers seeking to prepare food for the household of faith—some of these will be taken, others left to grind on at the unsatisfying husks and chaff. R513:6, 229:4

## Luke 17:36

**In the field** — The field represents the world. R5456:4

Representing a condition outside the nominal “house”—outside of Babylon. D609

## Luke 17:37

**And they** — The disciples. D610

**Where, Lord?** — Where will these be taken? D610

**The body is** — Carcass, dead body. The attraction is the point of the illustration: as the eagles are, by an unerring instinct, sure to find the carcass, so the Spirit in the saints will surely bring them to him whom their soul loveth. R211:4\*

The gathered and gathering ones come together because they “hunger and thirst after righteousness” and they are finding the satisfying portion which the Lord himself has provided, and each for himself is eating thereof. D611



Carcass, food, the real food, a satisfying portion; away from the short bed and from grinding the husks of human tradition. R513:6

The food of “present truth.” D610

What causes the assembling together of the eagles from various quarters? Hunger! R229:5

**The eagles** — They live high up above the world, in the mountains, far-seeing; having eyes adapted to looking at the light; representing intelligently earnest Christians. R229:4

As the eagles seem instinctively, without call, noise or warning, to assemble from every different point, near and far, so, we understand the Lord to teach, will be our gathering together unto him. R114:2

**Be gathered** — From the four winds of heaven—from every quarter of the Church— attracted as eagles are attracted, by food, for which they have a keenness of vision and appetite. D610

**Together** — Such as thus seek food find it and meet the others similarly hungry and feed together. R229:5

## **Luke 18:1**

**A parable** — A word-picture designed to illustrate some truth. Not necessarily a statement of the facts, but merely a suppositionary case. In a parable the thing said is never the thing meant literally. R5707:3

**Always to pray** — The thought of the abiding presence of the Father and the Son is that their thought and care and interest will be constantly upon us, and that at any instant we may engage the special attention of either or both. R1865:2

True faith makes sure of its ground by giving careful heed to the Lord’s Word; and then, asking according to that Word, it has confidence in the results, and waits and prays and watches, perseveringly and patiently. R2005:5

After we have made sure that our prayers are in accord with the promises, those things which lie very close to our hearts become our continual prayers. R4983:5

We are to recognize a distinct difference between this and the vain repetitions of the heathen, which our Lord condemned—merely formal prayers, which are reprehensible in the Lord’s sight. R5020:1,4; Q539:2

Not that they should never get off their knees, nor never do anything except pray, but that they should continue in their prayers and not grow faint or disheartened. R5310:3

Teaching continuity in prayer—not merely that we pray once, and then say, “I have prayed about this matter, and now I will leave it.” R5708:3

God wishes us to be persistent, and our persistence measures and indicates the depth of our desires. R2865:6

Pray perseveringly. R5381:2\*, 5310:6

Scripture examples fully warrant all-night prayer meetings, even for several days, such as our Lord’s remaining all night in the mountain in prayer, and his long and repeated prayers at Gethsemane. R4347:2

Those who believe little of the Lord's promises, who trust him little, will pray to him little, will exercise little faith, and will have little joy and blessing in consequence. R3841:6

No amount of praying will make up for a neglect of a study of the Lord's Word. R5709:5

For eighteen hundred years the Church has been praying for deliverance, and God has not answered this prayer. But he will. Q539:3

We pray unceasingly, "Thy kingdom come," not by repeating the words every moment, but by continuing the thought, the expectation, the waiting for it, and by laboring in the interests of that Kingdom. R5709:5

Our prayers will not bring God's Kingdom one minute sooner than he has planned, but we pray by way of assuring the Lord that we are waiting for the Kingdom and expecting it in harmony with his sure promise. R5710:4, 5020:2, 2005:6

Other requests, for daily food, succor in temptation and deliverance from the evil one, have been promptly answered. R2005:6

Prayer is required, not to change God's plans, but to bring our hearts into such a condition as will prepare us to receive and appreciate the blessings God has freely promised. R1972:5

Whoever has not become a new creature has no privilege of prayer whatever. R5310:6

There is a difference between worship—adoration, homage, expressing thanks—which anyone may do; but making requests of God in prayer is a limited privilege. R5379:1

To be in the attitude of prayer at all times, full of thanksgiving to God. Q542:T; R5203:6

"Continuing instant in prayer." (Rom. 12:12) R1865:2, 5481:3

Delay in answering our request may be because it is not his due time; or he may want to develop in us faith and patient endurance. R5020:2, 3664:6

We should pray for strength and wisdom to overcome the flesh and develop the fruits and graces of the holy Spirit. R5708:5

Prayer is absolutely indispensable to Christian growth and spiritual existence. R5709:4

Asking only for the things pleasing to God. R5708:1

That we may have God's sentiment, mind and will, as our sentiment, mind and will. R5709:2

We cannot come too often to the throne of heavenly grace, or tarry too long. R1865:3, 5311:5

**And not to faint** — Yield. R2005:5

Grow disheartened and discouraged because of the delay in the answer. R3841:1, 5310:3

Grow weary, hopeless, faithless. R4983:5

Used in the sense of faint-heartedness— "Consider Jesus lest ye be weary and faint in your minds," "for in due season we shall reap, if we faint not." (Heb. 12:3; Gal. 6:9) R5710:1

Patiently waiting for the Lord's due time, faithfully trusting him that he is willing to give the blessing which he promised, even though he may for a time withhold it with a view to our becoming the more earnest in seeking it. R2865:6

God has the blessing and not only is able to give it, but has promised to do so. The delay in granting the request is because his due time has not come. Hence we are not to become weary, but to be constant in our prayers. R5020:2

It may be that, while we are praying, the Lord is not only preparing us for the blessing, but also preparing the circumstances and conditions which will bring us these opportunities and privileges in the best form. R3664:6

Our heavenly Father may will to bring us into such a condition of heart that we can appreciate his blessing. It may be God's will to delay the answer for our highest good. R5203:3

Not grow disheartened and discouraged because of delay in the answer. R3841:1, 5310:3

Have unwavering faith in God's willingness to give us his best gifts. R5481:3

One reason for delay in answering us is to test the strength and depth of our desires. R4983:5

After we have prayed for a certain thing, we should continue to keep it before our mind. R5311:5

By delaying the answer, God may want to bring us into such a condition of heart that we can appreciate his blessing. R5203:3, 3841:1

Jacob wrestled all night with the angel, unwilling to let him go until he blessed him. R2865:5

## **Luke 18:2**

**A judge** — In olden times judges were to a large degree lawmakers as well as executives. R3841:1

Judges in oriental countries are notoriously corrupt and ready to violate public opinion in the attainment of selfish ends. R3841:1

## **Luke 18:3**

**Avenge me** — As with the Church at the present time, we realize that we are suffering injustice. Q539:3

## **Luke 18:5**

**I will avenge** — So careful of his own convenience, that he would give her justice lest, by her continual coming, she would annoy him. R3586:6

Although he cared little for the principle itself. R5310:2, 3841:2

The woman's persistency illustrated what Jesus wished to emphasize. R5708:1

## **Luke 18:6**

**Unjust judge** — Not that the Heavenly Father is an unjust judge, nor that the Church is a widow. R5708:1

## Luke 18:7

**Shall not God** — This parable does not compare this unjust judge with our heavenly Father. On the contrary, it contrasts the two. R3841:2

If an unjust judge be moved on account of importunity to do justice, how much more a just judge! R5020:1, 3841:2, 3586:6; Q539:2

Implying that the prayers are proper ones for the Lord to answer. In prayer we should make sure we ask only for the things pleasing to him. Christians who live near to God are the best qualified to offer acceptable prayer. R5708:1

Who is not unjust, and whose only object in delaying answer to our prayers is to work out for us a blessing of increased faith and trust. R3841:1

**Avenge his own elect** — Although he has permitted them to be maligned, slandered, misrepresented, for over eighteen centuries, the time will come when he will give them justice, when he will exalt them. R3586:6, 2920:4

Injustice will not forever obtain. The time will come, as we are told, when Satan shall be bound and deceive the people no more. (Rev. 20:2,3) Q539:3

**Which cry** — “O Lord, deliver us! deliver us from the adversary!” R5020:1; Q539:3

When his children thus cry to him, our Heavenly Father is sure to hear their prayers. R5708:1

Not with a hope of changing the Almighty, altering any of his plans and arrangements, but because they believe his promises and desire to assure their hearts in prayer that the Father has a due time for deliverance. R3841:3

As illustrated by the Syro-Phoenician woman’s importunity. R2653:5

This implies that the prayers are proper ones for the Lord to answer. R5708:1

**Though he bear long** — Though he manifest no special haste in the matter, have confidence in God and in his promise that eventually the right shall triumph. R3841:3

If the answer be not quickly forthcoming, we neither conclude that God is an unjust judge, nor is selfishly careless of our interests except as we would bother him, but is as a loving heavenly parent. R3841:2

If the Lord shall not see best to grant a prompt response, we may be sure that it is not from lack of interest in our welfare. R2653:4 18:8

**He will avenge** — According to their deeds, he will repay recompense to his enemies. He will render unto Babylon a recompense. (Isa. 59:18; Jer. 51:6) D39

Taken as a whole, the lesson to the Lord’s people through this parable is that we are to have patience and not attempt to render vengeance upon our opposers. R3841:6

In the time of trouble. D39

“Avenge not yourselves. Vengeance is mine.” (Rom. 12:19) “The day of vengeance is in my heart.” (Isa. 63:4) R3841:5

**Speedily** — Either that, when the Lord's time shall come, he will make a short work with the great Adversary, or that the Lord will not really long delay in bringing in his Kingdom of righteousness. R3841:4

“A day with the Lord is as a thousand years.” (2Pet. 3:8) From this standpoint the whole period would be less than two days. What we need today is to take the Lord's standpoint in viewing matters. R3841:4

**Nevertheless** — A separate and distinct point from the parable. R3841:4

**When the Son of man cometh** — Is present. R2875:5

For the establishment of his Kingdom. Then the true faith would be seriously lacking, almost extinct, just as at the first advent. R3841:4

**Shall he find faith** — The faith. Q775:2; D592

The faith in this text would have the meaning of a system of belief or doctrines, as expressed in the Bible statement, “The faith once delivered to the saints.” (Jude 3) Q775:2

This great falling away was predicted for the end of this age, and it therefore becomes another sign of the times. HG317:5, 369:5; R2875:5; D592; NS426:5

The intimation is that faith will somehow or other be on the decrease at that time. HG146:5

It would appear that, with more advantages than any previous generation, ours has less faith in God and less trust in the Bible as His Word. HG662:5

Associating these words with the parable foregoing, the implication is that the Church will not actually be helped until the first resurrection, at the Master's second advent. R3841:5

Perhaps a warning to his believers not to be lacking in faith as a guard against worldly influences; perhaps a declaration that the time would come when faith would become weak and small; or perhaps the pleading voice of a loving Master who would win our loyalty by suggesting the possibility of our failing in devotion. R3118:3\*

The comparatively small results of our efforts to reach the ripe wheat in Babylon convince us, all the more, that the wheat is very scarce in comparison with the tares. R2740:3

Very scarce at present; and as the higher critics proceed, and as the evolution theories spread, faith in God and in his Word becomes more and more vague and lifeless. R2898:5

The Lord would permit or send strong delusions, that nominal professors, lacking the spirit of the truth, should be deceived. NS426:6

Reasons within the church: Higher Criticism, pulpit themes, the ways of the church and the neglect of parents to bring up their children in the nurture and admonition of the Lord; outside of the church: the character of the present strife for wealth, the love of pleasure, ease and self-indulgence, unrest under authority, the prevalence of suicide and the ready acceptance of the various forms of new thought. R3118:5\*

Following the guidance of so-called Higher Critics, the rank and file of professors of colleges have lost their faith. Having lost faith in the Bible themselves, they think they are doing a real service in destroying the faith of others. HG662:6

Because our wise men tell us that the Bible is unreliable, that Christ's death was not redemptive, that future happiness depends upon cultivation of our mental and moral qualities and that Shakespeare and other writings are quite as good as the Bible. R2695:1

Because of the denial of the fall of man, and consequently the redemption from the fall by the precious blood of Christ. R1794:5

Higher criticism, evolution, worldly philosophy are undermining the faith of God's people, so that they are not believing nearly as much as their fathers did of God, his power and his character. HG146:5

Owing to the hundreds of conflicting creeds and doctrinal systems; the many "isms" and the strong delusions and multiplied errors. Q775:2

Contrary to the concept of world conversion before the second advent. R3004:3

The world will be far from being in a blessed condition at the Lord's second advent. R5573:6

These are the "perilous times" mentioned by the Apostle in 2 Thess. 2:10-12 and 2 Tim. 3:1-5. R2875:5

Not flourishing—not predominating. R2693:2

Evidently not to any great extent. It surely is very scarce at present. R1794:5, 2898:5

Implying that then the true faith would be difficult to find; almost extinct. R2740:3, 3841:4

## **Luke 18:9**

**Unto certain** — Illustrated in our day by so-called "Holiness People," who claim they have not sinned for years. F157

**They were righteous** — Outwardly, they were very correct; but with many of them religion was a ceremony and the keeping of the law an outward obedience, which did not extend to the heart. R5464:1

Because their religious system was in advance of every other religious system in the world, the learned attributed a like superiority to themselves individually. R5926:3

Israel never fully appreciated the requirements of their Law Covenant, which no one but a perfect man could fulfil. R2121:3

There is a similar class in Christendom today, who are outwardly moral, very particular, exact, scrupulous, and yet not pleasing to the Lord. They are proud of their righteousness. R3841:6

Some today trust in church membership, their benevolences and general morality, for salvation, ignoring the fact that all are sinners. R5464:3

**Despised others** — A loveless sentiment which despised others and boasted of self, a self-satisfied and complacent condition of mind and heart, very reprehensible to the Lord, a condition of heart unready to be blessed with divine mercy. R2592:1

This was the secret of Israel's blindness to the Gospel. The religious leaders relied so implicitly upon their interpretations that they could not regard the humble Nazarene and his unlearned followers except as imposters. R5926:3

They had forms of righteousness, outward obedience to God and his laws, and piety and sanctity in outward appearance. R3360:1

## Luke 18:10

**A Pharisee** — A moral man, in many respects a good man, but very conscious of all his righteous deeds and perfunctory observances of divine rules. R3842:1

In our Lord's parables he dealt chiefly with the Pharisees and the publicans: for the Sadducees were Jews in name only, not believing the Scriptures nor expecting a future life. R5464:1

**A publican** — Of a lower class, who did not profess holiness, but confessed estrangement from God. R5464:1, 3842:1

Disesteemed by the Pharisees as no longer Jews nor heirs of the Covenant promises. R3848:6

## Luke 18:11

**The Pharisee** — Illustrating the lack of the quality of humility. R3842:6

Presenting the extremes of conceit, selfishness and hypocrisy. R1972:1

**Prayed** — It was merely self-adulation. R3842:2

Unlike lip prayers, heart prayers are always accompanied by efforts of life in harmony with the prayer. R1972:5

His prayer was not the kind the Father invites: "Worship . . . in spirit and in truth." (John 4:23, 24) R3842:1

**With himself** — Apparently his prayers did not ascend to the Lord, and it would be strictly true to say that he prayed with himself—heard himself pray, congratulated himself in the prayer, and rejoiced in his own self-consciousness generally. R3842:1

**I am not** — There are many approaches to this disposition which give sure signs that those who have and who are cultivating them will by and by mature the same kind of fruit unless they change their course. R1972:1

Trusted in his own imperfect works and asked no forgiveness. R5464:2, 3842:2

**As other men** — It is the intoxication that comes from imbibing the spirit of the world that leads to that foolish boasting of which man in his sober senses would be ashamed. R1972:2

Under false teachings, many professed Christians are indulging in false hopes, in thinking they are the Lord's people without having consecrated themselves to be his followers. NS410:4

All Christians, by virtue of their relation to God, have every reason to give thanks to the Lord that they differ from the majority of their fellow-creatures; but they have nothing whereof to boast. R3842:1

**As this publican** — The first thing for all such to learn is what constitutes a sinner from God's standpoint. In consequence of heredity, all are sinners, all are imperfect. NS410:5



Who realized his blemishes, and prayed for mercy. R5464:2

## Luke 18:12

**I fast twice** — Going beyond anything that the Law required. He doubtless felt he was to be specially commended therefore. R3842:3

If we were to fast, starve ourselves to death, it would not be meritorious. No works can be of value except as based upon proper recognition of our own imperfections and proper acceptance of divine justification. R3842:3

Self denials of food are not the most estimable in God's sight. There are other desires of the flesh we are to strive to control, diminish and starve out, that we might proportionately flourish, be nourished spiritually and made strong. R3842:4

**I give tithes** — Proper enough, but the followers of Jesus are expected to consecrate their all to the Lord. How little the most energetic is able to accomplish! R3842:4

He was trusting in his own works of the flesh and was, therefore, as a Pharisee, rejecting the imputed righteousness of the Atonement Day sacrifices. R3842:2

A tenth of their increase was rendered to the priests. God has left spiritual Israel without any specific instructions of this kind. R2542:1, 3842:4, 2486:3, 2485:1

Giving one-tenth was nothing to boast of when it is remembered that the Lord is the bountiful giver of all good. R3842:4

Instead of merely one-tenth, we lay our little all upon the Lord's altar in consecration. R2486:4,5, 3842:4 18:13

**The publican** — Illustrating the quality of humility. R3842:6

**Afar off** — He did not approach close to the holy precincts of the Temple. He recognized the great difference between God's perfection and his own personal unworthiness. R3842:5

**Would not lift up** — The weight of sin was upon him. He could not look up to heaven. R5464:2

**Smote upon his breast** — Upon his heart, indicating that he accepted the divine sentence of death as well-deserved and merited. R3842:5

**Be merciful** — The simplicity of childhood, realizing its need, confesses it and asks mercy, instead of attempting to deceive itself by philosophizing. R1972:5

Somehow the unreasonable idea prevails that this prayer for a moment preceding the last gasp of life would change the eternal destiny of that person from the roads of ruin to the fields of Paradise and glory. NS575:2, 688:5

Humbly realizing his own unworthiness. R3842:5, 5464:2, 3836:1

This prayer, approved by our Lord, did not address Jehovah as "Father," but as God. R2251:3

**A sinner** — We all come short of perfection and need divine mercy. The sinner who recognizes this is more pleasing to God and nearer to forgiveness than the more moral person who fails to see his blemishes. R5464:2



If you do to the very best of your ability you will get a great lesson as to your inability to do perfectly. Q797:6

Prayers need not be lengthy, but they must be sincere, from the heart, and not a lip service. Heart prayers are always accompanied by efforts of life in harmony with the prayers; while lip prayers are usually in contradiction of the living epistle. R1972:5

## Luke 18:14

**This man** — The less moral, less scrupulously careful man. R4987:2

**Justified** — He was more nearly in a justified condition than the Pharisee. They were both in a condition of partial justification, like all the Jews; both were in a condition of tentative justification. Q699:3

Inwardly more acceptable to the Father. R3842:5

More acceptable because of his acknowledgment of sin. CR413:3; R3842:5; Q699:3

We must continue to admit our own imperfection, our need of mercy, and to trust in the precious blood, if we would continue to be “justified.” R1972:4

Both classes are still represented in the world, amongst Christians. R5464:3

**Than the other** — From God’s standpoint, both men were sinners, both needed forgiveness. R5464:2

**That exalteth himself** — The quality of pride is specially abominable to the Lord, because there is not a creature in the universe that has anything to be proud of. Everything that everyone has is a gift; it is not of his own manufacture or creation. R4898:2

What have we that we have not received from the Lord? Who hath made us to differ? (1 Cor. 4:7) R3842:2

Pride signifies self-satisfaction, and the corresponding ignoring of the all-sufficiency of our glorious Head, who said to us, “Without me ye can do nothing.” (John 15:5) R3942:6

The besetting danger of spiritual pride. R5955:6

**Shall be abased** — He that exalteth himself is not to be exalted by the Church; for he will not be exalted by the Lord. R5322:4; F296

As illustrated by Satan. A189

Inflated values must at some time come down to a solid basis. R1486:6

What degradation can await such self-exaltation as is shown in the utterances of the Papacy! B313

**Humbleth himself** — As Christ did, to become man’s Redeemer. E425

By facing popular opposition and enduring popular reproach. R1487:2

Pride, in its every form, should be so thoroughly humiliated, killed, that it can never rise again to destroy us. R4898:5

**Shall be exalted** — He that humbleth himself will be exalted, either by the vote of the congregation, or by the Lord’s will. R5322:4

The Church should follow this general rule in selecting elders. F296

“Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.” (1 Pet. 5:6) R3079:2, 5955:6

This is God’s rule, and blessing will come to us along that line or not at all. R1537:4

## **Luke 18:15**

**Infants** — To enforce the teaching of the Pharisee and the publican, our Lord calls attention to the beautiful, artless simplicity of childhood as a pattern of what all must be who would enter the Kingdom of God. R1972:2

## **Luke 18:17**

Feeling that the Lord’s time was too valuable to be thus used. R5362:1

## **Luke 18:16**

**Suffer** — Permit. R5362:1, 4853:4

**Little children** — The great Teacher was a lover of children. R5362:1

**Of such** — Not as a little child in stature, nor in blankness of undeveloped character, but in humility, simplicity, guilelessness. “Be not children in knowledge [character], howbeit in malice be ye children.” (1

Cor. 14:20) R2063:2

The joint-heirs of Messiah’s Kingdom will all be childlike, teachable, simple, trustful, obedient children of God. R4853:4, 5362:2

**Kingdom of God** — The Kingdom is now ours by faith, in the same way we have every other heavenly blessing. R397:4

## **Luke 18:17**

**Receive the kingdom** — Receive the message of the Kingdom. R5362:2

**As a little child** — Trusting the Lord implicitly, as a little child would trust its earthly parent. R2671:1

The simplicity of childhood, realizing its need, confesses it and asks mercy, instead of attempting to deceive itself by philosophizing. R1972:5

They may be old in years and gray-headed, but their hearts are young and preserve the sweet simplicity of childhood. R1972:2

## **Luke 18:18**

**A certain ruler** — Probably a publican or tax-gatherer. R1783:3

Supposed by some to have been Lazarus, whom Jesus later awakened from the dead. R3529:1

**Asked him** — He was anxious for a perfect conformity to the will of God; and so anxious that he manifested his willingness to bear reproach for it in thus coming to Jesus. R1774:6

Notwithstanding the persecuting spirit of the rulers and teachers in Israel against the Lord and all who believed in the validity of his claims, he came to him openly and saluted him with reverence due to so great a teacher. R1774:3

**What shall I do** — Indicating a realization that by deeds of the law no flesh had yet gained the life the law promised for obedience. R1774:3

Indicating most commendable candor and faith in the teacher. R1774:3

## **Luke 18:19**

**Jesus said** — Our Lord, while dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or evasive answers, took time and care in making truth clear and plain to the humble, earnest seekers. B27

Illustrating the great difficulty of getting a full, fair view of one's self, the value of every applied test of character. R1774:2

**Callest thou me good** — Are you addressing me as Good Master only as a complimentary salutation? If you really believe me to be good, you must believe in me as the sent of God. If my testimony is untrue in any particular, I am not good at all, but a falsifier, hypocrite, blasphemer. R2727:6

Everything really good must be of God and in accordance with God. R5465:2, 4658:3

## **Luke 18:20**

**The commandments** — The Law Covenant was still in force. It had not yet been “nailed to his cross.” (Col. 2:14) R3843:2, 5465:3

## **Luke 18:21**

**Have I kept** — Was living an exemplary life, but was merely doing his duty. R5438:6

He was a sincere Pharisee. R5464:2

**From my youth** — Sought to fashion his character to the precepts of the divine law. R1774:3

## **Luke 18:22**

**Lackest thou one thing** — There is none so perfect that he lacks nothing. R1775:4

There was a lack: his attitude, though he did not realize it, was not that of entire consecration to the will of God. R1774:6

**Sell all** — All thy possessions, all thy time, all thy reputation, all that hitherto has been dear to thee. R1775:1

One who believes that every dollar belongs to God, and is to be used by him, will not imagine that he has discharged all obligation by giving a tenth to the Lord. R1045:1

It may be quite true that giving one dollar now out of your capital would prevent you giving five dollars fifteen years hence. But one dollar now may be worth ten dollars fifteen years later. R1045:4

In the present age this implies self-sacrifice and daily cross-bearing in imitation of Christ. R1774:6

**Distribute** — To follow Christ is not to make unwise disposition of our possessions and talents, but as wise and faithful stewards, to use them to the best possible advantage in his service. R1775:1

**Unto the poor** — Not necessarily with the bread that perisheth, but first, rather, to feed the spiritually hungry with the bread of life. R1775:2

If there were a famine in the land, it would be folly to grind up all the seed-corn for food. But if, after feeding their families, the farmers were to put all the increase back into the ground while the world was starving, it would be worse than foolish, it would be criminal. R1045:4

“Love is the fulfilling of the Law.” (Rom. 13:10) R2728:1

**Treasure in heaven** — Received of the Father, begotten of the holy Spirit. R5438:6

Joint-heirship with me in the Messianic Kingdom. R5438:6

**Come, follow me** — Following closely in his footsteps will bring ingratitude and even persecution, as it did to our Master. R1775:1

## **Luke 18:23**

**He was very sorrowful** — He loved self more than either God or his neighbor. R1774:6

Let no man deceive himself by saying: “I will give when I have amassed wealth. I desire money that I may do good with it; but I will not give now, that I may give the more largely in the future.” R1045:5

We hear nothing of his subsequent conversion, but in all probability he remained in sympathy with the Jewish teachers and partook more and more of their spirit of opposition to Christ and his teaching. R1774:6

**Was very rich** — The Lord sought to show what was the weak spot in his character. R1774:6

## **Luke 18:24**

**He was very sorrowful** — No doubt the heart of Jesus was sad also when he saw the blight of selfishness and self-will attacking that promising half-blown rose of character. R1774:6

**How hardly** — Though difficult, it is not impossible. A man can have riches and use them conscientiously as a sacrificer. R1775:2

**That have riches** — Whether those riches be of reputation, fame, learning, money, or even common ease. HG716:6

Because of faith in their wealth instead of in God, because of the pride which riches foster, because of the friends which riches bring, and because of the proportionately larger sacrifices which must be made. R2729:1

If a Christian grows rich, it should be with fear and trembling. It is more dangerous than dynamite. R1045:5\*

**The kingdom of God** — Used interchangeably with “kingdom of heaven.” (See Matt. 19:24) R397:1

The Body of Christ; certainly not the nominal church, for rich men find very little difficulty in getting into it. R2761:3

## **Luke 18:25**

**A needle's eye** — A small gate in the walls of ancient cities for the convenience of belated travelers after sundown, after the main city gates were closed. These needle-eyes were so low that camels could enter them only upon their knees and after being stripped of their burdens. R2762:3

**Rich man to enter** — He cannot get into the Kingdom at all except as he strips himself of his riches, sacrificing them and devoting them to the Lord. R2762:1

**Kingdom of God** — The Church is the Kingdom now, only in the prospective sense. R397:4

## **Luke 18:27**

**Possible with God** — He has made provision for the rich young ruler and all the families of the earth, under his established Kingdom. R3845:1

If a rich disciple be honest-hearted and humble, the Lord can show him how to wisely use his wealth, or else may strip him of it, to fit him for the Kingdom. R5466:2

## **Luke 18:28**

**We have left all** — The Lord communicated to them a measure of his spirit and power—the equivalent to much that is now granted to the spirit-begotten ones of this age. R4909:1,2

## **Luke 18:29**

**He said unto them** — The special light of both harvests is for the Israelites indeed. B26, 27

**That hath left house** — The harvest is not a time for peace, but on the contrary it will surely produce separation and alienations between true wheat and all else. R969:6

We are not to get the mistaken idea from this that the Lord wishes us to sacrifice others. It would be wrong to deprive our families of necessary comforts and temporal provisions; but having provided these, the surplus is the Lord's. R3845:5

**Kingdom of God's sake** — Fathers, mothers, sons and daughters, brothers and sisters, will oppose and seek to separate you from the truth and its service. R969:5

### **Luke 18:30**

**Manifold more** — The more we leave, the more we sacrifice, the greater our reward, both now and hereafter. R3845:3

Those who sacrifice nothing need expect no reward. Those who receive little of the Lord in the present life and have small hope of a share in the Kingdom, are those who have sacrificed little for his sake. R3845:3

**The world to come** — The Millennial age. HG12:4

### **Luke 18:33**

**Put him to death** — The treatment due the vilest of criminals—crucifixion. R5483:2

**He shall rise again** — Incomprehensible to the disciples, and dismissed as a dark saying. R5483:2

### **Luke 18:35**

**He was come nigh** — With our Lord and his apostles was a considerable number of friends, together with numerous Pharisees. R3847:6

**A blind man** — Bartimeus. R3847:6

Physical blindness is a terrible affliction, but how much more serious is mental and spiritual blindness. These are cut off by false doctrine from the ability to see the grandeur of the divine character and plan. R3848:2

These are blind and cannot see afar off—they can merely see the affairs of the present life with its eating and drinking, planting and building, laughing and crying, living and dying. R3848:2

“The god of this world hath blinded the minds of them that believe not.” (2 Cor. 4:4) R3848:2

**Sat by the way side** — Hoping to excite the sympathy of the passers-by. R3847:6

**Begging** — In those days there was no special provision for the blind, and there were many of them in those parts. R3847:6

### **Luke 18:38**

**Thou son of David** — “The Lord shall give him the throne of his father, David.” (Luke 1:32) C257

The long-promised King of David's line, the Messiah. PD65/77; C257; R3847:6; SM210:2

## **Luke 18:39**

**Rebuked him** — When the spiritually blind cry for help, there are sure to be some, even amongst the Lord's friends, to rebuke them instead of to encourage. R2730:4

**Hold his peace** — Intimating that the great Teacher should not be interrupted by a wayside beggar. R3847:6

The thought is suggested to such that there are many more worthy than themselves to have the Master's attention, that they are too insignificant, too sinful for him to recognize. R3848:3

**So much the more** — The persistency which belongs to true faith. R3848:1

## **Luke 18:40**

**To be brought** — He did not shout for him to come, but commanded, "Let him be brought." R3847:6  
Giving those about him an opportunity to share in the work of blessing. R2729:3

## **Luke 18:41**

**What wilt thou** — Many today, when asked this question, request riches, honors of men or temporal blessings of some sort. R3848:4

## **Luke 18:42**

**Thy faith hath saved thee** — He was of a sincere heart, and was persistent. R3848:1

## **Luke 18:43**

**Received his sight** — There were many blind men throughout Palestine, yet only comparatively few received such a blessing; undoubtedly because few had the requisite faith. R3848:1

Illustrating some at the present time who are brought to the Lord and graciously receive the opening of the eyes of their understanding. R3848:3

Such do receive enlightenment, and enlightenment by which they can see Him who is the Way, the Truth and the Life. R3848:4

Only the great Physician is able to open the eyes of the understanding. R2730:4

**Glorifying God** — An evidence that he was of sincere heart. R3848:1

**All the people** — So today, when one comes to a knowledge of the divine character and plan, all who are in accord with the Lord are not only ready to assist them to the Lord, but ready also to join in praise on their behalf. R3848:5

## Luke 19:2

**There was a man** — Several observations in this narrative claim our special attention: (1) the desire and earnest effort of the publican to learn of Jesus; (2) the courage and generous kindness of the Lord in running against the popular current of public sentiment to bless an outcast from the public favor; (3) the proper attitude of heart in coming to Jesus, as illustrated in the publican; and (4) the reward of obedient faith. R1783:2

**Zacchaeus** — His name in the Hebrew comes from a root signifying pure, and the inference is not unreasonable that his ancestors had been noble and holy people. R2730:6

Apparently a prominent and wealthy citizen. R3848:5

Not a Pharisee. He did not profess holiness of life. He was one of those condemned and ostracized by the Pharisees. R5464:4

**The chief** — Probably employing under-collectors to assist him in his contract. R2730:3

A prominent one amongst them, and rich. R3848:6

**The publicans** — He had accepted a minor office under the Roman government; he was a tax collector for the Romans, a publican. On this account he was despised, and declared to be disloyal to Judaism. R5464:5, 3848:6, 2730:2, 1783:3

A disreputable class amongst their own people, esteemed as financially immoral, and unworthy of the confidence and honor of faithful Jews. R2730:3

To be a publican came to signify an irreligious, unpatriotic, unscrupulous character. R3848:6

**And he was rich** — Some of his wealth having, no doubt, been dishonestly acquired. R3848:6

## Luke 19:3

**Sought to see Jesus** — Evidently it was not a lukewarm curiosity. R1783:3

Probably he had qualms of conscience respecting his business and business methods, and a longing for peace with God. R2730:3

Probably he had heard that, unlike the Pharisees, this great Teacher did not spurn publicans and sinners, but, on the contrary, treated them kindly. R2730:3

It is a hopeful sign when we see any desiring to have clearer views of the Lord or his Word or his plan. R3849:1

**For the press** — There was a throng at this season, going up to the Passover, and so notable a person as Jesus would always be an attraction. R2730:3

**Little of stature** — Though one may feel himself sadly short of the stature of a man in Christ, if he has in his heart a longing desire for righteousness and to behold the Lord's face, he will find opportunity to do so. R2731:4



## Luke 19:4

**Ran before** — We admire the courage of this little rich man, ordinarily probably dignified enough in his bearing, but now running along like a boy and climbing the tree. R2730:6

**Climbed up** — And sat on one of its branches over the road. R3849:1

## Luke 19:5

**When Jesus came** — Possibly by that power of knowledge which is beyond our comprehension, or possibly by reason of hearing the crowd jeer and laugh at the little rich publican in his lugubrious position. R2730:6

**And said unto him** — So he would have his followers “mind not the high things”—popular ideas, methods, etc.— “but condescend to men of low estate”—the despised, the poor and the unpopular. (Rom. 12:16) R1783:5, 1104:3\*

Is your former pride crucified, so that you would not be ashamed to be seen with that coarse, uncouth neighbor, or to be called her friend, if thereby you can feed her with the bread of life? R1104:3\*

**Today I must** — And the disciples also, we may presume. R2730:6

So great an honor as this Zacchaeus had not dreamed of, and the multitude of Jews were likewise surprised. R2730:6

We have here evidences of the Lord’s knowledge of what is in man, that he reads the heart and makes no mistakes. R3849:2

We find today some backsliders, living in a measure of sin, in business which they admit is unjust. We are not to pass them by with the Gospel message if any such manifest an interest, but are to seek to assist them. R2731:4

**Abide at thy house** — Perhaps in part to give the Pharisees a lesson, as well as to provide for his own entertainment. R2730:6

Our Lord showed courage and generous kindness by thus running against popular public sentiment. R1783:2

**A sinner** — Being cast off from the sympathies and friendship of the Jews in general, publicans were naturally less influenced by their prejudices and hence more ready to receive the truth. R1783:3

## Luke 19:8

**Zacchaeus stood** — In the presence of his own family, in the presence of Jesus and his disciples, and probably numerous friends and neighbors. R2731:1

Nor was he content merely to determine upon reform in his heart. He would seal the matter by a public confession. R2731:1

Evidently the murmuring reached his ears, for forthwith he addressed the Lord in self-defence—as though urging that these charges against him should not hinder the Master from coming to be his guest. R5464:5

**Said unto the Lord** — The rich Zacchaeus had been soundly converted. R2735:2

Making a full surrender of his heart, that henceforth he would not only forsake sin and evil customs, but so far as possible would make restitution for wrong doing and injustice. R3849:2

**Lord** — His acceptance of Jesus as his Lord, his teacher. R5464:5

**Half of my goods** — Not merely a half of his annual income, but a half of all the principle. R3849:4

Our reasonable service should surely be more than the one-tenth of the Jews. The hymn expresses our sentiments: “All my little life I give thee, use it, Lord in ways of thine.” R3849:4

**To the poor** — Probably to off-set many cases of small injustices which it would be impossible for him to ever correct in detail. R2731:1

**Taken any thing** — The methods of collecting the taxes were frequently along the lines of extortion. R3848:3

**False accusation** — Publicly acknowledging that he had gained part of his wealth by unjust exactions. R2731:1

**I restore** — Not “I have restored fourfold,” but “I will restore fourfold.” R3849:3

When he did so, the change, the conversion, the transformation of life, must have been appreciable, even by the most unsympathetic of Zacchaeus’ neighbors. R2731:4

The intimation is that Zacchaeus was more than ordinarily upright as a publican, otherwise to have restored fourfold would of itself have ruined a large fortune. R3849:3

Many today make a great mistake in not following the course of Zacchaeus in that they continually hold on to something which really belongs to another; and secondly, they do not consecrate more of their wealth to the Lord. R3849:4

Sincere reformation today must be like that of Zacchaeus; it must make some outward manifestation expressive of contrition and of a desire to make reparation to the extent of ability. R2731:5

**Fourfold** — Probably this interest was measured by him by the amount of former extortions. R1783:6

The conversion that includes recompense—and that not merely in a skimmed manner, but abundantly—four-fold—undoubtedly signifies a true conversion. R2731:4

Zacchaeus consecrated one-half of his possessions to the poor, and out of what remained he would make good fourfold, and still he hoped a reasonable competence would be left. R3849:3

Far exceeding the requirements of the Law. R3849:4

To undo any damage done to others, with large interest. R1783:6

Zacchaeus made a personal (purse-and-all) consecration. R2731:5, 3849:3

## Luke 19:9

**Is salvation** — Not in the complete sense. Salvation came to him in the sense that his heart was turned from sin and selfishness toward God and righteousness. R3849:6

Salvation begins to those of the spiritual house when they repent of their sins, come into harmony with the Lord, and seek to walk according to his ways. R2731:2, 5464:6

Two salvations—one savior. R5465:1

**A son of Abraham** — In reference to the fact that the gospel was to be preached first to the house of Israel. R1783:6

From the Lord's standpoint, all the sons of Abraham were eligible to discipleship. The thing required was an honest confession of imperfection, a turning from sin, a hearty acceptance of Christ and an endeavor to walk in his steps. R5464:6

All who have the faith of Abraham may be counted in as children of Abraham by becoming related to the divine plan as disciples of Jesus. R5464:6

Implying that the Gospel was to be preached first to the house of Israel. R1783:6

Now all who have the faith of Abraham may be counted as children of Abraham as disciples of Jesus. R5464:6

## Luke 19:10

**Son of man** — The implication is that since he had come to save the thing lost, men were unable to save it for themselves, which experience and many scriptures clearly prove. R603:2\*

The seed of Adam, through Eve; the Son of the Man. E152, 153; R944:1

**Is come** — To give a universal blessed opportunity for life. Christ died for all—redeemed all. R2049:3

**To seek** — The Lord was seeking to reach the heart of Zacchaeus when he offered to be the guest of one popularly despised and hated. R1784:1

Let us imitate the Master's care in seeking the heart; for the seeking is more than half the work of saving, so far as the will of the individual is concerned. R1784:4

Jesus did seek out a certain class, the meek, who were waiting for the promised salvation. R604:2\*

**To save** — Reckoning saved. R604:2\*

To justify or restore the redeemed race to the perfection and glory and dominion of earth lost in Eden. R1267:2

To understand what is to be saved or recovered, we must first learn what was lost. R1264:3

We do not say that you are saved, but that you will be saved. R604:4\*

They are not yet saved. It will be the great work of Christ's Millennial Kingdom to save them. They will be saved by a restitution process. R1264:6

Although we might truly say men are saved when first awakened from death, they are not “saved to the uttermost” (Heb. 7:25) until brought to full perfection of being. R604:6\*

Then he purchased them with his own blood, and though not liberated from the prison of death, they may be truly reckoned as saved ever since their ransom was paid, for their raising out of death was from that moment made sure. R603:5\*

Men could only be saved by a payment of their penalty which would be the basis of their reconciliation and atonement with God. R604:1\*

Christ will do this in such a manner as will do man most good. He will make known to him its advantages and opportunities (bring him to “a knowledge of the truth”) while saving him out of Adamic death. (1 Tim. 2:4) R770:3

We see in our Lord the manifestation of the perfection of restitution life, and we see in his sacrifice how he secured that restitution life for all who will have it at his hand. R4155:5

All are to be saved, as all were ransomed. (1Tim. 2:5,6) For all to be thus reached by the knowledge, ability and opportunity of salvation is for all to be saved. Whether they make a good or bad use of God’s gift after it has reached them is another matter. R1265:2,4

As all mankind shared by heredity the sentence of death which came upon the first man Adam, so the redemption accomplished by the second Adam shall be co-extensive with the fall. OV291:2

The whole world will have a full opportunity to come to a knowledge of right and wrong, a full opportunity to come to perfection of human life and to attain all that was lost in the fall of man. R4629:5

He beheld mankind as a treasure in a field and bought the whole field that he might develop the treasure. (Matt. 13:44) HG423:4

This salvation from what was lost is a gift from God through Christ Jesus, our Lord. We do not merit it, and could not demand or secure it for ourselves in any way. R1265:4

But though nothing that you have done nor could do could save you from death, that which Christ has done procures your release from it. R604:5\*

“Believe on the Lord Jesus Christ and thou shalt be saved.” This is the condition on which we receive the reckoned salvation now, and it will also be the condition on which the world will receive their actual full salvation in the ages to come. (Acts 16:31) R604:5\*

There is a special salvation for some, as well as a general salvation for others. Jesus is here speaking of the general salvation of all men. R603:3\*

Some are saved by faith in advance. R1264:6

The key to the Gospel of Luke. Matthew presents Christ the king, Mark shows him as the worker, Luke as the philanthropist and John as the manifestation of God. R1046:6\*

**That which was lost** — Adam lost life. He did not lose heaven, for he never possessed it. He lost earthly life, an Eden home, human perfection. R4941:6

Man, by disobedience, lost the right to eternal life. It was this life-right that Christ came to give back to him. NS3:1

Man did not lose a heavenly, but an earthly paradise. Under the death penalty, he did not lose a spiritual, but a human existence. A177

Man could not lose what he never had. R603:2\*

What therefore will be restored in due time will be that which was possessed by Adam in the beginning, and representatively by him for the whole race—the glorious perfection of human nature, pronounced “very good” by God himself. HG131:2

Everlasting life was lost, Eden was lost, human perfection was lost, the image of the divine character was lost. R5464:6; SM48:1, 153:3

Human nature—a fleshly image of the divine—in all its beauty and perfection of mind and body, and a right as such to live forever. R609:3, 603:3\*

Let us not get the thought that our Redeemer’s death was intended merely to justify Adam to an enfeebled condition. Adam will be awakened in the condition in which he died, but he will be granted the opportunity of standing up again, of resurrection, of full recovery from his fall into sin and imperfection. HG228:6

Including the power with which his Creator endowed him, when he gave him power over every creature, to prevent or destroy such formation as bacteria. R1685:2

The whole world was lost in father Adam because, when he came under the penalty of sin, the impairment of his dying process extended to all his posterity as yet unborn according to the laws of nature. R2395:3

All men are lost until found or recovered. R857:5

Our Lord’s mission is for an elect class, but in conjunction with that election, he is to give the opportunity for life everlasting to every man. NS352:5

Even the prodigies of manhood—musical, poetic, mathematical, etc.—cannot give us a correct concept of the perfect man, as he was before sin marred the likeness of God in him. R1683:6

According to the Evolution theory nothing was ever lost, all that we have as a race is gain. According to this theory, therefore, our Redeemer’s statement was a falsehood. R2395:2, 866:3; HG492:6; NS427:5, 562:5

Man and all his forfeited rights and possessions. R2454:3; E153, 457

Home, happiness, communion with God, health, life itself. R603:2\*

A fleshly image of the divine, in all its beauty and perfection of mind and body, and a right to live. R609:3, 1264:3 19:11

## **Luke 19:11**

**And spake** — Addressing those who be alive at his second advent, and speaking as if they were the representatives of His faithful followers throughout the Gospel Age. Changing times and circumstances vary conditions, but the principles enunciated in the Scriptures continue in force and meaning. SM629:2

**A parable** — To point out to the disciples, and vaguely to others, that Kingdom glories were yet a considerable distance in the future. R2735:3, 1972:6, 1951:6, 1093:2, 603:5\*; HG664:1

Showing that before revealing himself in any manner to the world, he calls first his own servants and reckons with them. R2956:6\*

We are not to confound the parable of the pounds with the parable of the talents. They teach totally different lessons. R5492:2, 2764:1, 2736:2; Q536:4

The Parable of the Pounds and the Parable of the Talents, as companion parables, illustrate from different standpoints the responsibilities of the stewardship of God's people. R1972:3

This parable ignores the individual abilities of the servants and shows them each as receiving the same thing and for the same purpose. R2736:2, 1972:6; HG665:2

**Jerusalem** — Where shortly he was to be crucified. R5492:2

**The kingdom of God** — Telling us clearly that the kingdoms of this world are not the kingdoms of our Lord. R5204:4

The Millennial Reign, which should bless all the families of the earth. R396:6, 3213:4

The Church is the Kingdom now, only in the prospective sense, by faith. R397:4

**Immediately appear** — When Jesus stated that he had now come to save the lost (v. 10), they at once concluded that the Kingdom of God should immediately appear. R603:5\*

That they would see Jesus assume regal robes, power and authority. R2735:2

## **Luke 19:12**

**A certain nobleman** — The Lord was drawing an illustration from Herod's course, who went to Rome to be invested with authority as king. Herod, when he came back, rewarded those who would be faithful to him and punished those who were unfaithful. HG146:6

The Lord referred to himself as the nobleman. R2735:5; CR491:4; HG663:2

**Went** — His going away was necessary to the exaltation to the right hand of God—an exaltation which is also greatly to our present as well as our future benefit. R1829:3

He had gone to prepare a place for the Church, and would come again and receive them. (John 14:2,3) B120

**A far country** — Heaven. CR491:4; HG663:2

To the central seat of government and receive his commission from Jehovah, the Father, and return. R2735:3; HG663:2

Jesus was the appointee for the Messianic Kingdom of the world; but he would go to heaven itself and there appear in the presence of the heavenly Father, the Overlord or Emperor of the universe. R5492:2

Jesus had talked of the Kingdom, but not until now had he explained that he must die, and must then leave them to go into a far country to receive the Kingdom and to return. E265; R372:1

Evidence that heaven is a place, and not merely a condition. R2075:5

**To receive for himself** — One of the Herods went to Rome, seeking an appointment to a kingdom. Some who hated him sent a message to Rome, discrediting him and declaring their preference for another king. Jesus seized this circumstance as an illustration in his own case. R5492:2, 2735:3; HG146:6

**A kingdom** — Jesus would be invested by the Father with the ruling authority, and later return to earth and exercise his dominion. R5492:2; CR491:4; HG439:1, 663:2; Q91:4

This is exactly the presentation of the matter given us prophetically in Psa. 2:8. R5492:3

Mentioned in such an unequivocal manner, that none can doubt that the Millennial Reign is referred to. R396:6

Clearly the kingdoms of this world are not the kingdoms of our Lord. HG569:3

Not only was the Kingdom the topic with which the Lord began his public ministry, but it was really the main topic of all his preaching, other topics being mentioned merely in connection with or in explanation of this one subject. A273

**And to return** — To take possession of his Kingdom and to share its honors with those faithful to him during his absence. R1951:6

And set up his Kingdom at the second advent. A249, 283; R5386:6

To receive his faithful people as “joint-heirs.” (Rom. 8:17) R1908:6

This parable was intended to inform them that a considerable period of time would elapse before the Kingdom would be established. R5492:2

## **Luke 19:13**

**His ten servants** — The Revised Version points out that these were only a part of all the nobleman’s servants. They would seem to represent the consecrated class who have professed full devotion to the Lord. R2736:1

Chosen as a general number to represent all of the consecrated, but only three of these are mentioned as illustrations of faithfulness and unfaithfulness. R2736:4

The Lord avoids even intimating how many of the whole will prove faithful and how many will fail; and, of these, how many accounted worthy of the Second Death and how many will come, through faithfulness in tribulation, to be honored servants in the Kingdom. (Rev. 7:9-15) R2736:4

Nothing is committed to the masses of the people, and no judgment or reward is made in their case at the return of the Master as King. R5492:3

**Delivered them** — Individually, not collectively, as in a commune. R1862:5; D480

As stewards of God we have nothing of our own, nothing with which we may do as we please: for, says the Apostle, “What hast thou that thou didst not receive?” (1 Cor. 4:7) Nothing. R1972:3

**Unto them** — Only to his servants did he give the pounds—only his servants had the responsibility of those pounds, and only those servants will be reckoned with or held responsible. R5492:3

**Ten pounds** — This parable deals with something that is common to all of the class to whom reference is made. R5492:2

The pound is the same to all. It represents justification. R5492:5; HG665:4; Q536:4

Not the holy Spirit, for all have not the same measure or capacity; not faith, for all cannot exercise it in the same degree. HG665:3



“A measure of the spirit is given to every man [in the true, consecrated Church] to profit withal.” (1 Cor. 12:7) It is the same gift to all, the same spirit working amongst all, and the duty of each one is to use this gift of the Lord for its increase. R2736:1

Fifty represents those blessings of divine grace which are common to all God’s people—the Word of God, helps to its understanding, the influences of the holy spirit, faith, prayer and communion with God and fellowship with Christ and his people. R1972:6

Worth approximately sixteen dollars each. R5492:2

Special opportunities as a justified person that he would not otherwise have had. R3948:3; CR491:5; Q536:4

The one thing which the Redeemer does for all who become his followers is to justify them. R5492:5, 5387:1,4; Q536:4

“A measure of the Spirit to every man, to profit withal.” (1 Cor. 12:7) R2736:1

**Occupy** — In old English, signifying “do business with,” “use,” “traffic with.” R1973:1

Take that which my blood has justified and made acceptable, and which you have in sacrifice presented to me and use in my service until I come and reckon with you. HG665:5

To show their loyalty as his servants by the degree of their activity in his interest. R664:2

It is a steward’s place to seek and find places where he can dispose of the talents and moneys consecrated to the Lord to the best advantage, as his sanctified judgment, under the guidance of the Lord’s Word, may dictate. R855:4

Here is the work of the gospel. The reigning and the gospel are distinct. HG13:4

The duty of the hour is not the uplifting of heathendom—for which work God has specially appointed a coming age and is specially preparing teachers, who will be granted plenary powers for that work. R2490:2

“Moreover, it is required in stewards that a man be found faithful.” (1

Cor. 4:2) The entire body of Christ is called, not to indolent, self-complacent ease, but to diligent and enterprising activity; not in the spirit of a hireling, but with the intelligent, loving interest of sons and heirs of God. R2157:5\*, 1972:3

**Till I come** — Not pointing to a special moment, hour or day, but to the period of his presence (Greek: parousia), during which his “harvest” work will gather and glorify his saints and establish his promised Kingdom. R3652:6

## **Luke 19:14**

**Citizens hated him** — Showing that, during the absence of the Nobleman, the opponents of his rule are in the majority and hold sway. R1093:3

**We will not have** — Preferring to be let alone as they are. R1093:3

More or less in love and in league with the darkness of sin. Everyone who opposes righteousness, or who loves and serves unrighteousness, is thereby declaring his opposition to the reign of righteousness. R2735:5



The world will need strong restraints, coercions and stripes during the Millennium to enforce obedience. R4310:5

**This man to reign** — The Jews were willing to concede that our Master's teachings were grand in many particulars, but they did not wish to be put under such restraints—they would not have him for their Master, their king, their lawgiver. NS191:5

They esteem him not as a ruler. They prefer to keep the reins of their own hearts and in their own hands. They prefer their plan to his, even as respects the establishment of his Kingdom and the method by which the world shall be blessed. NS191:6

Herein the world differs from the true followers of Jesus, who so desire that Christ shall be their King. NS191:5

## **Luke 19:15**

**When he was returned** — We are living in the very time represented—the time when our Lord, invested with the authority of the Father, is about to take to himself his great power and reign. R2736:3

Invested with the majesty, authority and power of a Kingdom. SM52:1

**Having received** — This Kingdom was not “set up” at the first advent of Christ. Not until his second advent, will Christ take the Kingdom, the power and glory, and reign Lord of all. A249, 283

Christ is in the Kingdom first, or is inaugurated in the kingly office, before others can share that honor as his cabinet. R82:1\*, 60:4\*

A rebuke to those who claim that the Kingdom of God was set up at Pentecost or who claim that in some manner the second advent took place 1800 years ago, at the time of Israel's overthrow, about AD 70. R2735:6

**The kingdom** — Preparatory to that reign, he is reckoning with his servants now living, with a view to their appointment to a place in the Kingdom he is about to inaugurate. R2736:3

**Then he commanded** — The first work of the King on coming into his dominion is not to deal with the public in general, or even with his enemies; but he will first call for his own servants and reckon with them. HG664:5; F419, 663; Q91:4

This makes evident the fact that at first the Kingdom of Christ will not be generally recognized by mankind. HG664:6

The judgment of Babylon, Christendom, social and ecclesiastical, is another sign that the Judge has come, and is reckoning first of all with those to whom as stewards he committed his goods. D599

**These servants** — At his return, all these servants will be reckoned with, and the degree of their zeal and efficiency as servants will be manifested by the results; and the rewards given them will be proportionate. R5492:3

**To be called** — It is evident that the inspection is a work done in reference to the living, while they are yet mortal, for two reasons: first, the reward follows the inspection, and second, the unfaithful was cast out. R58:5\*

As a test of their fidelity of stewardship, to determine what place, if any, should be granted them in his Kingdom. R1973:1, 817:5, 58:5\*; Q615:T

“We [the Church] must all appear before the tribunal of Christ.” (2 Cor. 5:10) F418

**That he might know** — A work of examination after he had returned, and before the reward. R155:1\*, 82:1\*

As to the faithfulness or slothfulness of their stewardship. R817:5

Our business we manage as trustees for the Lord—not to be turned over at death in prosperous condition to children or friends, possibly to their injury, but to be used by the trustee as wisely as he knows how before death; for then his trusteeship ends, and he must render his account. R3148:6

Fortunately for us, the reckoning is not one of an instant, but time is granted to us to make up our account. R2736:4

## Luke 19:16

**Then came the first** — Reckoning with them as individuals, and not by groups or classes. R1973:1

**Gained ten pounds** — Proportionately increased talents, blessings, opportunities and authority over the one who gained five pounds. F725

The right use of the “pound” is to diligently profit by all the means of grace for the spiritual upbuilding of ourselves and others. R1973:1

So such noble characters as St. Peter, St. Paul, St. John and others, sacrificed themselves over and over again in the divine service. R5492:6; HG665:6

## Luke 19:17

**Said unto him** — In the first resurrection. NS137:1

**Thou good servant** — How few of those who recognize their trusteeship are faithful to it, and will be able to render their report with joy. R3148:6

**Thou hast been faithful** — He did not say. “Thou hast done great things,” but, “Thou hast been faithful over a few things.” He knew that they could not do very much, but they had shown their loyalty, their faithfulness, and that is what the Lord desires to see. CR491:5

We may be ever so faithful and have so many difficulties in the way that what we do might seem slight, or we might be able to do much more. Let each do in the sight of the Lord what we believe would be pleasing and acceptable to him. CR345:1

The Lord’s method is to advance only him whose zeal and faithfulness and patient perseverance in well-doing has shown itself in little things. F296

**Have thou authority** — The Master is now teaching us to rule ourselves that we may know how to rule others; opening our eyes to the weakness of our own flesh, that we may have patience with those over whom we will be given authority. R405:4\*, 12:6\*

This giving of the dominion to his faithful servants signified their sharing with him in the Kingdom at the time of its establishment at his second coming. HG439:2

The high reward of being joint-heirs with Christ. NS627:2; Q91:4

“He that is faithful in that which is least is faithful also in much.” (Luke 16:10) F296; CR344:6

**Over ten cities** — Ruler over what? Some say everything is to be destroyed. Not so. The world will be to rule over, to be brought into harmony with God. HG147:1

These ruling judges would not take personal cognizance of each offender, because there might be many trying to do wrong at the same time. Therefore it will be necessary to have somebody to look out for each of these. Q437:3

These, who have gladly spent themselves zealously in the service of the Lord, are to have the highest rewards. R5492:6

The degrees of exaltation in the Kingdom differ according to the measure of their fruitage here. R1973:4; Q500:4; SM512:1

Greater sacrifices in the present work out “a far more exceeding and eternal weight of glory.” (2Cor. 4:17) R2736:2

Those who are rich in talents, opportunities and privileges, if faithful, achieve a larger victory and grander reward than those who sacrifice less. R2736:2

“The saints shall judge the world.” (1Cor. 6:2) CR345:4; Q437:2

## **Luke 19:18**

**Gained five pounds** — The various means of grace to the heart differ in different individuals, and the consequent fruitfulness also differs. R1973:2

## **Luke 19:19**

**Said likewise** — Perhaps the differences of opportunities are to be understood as implied, because the Lord expressed as hearty approval of the one who gained four pounds as he did of the one who gained nine. R2736:2

**Over five cities** — The rewards will not all be alike as respects glory and honor, though all will be glorious and honorable— “as star differeth from star in glory.” (1 Cor. 15:41) F419, 725; SM512:1; NS608:5

Even the same means of grace do not profit all to exactly the same extent. Some, for instance, are by nature more studious and thoughtful, or more generous, or grateful. R1973:2

Another illustration of the same thing is also found in the parable of the sower (Matt. 13:8), where the seed in good ground produces fruit in varying quantities—some thirty, some sixty, and some an hundred fold. R1973:2

A less influential place in the Messianic Kingdom. R5492:6, 1973:4

He had been less faithful and the reward was less. R5492:6

## Luke 19:20

**Another came** — He represented quite a large class of the Lord's servants who are seeking merely to live in a justified condition and are not striving to use the time, influence and opportunity in the service of the Truth. HG666:1

Perhaps he represents a class whose love for the Lord has been greatly marred by reason of the false teaching and "doctrines of devils" which so egregiously misrepresent him. HG666:1

Although he returned it, he had failed to use it. R5386:6

If one fails to use his opportunities and privileges, they will be given to another. Q537:1

**Kept laid up** — By neglecting to ponder the precepts and principles of God's Word, to follow the leadings of the holy Spirit, the privilege of prayer and communion with God and cultivating the fellowship and communion of saints. It cannot yield its legitimate increase while thus unused. R1973:1

Represents a fully consecrated class, that say, I endeavored to maintain my justification, but I did not sacrifice myself. R2736:2, 5492:6

Christian character cannot grow and develop in the neglect of the very means which God has provided for its perfecting. R1973:1,5; CR254:5

## Luke 19:21

**I feared thee** — The servant had more fear than love, and the fear hindered his usefulness. HG666:1

Fear is not a good motive to obedience. Loving obedience is an expression involving both heart and life. As fear was the cause of unfaithfulness, so love is the cause of faithfulness. R21:5\*

In fact he did not have enough zeal to use it. HG666:1

**An austere man** — He believed the Lord was unjust because he was unjust himself. R21:5\*

"Who through fear of death were all their lifetime subject to bondage." (Heb. 2:15) R5493:3

## Luke 19:22

**Of thine own mouth** — Since we are in the day of accounting, we understand each one is now giving account. The merciful may expect mercy, the unmerciful may not expect mercy. R4473:2

Because you have prayed, "Thy Kingdom come." (Luke 11:2) C21, 22

**Will I judge thee** — What a fearful retribution apparently awaits the professed ministers of God and of Christ, who, instead of using their great opportunities for emancipating the people from the slavery of ignorance, superstition and error, are using them to promote mental bondage. OV389:1

Each one is now giving an account to the Lord. R4473:2

"It is required in stewards, that a man be found faithful." (1 Cor. 4:2) R2157:4\*

**Wicked servant** — Still a servant, but a wicked servant. R5493:1

Wicked, not because he had committed murder or robbery; but because, having assumed an obligation by which he was entrusted with certain of the Master's goods not given to others, he failed of his covenant. R2736:3

This class is represented in the foolish virgins, who failed to enter in to the wedding; and so these will fail to become members of the Bride, the Lamb's wife. R5493:1

Representing a class, not merely justified, but sanctified—consecrated fully to the Lord, and made recipients of the holy Spirit, even as the other members of the body. R2736:2

Represents a considerable class who have entered into a covenant with the Lord, but have neglected self-sacrifice. R5493:1

Punished because he was unfaithful: he failed in the obligation he had assumed, becoming unfit for any share in the Kingdom. R5386:6, 2736:2, 3

Had he not professed to be a servant, he would have received no pound and had no responsibility. R5493:1

## **Luke 19:23**

**Mine own with usury** — Interest on a business loan is quite proper. F568

## **Luke 19:24**

**Take from him** — Not lost, in the worst sense of that word. They will indeed lose the great prize, but because they still remain servants and have a love for righteousness, they will be saved so as by fire; that is, through tribulations. R5493:2

His loss was a heavy one. He failed to enter into the privileges and blessings of the faithful servants. That failure would be punishment enough for him. HG666:2

**Give it to him** — If one fails to use his opportunities and privileges, they will be given to another. Q537:1

## **Luke 19:26**

**Which hath** — Hath used. R2496:6

**Shall be given** — Following this just principle, the Logos had always proved faithful in all things. "It pleased the Father that in him should all fullness dwell." (Col. 1:18-19) Faithfulness shall have its reward even though this shall mean trials. F64

**That hath not** — Hath not used. R2496:6

**Even that he hath** — This parable illustrates the differing abilities of God's people, and their duty to make good use of them. R2764:1, 1973:1,2

## Luke 19:27

**But those** — Not until first he shall have finished dealing with his own servants at his second coming will the glorious Messiah begin to deal with the world, and especially with his enemies. R5493:3

**Mine enemies** — Representing not only the Jews who cried, “Away with him!” but including also all who, having come to a knowledge of Christ and his coming Kingdom, are so out of accord with righteousness that they do not desire the promised Millennial Kingdom. R1973:5

**Which would not** — The parable implies four classes: (1) The king’s servants; (2) those specially granted the pounds for use in his service; (3) the citizens; (4) the class of the latter opposed to the king and his laws. R2736:5

When mankind is brought back in the Millennial age they will be given the opportunity to decide whether they are enemies of him or not. HG148:3

After the Kingdom has been established some of the citizens, who had misunderstood the King’s character, will have the eyes of their understanding opened. Many of them, instead of longer being enemies, will become staunch friends and supporters. R2736:5

**Slay them** — Wrath will come upon these, a great “time of trouble, such as was not since there was a nation.” (Dan. 12:1) R1973:6

Chastening and correcting all who have sympathy with wrong principles, and who are his enemies, and ultimately to destroy them if they continue in their wrong attitude. HG666:4

Those who are in opposition to the Kingdom of God, and its scepter of righteousness, impartiality and justice, are being gathered to the great slaughter. R817:5; B300

Not literal carnage, but a great triumph of the Word of the Lord over all during the reign of the Millennial Kingdom. SM53:T

He will be doing the greatest good for his enemies in bringing upon them punishments for their wrong course—shame, publicity, contempt. These things will be necessary to arouse them to an appreciation of their true condition and show them their privileges. R5493:5

The Lord smites to heal, and when his Word cuts to the heart the effect is to destroy the enemy. Unless the enemies of the Lord be thus brought into subjection to him, nothing will remain for them but the final extinction. R5493:6

“Thine arrows shall be sharp in the hearts of the King’s enemies; whereby the people shall fall under thee.” (Psa. 45:3-5) SM53:T

There surely will be some lost as well as some saved. Such destruction is reasonable, just and merciful. R3083:2,6

The slaying of the enemies represents clearly and distinctly the punishment which the Lord prescribes for the enemies of righteousness, viz., the Second Death. R2736:5

Those who will not have this King to reign over them shall eventually die the Second Death, from which there is no recovery. HG148:3

“His enemies shall lick the dust.” (Psa. 72:9) B300

Corresponding with the Revelation picture of the sword of Messiah's mouth which will smite the nations (Rev. 19:15), and the sharp arrows of Messiah in the hearts of his enemies (Psa. 45:5). SM52:1, 53:T; R5493:5,6

The Lord's righteous indignation against evil-doers; but leaving hope of forgiveness for those who will repent and become loyal subjects of the King. R1973:6

The sword of the Lord, the Word of Truth, shall discover the secret springs of their hearts and either slay their enmity ("cut them to the heart" —Acts 7:54) and make them friends, or utterly destroy them in the second death. R5493:5, 2736:6; SM440:1; CR62:4

## **Luke 19:28**

**Ascending up** — After the feast made by Lazarus, Martha and Mary, at which were present some of the Pharisees from Jerusalem. R5230:3

## **Luke 19:29**

**Bethphage** — Though a short distance from Jerusalem, nevertheless the city was hid from view by the Mount of Olives. R2746:1

## **Luke 19:30**

**Go ye** — On previous occasions, when they sought to make Jesus a king, he withdrew himself. But now he knew his hour was come and hence, instead of hindering, he helped on with the enthusiasm by sending for the ass, etc. NS779:5

## **Luke 19:35**

**Cast their garments** — As marks of honor of the King. R2296:2

## **Luke 19:36**

**As he went** — The triumphal entry into Jerusalem, together with its chronological order, prefigured the coming of Christ as king, in the end of this Gospel age, the antitype of the Jewish age, the two being exact parallels in both time and circumstances. R1795:2

**In the way** — Forming, as it were, a carpet in the road leading to Jerusalem. NS779:5

## **Luke 19:37**

**The whole multitude** — Which had come from Jerusalem to see Jesus because of the awakening of Lazarus. NS779:4



Some thought that now was the moment of Jesus' glorification, and this, they felt sure, meant also their own glorification. R5230:3

Thus selecting its Paschal Lamb on the 10th of Nisan. F461

The Lamb of God offered himself to Israel as a nation, as their Passover Lamb. R2296:6

**Began to rejoice** — Their unstable and fickle minds, swayed by their false teachers and unwilling to act upon their convictions in the face of opposition, would only a few days later cry, Crucify him! crucify him! R1795:2

Ours is Palm Sunday in the highest sense of all. How are we receiving the great blessings which betoken the parousia of the Master? NS781:5

## **Luke 19:38**

**Blessed be the King** — It is in order for all of God's people who now get awake from the slumber of worldliness to join hearts and voices in a great shout—the shout that the Kingdom is at hand! The shout of Hosanna to the Son of David! NS781:4

Our Lord's previous ministry to Israel had not been as their King, but as John had introduced him, as their Bridegroom and their Teacher. R2296:3

As the King, he is now taking possession of his Kingdom—first, as with the Jews, offering himself to his professed people—but now, as then, finding only a remnant in the nominal mass truly anxious for his Kingdom. R2297:2

“He is King of kings and Lord of lords.” (Rev. 19:16) D17; B238

That the people would receive him as King looked very favorable. R5230:3

The heads of Israel will acknowledge him as King of kings and Lord of lords at his second advent. R2746:2

“Ye shall say, Blessed is he that cometh in the name of the Lord” (Matt. 23:39), the very shout the Pharisees objected to. R2296:6

This exercise of kingly power and authority in the Spring of 33 AD marked a parallel point of time in this harvest for the raising of the sleeping saints in 1878 AD. C233, 234

“Even to day do I declare that I will render double unto thee.” (Zech. 9:12) B225

## **Luke 19:39**

**Rebuke thy disciples** — God might have avoided sending our Lord in this formal way, knowing in advance that they would reject him, but had he done so, his course would not have been so clear. God's judgment would have been just, but the justice would not have been apparent to his creatures. R2296:3

Although they could not object to anything which our Lord said or did. R2746:4

As the chief priests, the clergy, do today against those whose blindness and lameness the Lord has healed. R1795:5



## Luke 19:40

**Cry out** — In order that the prophecy of Zech. 9:9 might be fulfilled. B225; R5362:4, 5090:6, 2296:3, 1795:5; NS630:1

How strengthening it is to faith to realize that even the jots and tittles of prophecy must all be fulfilled. NS630:1

Today, while the King of glory has actually come, and while the great majority of his professed living witnesses are dumb, the very stones of the Great Pyramid are crying out in no uncertain tones. C376

## Luke 19:41

**And when** — At the time of his triumphal entry. B226

**He beheld the city** — Jerusalem, typifying Christendom in the harvest of the Gospel age. R1847:1

**Wept over it** — The deep solicitude of a noble heart which grieved for a nation that failed so sadly to realize both its privileges and its degradation, and which therefore must soon receive the fearful visitation of divine wrath. R1846:5

As Paul's tears (Acts 20:37; 2 Cor. 2:4; Phil. 3:18,19), the grief of an unselfish heart yearning over the salvation of others, and dreading lest they should be lost, or lamenting because the Christian profession of the Lord's people was marred and their Christian life hindered by their unholy walk. May he make us like himself in this—strong to bear our own griefs and tender to feel the sorrows and sins of others. R1886:5\*

Reminiscent of King David sobbing, "O, my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (2

Sam. 18:33) R4278:2

## Luke 19:42

**If thou hadst known** — From this language it is evident that our Lord did not consider the multitudes who were with him as, in any sense of the word, representing the city and nation. R2746:2

These words of lamentation apply with equal force to Christendom—nominal spiritual Israel. R1847:1

**Even thou** — God had greatly favored Israel, but chiefly in that to them were committed the oracles of God—the law and the testimony of God. (Rom. 3:2) R1846:2

The Messiah had been born a Jew, of the lineage of David; his advent was announced by angel messengers; his anointing received divine testimony from heaven, his claims and teachings had received the most marked seal of divine approval, and his personal character and demeanor commanded the most profound respect. R1846:2

**In this thy day** — The Lord's earthly ministry was fast nearing its close, as was also the time of Israel's special favor. R1846:1

**The things** — Nothing short of the fullest acceptance of Christ and his teachings, and obedience to them. R1847:2

The favor of God was, there and then, taken from fleshly Israel. R2746:5

**Unto thy peace** — The peace of God which passeth all the understanding of those who do not possess it, keeps our hearts. (Phil. 4:7) R1847:2

**But now** — Henceforth. B226

**Hid from thine eyes** — This was their blindness. R599:5

Now, that their “double” is complete, we can see that their blindness is beginning to be turned away. B226

## **Luke 19:43**

**The days shall come** — All the elements of strife and discord which shall eventuate in the predicted and unparalleled trouble are in active operation. R1847:4

**Thine enemies shall cast** — As soon as God’s call and the various siftings of divine providence shall have found the worthy ones, then the plagues shall come upon the residue, the nominal system. R2297:4

**Compass thee round** — Cutting off their supplies of food and driving them to all the horrors of famine, when parents actually killed and ate their own children. R1846:6

## **Luke 19:44**

**Thou knewest not** — Israel’s hope of the glory and honor of their coming king, inspired as it was by the types and prophecies of his greatness and power, caused them to overlook another set of types and prophecies which pointed to a work of suffering and death. A79

Even his immediate followers were sorely perplexed when Jesus died; and sadly they said, “We trusted it had been he which should have redeemed Israel.” (Luke 24:21) A79

So far from marshalling that nation in rank and file before him, they were not even aware of the test then made. The second great separation has actually been going on in our midst, and the world and worldly church know nothing of it. R267:6

Not only failed to recognize the time of their visitation, but they also conspired against the Lord to slay him. R1846:3

Their great national sin was the rejection and crucifixion of the anointed Son of God. On the part of the minority, the rulers, the sin was active; on the part of the majority the sin was passive, they weakly failed to express their right of private judgment. R1846:5

They did not know that the time had come for the establishment of the Kingdom; hence they were not alert to their privileges and failed to be in the proper condition of heart to receive the blessings. NS781:2

Not only ignorant of the matter collectively, but they were not in the heart condition to understand or appreciate. NS779:6

His words imply that their ignorance was a mark of carelessness and unworthiness, and of divine disfavor. R2981:4

They were left in ignorance because their hearts were not right. They were not worthy of the truth. R2297:5

Owing to their pride, love of self, having an imposing ceremonial service and love of the applause of men. R591:2\*

Consequently, as a nation, they were blinded and cast off from divine favor for a “double,” for a period of disfavor equal in length to their previous period of favor, 1845 years. R1713:2

Only a remnant in the close or harvest of each dispensation is prepared to receive and appreciate the truths then due, and therefore to enter into the special privileges and blessings of the dawning dispensation. B26

Although, according to the promises, they were looking for and expecting the Messiah about this time. R1846:2

Although there has always been a right and a wrong side to every question, yet the harvest in the end of the Jewish age brought a new issue and a fresh division along new lines. R3883:2

Their failure to recognize the time of their visitation meant to them a great loss of privilege—that their house must be left desolate, abandoned of the Lord during this Gospel age. R2746:2

Nominal spiritual Israel, at the parallel point of time, the harvest of this age, similarly fails to recognize the time of her visitation. R1847:2; NS781:1

The nominal Christian church, instituted by Jesus, is in a similar condition of unconsciousness regarding the time of her visitation, and for similar reasons. R591:2\*

The visitation (presence) of the Lord is as a stone of stumbling and rock of offence to both the houses of Israel (Isa. 8:14; Heb. 3:5,6) The fleshly house failed to recognize his presence in the flesh; the spiritual house refuses to acknowledge his presence in a spiritual body. R505:5\*

If Christendom today would awake and realize the true meaning of present conditions, it would mean a great change to the comparatively few who have made full consecration to the Lord—but others would not be able to receive the lesson: for it is written, “None of the wicked shall understand.” SM700:1

They recognized not the opportunities and privileges that were theirs. NS42:5

The tests of this “harvest” must be like those of the Jewish or typical “harvest.” One of them is the cross, another is the presence of Christ, another is humility, another is love. R3437:4; B237

As Israel recognized not Jesus as the Messiah and that his work was a harvest work, so likewise Christian people in general today are unaware that we are living in the second presence of the Messiah and that a similar harvesting work is now in progress. R3883:2

They are blinded by the false theory that the Lord’s commission is that the church should convert the world into a kingdom of God. R2981:5

The blindest are the leaders of the blind, like their Jewish types. B237

“The light shined in the darkness, and the darkness comprehended it not.” (John 1:5)  
Consequently the glory of the Lord was not then seen upon Israel. R2036:1

“Ye can discern the face of the sky; but cannot ye discern the signs of the times.” (Matt. 16:3)  
R2981:4

The worldly are really in a better condition to discern the signs of the times than many prejudiced nominal Christians. R2981:5

Indifference to time prophecies is clear evidence of lukewarmness; the majority of God’s professed children were ignorant of Christ’s presence at both advents. B26, 237

They did not realize they were in the harvest, nor that they were being specially favored of God. CR175:2

They did not appreciate the Greater than Solomon, nor inquire for the terms of membership in the Kingdom. R5722:5

They did not discern the signs of the times; their ignorance was a mark of carelessness, unworthiness and divine disfavor. R2981:4

Only a few were able to understand the character of the times in which they were living, and the changes in progress. R5454:6

Those who knew not were burned as “chaff” in the great trouble which overthrew their nation. R5443:2

This did not refer to the multitudes who were with him. R2746:2

Our Lord’s language indicates that a time will come when Israel shall gladly acknowledge him as King. R2746:2

**The time** — There time of visitation was, in a sense, the whole forty years to the destruction of the nation, but there had been the time of trial first, for three and a half years. R176:6

**Of their visitation** — If, during the three and a half years of their trial, they had been in a condition to receive Jesus, the visitation following would have been of blessing, but unready and rejecting him, it became a visitation of wrath. R176:6

As a nation they were blinded and failed to enter into the rest of faith then offered them. R5388:5, 2036:1, 1713:2

Meant a great loss of privilege, being abandoned during this Gospel age, and the elect gathered from the Gentiles instead. R2746:2

Had they accepted their privileges, the Church would have been completed in Jesus’ day. R5722:5

This time was, in a sense, of 40 years’ duration to the destruction of the nation. Had they accepted Jesus in the first three and one-half years, the visitation would have been of blessing instead of wrath. R176:6; SM185:2

So here, during the first three and one-half years of harvest, from 1874

to 1878, the opportunity was given to the Gospel church to receive the presence of Christ, but they stumbled similarly and are given over to a visitation of wrath. R177:1

## Luke 19:45

**Into the temple** — Not to Herod's palace, to demand possession of it; nor to Pilate's palace, to demand recognition of him; but, as the representative of Jehovah, he went appropriately to the Father's house or palace, to the Temple. R2746:3

Typifying the cleansing of the consecrated Temple class since 1878, in which every selfish, carnal thought, and all worldliness, must be cast out, that the Temple may be clean, God's dwelling place. B239

**Cast out them** — Whether because of the dignity of our Lord's person and presence, or whether because of the large multitude, no attempt was made to resist him. R2296:5

As a typical act, indicates that in the end of this age judgment begins with the professed house of God. (1 Pet. 4:17) R1795:5

The consecrated or temple class in the nominal church stands related to the nominal church, as a whole, as the literal temple stood related to the holy city Jerusalem, as a whole. B239

The temple class, the little flock, must be purged, cleansed, before the Temple, composed of living stones, shall be ready to be filled with the glory of God, and to become the place of prayer for all nations. R2297:4

Every selfish, carnal thought must be cast out, that the temple may be clean, the dwelling place of God's holy Spirit. B239

Backed by the authority which belonged to any Jew in any station of life. R3851:4

**Them that sold** — The antitypical cleansing now in progress mainly affects those who make merchandise of holy things. R3851:6, 2746:6

## Luke 19:46

**A den of thieves** — Typifying Evolutionists and other professedly Christian ministers who rob God and receive money of the people under false pretenses. R3852:1

## Luke 19:47

The Truth is being proclaimed so often to the offense of the scribes and Pharisees of today. R2746:6, 2947:3, 1035:5, 325:1

Parallel to present-day sectarians assassinating the character of one opposing their theories and traditions. R2434:1

## Luke 19:48

**Were very attentive** — But the more his fame spread abroad and the people were influenced by his teaching, the more the envy and opposition of the scribes and Pharisees increased and intensified into a settled murderous hatred. R1982:3

## Luke 20:9

**Then** — On the last day of his public ministry. R1982:2

**Parable** — Which the scribes and Pharisees perceived to be against them, and which the more angered them. R1982:3, 1795:3

So aptly did it represent their state of heart that its only effect was to arouse them to renewed energy to fulfill the final prediction of the parable (verse 15). R1795:6

The foundation of this parable is the very similar language of the prophecy of Isa. 5:1-7. R1795:3

**A certain man** — Representing God. R1982:3

**A vineyard** — Representing the Jewish nation as described under the same figure in Isa. 5:1-7. R1982:3, 1795:3

See also Psa. 80:14, 15; Jer. 2:21. R1795:3

**To husbandmen** — The divinely constituted religious leaders of the nation. R1982:3

Whose duty it was to instruct and lead in the right ways of the Lord, which they were miserably failing to do. R1795:6

**Went into a far country** — Left the vineyard thus prepared and equipped with every advantage to insure an abundant harvest, which he had a right to expect at the appointed harvest time, in which those addressed were then living. R1795:6

**A long time** — These husbandmen had this stewardship from the time of the exodus down to the time of the coming of Messiah, a period of nearly nineteen centuries. R1982:3

## Luke 20:10

**At the season** — At such times as it was proper to expect some fruit. R1796:1

At various seasons during the age, God specially looked for fruits of righteousness. R1982:5

**A servant** — His faithful prophets, who were lightly esteemed and illy treated. R1982:5

A prophet or teacher. R1796:1

**That they should** — The husbandmen, through their influence; for the rulers in Israel, because of their influence and power, were held specially responsible for the course of the nation, although this did not release the individuals from their responsibilities. R1796:1

**The fruit** — Gratitude, love, obedience, meekness and readiness of mind and heart in the end of the age to follow the further leading into the new paths of the greener pastures of the Gospel dispensation. R1795:6

**Beat him** — See Jer. 37:13-21; 1 Kings 18:13; 22:24-27; 2 Kings 6:31; 2

Chron. 24:20,21; 36:16; Acts 7:52; Heb. 11:35-38. R1796:1

## Luke 20:13

**My beloved son** — The Lord Jesus, who thus spake to them. R1796:1

**They will reverence him** — Though God knew it would be otherwise, it is so expressed to show the reasonableness of such expectation. R1796:1

## Luke 20:14

**The husbandmen** — The chief priests and rulers. R1796:1

**Among themselves** — They plotted privately and deceitfully. R1796:1

**This is the heir** — This man claims to be the king, the Messiah of the Jews. R1796:1

**May be ours** — Their desire to retain their prestige and power was the very object of the leaders in Israel in persecuting and finally crucifying the Lord. R1796:2

## Luke 20:15

**And killed him** — Crucified the Lord. R1796:2, 4678:5, 1982:6

Jesus foretold his own violent death. R5505:3

Similarly today, some high in nominal spiritual Israel “murder” the Lord’s people, beheading them by ostracism and “arrows, even bitter words.” (Psa. 64:3) R4678:6

## Luke 20:16

**Destroy** — Cast those wicked husbandmen out of their offices. R1796:4

Jesus knew that the sin of the Jews would bring a penalty. R5577:5

**These husbandmen** — As such. They lost their prestige, power, honor and office; and many of them doubtless perished literally in the destruction of Jerusalem. R1982:6

God’s judgments came upon the Jewish nation, and it was entirely overthrown in 70 AD. R5505:4

**Unto others** — Superseded by the more worthy apostles and teachers of the gospel of Christ. R1982:3

Give his favor to others than the Jewish nations; viz., the Gentiles. R1796:4

## Luke 20:17

**And said** — Not wishing to leave them with the idea that their triumph would be lasting. R1796:4

**The stone** — The stone (Dan. 2:45) is symbolic of a supernatural power, “not made with hands,” heavenly, divine; symbolic of Messiah and his Kingdom. R3359:4\*

**The builders rejected** — But this would not hinder its exaltation in God’s due time. R1982:6

“And he shall be for a stone of stumbling and for a rock of offence to both the houses of Israel.”  
(Isa. 8:14) R1983:1

**Is become** — The prophecy of his own final triumph, even though they should kill him. R1982:6

**The head of the corner** — The building of God being referred to as a pyramid, of which the topstone is the chief corner stone. (Psa. 118:22; Zech. 4:7) R1982:6

## **Luke 20:18**

**Shall be broken** — In stumbling over Christ at his first advent, the Jewish nation was indeed broken to pieces. R1982:6

The result of the stumbling of the nominal gospel church over this stone will be the same as in the case of the Jewish church: they will be broken, the whole institution will be disintegrated. R1983:4

“He shall be for a stone of stumbling and for a rock of offense to both the houses of Israel.” (Isa. 8:14) R5817:1, 1983:1

**It will grind him** — When the Kingdom is established in glory and power, upon whomsoever this stone falls it will grind him to powder: it will utterly destroy him. R1983:4

## **Luke 20:19**

**Sought to lay hands** — Showing the wickedness of their hearts in strong contrast with that beauty of holiness which never more than on this occasion appeared more lovely. R1796:4

**They perceived** — That the great Teacher had read their hearts and was aware of their dark designs. R1982:6

## **Luke 20:20**

**Hold of his words** — By inducing him to openly endorse the secret teachings of the Pharisees that the Jews, as the people of God, ought not to pay taxes to other rulers. R3852:6, 3853:1

## **Luke 20:22**

**Is it lawful** — According to the Law of Moses. R3853:2

## **Luke 20:23**

**Why tempt ye me?** — “Why do you try to entrap me?”—It was utter folly for imperfect men to seek to entrap the perfect One. R3853:2, 104:2



## Luke 20:25

**Which be Caesar's** — "Tribute to who tribute is due." (Rom. 13:7) A266

The affairs of the world may be safely left with the world, under the Lord's supervision. R3853:3

When Caesar's laws conflict with the divine requirements, Christians are left no alternatives. R5929:2

**Which be God's** — Which we presented to him in consecration. R855:5

A lesson to the Lord's people to keep religious affairs separate and distinct from worldly politics. R2756:3

## Luke 20:26

**Hold of his words** — "Grace is poured into thy lips." (Psa. 45:2) "All bare him witness and wondered at the gracious words that proceeded out of his mouth." (Luke 4:22) "The words that I speak unto you, they are spirit and they are life." (John 6:63) "Never man spake like this man." (John 7:46) R1937:2

**They marvelled** — So wise, just and true were the Lord's words. R1937:3

## Luke 20:27

**The Sadducees** — Utterly lacking in any faith respecting a future life—believing that death ended all existence, forever. R3854:1, 915:3

**Any resurrection** — Greek, anastasis, is without the Greek article, and hence shows no emphasis—indicates no special peculiarity. R1512:1

**They asked him** — Trying to entrap him with one of their stock questions. Q588:2

## Luke 20:33

**In the resurrection** — The Scriptures disclose that the world's resurrection (Greek, anastasis, raising up) will be a gradual work covering a period of a thousand years, and not a momentary work as the Sadducees and others supposed. R915:3

Showing that the word anastasis does not always mean raised to spiritual life. R92:6

The resurrection (lifting to perfection) of the Gospel Church will be an instantaneous or momentary work, but the world's resurrection will keep pace with their obedience under their trial. R915:3

They did not ask, To which will she be wife in heaven or purgatory or eternal torture, for neither Jesus nor the Jews held any such teaching. Q588:2

**Whose wife** — They were trying to prove that if a resurrection should take place, it would produce an endless tangle by reason of mixed and confused social arrangements. R915:3

## Luke 20:34

**Jesus answering** — Our Lord avoided giving them a direct reply, perhaps because it would have required a long discourse for which they were unready, perhaps because the time for such information was not yet due. R1509:6

**Marry** — Marriage means merely the union of male and female, recognizing each other as one. R4914:2

## Luke 20:35

**Shall be** — Showing that these referred to were not yet accounted worthy; that some future trial must be undergone by them which would demonstrate their worthiness to attain the resurrection. R915:6

In death no progress can be made in attaining or being counted worthy. Thus Jesus' words teach a future trial for mankind in which the woman and seven husbands who were already dead, and who were not believers in Christ, may have a part. R915:6

**Accounted worthy** — It is an open question as yet whether the woman and the seven husbands will be accounted worthy of that age, worthy of resurrection—of being raised up again to the perfection lost in Adam, and entering the everlasting state. The worthiness or unworthiness of each will be demonstrated by their conduct when awakened from death. R1107:1,2

The trial of the Millennial age will be so complete and the lessons of obedience so well impressed upon men that only the “worthy” will attain to the condition of perfection. R916:1

Extremely few, a “Little Flock,” are counted worthy to attain that world and the “better” resurrection in advance of the Millennium. The great mass of mankind will come forth unto a “resurrection by judgment.” It will remain for them to prove themselves worthy of perfect life. F712

No doubt, referring to the spiritual resurrection. R1510:1

The resurrection to spiritual conditions is in Scripture designated as special, the first resurrection. It is also frequently designated, as here, by the article the (very noticeable in the Greek text, but less so in our English translations). R277:3, 205:6, 194:6

We at one time held the view that the resurrection here referred to was the First Resurrection. But, if so, the Greek word translated resurrection should be emphatic. On critical examination we find that anastasis, as here used, is not specially emphasized. R915:2

Leaving the question of human conditions during the period of “resurrection by judgment” for amplification under other Scriptures. R4411:3

In this statement our Lord omits any reference to the masses of the world and their opportunities for restitution to human perfection through a judgment-resurrection, a resurrection depending upon their cooperation. R1510:1

As we examine the context it is evident that not the resurrected condition of the Church is discussed, but the resurrected condition of the world. R915:3

We cannot understand our Lord's words to apply to the saints who will share in the first resurrection, for the inquiry and conversations were regarding another class, and by another class. R1107:1

Only those willfully opposed to righteousness when clearly seen, will be condemned as unworthy of life; and such as then die, will die the second death. R1107:4

**To obtain** — Attain. R915:2

Gradually. Q588:3

To attain to the resurrection seems to mean progressing until they reach the full resurrection. Q462:3

Those who will walk on the highway of holiness must “go up thereon.” (Isa. 35:9) F713

**That world** — Age. R915:5

Our Lord's answer steps right over the Millennial age or period of attaining perfection (resurrection). R915:5

He does not explain how it will be during the Millennial age, while the race is being awakened, but points his words to “that age” of perfection which will follow the Millennium of testing. 1107:1

All who attain that age will be worthy, because all not counted worthy, the great Judge will cut off, destroy from amongst the people. R916:2

**The resurrection** — Turning the subject away from the suppositionary case suggested by the Sadducees, our Lord took occasion to drop a word of instruction respecting the first or chief resurrection—the resurrection of the blessed and holy. (Rev. 20:6) R1509:6

Here, and in verses 33 and 36, anastasis has the Greek article, showing emphasis and showing the first or special resurrection. The emphasis, when used with anastasis always marks the statement as relating to the chief or spiritual resurrection. R1512:2

**From the dead** — Out from dead ones. The emphasis on “resurrection” and “dead” here, intensified by the expression “out from dead ones,” leaves no room for doubt that the Lord referred to the first resurrection. R1510:1

**Neither marry** — Marriage is an arrangement that God instituted for the very special purpose that a race might be produced, and with the human family only. R4914:2, 916:2; OV383:2

When the Church shall be changed, all the peculiarities of male and female will be obliterated. Mankind will be sexless when perfection shall have been reached. R4914:3

When the great plan of God shall be completed by bringing restitution to the world, this restitution will bring humanity to that condition in which Adam was previous to the separation of the woman from him. R5900:1

When, by the end of the Millennium, the world shall have come to the place where Adam was originally, then all necessity for the male and female condition for the propagation of the race shall cease, and they will be like unto the angels in that respect. Q203:1

As Adam originally possessed all the qualities of character, masculine and feminine, so humanity, when fully restore to the image and likeness of God, will re-attain perfection of individuality. Sex divisions will then be no more. PD9/16

Thus man will receive again that which was taken from him originally, represented by the rib. (Gen. 2:21) R4914:5

God chose to make the man perfect in himself at “first,” and then to sex him into twain for an intimation and illustration of what the race shall be when God’s plans concerning it are fulfilled. R916:3

In producing a race from one, who in trial would represent all, one also might redeem all. Thus God prevented the creation of a companion and made proper the division of the one into two. R916:3

The figure of husband and wife is used frequently to represent the union between the Lord and the Church, but in no case to represent anything akin to motherhood on the part of the Church. On the contrary, the figure generally used in reference to the period beyond our union represent the twain as one—Head and Body. R916:6

**Given in marriage** — Isa. 65:20,23 seems to indicate that child-bearing will continue for some time, at least, into the Millennial age, if not up to within one hundred years or thereabouts of its close. R4411:2

As to what will take place during the Millennium, I could only give you a guess, because there is no Scripture on the subject. My guess would be that this matter [marrying] would gradually be getting less and less. Q462:3

## **Luke 20:36**

**Neither can** — The Common Version says, they are like angels, neither can they die any more, and that is the way I think it is intended to be read and understood. Q202:5

We prefer will, or may, rather than can as the translation of the Greek word dunamis, because it gives the thought of the text more clearly. R916:3

Applicable both to the Church and to the world. Applicable to the Church first, because it is dealt with first. Q202:5

Neither will men die any more, for they will be perfect. Q203:1

When we are spirit beings we will not die any more. If we have immortality we cannot die any more. And we would be like angels, for the angels do not marry and the Little Flock, in the resurrection will not be male or female. Q203:T

The resurrection to the immortal condition; “on such” the second death hath no power (Rev. 20:6). All the balance of mankind are to be raised, but “every man in his own order.” R194:6, 170:2\*, 145:3\*

**Equal unto the angels** — Sexless. Q588:3

In regard to sex and freedom from death. R916:4

The word “equal” here is a poor translation. The sense is “like.” See Diaglott and Young’s Translation. R916:1

While men and angels are of different natures, they will be alike in some respects. R916:1

There is no arrangement in God’s plan to have any on the spirit plane either male or female. R4914:2

Angels are surely meet companions for each other, yet not male and female. R916:3

Angels are probably without sex, neither male nor female. Man, as originally created in God’s image, was probably the same in that regard, like unto the angels. R916:2

Males and females will all lose their distinctive features, and become again as Adam was in the beginning—each complete in himself—when the earth shall be filled with people. God does not design to over-fill the earth, simply to fill it. R5900:1, 5141:1, 916:2

At the close of the Millennial age, all having been gradually perfected, each sex will, in their development, have taken on more of the qualities of the other. R4914:3

The division of Adam into two parts, male and female, left the headship with the male, but deprived him of some of his sympathetic qualities. His wife, predominating in the sympathetic tendencies, had in her perfection less of the masculine and aggressive traits. R5141:2

Man never was an angel and never was intended to be an angel. Man is of the earth, earthy. R4914:2

**Children of God** — Only those who bear his image and are in harmony with him does he recognize as his children. Others, impure and disobedient, who bear the image of Satan, are called “children of wrath,” “children of the devil,” etc. R916:4

Angels are called “sons of God,” and Adam in his first estate (sinless) is called a “son of God.” R916:4

He will not recognize them as children until the “worthy” ones have been perfected (raised up to perfection) in the end of that age. R916:5

To be recognized as God’s child is to be recognized as one entitled to the “liberty of the sons of God”—freedom from pain, death, etc. R916:5

**Of** — By. R915:5

## **Luke 20:37**

**The dead are raised** — Are to be raised. E352; R2198:1

**God of Abraham** — The God who had made promises to these would surely fulfill them; implying that from the divine standpoint they were not extinct, not annihilated. R2805:4

In saying, “I am the God of Abraham,” etc., he speaks not only of things past as still present, but also of things to come as if already come to pass. (Rom. 4:17) R1881:3; PD32/44; Q211:4

Their God in a prophetic sense, in view of what he intended to do for them. R4657:1

Not given as proof that the patriarchs were in heaven or alive somewhere, but a proof that the dead would rise. R5207:2, 3854:4; CR374:2

Our Lord was combatting the theory of the Sadducees that there will be no resurrection. R5108:2, 5207:2, 3854:4; E352; CR374:2

## **Luke 20:38**

**Not a God of the dead** — The extinct, for whom no future is designed. R2198:1

If there were no resurrection, God could not have spoken of them as he did. But this does not prove that the patriarchs were in heaven at the time, for Jesus distinctly tells us that at the time in which he was speaking no man had ever ascended into heaven (John 3:13). R5207:2, 2805:5

If Abraham, Isaac and Jacob were dead in the sense that the beast is dead, God would never have spoken of them in this manner. (Exod. 3:6) R5108:3, 4160:5, 1881:3

**Of the living** — Not that Abraham, Isaac and Jacob were not dead, but that there would be a resurrection for them. R2805:5

Because of this, our Lord spoke of death as a sleep, in view of the awakening in the morning of the resurrection. R1631:6

God purposes their awakening, and speaks of the present condition of Adamic death as merely a suspension of life, and not as annihilation, extermination, extinction. R5041:4

Not the Ancient Worthies alone, but the rest of the world live unto God in the same sense, although they were not counted acceptable to him. R5073:2

**All live unto him** — In Christ, who ransoms and justifies all. R666:6

In view of the new source of life which will in due time reach and restore all. R875:3\*

God's plan for a resurrection is fixed. Those whom men call "dead" "all live unto Him"—from God's standpoint they only "sleep," and are not destroyed. E352; R5611:5; HG333:5; PD32/44

## **Luke 20:39**

**Thou hast well said** — As a result of this lesson, the Jews thereafter spoke of their dead as "asleep" and "waiting for the morning" to be "awakened." R2198:1

## **Luke 20:40**

**Durst not ask** — Because it did them more harm than good. R5230:3

## **Luke 20:42**

**The Lord** — Jehovah. E129; R1411:1, 379:5

**Said unto my Lord** — Greek, adon, master, ruler, the resurrected Christ. E49, 129; R1411:1, 379:5

**On my right hand** — In the position of favor and power. A92

## Luke 20:46

**Beware of the scribes** — He needed not that any man should testify of them, for he knew what was in them. R1696:4

## Luke 20:47

**Devour widows' houses** — By bidding them in at forced sale. R3316:2

Take advantage of widows to accumulate property for themselves. R5389:3, 5338:6, 4795:2

You do not “love thy neighbor as thyself” (Lev. 19:18), to assist the poor, the widow and the fatherless. R4795:2

Violating God’s law of justice, love and mercy. R5338:6

Jesus denounced such religion and mammon-worship as hypocrisy. R3047:4

## Luke 21:2

**Poor widow** — Giving is a privilege which is within the reach of the very poorest of the Lord’s people. R5927:4

No saint has so little that he has nothing to spend for him who did so much for us. The less we have, proportionately greater is the sacrifice when we give. R548:6

**Two mites** — If we cannot give much, let us not deliberately conclude that we cannot give anything. R450:1\*

The two mites principle applies to influence and time as well as to money. R548:6

The difficulty with some is in trying to do too much, more than their ability to do, and in overlooking the little things that are within their ability. R1334:5

The smallest copper coin in circulation, worth about one-eighth of a cent. R5522:4

It is not the great things that any of us do or attempt, which the Lord highly esteems. R5522:5

The true principle of sacrifice seeks to offer not the poorest, but the choicest to the Lord. R548:6

## Luke 21:3

**Cast in more** — A giver on the very highest plane—after his own heart. F343

Our Lord esteems gifts not according to the amount given, but chiefly according to the spirit which prompts the gift. R5927:3, 450:1\*

The less we have, proportionately greater is the sacrifice when we give. R548:6

## Luke 21:4

**All the living** — In her way, she was doing the same that our Lord himself was doing—giving, not merely a living, but laying down life itself. F343

Jesus did not caution the poor widow that she had done more than her duty. F343, 344

## Luke 21:6

**Not be left** — When uttered, this seemed most improbable. The city and country were more prosperous than for a long time. The temple, after 46

years of building, had just been completed and was truly magnificent. Yet, within forty years, it was in awful ruin. R1983:5

## Luke 21:7

**They asked** — In studying this prophecy it is very necessary to keep in memory the questions to which it is the inspired answer. D565

**These things** — The destruction of the Temple, etc. D564; R1983:2

## Luke 21:8

**Be not deceived** — He wished them to understand that they must not expect immediately the honors and glories of the Kingdom. D563

**I am Christ** — Gamaliel mentions two of these false Christs in his speech referred to in Acts 5:36,37; and history tells us of several others who deceived quite a few Jews; notably, Sabbathai Levi of Smyrna, AD 1648. D565

Altogether, there have probably been fifty or more false Christs, male and female; but none of these, nor all of them together, can be said to have deceived many. D566

Whoever claims headship of the Church, as Pope, Czar, Synod, and especially the “Image of the Beast.” (Rev. 13:15) D565, 580, 581

## Luke 21:9

**Ye shall hear** — “A rumor shall come in one year, and after that in another [a second] year shall come a rumor.” (Jer. 51:46) Applying to the same time period as Luke 21:8,9. R5969:2\*

**Wars and commotions** — Thus briefly did our Lord summarize secular history and teach the disciples not to expect very soon his second coming and glorious Kingdom. D566

**Not by and by** — These would not be an indication that the end of the age was near. HG397:6



## Luke 21:11

**Great earthquakes** — The term earthquake is used to symbolically represent revolution, the great shaking of the present institutions which will overthrow everything that is not of the Lord's establishment and approval. HG399:4

Social upheavals are pictured under the symbolism of earthquakes, the mountains being carried into the sea, etc., and similarly uprisings of the social elements in anarchy are pictured as tidal waves engulfing the mountains, the governments. HG401:1

We speak of literal earthquakes because, in the divine order, there seems to be a harmony between the literal and the figurative. The literal earthquakes have their part, too, in the great program. HG399:4

Famines and earthquakes have in all ages given evidence that not only man, but his home, the earth, is under the curse. R879:1

We may be sure that great changes must take place in the climates and soils of the earth before it will be prepared, as was the garden of Eden, to be a fit home for perfect man. R879:4

A New England professor delivered an opinion that a great earthquake would shatter the huge cap of ice which for centuries has covered the south pole. He predicted that this would so adjust and equalize the weight of the waters of the earth that the axis of the earth's rotation would be corrected. HG400:4

In connection with the quakings of society, the overturning of kingdoms (symbolic mountains), we may expect wars, pestilences, earthquakes and famines, not as heretofore, but to an extent never before known. R879:2

It is far from our thought that an earthquake is of itself a sign of the end of the age. We remember that history tells us of various earthquakes in the past, so that these alone would prove little respecting the time in which we are living. HG398:1

**Famines** — We cannot pray our Father to grant abundant harvests, send rains, prevent famines, droughts, wars and pestilences. God will permit these things until the reign of Christ is inaugurated. R798:4

## Luke 21:12

**Before all these** — It certainly was not before a great earthquake that the Church began to suffer persecution. R879:2

**Persecute you** — Loyalty to Christ will bring persecution and misunderstanding. R5806:3; D564

“All that will live godly in Christ Jesus shall suffer persecution.” (2

Tim. 3:12) D567

## Luke 21:14

**Not to meditate before** — Does not imply that ministers of Christ should neglect studying their subject. R5391:4

## Luke 21:15

**Give you** — Choosing, as at the first advent, from among the laity, the common people, his mouthpieces. R2599:1

The Lord's faithful followers. R5391:4

In both advents, his chosen mouthpieces from among "the common people." (Mark 12:37) R2599:1

The Truth is his, and you are his—his ambassadors. R698:3

**A mouth** — Let the spirit of the glorious truths you now see so fill your heart that out of its fullness your mouths may speak to the Lord's praise, and to the enlightenment and profit of your opposers as well as the hearers. R698:2

**Wisdom** — They would have wisdom superior to that which was naturally theirs. R5391:4

**Able to gainsay** — Do we not find the same principle illustrated today, when humble ones amongst the Lord's people are more than a match for all their adversaries? The truth, being powerful, prevails, though it is not always acknowledged to prevail. R2952:2

You will find that none, even those professing to be teachers and ministers of the gospel, will be able to withstand the Sword of the Spirit with which knowledge of the truth arms you. R825:4

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:9-19) R2599:1

**Nor resist** — Of Stephen it is written, "They were not able to resist the wisdom and the spirit by which he spake." (Acts 6:10) R2952:2

We do not advocate public debating of the truth. R2952:2

## Luke 21:16

**And ye** — The Little Flock. Compare Micah 7:5,6. R2142:5\*

## Luke 21:17

**Be hated** — The Christian's love, zeal and faith in God's Word, and his uncompromising attitude relating to these so greatly contrast with the prevalent spirit that he is thought peculiar, called an extremist and fanatic, if not a hypocrite. R1653:2

The stones that kill the Stephens of our day are labeled hate, revenge, persecution, malice, scandal and ridicule. R2282:4

Wherever the truth goes, it will be like a sword to separate, especially in the home and family. R2852:6

Evil surmisings out of unconsecrated hearts will attribute every good deed to some selfish or evil motive. R1653:2

**My name's sake** — Christ's. R1653:2

## Luke 21:19

**In your patience** — Patient endurance, cheerful, hopeful constancy. R4910:6, 5651:1, 2791:3

“Wait ye upon me, saith the Lord, until the day that I rise up to the prey.” (Zeph. 3:8) R4135:1

If ever the Church needed this counsel, it is now. R5651:5

Only those who are able to patiently endure will stand in this evil day. R5651:6

Now is the time for remembering that God has a plan that is surely working out. R4135:1

**Possess ye** — So long as we live in the present age, when sin abounds and Satan is the prince, we must expect tribulation. Nevertheless, we are fully under divine care and protection, even though persecutions are permitted to reach and affect us. R4910:6, 2791:3

Our faith and trust in the Lord and his promises should be so strong and unwavering that they will far more than counterbalance the opposition of the world, false brethren and of Satan’s blinded servants. R5651:1, 2791:3

By enduring our trials. R3584:3

Because the ministrations permitted of his providence are for our ultimate good. R2791:4

Especially when weary in well-doing because of the reproaches of them that are without the pale of discipleship; when temptations, violent or subtle, may press hard upon us, when trials and cares may sorely afflict. R2073:4\*

**Your souls** — Our lives, as new creatures. R5651:1

Our lives, enjoying them even amongst tribulation, with cheerful endurance. R2791:4

## Luke 21:20

**And when** — Referring, primarily, to the destruction of Jerusalem and the Jewish polity in the close of the Jewish age, although they have a secondary reference to events in the end of the Gospel age, the antitype of the Jewish age. R1983:2

**Ye shall see Jerusalem** — This portion of our Lord’s prophecy evidently related to events upon fleshly Israel; and history tells us that it was accurately fulfilled in every particular in the troublous scenes wherewith the Jewish age and polity came to an end. D569

Our Lord’s words, quoted by Matthew and Mark, differ from Luke, and evidently apply to the trouble upon spiritual Israel in the end of the Gospel age. D570

**Compassed with armies** — The Roman army besieged the city, and then suddenly withdrew (AD 69). Vespasian, the Roman general, learning of the death of the Roman emperor, and that insurrection prevailed at Rome, hastened thither and assumed the emperorship. R1983:2

## Luke 21:21

**Then let them** — Before Titus had assumed command of the army and renewed the siege of Jerusalem, the Christians of the city acted upon our Lord's instruction, fled from the doomed city, and thus escaped the awful horrors of its siege, in which it is claimed that 1,100,000 Jews perished. R1983:2

**To the mountains** — “Who shall ascend into the mountain of the Lord? who shall stand in his holy place? He that hath clean hands, and a pure heart.” (Psa. 24:3-6) R1963:4\*

## Luke 21:22

**These be** — As Jesus in his day called the attention of the Jews to the judgment of God about to come, so here it becomes our place to speak the word of God, that the nominal church and world-united system shall be cast down and consumed. R235:5

**Days of vengeance** — As a nation, the Jews had experienced great blessings and privileges, and these being misused brought great darkness and ultimately a terrible national judgment. All of these things correspond to the conditions in the harvest or end of this Gospel age. R1983:2

The baptism of fire, of trouble, spoken of by John the Baptist. (Matt. 3:11) NS21:2

Shown by letter f on the Chart of the Ages, the fire through which fleshly Israel went when Jesus was present. R273:6

Corresponding with the days of vengeance at the end of the Gospel age. (Dan. 12:1) B219, 251; NS21:3

There have been other days of vengeance in the past bearing some likeness to the coming day of vengeance: in Noah's day, and more particularly, in the time of trouble which came upon the Jewish nation after their rejection of Messiah. NS218:1

A time of trouble, which they were powerless to avert. R273:6

## Luke 21:23

**Wrath upon this people** — It burned fiercely against them in the great time of trouble which led to the collapse of their national polity in AD 69-70, and they have been under that wrath and unable to reestablish themselves as a nation from that day to the present time. R2564:1, 2236:6

Showing clearly that the closing work of that age included the day of wrath, and reached to the destruction of Jerusalem; and that the harvest, instead of being limited to three and a half or seven years, covered the forty years from the Spring after his baptism to AD 70. R115:6\*

“Who hath warned you to flee from the wrath to come?” (Luke 3:7) “Wrath is come upon them to the uttermost.” (1 Thess. 2:16) R2236:5, 2564:1

**Upon this people** — The Jews, at the time Jerusalem was ruined. D569; R235:5

## Luke 21:24

**Jerusalem** — As the city of Babylon represented the Empire of Babylon, so the city of Jerusalem represented the Jewish nation. CR41:2; NS681:1

God's people, Israel after the flesh, are trodden under foot by the Gentiles. During the same period Israel after the spirit, "the kingdom of Heaven, suffereth violence and the violent take it by force." (Matt. 11:12) R1979:2

**Shall be** — Shall continue to be. R1373:1

**Trodden down** — When God's time came to turn over the dominion of the earth to Gentile rule, it was appropriate that he should first remove the typical crown from Israel, and that the typical kingdom should no longer be recognized. They had proven themselves unfit for exaltation to universal dominion. B75

For the past eighteen centuries, Jerusalem has had no commerce, no industry, no outward brightness, lustre and splendor. R1297:2\*

We have seen Israel scattered among all nations without favor, under the withering, blighting curse of God, a distinct people, but not a nation. R517:5\*

In harmony with the Scriptures which tell of Israel's re-establishment as the earthly representatives of God's Kingdom, the Zionist movement is coming forth with good hopes of soon effecting a Jewish sub-kingdom. NS681:6

Zionists are insisting that Palestine be made a Jewish state with a government of its own, but subject to Turkey. We have reason to believe that such a concession will not be granted nor attained before the close of the Times of the Gentiles. R4572:1; NS681:6

Fleshly Israel cannot come into their long promised inheritance until that time, though preparatory steps will previously be taken. B81

Jewish national polity cannot be restored until the elect Church is complete (Rom. 11:25) and the period apportioned to Gentile governments has run its course, AD 1915. R2237:2

The Times of the Gentiles will be fulfilled and they will lose their empire at the same time that Israel's seven times of tribulation and down-treading will terminate, and they shall come into favor and association with Messiah and his Kingdom. OV53:3

We expect that the return of favor would be gradual, a like period of 36

years to that in which it was taken away (33-69 AD). This would bring us to 1914 as the time when God's favor for his people would be gradually manifested, during the closing hours of Gentile supremacy. SM401:1

The fact that there are now great preparations and expectations relative to the return of Israel to their own land is of itself strong circumstantial evidence corroborative of this Scripture teaching. B93

The heirs of the heavenly Kingdom must continue in humiliation, without power or privilege of reigning, until the time appointed for them to reign together with Christ. Their reign of righteousness over the world could not precede AD 1915, when the Times of the Gentiles have expired. B81

At present, the kingdoms of this world belong to the Gentiles, and they do not become “the kingdoms of our Lord, and of his Christ,” until the Times of the Gentiles are fulfilled. HG19:6

Until their “seven times” shall end, the Kingdom of God cannot come into universal dominion. However, like the others, it must obtain power adequate to the overthrow of these kingdoms before it shall break them in pieces. B100; HG676:1

**Until** — Until the Lord’s Anointed, whose right it is, shall come and take the dominion and accomplish all his gracious purposes. B75

So long as these governments would be here they and Messiah’s Kingdom could not co-operate. The Gentile governments are based on selfishness and coercion; Christ’s Kingdom is based on justice, love and mercy. The two could not rule at the same time. R5526:2

Jerusalem will be free at that time, and thence-forward be a praise in the earth. R109:4\*

The blindness that has veiled with night the lost of Israel’s fold, will be replaced by Gospel light when “Gentile Times” are told. HG320:3

The Israelites were restored from Babylonian captivity, but they did not receive back the Kingdom; they were thereafter subject to the great dominant kingdoms of the world. HG41:3

**Times of the Gentiles** — The term was applied by our Lord to that interval of earth’s history between the removal of the typical kingdom of God, the Kingdom of Israel, and the establishment of its antitype, the true Kingdom of God. B73; CR41:3; HG20:1; NS681:4

During this interval, the dominion of earth was to be exercised by Gentile governments; and Israel, both fleshly and spiritual, have been and are to be subject to these powers until their time is expired. B73

The dominion of earth, under certain limitations, would be left in the hands of the Gentiles. OV53:2

That is to say, the years of the Gentiles; the years in which the Gentiles would bear rule over Israel and all the earth; the period in which God would have no representative nation in the world. CR41:3; NS681:5

If there are Gentile times to be fulfilled, they must have been foretold; if foretold, they were foreordained or planned of God, who knew beforehand how long they would be and when they would be fulfilled. R5564:1; CR41:2; NS681:2

Implying that the times of the Gentiles must have a definitely appointed limit; because an unlimited, indefinite period could not be said to be fulfilled. B78

These seven times of the Gentiles are the same seven times of Israel, only to the one they have meant seven times of domination which would close, and to the other they have meant seven times (2520 years) of being dominated until the close of the times. NS684:5

“I will punish you seven times more [further] for your sins.” (Lev. 26:17, 18, 24, 28) These seven times refer to the length of time during which the Gentiles should rule over them— “the Times of the Gentiles.” B88

God told Israel they would come under his disfavor for seven times (Lev. 26:14-28). These could not be literal years, for they had many tribulations longer than seven years. They must be symbolic, each “equalling” 360 years; seven times being 7 x 360 years, or 2,520 years. R5564:3, 109:4\*; B89; CR44:1; OV53:1, 416:2; Q84:1, 93:8; NS30:6, 684:1

In proof that a day for a year is Bible usage in symbolic prophecy, we cite: Num. 14:33, 34; Ezek. 4:1-8; Dan. 9:24-27; 7:25; 12:7; Rev. 12:14; 13:5; 12:6. B91

The method of calculation demonstrated. B90

A period of 2,520 years from the year BC 606 to and including AD 1914. B79; HG675:6

A period of 2,520 years which began with Nebuchadnezzar, king of Babylon, at the time the Lord permitted his own typical kingdom of Israel to be overthrown, to so remain until Messiah's day. R5710:3

It began with Nebuchadnezzar, not when his reign began, but when the typical kingdom of the Lord passed away, and the dominion of the whole world was left in the hands of the Gentiles. B79

From the last king of David's line, King Zedekiah, in 606 BC. We would not say that it was not 605 or 607, but that as nearly as we can tell it was the year 606 BC. R5564:2; HG48:1

The Israelites were restored from the Babylonian captivity, but they did not receive back the kingdom; they were thereafter subject to the great dominant kingdoms of the world. NS681:5

It is for this period, during which the crown or Kingdom of God is overturned in the earth, that God gives a lease of ruling authority to the Gentiles. R1979:2

They were merely given this lease in the interim because God's time had not yet come for the establishment of his Kingdom. Q85:T

Their days of empire are limited to seven times, or 2,520 years, which will end in AD 1915, giving place to the Kingdom of God in the hands of the Messiah, whose right it is to rule the world. R1373:2

Historically, these Gentile kings and peoples have accepted their dominions as favors from the gods whom they worshipped. This same theory, accepted by the masses of the people, is blazoned forth on medals, coins and papers of state in the words, "King by the grace of God." B74

The removal of God's kingdom in the days of Zedekiah left the world without any government of which God could approve, or whose laws or affairs he specially supervised. The Gentile governments God recognized indirectly. A249

So long as God had an organized reigning kingdom on earth, there could be no universal Gentile kingdom. HG48:2

God determined to let the Gentile kingdoms take control and try the experiment of ruling the world, that thus the world might also learn the futility of its own efforts at self-government while in its present sinful condition. B75; HG676:1

When their highest attainment shall be demonstrated to be trouble, confusion and anarchy, the world will become heartsick with its own failure, and the Lord's Kingdom shall be hailed as the "desire of all nations." (Hag. 2:7) NS30:3

During which four great universal empires, world governments, have attempted to bring blessings to mankind. They have all proved weak as far as righteousness is concerned and strong as far as evil is concerned. R5710:3, 5564:3, 5526:2; SM417:1

While God does not approve nor commend these governments, he recognizes their dominion. B73



Earthly governments, all along, have been held to be divine governments, the kings and emperors of earth claiming that they rule the people by the grace of God—by the sanction, permission, authority of God. NS487:5

The image of Dan. 2 measures the duration of the Times of the Gentiles. R3359:4\*; HG676:1; OV417:1, 53:2; Q94:2; NS682:4

The Times of the Gentiles is the period between the time that the image was set up, or came into power, and the time that the stone is to smite the image upon the feet and crush its power. Q82:1

By the end of 1914 the lease of power will expire. The Gentiles will be served with a notice to quit. They are not prepared to quit. The officer who comes to put them out might not be a good man at all, it may be anarchy. Q85:T, 97:3

The time during which the four great beasts of Dan. 7 were to tread down the whole earth. HG20:2; NS682:5

Clearly represented in Dan. 4 by the seven times of Nebuchadnezzar and his bitter experience among the beasts. B90, 93-96; R109:5\*; CR44:6; HG49:1; OV53:3; NS30:4, 684:4

Unless it was to foreshadow the degradation and the duration of Gentile Times, we know of no reason for the recording of this scrap of the history of a heathen king. B97

We rejoice to think that at the conclusion of the symbolic seven times, mankind will return to a reasonable and proper view of the Almighty and of their responsibility to him, as did Nebuchadnezzar, their representative. NS30:5

We have been “taught of God” through his Word to expect no permanent peace from even the best intentioned monarchs and governments during these Times of the Gentiles. R2361:1

God declared to Abraham: “In thy seed shall all the families of the earth be blessed.” This was the earliest suggestion of a universal dominion over earth, implying a peculiar superiority of this ruler above all others. B74

The Greek word here rendered “times” is kairos, which signifies a “fixed time.” It is translated “times” in Mark 1:15; 1 Tim. 6:15; Rev. 12:14; Acts 3:19; 17:26 and “seasons” in Acts 1:7. B78

Let no one mistake the Times of the Gentiles, for the fullness of the Gentiles. (Rom. 11:25) They are entirely distinct. HG20:1

The term Gentile included not only barbarians, but also the most civilized people of the world outside of Israel, outside of the special covenants and promise of the Lord which pertain to the present time. NS25:1

A prophetic year (or time) of 360 days, used to symbolize 360 years, is an arbitrary arrangement, peculiar to its intended symbolic use. R1979:6

**Be fulfilled** — Or, filled full. CR41:5

Or, completed. R1373:1

And the time of Messiah’s theocratic government is at hand. NS849:6

The Lord did not say that the Jews were about to come under Gentile dominion. They had already lost their national independence when Nebuchadnezzar, the world’s first conqueror, overthrew their government. Israel would continue to be subject to the Gentile kingdoms. NS24:4



When we read that certain times will be fulfilled, we are justified in thinking that these times have been foretold. CR41:2

The great war now raging in Europe [1915] seems to be the beginning of the end of Gentile Times. R5794:5

The Gentile Times having closed does not mean the Gospel message was closed. R5602:1

## **Luke 21:25**

**And** — The connection with the preceding verses clarifies what is not so clearly manifest in Matthew and Mark, that these signs follow the tribulations of the Gospel age, and not those in the harvest. D584

Leaping over centuries, pointing to events near the close of the Gentile Times. R1983:5

**There shall be signs** — To give a general idea as to the time when the Kingdom would be nigh. R1983:5

While literal signs served their designed purpose to draw general attention to the time of the end, we believe that the symbolic fulfillments are no less striking and even more interesting to those whose mental and spiritual perceptives are awakened. D590

**In the sun** — Representing the Gospel light, the truth; and thus, Jesus. D590

The true gospel sunlight is already darkened. R1305:2

The sunlight of the ransom becomes obscured. D592

The remarkable darkening of the sun and moon was on May 19, 1780. D585; R1983:5

While we believe also in a symbolic fulfillment of the darkening of the sun and falling of the stars, yet we cannot overlook the literal fulfillment. R1983:5

**In the moon** — The light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law was the shadow, or reflection beforehand, of the Gospel. D590

The darkening of the Gospel sunlight results in the darkening of the moonlight. D593

As the sunlight of the ransom becomes obscured, so the moonlight of the Mosaic Law, which in its sacrifices foreshadowed the ransom, must of necessity become obscured also. D592

The reflected sunlight of the gospel, shining in the typical sacrifices of the Jewish Law, has become obscured. R1305:2

“The moon shall be turned into blood.” (Joel 2:10) When the Gospel light is obscured, the Law comes to be regarded merely as a meaningless and barbaric ceremony of blood. D593

**In the stars** — Representing the inspired teachers of the Church, the apostles. D591

The teachings of the God-ordained twelve stars of the Church (the apostles) will also fade from view—cease to be recognized guides or lights. D593

The word star (Greek, aster) is not used respecting any of the faithful (outside the apostles) in referring to them in this present life. D593

Faithful, humble lamplight-shiners of this present time shall by and by with Christ be the glorious and honored seed of Abraham— “as the stars of heaven,” but not in the present “heavens” which shall shortly pass away. D594

If God only ordained twelve stars as lights for his Church (Rev. 12:1), is it not a great mistake for popes and bishops to regard themselves as successors of the apostles—stars also? D594

Many stars, bright ones, are falling from heaven. R1305:2

Many false stars have fallen from every pretense of Gospel shining to the level of the comprehension of the masses to whom they shine. D596

The notable falling of stars, or meteoric shower, was on the morning of Nov. 13, 1833. D588; R1983:5

**Upon the earth** — A trouble more dreadful than any preceding experience, in the sense that it will be world-wide, and not a local disturbance, as were the previous seasons of destruction. Q848:4

**Distress of nations** — The notion that we are to pass, by the peaceful evolutionary processes of a broadening culture, by the achievements of discovery and invention, and by the universal acceptance of the gospel, into the golden age of millennial blessedness is, in the light of prophecy, the baseless fabric of a dream. R1612:1\*

This war [1914] will proceed and will eventuate in no glorious victory for any nation, but in the horrible mutilation and impoverishment of all. Next will follow the Armageddon of anarchy. HG674:3

When the war [1914] is ended, the nations, sorrowful and famine-stricken, will be greatly angered at their rulers. They will come the determination for something like Socialism. This the governments will endeavor to put down, and to some extent they will succeed. Then will follow the great explosion—the Armageddon of the Scriptures. HG676:6

**With perplexity** — They will face a condition of things never before known in the world. Although there have been revolutions, never before have the people been so intelligent, educated, capable of initiative, trained in military skill and able to assert and fight for their conception of their rights. NS487:5

The kings of Europe know not what to do. All sectarianism is being shaken. Many people of God are in perplexity. OV274:5

The perplexity of financiers examined. R5658:6, 5632:3, 5633:5; A332

Thrones stand unsteady, and throughout the world there is a feeling of distrust among all classes. R353:1\*

Some praying for the success of the Allied armies, others praying for just the reverse, still others praying that the war shall not go on. Before praying, it would be well to determine God's purposes in regard to this war [1914], in order to pray in harmony with his arrangements. SM412:3

Feeling their own incompetency to cope with the mighty power of the awakening world, the civil authorities, in sheer desperation, call to mind the former power of Papacy. Though they hate the tyrant, they are willing to make large concessions, if by this means they may succeed in holding in check the discontented peoples. D131

**The sea** — Those who have seen the mighty deep thoroughly aroused and have witnessed its terrific power and the destruction sometimes wrought, have a wholesome dread of it. NS483:3

The proportion of sea to land, the origin of the seas, sea-level, and the contrast between sea depths and mountain heights applied symbolically. NS484:3

The sea and the waves of the troubled masses of humanity are already beginning to heave and toss and foam. The increasing winds of strife are driving the great sea of mankind into a frenzied state of revolt against the present social order. Q841:4

**The waves** — Nihilism, communism, socialism and anarchism. Q841:4

The restless and lawless elements. D596

The restless and discontented. R4943:6

The peoples of the world, moved by selfishness themselves, will rage against selfishness and power exercised against them, until the entire social structure will succumb to the power of this great flood. NS484:3

Curbed, but not fully restrained, by the laws and regulations of society. D596

**Roaring** — In the time of trouble with which the Millennial age will be introduced. The symbolic mountains, kingdoms of the earth, will go down, overwhelmed by the symbolic sea in an anarchistic storm. (Psa. 46:1-3) When Messiah's Kingdom shall bring order out of confusion, there will be no more sea, no longer any restless, dissatisfied element. Q842:2

Kingdoms thrown into anarchy and society entirely swallowed up by the sea. NS484:1

The hand which has stayed the winds while the gathering and sealing of the Elect has been in progress will no longer stay them. The winds of selfishness, strife, passion, anger, covetousness, hatred, will be allowed to blow. NS559:2

The clamoring of restless masses through unions, strikes, etc. R487:2

Every newspaper, not under the control of wealth, voices the roar of the restless "sea" class; and the others, though unwilling, must give the echo of the roaring as matters of news. D596

"The voice of the day of the Lord" (Zeph. 1:14), as it comes from various quarters and swells into a mighty roar of the sea class will not be heard nor heeded, nor will relief be granted, nor the threatened crash and wreck of present institutions be avoided. R2216:6

"Given forth hath the deep its voice." (Hab. 3:10, Young's Literal Translation) R1813:4

The utterance of the faith of Israel's faithful is that, though the sea and the waves roar, there is a river whose streams gladden them. (Psa. 46:2,3) R302:6

## **Luke 21:26**

**Men's hearts** — The great, rich and mighty, ecclesiastically and socially. R1305:2

**For fear** — Well-grounded fears. OV339:2; SM691:2

The difficulty with many is, that, seeing these approaching troubles from the outside, they are losing confidence in divine providence. R2462:4

But their fears and their anguish will not be eternal. When the trouble shall have accomplished its work and burned itself out, it will be no more, and instead of trouble, blessings shall come in. R3771:4

Not brotherly love, but fear, is the mainspring of the desire for religious union. R1741:2

Out of this very fear Satan desires to make some capital wherewith to bolster up the tottering walls of his ancient fortress and protect his kingdom from ruin in the midst of the great time of trouble. R1704:2

The fear of impending revolution is driving every nation in Christendom to extravagant preparations for war. D133

The fear of the “Yellow Peril” of China and Japan examined. R3619:3

The fear of capital and labor and union disputes examined. R2868:1

The conservative and wealthy classes recognize religion as the strongest influence for the peaceable control of humanity. They see that, with the growing intelligence of our day and the growing independence of thought and action, the influence of all the different religious teachings over the lower classes of society is on the decrease; and they fear the results. R1705:2

It is a fact, not an assumption, that we are now living in a time when crime and corruption have assumed prodigious proportions, not only in the lower grades of society, but in what are called the upper grades. R353:1\*

Noting the rise of Socialism, it is no wonder that we see kings and rulers taking extra precautions to protect their interests from the threatening dangers of revolution and world-wide anarchy. In fear and distress they seek alliance one with another, though so great is their mutual distrust that they have little to hope for in any alliance. D129

“All hands shall be feeble, and all knees shall be weak as water.” (Ezek. 7:17) D149

God’s people will be preserved from fear and doubt and misunderstanding of the events of that time of trouble and their faith will enable them to triumph at a time when others will be in great distress and perplexity. NS790:5

**Looking after** — Looking forward to. HG316:5

The editorials of some of our greatest newspapers read as if written from the standpoint of present truth, so remarkably do they foretell what they declare to be almost certain to follow this present [1914] terrible war. R5989:3

**Which are coming** — Is it any wonder than the trepidation of the financial and political princes of the earth is great as they look into the future. OV339:2; SM691:2

The fear and trepidation will come in advance of the trouble itself. NS487:4

When we, a few years ago, called attention to the overthrow of government by Communism, the idea was ridiculed. Communism was then little known or felt. Today [1882], every nation is in dread, and Nihilism, Communism and Socialism are household words. R410:4, 26:6; B99

**The earth** — Society. D413, 596; R4943:3, 1379:4

The social order; because of the shaking of the heavens, the ecclesiastical systems. OV339:2; SM692:T

**Powers of heaven** — Ecclesiasticism. R4943:6

Religious powers. R1741:2

Governments. R410:4

Government—ecclesiastical and civil. D413, 591

The influence of the religious element, religious doctrines. NS487:4

Sectarian creeds and systems. D597

**Shall be shaken** — The public are losing their superstition, theologians are admitting that their doctrines of the past are untenable in the light of the present, and many are leading the public into infidelity, called Higher Criticism. NS487:4

The nominal church, gradually drawn more and more to the side of governments and the wealthy, will lose much of its influence over the people, and will finally fall with the governments. A333

A great and very general storm is even now in progress. The thunders roll and the lightnings flash in every quarter of the ecclesiastical heavens. R1305:2

A shaking up of the creeds and dogmas of Christendom, which, because of their admixture of errors, produce confusion wherever referred to. D595

The creed-smashing already begun will, if it continue, release from the bonds of superstition and ignorance many who know no other restraints. The result of such a liberation of such a class means a shaking of the earth, society, as it has never before been shaken. R1305:2

## **Luke 21:27**

**See the Son** — Not the sign or proof of the Lord's presence, but, on the contrary, the clouds of trouble and confusion incident to the shaking of the "heavens," and realize it to be a storm which will shake the "earth" also. D599

Eventually all mankind, at the close of the storm, shall discern, recognize the new King with the eyes of their understanding and shall mourn for sin, and that they ever in blindness rejected him—the Jew first. (Zech. 12:10-12) D600

**And great glory** — The glory of power and justice. B153

In the midst of the awful trouble and perplexity, Messiah's Kingdom will take control. R5823:6

## **Luke 21:28**

**When** — The times and seasons were wisely hidden in the past, and the saints were thus saved from discouragement, because the time was long; but as the plan nears its glorious consummation, it is the privilege of the saints to know. B25

**These things** — If death for anarchists becomes law, no doubt also the law of might will become so powerful as to throttle all liberty. Opposition to civil government being esteemed worthy of death, it may be a further step to declare a state religious doctrine, and proscribe those who cannot assent to it as religious anarchists, also worthy of death. R3890:5

The revealing of the time features now is as profitable and stimulating as their revealing before would have been unprofitable and discouraging. B25

**Begin** — The Master does not say, When ye see all these things, but, When ye see the beginning of them. R5735:2

As soon as we should begin to see the events of the harvest come to pass, we should expect a speedy realization of our glorious hope. C227

**Look up** — Our Master, who gives us in his Word the inside information, tells us to note the fulfillments. R2938:4

What a comfort and serenity of soul it gives to have the knowledge which the Bible affords in respect to the present times and the grand outcome of the trouble—Messiah’s Kingdom. R5854:5

Daily we are getting ready for that Kingdom by proving and manifesting that we have a thorough-going loyalty of heart to the coming Kingdom and its principles of righteousness. CR493:6

If the worst should happen, we should remember that God is at the helm, and that he will allow the pride and wrath to work out the great trouble and the inauguration of Messiah’s Kingdom. R5852:4

God has kindly veiled the eyes of humanity that they do not see the coming storm in all its dread severity; because they have no eyes of faith to see the resulting blessings as we see them. R5799:4

**Lift up your heads** — Realizing that the dark clouds are the harbingers of coming Millennial blessings. R1605:3

Christ’s judgments encircling all the earth are “the signs and groanings promised to precede a second birth.” SM422:1

When this trouble comes, there will be such a blessing from the Lord that those who go through it will be able to rejoice in tribulation. R5255:3

Those who discern in the shaking the outworking of the divine plan rejoice in the assurance that this terrible shaking will be the last that the earth will ever have or need; for, as the Apostle Paul assures us, it signifieth the removing of those things that are shaken. D150

And rejoice, through your tears. SM317:1

We may also rejoice with the world that the blessed morning of the Millennial Kingdom is at hand, even though we must weep with them also in the dark hour of trouble which will precede the sunburst of the Millennial Kingdom. NS31:4

We rejoice, not in the trouble, which surely saddens every tender heart; but that thus the world will be prepared for the grand change of government. R5805:6

The Lord’s consecrated people cannot, in any sense of the word, rejoice at the tribulation coming upon others. Their rejoicing can only be in respect to the glorious things which they hope to experience, and which they know to be near by these outward signs. HG400:2

Nor is this rejoicing selfish in its character; for the deliverance and exaltation of the Church of Christ will be the harbinger of a speedy deliverance to the whole race. C227; HG400:2

This does not mean that we should ever act or feel boastfully, or even carelessly, respecting the welfare of humanity; but that with quiet confidence we may look up to God and rest assured that all things are working together for good—especially for the Church, but indirectly also for the interests of all humanity. R5062:5

For forty years we have been proclaiming this very war [World War I] and its glorious outcome. Now, when the very year has come and the prophecy is being fulfilled, could we consistently ask the Almighty to change his program? R5554:6

In that day, while the trouble draws on, the Lord will feed his people with present truth. R1379:4

Well may the Church arise now and put on her beautiful garments; for very shortly she is to receive beauty for ashes and the oil of joy for the spirit of heaviness. R2036:3

Any who are not rejoicing, but who, on the contrary, are feeling discouraged, despondent, and disappointed and ashamed of the truth, have evidently wrong impressions. R5794:5

And lift up your voices and point the way to those who are bewildered and troubled, who know not which way to go, nor where to seek for comfort. R5633:6

Let us, as we drink of the brook (Psa. 110:7), take a lesson from the little birds, which when drinking, repeatedly lift the head as though giving thanks to God. R2936:5

The time for lifting up our heads in glory is nearing too, and already the Master directs that seeing (with the eye of faith) the evidences of their approach, we may lift up our heads. R2936:5

**For** — All who learned of the coming troubles from the Lord's Word before there were outward evidences of them are strengthened in their faith by every fresh development, for they, by the same Word, know the object of the troubles and the grand results they are outworking. R2462:4

**Your redemption** — Pointing us forward to the salvation to be brought unto us through the First Resurrection. F159

Greek, apolutrosis, simply signifying deliverance, "a loosing away." There is no reference here to the ransom or the conditions precedent to the Church's deliverance, but merely to the deliverance itself. E434; F159; R4103:1, 3890:6, 2064:2, 2036:4, 1605:3

We are referred, not to the work of redemption accomplished in the sacrifice of our Lord, but to the results of that work as they shall be accomplished in the perfecting of the Church in the First Resurrection. F159

Deliverance. R3890:6

Your deliverance, your exaltation and glory. B190

And their exaltation to power as God's Kingdom, and the blessing of all the families of the earthy through that Kingdom. R1605:3

The morning cometh, although a brief, dark night must intervene. C227

If the deliverance of the Church meant eternal suffering to the non-elect, how could we rejoice in it? But we perceive that the glorification of the Church means the blessing of all. R5799:4

**Draweth nigh** — From the standpoint that one year less lies between us and the glorious consummation of our hopes and one year less intervenes before the establishment of God's glorious Empire, we rejoice to see the years fly swiftly by. R4103:1



The Lord did not say how nigh, so we must live day by day just as though this was the last day on this side of the veil. R5569:4

Near at hand, even at the door. R5715:6

## Luke 21:29

**The fig tree** — Israel. D604; R384:2\*

Note the wonderful adaptation of the fig tree as an illustration of Israel's returning favor. It puts forth its fruit before its leaves appear; and when the leaves appear, the fruit is ripe. It is a staple article of food, and also possesses medicinal qualities. R384:2\*

## Luke 21:30

**Shoot forth** — When the rich foliage of God's favor covers Israel, and is manifest to all, she will be ripe and ready for the work of blessing, feeding, and healing the nations, according to God's plan. R384:2\*

Now being signally fulfilled. Not only are thousands of Israelites returning to Palestine, but the Zionist movement has assumed vast proportions to put into a practical shape the proposal for the reorganization of a Jewish state in Palestine. D604

These buds will thrive, but will bear no perfect fruit before October 1914—the full end of Gentile Times. D604

**Summer is now nigh** — There are unmistakable signs among the Jews as a people today by which we recognize Christ's words and know that not only the restoration of the Jews is at hand, but also that the Kingdom of God is nigh. R127:4\*

## Luke 21:31

**When ye see** — All about us we can see the foretold signs of our Lord's second presence. OV425:3

**Kingdom of God** — The Church is the Kingdom now, in the prospective sense. R397:4

Mentioned in such an unequivocal manner, that none can doubt that the Millennial Reign is referred to. R396:6

## Luke 21:32

**This generation** — Not gennema, race or posterity; but genea, which does not mean race, but has the same significance as our English word generation—people living contemporaneously. D603

A "generation" might be reckoned as equivalent to a century (practically the present limit) or one hundred and twenty years, Moses' lifetime and the Scripture limit. (Gen. 6:3) D604

The signs mentioned will occur within a generation-epoch in the close of the age. D603



Some of the generation which saw the falling stars will continue to live until God's Kingdom shall be fully established. D603; R1983:5

Perhaps from 1780, the date of the first sign, to 1880, when every item predicted had begun to be fulfilled; perhaps 1878 to 1914, 36-1/2 years, about the average of human life today. D604

## Luke 21:33

**Heaven and earth** — The present ecclesiastical and social order. D602

## Luke 21:34

**Take heed** — The tendency of the world, the flesh and the devil is to absorb our time, thought, interest and affections in worldly affairs, eating, drinking, marrying, building, planting, business, pleasure, sectarianism and cunningly devised fables. R2303:1

The present is the time for God's people to draw very near to the Lord, to come under the shadow of the Almighty, to put their trust more and more in him and to purge themselves from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord. (2 Cor. 7:1) NS627:6

We would encourage all who have the hearing ear to zeal and faithfulness in their consecration, that they may make their calling and their election sure to a share in the Kingdom glories. NS790:4

Take time to commune with the Lord, feast upon his Word, partake of his spirit. R566:2\*

Motive for heavenly-mindedness. R298:4

**Unto yourselves** — Christ and the apostles almost invariably speak to the Church and of the world; hence the personal pronouns ye and you refer to the Church, and they and them to the world. HG84:3

**Your hearts** — It is possible for a man to have a great deal of worldly care requiring his attention, and yet not have his heart much affected or influenced by it, because his heart is not in it as much as his head. R566:2\*

It is the heart that is in danger. R566:2\*

**Be overcharged** — To overcome, we need the armor which God has provided. We obtain it from the word of God, and it requires time and care to fit it and learn to use it. We cannot, therefore, spare our valuable and needful time to attend to worldly things, plans, and speculations; but only the things needful. R378:1

The crowding upon us of more than we can possibly do is evidently the enemy, and is intended to keep us from the most important of all work, the study of God's Word. R566:4\*

Some who could not be induced nor pressed into worldliness, he will keep busy looking after the welfare of others, to the exclusion of their own growth in the knowledge of the truth. R566:4\*

Such as make an improper partnership of Christ, the world, and self. R35:3

We cannot spare our valuable time for worldly things, plans and speculations. R378:1

As in the case of the Great Company class. R4078:5

**With surfeiting** — These various dispositions: carelessness of life, the overcharged or drunken condition as respects earthly affairs, the lack of self-restraint in connubial relationships, are apt to go hand in hand with a wrong spirit in the Church—a spirit of strife, contention, wilfulness. R3181:6

**And drunkenness** — Worldly revelries, time-killing pleasures. R3181:4

Intoxication with the spirit of the world as respects wealth, business, dress, music, art. R3181:4

**Cares of this life** — We find many who have been enlightened so busied with a multitude of other things that they cannot attend to preparation for the coming Kingdom. R565:6\*

The brethren generally have their hours of labor fixed by the prevailing business customs. If they should find business demanding all their time and all their effort for any length of time, this is not the Lord's will. R572:2\*

Habits of close economy prompt many sisters to do things which might be done by others long after the necessity of such economy is past. R572:4\*

It is proper to be charged with the cares of life to the extent of our necessities and responsibilities, but not to the extent of crowding out spiritual interests and aspirations. R2129:3

**Come upon you** — Greek, ephistemi, to overtake. B158

**Unawares** — The people of the Lord, under his instruction, will not be in darkness that that day shall overtake them as a thief. NS789:6

If a child of God, living in the day of the Lord, remain in ignorance as to the fact, he must either be surfeited with the things of this life and intoxicated with the spirit of the world, or else overcharged with the cares of this life; in either case, indifferently neglecting to watch with his lamp trimmed and burning. B23

Declaring that, at the time of our Lord's second coming, the world will be far from converted to God. A90; OV222:4

The second coming of Christ will be as different from human expectation as was his first advent. HG315:4

It will be as it was in Noah's days, the world will know not. (Matt. 24:37; Luke 22:26) R264:4

He leaves the matter in obscurity, because it will be better for us not to know the exact time. R5256:3

## **Luke 21:35**

**As a snare** — And a thief. R2390:4

The present social order of Christendom is to stumble and be wrecked in a time of anarchy, because the time has come for the establishment of God's Kingdom, and because the world is not in the condition of heart to receive it. R2390:1

All not thoroughly rooted and grounded in the truth will be carried away by the false arguments of those whom Satan is now permitted to use as his agents. R5652:1

**On all them** — The world in general, especially the Christian world who, having made a covenant with the Lord, are living contrary thereto, and therefore are styled “wicked.” R2390:4

Including the tares. R3405:3

The knowledge which the saints will have in the day of the Lord is contrasted with the ignorance, on the part of the world, of the significance and tendency of transpiring events. B22

Who don't take heed. A90; OV222:4

Such as give no heed to the “more sure word of prophecy” are not watching and will not know. (2 Pet. 1:19-21) R2303:1

The Divine Revelation respecting the time of trouble is only to a portion of the world—the Church. OV59:5

It is not intended that the prophetic knock should be heard by the world; it is intended only for the virgin class, wise and foolish. R4185:4

**The whole earth** — The world in general, especially the Christian world. R2390:4; CR438:5

“But ye, brethren, are not in darkness, that that day should overtake you as a thief.” (1 Thess. 5:4) R4185:2, 2390:4

## **Luke 21:36**

**Watch** — Watch yourselves, and also the word of prophecy. B22

The injunction to watch implies not only some advantage in watching, but also that the manner of the Lord's second advent might be so contrary to the general expectation as to require some discernment on the part of the watchers. R1796:5

We are to watch the signs of the times, so carefully delineated by our Lord in the prophecy which precedes this exhortation to watchfulness. R2303:1

The day will come as a thief in the night, stealthily. Those who are asleep will not be aware that the day has come, and might therefore not be expected to be in a waiting attitude. R5256:3

Present besetments, being of subtle character, are the more calculated to delude and ensnare, so that if one allows himself to be for a moment off his guard, the agencies of the Adversary will gain an advantage and use it to trap the unwary one. R1319:2

We believe that the Lord leaves the matter in obscurity, because it will be better for us as a whole not to know the exact time. R5256:3

The Lord's people should be keeping watch of the fact of his coming and of the various incidents of the interim; not knowing how rapidly they might culminate, that they might ever live in the attitude of expectancy and of readiness for his presence. R2303:2

Not readiness in a literal ascension robe, but readiness in a figurative ascension robe, namely, such a condition of heart and life as would be in readiness to welcome the Lord and his scrutiny in our hearts and conduct. R2303:2

Nothing is more helpful to wakefulness and energy in the Lord's service than the thought of his coming, and the examination of the prophecies which were given us with the very object of having us know something about the time of his coming. R2303:2

Alas! professed Christians have generally forgotten to watch for his appearing. They seem to have concluded that the watching will never be rewarded. R1796:3

Be always watchful for the evidence of my parousia, because the time will come when it will be very important to know it. B19, 163

So that when the due time comes you may be one of the wise ones. B19; D606

This watching will serve as an antidote for worldly influences. R2303:1; B19

**And pray always** — There is not a more practical doctrine than that of the second advent. It is the motive for patient waiting (1 Thess. 1:10); for divine hope (Titus 2:13); for moderation in all things (Phil. 4:5); for prayer to be counted worthy (Luke 21:36); for long-suffering patience (Jas. 5:8); for heavenly-mindedness (Luke 21:34); for perseverance in spite of persecution (1 Pet. 1:7); for godliness and holy conversation (2

Pet. 3:11, 12); for earnest preaching (2 Tim. 4:1-3); for fighting the good fight of faith (2Tim. 4:7, 8); for reverence and godly fear (Heb. 7:26-28); for sobriety and watching unto prayer (1 Pet. 4:7). R298:2,4\*

**That ye** — The faithful, sealed ones. C167

**Accounted worthy** — By faithful and prompt obedience, getting out before "winter." D578

That, knowing of his presence and the changes then due, you may be found in harmony with the king, working wisely in his vineyard, that you and your labor may be approved of him. R580:6

The wheat class; the truly consecrated children of God, separated from the world. R409:2, 3405:3; C146

The Bride class. R2302:5, 265:1

Those who enter in before the door is shut. (Matt. 25:10) R1952:4

The "overcomers." (Rev. 3:21) R1963:4; D578

Only the faithful "Little Flock" will be worthy. R593:5, 2302:5, 772:2; SM726:1

**To escape** — Not necessarily by being taken away from the earth, but possibly by being rendered fire-proof, as in the typical illustration of the three Hebrews, who walked in the midst of the fiery furnace. B162

We may not be too certain which way he meant we should escape. There are two ways: by avoidance of the trouble or by being kept from feeling its poignancy, by grace sufficient to enable us to rejoice in tribulation. R2975:5

Not by being taken from the scene of trouble, but by being supported, strengthened and kept in the very midst of it, all by the Word of the Lord. C228

While admitting that some might remain to the very end of the trouble, and pass through it all, and yet thus escape, it is nevertheless clear, we think, that all will be fully delivered before the severest features of the trouble come. C229

While there are clear indications that some of the living members of the body will witness the gathering of the storm and share in some of the troubles it will bring, there are also indications that none of these will pass entirely through it, nor even far into it. C228

By the resurrection change. HG458:5, 611:6; OV86:T; Q98:3

We understand that the escape is effected by their being “caught up to meet the Lord in the air” (1 Thess. 4:17); yet that their taking will be unseen by the world. R35:3

The faithful ones will be kept from the power of this great trial “because thou didst keep the word of my endurance.” (Rev. 3:10, Rotherham) R504:6\*

These sons are not to be spared from the polishing processes necessary to make them acceptable as sons. R2405:4

The Church will have a great many trials and persecutions, and perhaps a great deal of suffering in the end of this age; but they will have all passed beyond the veil before the anarchistic trouble will have come on the world. Q217:1

From Babylon. R1648:6

By fleeing to the mountain, the Kingdom of the Lord, and being safe. R1963:4\*

While the “wheat” class may expect to escape the world’s trouble, it will have its own trouble before: for “judgment must begin with the house of God.” (1 Pet. 4:17) R3405:3

The completion of the Church will be while the world is still under the blinding influence of Satan. CR341:3

“He delivered me from the strong enemy [death].” (2 Sam. 22:18) He takes his Bride and delivers her from the strong enemy of the fleshly nature, death, into the perfection of the new divine nature, like unto Christ’s glorious body. R265:1

As Aaron escaped the plagues, and assisted Moses in their execution as a means to the salvation of Israel; so some now are to be accounted worthy to escape the things coming, to sit with Christ, the prophet like Moses, and have power over the nations to break them. R155:3\*

The angels are holding the winds of violence until the full number of the elect have been sealed and have made their calling and election sure. When this is finished we may expect the trouble to come as a whirlwind, suddenly. R1952:4

Those who have made the Most High their refuge need not fear the approach of the time of trouble. “God is our refuge and strength, a very present help in trouble.” (Psa. 46:1) D45

“The eyes of the Lord are upon the righteous, and his ears are open unto their cry.” (Psa. 34:15) D68

Which the Great Company class will not escape. R4654:6, 772:2\*, 593:5; SM514:1, 726:1

This class, because overcharged, are therefore taken unawares (verse 34), and as in a snare (verse 35); and shall not escape. R35:3

Some in each company may come through the very same experiences. To one it is great tribulation, to the other it is but a light and easy yoke. R772:2\*

While lukewarm and merely nominal Christians shall share it with the world. R409:2

The world will go on as usual, and know not until the “harvest is past, the summer ended” (Jer. 8:20), and they are not in the ark, not with the Little Flock. R264:4

“I will spare them as a man that spareth his own son that serveth him.” (Mal. 3:17) R5574:2; C146

**All these things** — The social upheaval and combustion, political troubles, financial troubles, and also some great physical manifestations of divine power in connection with the time of trouble. R5318:1

The great time of tribulation, and they are to escape the thousand years of judgment or trial coming upon the world. R2405:4

The severity of the time of trouble. C229; R2674:5

The various forms of unbelief now rampant. C167

The destruction of the present order of things. D68, 481, 578

“Strong delusions.” (2 Thess. 2:11) R1319:2

The travail upon great Babylon, the nominal church. R1648:6

**That shall come** — It is evident that the coming of universal anarchy after the harvest has nothing whatever to do with either the presence of the Reaper or the setting up of his Kingdom. Indeed, the guidance and overruling of that anarchy will be under the control of the glorified Church—The Christ. R3405:6

**Stand** — Approved, and received as the Bride of Christ. R4654:6

And not fall before the attacks of the enemy. R425:6; C167

While many on every hand are falling into error and infidelity. C228

We patiently wait for our gathering together unto Christ. R127:5\*

**Before the Son** — In the presence of the Son of Man. R593:5

## **Luke 22:1**

**The feast** — The feast of Passover lasted a week, and was one of the most important celebrated under the Jewish arrangement, beginning on the 15th day of the first month, Jewish reckoning, but preceded on the 14th by the killing of the lamb, and sprinkling of the blood on the doorposts of the houses as a memorial of what took place in Egypt. R3363:3, 1182:6

It was not the intention of our Lord to commemorate the feast of Passover, which began on the 15th of Nisan and lasted for an entire week, but merely to give us a memorial of his death on the 14th of Nisan. R1942:6, 596:4

**Drew nigh** — His arrival in Bethany was just a week before his crucifixion. The following day at supper Mary anointed him. The next day he rode on the ass into Jerusalem. The following day he visited the temple, driving out the money-changers. The next day he gave his last public discourse, in the Temple. On Wednesday, the Lord remained in Bethany in retirement, and on Thursday he sent two of his disciples to make ready the Passover. R3363:3

**The Passover** — The Passover was the first feature of the Law given Israel as a typical people. R839:1

The Lord provided for two great religious occasions, the one at the beginning of the secular year and the other at the beginning of the religious year. The Passover emphasized more particularly the passing over of the first-born; the Day of Atonement more particularly pictures the atonement for the sins of the whole world. R3749:2

The Passover season has always been one of special danger, special besetment to the Lord's consecrated people. R3760:3

It seems peculiar that there should be greater liability of falling into sin at one season than at another; but nevertheless, we have noticed for several years the peculiar force of temptations at the time of the Passover, every Spring. R3178:3

It was at Passover season that many followers said, "This is a hard saying," and walked no more with him; that Judas bargained for the betrayal of our Lord; that Peter, tempted to forget he was a disciple, undertook to rebuke the Lord; that the twelve got into a dispute as to who would be greatest; that our Lord himself was in an agonizing battle, and with bloody sweat submitting his will to the will of God; that the eleven all forsook the Lord and fled; that Peter was tempted to deny the Lord with cursings; and that our Lord was tempted before Pilate. R3178:3

From our Lord's standpoint the date was settled for the people by the decision of the Scribes. Whether they fixed an earlier or later date would not have particularly mattered; the object was to have a uniform date and to recognize the fourteenth day of the first month at even. So today, we do not understand that any hair-splitting is necessary in the ascertaining of the first day of the first month, Jewish time. R3750:6

## **Luke 22:3**

**Entered Satan** — Satan had been working with Judas previously. R4577:3

No doubt reasoning that since Jesus was about to die he might as well sell the Lord and get what he could out of the transaction. R3878:6

If Judas had maintained an attitude of consecration to the Master, Satan would never have had the opportunity. Q616:1

**Into Judas** — When chosen an apostle, evidently a good man, at least so far as outward appearance was concerned. His name, meaning "Praise," would seem to indicate that his parents had been of a religious cast of mind. R2779:2

Representing some who, for earthly advantage for themselves, are willing to deliver other members of the Lord's body up to tribulation, adversity and reproach. R3366:6

## **Luke 22:4**

**How he might betray** — Judas did not reach this depth of iniquity suddenly, but rather the disposition had grown upon him during the three years of his intercourse with the Master, when the reverse disposition should have had control. R2779:2

## Luke 22:5

**To give him money** — From the meager mentionings of the Gospel records, we may reasonably infer that the beginning of his downfall was the harboring of a love for money. R2779:3, 2468:2

Some who have consecrated their lives to be the Lord's followers and have been engaged in the ministry of truth, as Judas was there, are willing to sell the Lord for a mess of pottage—for good things of this present life, for a salary, for social position, for honor amongst men, for popularity and titles. R2779:4

## Luke 22:7

**Day of unleavened bread** — The first day of unleavened bread was the 14th of Nisan. The Feast of Passover began on the 15th and lasted for seven days. (Ex. 12:18-20) R1800:2

Pure, unfermented bread, representing our Lord's sinless flesh. R5870:5, 2772:3

Bread of truth. R5870:4

**The passover** — The term Passover was frequently applied to the name of a festival week, but we must not confound this with the frequent references when the word feast is not used, which generally referred to the lamb that was killed as the Passover. R3749:1

"Christ our Passover is sacrificed for us." (1 Cor. 5:7) R3749:3

The typical lamb was put to death on the 14th day of the first month, so our Passover Lamb was put to death on the same day. R94:2

## Luke 22:8

**Prepare us** — In the sense of furnishing and preparing the lamb, the unleavened bread, the bitter herbs and the fruit of the vine. R3363:6

The Memorial Supper was on the 14th day of Nisan after six o'clock on the evening before Jesus was crucified. R3526:2, 2771:5, 1625:3, 1182:6

## Luke 22:10

**The house** — It has been surmised by some that the house was that of Mark's mother, Mary, and that the upper room thus used was the same one in which the apostles subsequently met and where the Pentecostal blessing was poured out upon them. R3363:6

## Luke 22:11

**The Master saith** — Probably the man was a believer. R1800:3



## Luke 22:12

**A large upper room** — During the Passover week hospitality was recognized as a duty in Jerusalem; hence the readiness with which the Lord's request for a room was granted. R1800:3

Perhaps furnished by previous arrangement. R1800:3

## Luke 22:14

**When the hour was come** — There can be no doubt from the account that our Lord and his disciples ate the Passover supper on the day preceding the one on which the Jews in general ate it. R2771:5, 721:1

Our Lord and his disciples did not sit down to the Passover until even—the beginning of the fourteenth day of Nisan. R3750:5, 3363:6

No man previously laid hands on him because “his hour was not yet come.” The precise time of this great event and had not only been typified for centuries with careful precision as to the very day, but our Lord declares it so with equal exactness. R3526:1

## Luke 22:15

**With desire** — Probably one reason was that he there designed breaking the truth of its significance to them to the extent that they could receive it. R839:3, 465:6

**Eat this passover** — As a Jew, under the Law Covenant, it was the duty of our Lord to eat first of the typical lamb. R1625:3, 839:1

Because the Passover lamb which they were to eat typified our Lord himself. R2449:1, 5870:5, 5641:1

Commemorating the saving of the typical first-born from the typical “prince of this world”—Pharaoh. R5641:4, 5870:2

## Luke 22:16

**Until it be fulfilled** — Doubtless he longed to have them understand that it would begin to be fulfilled a little later on in that very day, by the slaying of the real Lamb. R465:6

The Passover was fulfilled only so far as the slaying of the lamb; the eating of its flesh has been going on all through the gospel dispensation; and the Passover itself, which followed the eating of the flesh and sprinkling of the blood, is not yet fulfilled; but is to be, in the Kingdom of God. HG55:6

Reminding them of his declaration that he would go away to receive a Kingdom, which they would share. R5871:5, 721:2

## Luke 22:17

**The cup** — It was Jesus' cup of which he drank. He gave it to his disciples to finish. Thus symbolically we are invited to be partakers of the sufferings of Christ. (2 Cor. 1:5-7) R4475:1

Representing shed blood. R1101:4, 5870:5, 2772:6

All who would sit with him in his throne must drink of Christ's cup of self-denial and self-sacrifice and be immersed into his death. R4591:4

The blood of sprinkling for the Church of the first-born. R5641:5

**Divide it** — All who would be members of his body must drink of this blood. R5341:3

Thus symbolically we were invited to be partakers of the sufferings of Christ. R4475:1

## Luke 22:18

**Fruit of the vine** — The fruit of the vine was as important as the bread in the memorial; but it is never mentioned in connection with the weekly meetings for breaking of bread and for prayers. R1625:6

Raisin juice or grape juice may be used. R1101:5, 3751:5, 3526:6, 2773:4, 1626:4; Q486:4

The grapes must submit to the pressure that will extract all their juices, must lose their identity as grapes, if they would become the life-giving elixir for the world. R5871:3, 5341:3

Symbolizing our Savior's human life given for us; his soul poured out unto death on our behalf (Isa. 53:12) R5871:2

Represents blood or life shed, given, yielded up, sacrificed. R5871:4, 3526:4, 2772:6

“Shed for many for the remission of sins.” (Matt. 26:28) R3526:4, 2772:6

Wine, “the blood of grapes,” symbolizes death, and also the spirit, the effect being to cheer, refresh, enliven. R226:1

**Until the kingdom** — When he will share the new wine—the joys, rights and privileges of the divine nature. R721:2

The wine of our feast is but typical of the joys of the Kingdom. R94:6

As usual, our Lord had something to say about the Kingdom. It seems to have been associated in his every discourse. R2773:1

**Shall come** — Just what our Lord meant is difficult to positively determine, but it seems not inconsistent to understand him to mean that as a result of the trials and sufferings symbolized, there will be a jubilation in the Kingdom. R2773:1

## Luke 22:19

**He took bread** — The Lord's Supper was instituted as a substitute for the Passover. R3750:4, 466:1

They had their usual Passover supper of roast lamb; and afterwards our Lord introduced what we familiarly term “The Lord's Supper”—a new symbolization of the antitypical Passover. SM563:2

Our Lord instituted the Memorial supper, the observance of the first day of the week and baptism, not by command, but by example. R1942:3

Probably it was near midnight when, after the Passover had been eaten, our Lord instituted the new memorial of his own death, the Lord's Supper, substituting it for the Passover supper of the Law. R2771:3

Instead of the lamb would be the unleavened bread, representing our Lord's flesh. SM563:3

The design of the Master was to call their minds from the typical lamb to himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which he was about to fulfil. R839:4, 466:1

The bread is to be eaten by all, the wine may only be partaken of by a few. R1014:5

If we are Christ's, we are part of the same loaf; to be broken as he was; to die as he did, to the flesh, crucifying the flesh. R94:5

It is one loaf, though made from many grains. The grains cannot retain their individuality and their life if they would become bread for the world. R5341:3

Unleavened bread. R1943:2

Leaven is corruption. So, then, this symbol declares that Jesus was free from sin, a lamb without spot or blemish. R840:3, 466:5

The shape, at least, resembled more particularly what we would call crackers. R3364:4

If not available, soda crackers or water crackers are an unleavened bread, and will serve the purpose. R1943:4, 1626:2

"Holy, harmless, undefiled, separate from sinners." (Heb. 7:26) R4591:2, 2772:3, 1101:4

Representing our Lord's perfect humanity. R1101:4, 5870:6, 4591:2, 2772:2, 1800:6; F464

The eating of that unleavened bread represented their appropriating to themselves of the merit of Christ's sacrifice—their justification by faith. SM563:3; R5871:1, 3526:4, 2772:3

"I am the bread of life." (John 6:35) R2772:3, 5870:6

**And brake it** — The bread must be broken to be appropriated. So, it was necessary that our Lord be broken in death ere we could appropriate his merit and enjoy everlasting life. R3526:4

He was the only one at that time who could break the loaf. Today, as the unleavened bread of the Memorial season is passed to each of us, and as each takes a portion of it, he breaks it for himself. R5341:5

Not only was the breaking of Jesus' body to provide bread of life, but it also opened the narrow way to life. R840:2, 466:5

Not to be confused with the feasts "to break bread" (Acts 2:42,46; 20:7). These first-day-of-the-week gatherings were love-feasts, and never intended to take the place of or in any sense represent our Lord's Memorial Supper. R2771:4, 1014:1, 839:6, 466:3

The first day of the week would be most inappropriate. Instead of being set apart to commemorate Jesus' death, it was to them a day of rejoicing, reminding them of the fact that the Lord is risen indeed. R839:6, 466:3

When we break this bread together, we not only symbolize our Lord's broken body, but also our own breaking or dying as members of the Church. R4622:5, 4591:5

**Gave unto them** — God gives you the best nourishment, although not always the sweetest to the taste. R721:5

**This is my body** — “This” represented the antitypical Lamb, “the Lamb of God, which taketh away the sin of the world.” (John 1:29) R2771:6

The bread and the wine represented his body and his blood. R3364:4, 2772:2

It was not his pre-human existence as a spirit being that was sacrificed. R2772:3

Man is of human or flesh nature; hence if the spiritual Son of God would give to dying men the bread of life, it must be flesh, full of life-giving nutriment. R1014:3

Does not prove that the body is in the bread. The whole matter is quickly settled when we remember that our Lord had not yet died when he said these words. R3526:4

The loaf represents primarily the Lord Jesus' body. In a large sense, it includes all the body of Christ. Thus, the breaking of the loaf, the breaking of the body, has continued for more than eighteen centuries. R5341:5

The secondary and deeper significance of the loaf and the cup: “The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ?” (1 Cor. 10:16,17) R2772:5

The Roman Catholic doctrine of the Mass falsely claims that the bread is changed into the actual flesh of Jesus, which the priest breaks as a fresh sacrifice. R3526:3, 3879:5, 2771:2, 1100:4

Symbolically represents our partaking of the fleshly perfection of the man Jesus, not actually, but by faith. R4591:3

**Which is given** — We cannot eat anything that is alive, nor would anything that dieth of itself (by disease) be fit for food. There was no way to give us this bread of life except by the sacrifice of the man Christ Jesus. R1014:6

**This do** — Not out of fear, constraint, or law, but in grateful remembrance of our ransom. R1183:1

And do it intelligently. R1016:5

He invites all of his followers to eat of it. We partake of his flesh when we appropriate to ourselves the blessings, mercy and grace secured by the breaking of his body—the benefits of his sacrifice, securing to us the forgiveness of sins and reconciliation with the Father. R3364:5

The eating of that unleavened bread represented their appropriating to themselves of the merit of Christ's sacrifice—their justification. SM563:3

The Lord's Supper and Baptism are the only injunctions of a symbolic character commanded us, and they are new ones. F228; R1527:1

Assemble together, even if there be but two or three of like precious faith. Even the solitary ones may break the bread and partake of the wine, in heart communion with the Lord and with the scattered fellow members of the one body. R1014:1

Commemorate the death of the “Lamb of God which taketh away the sin of the world.” (John 1:29) R1100:3, 5869:6, 1013:3

Annually, on its anniversary. R1100:3, 3961:3, 1625:3, 803:1, 721:4

As reckoned by the Jews, the apostles and the early Church. R1100:5, 2771:1, 1625:3

**In remembrance** — Our Lord's Supper was evidently intended to be a reminder of his death and of our covenant as members of his body to have fellowship in his sufferings. R2771:5T

How often the old covenant was to be celebrated is plainly stated in Exod. 13:10, "Thou shalt therefore keep this ordinance in his season, from year to year," and, as he has not altered the time, I dare not. R803:2

Protestants generally observe the celebration, the Memorial, not upon its anniversary but as irrespective of it, as though they had no knowledge of the relationship between the typical Passover and the antitypical day which the Lord enjoined upon us to celebrate. R3750:2, 1014:3

The Lord's Supper was instituted as the antitype of the Jewish Passover, the 14th day of the first month. Subsequently it was celebrated on the nearest Friday and his resurrection on Sunday—Good Friday and Easter Sunday. Younger Christian denominations, seeking differences with Catholicism, skipped the Jewish type and began weekly, monthly or quarterly celebrations. R2771:1, 1943:1, 1625:6

We do not quarrel with any who prefer to commemorate more frequently, neither do we regard it as a binding or compulsory observance. R325:2

Seeing the Memorial celebrates the antitype of the killing of the Passover Lamb, we can see that it is properly celebrated on its anniversary—not monthly, quarterly, weekly nor daily, but yearly. R1943:1, 1625:3, 1014:2, 839:5, 721:2, 596:1, 325:2

he Lord's Supper is a reminder of his death, as the Passover was a type of it. Jesus fulfilled the latter and instituted the former in the same night in which he was betrayed. R596:1

**Of me** — And no longer in remembrance of the typical lamb and the typical passing over of the typical first-born of typical Israel. R3525:6

He did not say, This do in remembrance of yourselves—in remembrance of your own share in the sacrifice. R5341:6

Remember him as the slain Lamb. R3879:5

No longer in remembrance of the typical lamb and the typical deliverance from Egypt. R1100:3, 4592:6, 3961:1, 839:4, 721:2

It would be no longer proper to observe a feature of the Law which he was about to fulfill. R466:1

## **Luke 22:20**

**The cup** — A new feature added by our Lord. SM563:4

His act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of his sufferings. R840:4

For "fruit of the vine" we prefer unfermented grape juice or raisin juice rather than wine, because if the liquor habit has a hold upon any one we would avoid the temptation to such. R1943:2

Representing the crushing of the grapes, the blood of the grapes—the Master’s blood, his life poured out, sacrificed, and their lives with him. R4622:5, 5871:4, 4331:3, 3880:3, SM564:T

Nowhere is this cup described as wine, though it may have been. R2772:6

Like the bread, our partaking of it means our appropriation of the benefits of his sacrifice—our justification. R1800:6

It also memorializes the consecration to death of all the members of the Body of Christ. R4980:5, 4563:4

**After supper** — How appropriate that the giving of the wine was after the eating of the bread. Only those who are justified are invited to crucify their justified humanity. R1015:6

Not represented by the type, the Passover supper, but the symbol of joy and life. R94:5

After the Passover supper Jesus instituted the Memorial Supper, a new matter. R3879:4

A new Memorial upon the old foundation. R5870:5

**This cup** — All who accept the invitation to drink of his blood thereby pledge their lives in the same service in which he gave his life. This thought is entirely additional to anything in the Jewish Passover type. There is no intimation that any of the household were to partake of the blood of the slain lamb. SM564:1

It is one cup, though it contains the juice of many grapes. The grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit. R5341:3

**Of the new testament** — The New Covenant is the one that is mentioned throughout the Old Testament, superseding the Law Covenant. R3364:5

The Keturah Covenant, or New Covenant, which is not yet in existence. R4367:4, 4331:3

As soon as the last member of the Body of Christ shall have died, the New Covenant with Israel will be sealed. R4453:3

We are invited to share his cup, to share the sealing, and to share the dispensing of the New Covenant blessings to Israel and the world. R4429:4

A covenant of mercy. R2859:3

The New Covenant cannot become operative until the cup of the Lord’s sufferings which are left behind has been fully drained by the members of his Body. R4310:2,3, 5542:6; NS297:5

Typified by the Law Covenant instituted by Moses, to be instituted by the greater Prophet, Christ. R2859:2

A new and better covenant, by a new and greater Mediator, The Christ. R2859:1

**In my blood** — Instituted by reason of his blood. R1728:1

Both the Abrahamic Covenant and the New Covenant were secured, made sure, with his own precious blood. B69

The broken bread taught a part of the lesson; the cup taught the remainder of it. We not only need nourishment to come back to God and his favor, but we need the precious blood as our redemption price. R3526:5

It will continue to represent my blood with you, a reminder of my death and of the covenant which was thus sealed between God and sinners by myself as the great Mediator between God and man. R3364:5

Jesus' blood is the only one that could be meant. The cup represented our Lord's sufferings. He gave it to his disciples. R4475:1

Which seals, makes binding and obligatory, ratifies, the New Covenant. R2859:1, 4331:3; CR59:3

The blood of our Lord and the blood of his body is all one blood. It is one Priest of many members. It is one atonement for all—for the sins of the whole world. The blood represents not only the death of Christ, but also the death of all the members of his body, to whom merit is imputed. R5342:4

The Scriptures say that the life is in the blood. In harmony with that statement, the Jews were bidden to always refrain from eating the blood. The life principle that he gave to man seems to reside in the blood. As long as the blood is passing through the organs of circulation, there is life; but when the blood is shed, the being dies. R5341:6

No Israelite was allowed to eat blood. This was symbolic of how all eat the flesh of the Son of man, but all are not to drink or partake of his death. R1015:6

His right to the earthly life, by his obedience to the Law, is the merit which becomes the blood of the New (Law) Covenant, the basis of reconciliation between God and Israel. CR59:3

**Which is shed** — The fruit of the vine symbolized our Lord's life given for us—his human life, his being, his soul, poured out unto death on our behalf. R2772:4

Plainly presenting Christ's death as the means through which he gained ability to benefit many. R1335:6\*

The blood, symbolized by the wine, represents death. The blood is the life of anything; and when it is shed, or taken from it, it implies the death of the creature. R1015:6, 840:4, 466:6

Many who trust in the precious blood have never philosophized on the subject sufficiently to see that blood shed always represents death, a life given up. R1337:4

By partaking of it intelligently we pledge our lives even unto death in the service of our Lord and Redeemer. R1015:6

If we, as his disciples, lay down our life for the brethren, we are doing what Jesus did. This cup, then, represents the full renunciation of earthly life and of all claims thereto. R5342:1

Whoever intelligently partakes of the Memorial Supper thereby indicates two things: (1) His faith in Jesus as the Passover Lamb, and (2) his membership in the body of Christ. SM564:2

Only those who both eat his flesh (appropriate his merits—justification) and drink his blood (share with him in his sacrifice) dwell in him as members of the one body. The balance of mankind, by eating (appropriating) the rights of the man Christ Jesus, obtain a dependent life. R1016:1

It was the giving up of Christ's life that paid the ransom. R1335:3\*

We all need the blood of sprinkling, not upon our houses, but upon our hearts. R5870:4



## Luke 22:21

**The hand of him** — John tells us that our Lord was troubled in spirit, manifested emotion, at the time he said this. R2772:1

It was a cause for great sorrow that it should be one who had been a bosom friend and disciple. R3364:3

**That betrayeth me** — It really made no difference to the Lord, so far as his intention and consecration were concerned, whether he was apprehended by the rulers without any betrayal or whether the betrayal were by a comparative stranger or by a disciple. R3364:2

An illustration of the hopelessness of a soul willingly submitted to the power of Satan. R1800:6

Judas' coolness manifested his hardness of heart and depth of hypocrisy. R1800:6

**With me on the table** — The Memorial is a gathering of professedly consecrated believers in the Redeemer; but if others come in making such profession reject them not; remember that Judas met with the Lord and the other eleven. R1626:2

Despite the custom that to receive another's hospitality is, especially in the East, a pledge of friendship. R3879:3

## Luke 22:23

**Began to inquire** — They had the spirit of self-examination; a humble, loving spirit. R1800:6

## Luke 22:24

**A strife** — Only recorded in Luke, though also implied in John 13. We are not to suppose that the apostles were actuated wholly by ambition and selfishness. We may well suppose that the strife was for position of nearness to the Master because of their love for him. R3363:6, 2449:3

The strife probably began when they were taking their places at the table, each desiring to be nearest to the Lord, and so manifesting somewhat of a selfish spirit. R1800:3

Colporteurs and all public representatives of the truth are often subjects of special temptations. R1537:1

Possibly respecting which of them should perform the menial service of feet-washing. R2449:3

The discussion seems to have originated with Peter, because a pointed portion of the answer was addressed specially to him. R1987:2

**Which of them** — Should the temptation ever come to show wisdom by magnifying a minor difference between yourself and another, reject the thought as a temptation from the devil, and do the very reverse—minimize differences. R1537:4

**The greatest** — To aspire to advancement for self-glory is contrary to the spirit of God's plan, which is a love that places a neighbor on an equality with self, and which only desires advancement for the purpose of increased ability to serve others. R875:4\*



Even a very little prominence may become a dangerous snare unless it be coupled with great humility. R1987:3

Not only a warning to the individual seeking preferment in the Church, but also an instruction to the Church to accept as its honored servants only such as he describes. R875:4\*

They had willingly left business prospects and endured the scorn of their fellows that they might become joint-heirs with Christ in his Kingdom. The Master had invariably encouraged these hopes and ambitions. His reproof was merely against their strife as to which should be greatest. R1415:3

## **Luke 22:25**

**Exercise lordship** — The disposition of the world is toward tyranny on the one hand, and servility on the other; the one class becoming arrogant and self-assertive, and the other dependent and truckling, both of which are ignoble traits. R1987:3

## **Luke 22:26**

**Ye shall not be so** — Ye shall not cultivate in yourselves a spirit of arrogant pride by seeking to lord it over others; nor shall ye cultivate in others a spirit of truckling servility, unworthy of noble manhood. R1987:3

**But** — On the other hand, cultivate in yourselves the spirit of humility and loving service. R1987:3

**He that is greatest** — He that has superior ability of one kind or another. R1987:5

Let him think soberly of himself, realizing how far short he is of actual perfection. R1987:5

**The younger** — Very meek and modest. R1987:5

**Is chief** — By qualifications and providential circumstances. R1987:5

Selfish aspirations have been a stumbling stone to very many of God's children. R875:4\*

“Whosoever will be chief among you, let him be your servant.” (Matt. 20:27) R1987:5

## **Luke 22:28**

**In my temptations** — If we endure the temptations that befall us, we shall be able to identify ourselves with the character of the holy brethren. R811:1\*

## **Luke 22:29**

**I appoint unto you** — The present Gospel age is merely for the selection and education of those whom God purposes to use as his ministers in the next age, the Millennium. R2490:2

**A kingdom** — While the words of warning were solemnly given, the Lord did not forget to give them also words of encouragement, pointing them to the glory to follow the present scenes of suffering and humiliation. R1988:1

Our Lord Jesus, in his talks with his followers, strengthened and encouraged their expectations of a coming Kingdom. A274

**Appointed unto me** — The exaltation of our Lord Jesus Christ to glory and honor and power and dominion does not imply that the Heavenly Father abdicates the throne of heaven in his favor; nor that they are one, for both are recognized. E38

For Christ to have a Kingdom appointed to him, as Luke records the conversation; and for him to sit on the throne of his glory, as Matthew records it (Matt. 19:28), appear to indicate one and the same rank. R1282:6\*

Christ did not claim to be “equal in power.” E38

## **Luke 22:30**

**Sit** — Be permanently established. R1283:5\*

**Thrones** — Symbol of sacerdotal or regal authority. R1283:1\*

**Judging** — Greek, krino, the word is full of the thought of trial, or testing, or criticism; but it does not imply finality of decision. R2430:3

Krino is used in referring to the judgment, trial, of the Millennial age when the Church, Head and Body, will be the judges. R2426:4

Ruling. A274

“The saints shall judge the world.” (1 Cor. 6:2) R2430:1

## **Luke 22:31**

**Simon, Simon** — Indicating that the discussion above originated with Peter. R1987:2

It was the most trying time for his apostles, and particularly for Judas and Peter. Both were prominent—one as treasurer and purchasing agent; the other as a specially bold champion for the Lord’s cause. R3759:3; C189

Three were tempted, varied results. Our Lord’s course was the proper one, humility, fear, an appreciation of the trials leading to watchfulness and prayer. Peter, a good man of strong character, realized not his danger, and hence was not prepared for the arts of Satan. A fearful time for Judas, whose heart was not right. He fell quickly into the snare of the adversary. R3759:6

**Satan** — One of the frequent references by our Lord, along with a larger number by the apostles, referring to a personal devil. R3165:6

Whose very existence is now being denied by many. R3165:6

**Hath desired to have you** — This was no time for considering questions of superiority and self-exaltation; it was a time for sober thought and humble watchfulness and prayer. R1987:6

**Sift you as wheat** — Experience has repeatedly proved that at this season every year God permits Satan to specially sift the wheat. R1793:4

We are in the harvest time; the separation of the wheat from the tares is due, and more than this, the separation of the chaff from the wheat is also due—a sifting process. R3760:5

Separate you from your loyalty to Christ and discourage you from discipleship. R4712:4

This sifting took place shortly after the casting off of nominal fleshly Israel, foreshadowing the testing of the Sanctuary class now. C189

In the Spring of 1878, the parallel time, the sifting began which has continued ever since, and must test every one who receives the light of Present Truth. R3823:1

Siftings are permitted because only those who can stand siftings, trials and tests are fit for the Kingdom. R5563:6

## **Luke 22:32**

**I have prayed for thee** — For all of the Peter class the Lord is the Head, the Representative, the Advocate before the Father. R3760:4

Because of the difference in the hearts of Peter and Judas, our Lord could properly be the Advocate of the one before the Father, but not the Advocate of the other. R4908:1; 3760:2

**Thy faith fail not** — Under the coming trial. R1987:6

Peter's courage was really his weak point. R5563:1, 5202:2

**When thou art converted** — From this disposition to a sober humility. R1987:6

Although both Peter and Judas repented, the one was accepted back to divine favor, the other was not. R3760:2

**Strengthen** — The more we resist temptation the stronger characters we will become. R5331:6

## **Luke 22:33**

**I am ready** — Full of loving loyalty to the Lord. R1987:6

He did not know how much weakness was in him. When the Lord was watching and praying that momentous night, Peter was one of the first to fall asleep. Afterward he was the very one to deny the Lord, and with cursing. R5202:1

## **Luke 22:34**

**Peter** — His zeal and energy made him a leading apostle. R1987:2

A good man of strong character, loyal and true, but bewildered and off-guard. R3759:6, 4907:5

The Peter class, although loyal of heart, do those things they do not wish to do, or leave undone what they really desire to do, because of weakness of their flesh and failure to lay hold on promised help. R3760:1

## Luke 22:35

**Without purse** — To a covenant people whose duty it was to receive and entertain the messengers of the Lord, and whose receiving or rejecting of them would be a test of their fidelity to God as his covenant people. R1988:2

To show the Lord's full ability to care for them under all circumstances and conditions. R2500:2

**Nothing** — For the common people heard them gladly, and were greatly moved by their teachings and their works. R1988:4

## Luke 22:36

**But now** — A change from the instructions in Matt. 10:10 which was given to the twelve apostles sent forth to announce the Kingdom. That was not a general instruction for all time, but particular to the occasion. That was not applicable to this present time. R2500:2

**Let him take it** — And thus, being independent of the people, show them that self-denying zeal for God which would gladly espouse an unpopular cause with no hope of earthly gain. R1988:4

To clearly manifest that when he was betrayed he gave himself up of his own free will, not being without defense. R3367:4, 5922:1, 2778:6, 2468:5

## Luke 22:37

**Be accomplished** — The prophecies concerning me are about to be fulfilled in my crucifixion. R1988:4

## Luke 22:38

**Two swords** — Necessary to show that his capture was not made by force, but that he voluntarily permitted himself to be taken and crucified. R5922:1, 2468:5, 1988:5

**It is enough** — They were intended merely for a demonstration, and not for a defence. R5922:4

Our Lord had no thought of having his disciples war a carnal warfare on his behalf. R2468:4

## Luke 22:39

**He came out** — Probably for two reasons: First, realizing he would be arrested, he did not wish to bring trouble on the friend who had permitted the use of the upper room; Second, he desired the still quiet of midnight, out upon the hillside, where he could be alone with God. R2773:6

**As he was wont** — Knowing the plot beforehand, he deliberately went to the place where they would seek him. R1988:5

**Mount of Olives** — To an orchard there known as Gethsemane, signifying "oil-press place." R2773:3, 3885:2

**Followed him** — Because he loved them, and knew that they loved him, he permitted them to accompany him to the place of prayer, that they might watch and pray with him. R1801:2

## **Luke 22:40**

**At the place** — The Garden of Gethsemane, not a wild woods nor a public garden, but an olive orchard under the control of Jesus' friends, about half a mile from the wall of Jerusalem. R3885:2, 2773:6

**Enter not into temptation** — The most trying time of our Lord's earthly experience, and also for the apostles, especially Judas and Peter. R3759:3

The only safe way is to be prepared because your Adversary, the devil, is seeking whom he may devour. He knows your weak points, and is ready to take advantage of them. R3179:1

Some will make light of the warning and expose themselves to danger; others will hearken to the warning of the Master's voice, and to them it will be the power of God unto their preservation. R3761:4

## **Luke 22:41**

**Withdrawn from them** — Leaving eight of the disciples there, as an outer guard, so to speak. R2773:6, 2467:2, 1801:2

He took with him Peter, James and John—Peter, the bold and impulsive; James and John, the so-called “sons of thunder”—the three most courageous, most zealous, most earnest of his disciples. R2774:1

“He trod the winepress alone, of the people there was none with him.” (Isa. 63:3) In his very saddest hour, when he most needed comfort and consolation, it was not possible for even the closest and dearest of his earthly friends to enter into his feelings or sympathize with him. How different with us! R3886:4, 2467:2

If the Lord needed to seek retirement from the busy scenes of his active life to be alone with God, surely we need to do so. R1802:1

**Kneeled down** — Prostrating himself upon his knees, with his face to the earth. R2774:1

**And prayed** — We should follow the example of our Lord, and seek the Father's face, anxious to know whether or not everything is all right with him, anxious for some fresh assurance that it will be well with us. R2774:6

Our Lord followed the direction he gave to the disciples: he watched, he prayed, he got a blessing, he was strengthened, and came off victor. They did not watch and did not pray, failing to realize the necessities of the occasion, and as a result we find them scattered and bewildered. R2775:2

He found it needful to go to the Father for help to do his will. R146:6

That he might find grace to help in his hour of need. R1801:1, 2773:6

## Luke 22:42

**Father** — No one can thoughtfully read this lesson of our Lord's dark hour in Gethsemane without feeling that there is something thoroughly incorrect in the idea that our Lord Jesus was his own heavenly Father, Jehovah. R2773:3

The oneness existing between the Father and the Son is not a oneness of person, but of sentiment and will. R1904:4

**If it be possible** — Apparently our Lord did not see any absolute necessity for his suffering more than the sinner suffered in order to pay man's ransom price. R2467:4; SM647:1

The death of the cross was not necessary as our ransom price. The Father required this extreme obedience as a test, and the loyalty of our dear Redeemer was fully attested. R2467:5

**Remove this cup** — We are not to assume that he meant to escape dying. The cup was the shame and ignominy of arrest as a law-breaker, a public trial and conviction, and subsequent crucifixion as a malefactor. R2467:4

Our Lord's query was: Could he stand this? or would it be possible for the Father to deviate to that extent without interfering with the divine plan for the great work being accomplished? R3886:2

Our Lord was exceeding fearful of himself, fearful lest he should make a misstep and thus spoil the entire plan of God which he had so obediently undertaken and thus far so loyally performed. R3886:2

His thought apparently: "I shall be esteemed of all my countrymen as forsaken of God, and as accursed of him; I shall die as a blasphemer; whereas my every sentiment is, and has always been, fealty, loyalty to the Father." This, we believe, was the "cup." R2775:2

We are to remember that he does not pour into our cup of sorrow and trial any bitter experiences that are not needful to us and that will not subsequently work out for us a far more exceeding and eternal weight of glory (2 Cor. 4:17). R2469:1

**Not my will** — Not my human will. R146:6; T54

I claim no rights; I attempt neither to follow my own ideas nor to exercise my own will. SM647:1

The nearer a person is to perfection, the stronger is his will and the more difficult to crucify. The more confident any one is that his will is good and for good and blessing to others, the more difficult it is to see good reasons for surrendering it. SM647:1

In such a condition prayers are always answered; but in such a condition the prayers would be very modest; more a thanksgiving for our blessings. R798:2

An important principle, especially in those cases where we may, upon request, pray for the recovery of the afflicted or imbecile not of the consecrated little flock. R5204:3, 798:5

An expression of confidence and trust; indicating the necessary submission. R798:2, 3886:2

A valuable lesson for us to learn, of patience and waiting upon the Lord to direct in his own time and way. PD40/50

We are to give up our will in order that his will may be done. R5624:3

**But thine** — Father—the divine will. T54

I leave all to thy wisdom. SM647:1

Always this disposition of reverence for the Father, and of full trust and confidence in the divine wisdom, love, justice and power. R5846:6

So long as he thought there was a possibility of the elimination of the shame feature, he was nervously anxious to have it so; but as soon as he realized this was not the Father's will, his heart instantly responded. R2467:5

Though tempted in all points like as we (his brethren) are, he ignored his own will and all suggestions from others contrary to God's plan, and obeyed God implicitly. Therein lay the secret of his success. R1125:5

"If My Word abide in you" (John 15:7)—we must search the Scriptures to know the will of the Lord; to know what he has promised and what he has not promised; to know what to ask and what not to ask. R4983:3

"I came. . .not to do mine own will, but the will of him that sent me." (John 6:38) R5846:6

We should not merely submit to his will, but delight to do his will at any cost. R5303:6

**Be done** — In and to this earthen vessel consecrated to death. T54

In seasons of heavy trial, if we hold on to the arm of Jehovah, his grace will always be sufficient. R1802:4

## **Luke 22:43**

**And there appeared** — While some old manuscripts omit verses 43 and 44, others do not. In the footnotes of the Tischendorf Testament, "S2" omits these verses. The "S" represents the Sinaitic manuscript, but the "2" represents a secondary or altered reading of that manuscript. The Sinaitic manuscript originally contained these verses, but some later hand obliterated them, thus making this manuscript to concur with the Vatican and Alexandrian. We are inclined to think these verses genuine. R3040:2, 146:6

**An angel** — We know not what message that angel brought, nor is it necessary that we should. It is sufficient for us to know that the Father answered the prayer. We can surmise that the Father's assurance through the angel was that he had the divine favor. R3886:3, 2774:5

This ministry may have consisted in informing him of the Father's will in respect to what things he should suffer, and how they were to be expected. R2468:4

Although there will not come to us the same kind of heavenly messenger, nevertheless a heavenly messenger of another kind shall surely be sent, it may be in the person of a fellow disciple, or it may be one of the apostles themselves, through the many gracious words of inspiration. R2775:4

The Lord is our angel, who speaks to us the Father's message, telling us that if we abide in his love all will be right in the end, and that he is able and willing to bring us off conquerors, yea, more than conquerors. R3887:1

We cannot doubt that in the hours of deep affliction, comfort and strength are often experienced, coming from the invisible, though not expected, and the source not fully acknowledged. R75:1\*



Has not God commissioned his angels also to bear up the “feet” of the Body of Christ, lest some overwhelming trial prove too much for them? (Psa. 91:11,12) R1801:6

Looking back when in glory, we may see how much more fully they served us than we realized. R75:1\*

There is to be a restoration of olden-time communication between heaven and earth, of which Spiritism is Satan’s counterfeit. R1156:5

**Strengthening him** — Probably by refreshing his mind with the precious promises and prophetic pictures of the coming glory. R1801:5

Decision respecting the Father’s will immediately brought strength. R2467:5

If the Master himself needed strengthening, surely we also need it; and if he received it in response to supplications, it is an intimation to us of the way in which God is pleased to bestow the full assurance of faith. R2775:3

With reinforced courage, not a courage born of stoical indifference to pain, shame and loss, but a courage born of faith. R1801:5

From that moment onward we find him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band, when before Caiaphas and Pilate, when crucified, he was the most calm and self-possessed of all. R2774:5, 1801:6

With the assurance that he had fulfilled his part—rendered full obedience to the Father’s will. R5331:4, 5585:6

That he had the Father’s approval and that he would be resurrected. R4804:5, 5585:6

That all the gracious promises of glory, honor and immortality were his. R4804:6

The Father gives us peace and strength through his assurance in his Word. R3886:3

Prayers for help in trouble may be answered by removal of the cause, or by strength to overcome the disturbance. R3886:3

## **Luke 22:44**

**Being in an agony** — A contest, a struggle. The language used in the Greek implies a struggle of increasing force and severity. R2774:1

While with his disciples he had sought to be cheerful; but now his thoughts turned inward upon himself and his relationship to the Father; and outward upon the public shame, the contemptuous mockery and the public execution. R3885:3

Our Lord, untainted, unblemished by sin, undegraded, undulled by dying processes, was much more susceptible to the pains and sorrows of the hour than others of the fallen race could be. The finer the sentiments and characteristics, the greater the pain. R3885:3

Matthew: “sorrowful even unto death,” a sorrow which almost crushed out his very life; Mark: “sore amazed,” as though the sorrow had come upon him unexpectedly, as though he were bewildered. R2774:1



Because of the coming shame of trial, conviction and execution as a blasphemer and seditionist, and oppressed with the fear that in some manner he might have failed of perfection, and that his death might mean extinction. R3886:1,2, 3885:3

**Prayed more earnestly** — “He offered up strong cryings and tears unto him that was able to save him from [out of] death.” (Heb. 5:7) R3885:6

As soon as he had the Father’s assurance that he had not violated any conditions, and that he would not go into eternal death, he was content to suffer any other experience that might come to him. R5585:6

**Drops of blood** — In the agony of Gethsemane the heart and the blood vessels had been affected. The palpitation of the heart had been so intense as to cause a blood sweat—a phenomenon rare, but not unknown, produced by intense mental excitement. SM642:1; R1801:2

This bloody sweat is not unknown to physicians today, although very rare. It marks an extreme tension of feeling, sorrow nigh unto death. R2774:1

The chief reason why our Lord sorrowed on this occasion, so that his agony, becoming very intense, produced a bloody sweat, was his realization of his own situation in relationship to God and the covenant under which he had made his sacrifice. R3885:5

The very thought of extinction would bring anguish. This thought seems not to have come to our Lord with the same force previously. He now saw himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was he entirely blameless, would the heavenly judge thoroughly acquit him whom so many were disposed to condemn? R2774:5

Infidelity has suggested that this account of our Redeemer’s sorrow attests his weakness. Many martyrs faced death with boldness. There is a dullness and numbness connected with fallen manhood that can regard pain and death with indifference. We are glad that Jesus was not one of those cold, stoical icebergs, but that he was full of warm, tender feelings and is thus able to sympathize with the most tender, delicate and refined, more than any other human being. R2774:2, 1801:2

A cold, stoical indifference to the loss of life, based upon knowledge that it could last but a short time longer anyway, is very different from the clear knowledge our Lord had and the realization that the life he was about to lay down was not forfeited through sin, but was a voluntary sacrifice. R2774:3, 2467:2

Our race, already nine-tenths dead, has but a feeble appreciation of the value of life and has come to regard death with equanimity. To our Lord, death must have been much more terrible than to us who are already nine-tenths dead and correspondingly blunted in all our sensibilities. R2467:3

Prof. Tischendorf shows that this account of our Lord’s bloody sweat is not found in the Vatican manuscript and that, although it appeared in the original Sinaitic manuscript it was crossed out by a later critic. The passage is therefore doubtful, or at least questionable. R2774:3

The drops, (called thromboiclots), are symptomatic of a disease called diapedesis, and is caused by extreme tension of the nervous system. It once afflicted Charles IX of France. R2767:1\*

## Luke 22:45

**Disciples** — Gracefully he condescended to men of low estate, and esteemed them brethren beloved, of whom he was not ashamed. R1801:2

It was no sign of weakness in the Master that he thus craved human sympathy. R1801:2, 3886:6

**Sleeping for sorrow** — Their eyes being heavy from sorrow. R3886:6

The hour was midnight; they were sharing his sorrows, but unable to appreciate them rightly. R3886:6

## Luke 22:46

**Why sleep ye?** — Are we asleep, or are we heeding the words of the Apostle, They that sleep, sleep in the night, but we who are of the day should be awake, sober, putting on the whole armor of God? R3887:1

**Rise and pray** — We are to pray together as the Lord's people; we are to pray in our homes, as families; we are to pray in secret, in private; we are to have the spirit of prayer in all that we say and do. R2775:5

Some make the mistake of praying without watching; others make the mistake of watching without praying; but the only safe and proper method is that which our Lord directed, to combine the two. R2775:5

There seems to be special need of this during the Memorial season. R3178:3,6, 3179:1

**Lest ye enter** — Those who neglect the Master's words will be sure to enter into temptation, and tolerably sure to fall therein. The fall will be severe, even though, like Peter, they should be afterward recovered out of it—but with weeping. R2775:5

In this evil time, an hour of severe trial is upon us all. R2774:5, 2775:4

There is a peculiar force of temptations at the time of the Passover, every Spring. R3178:3, 3760:3

## Luke 22:47

**While he yet spake** — Arresting him by night, fearing that an arrest in daylight would create a disturbance at a time when the city was full of visitors to the Passover. R3887:2

**A multitude** — Not Roman soldiers, but a rabble of the curious, with certain servants of the High Priest, who was also a Judge. These were court officers, an impromptu sheriff's posse. R3887:2, 2779:1, 2467:6

**Judas** — At the beginning of his discipleship, probably sincere, the gross defection of heart and character coming on him gradually, beginning with the merest suggestion and ending with the most awful tragedy. The suggestion was probably along the line of selfishness. R3887:4, 2779:2

There will always be a motive, good or bad, back of every deed done to under-members of his body, as well as to the Head. To find strong motives is not to find valid excuses for treacheries. R2468:2

The Judas spirit of selfishness even today might lead to betray of the Lord by the betrayal and injury of one of the least of his followers. R3887:5, 2468:1

One of the most detestable characters in history. R4909:5

Whose heart was selfish, ambitious, covetous—a money-lover, betraying the Master for thirty pieces of silver. R5552:2, 4908:2, 3759:6, 3366:3

As retribution, Judas died soon by his own hand. R3369:3

When temptation comes, the disloyal and selfish Judas class receive it, entertain it, enter into the spirit of it heartily, and are swallowed up by it. R3760:1, 4908:1

**Went before them** — It is presumed, apparently on good grounds, that they first sought Jesus in the upper room, where he had left less than an hour before. Finding them gone, Judas knew he would be most likely to find them at Gethsemane. R2468:1

Judas either knew the garden as a spot frequented by Jesus and the disciples, or had learned at the supper where the company intended to go subsequently. R3887:2

Evidently advancing beyond the band to give the salutation, according to prearrangement, they he should thus indicate the one they sought. R2779:2

**To kiss him** — The Greek indicates that he kissed him repeatedly. R3887:2

The representatives of the Judas spirit follow his course even to the extent of betraying with a kiss, oftentimes professing great love and respect for the members of the body of Christ, whom they secretly smite for their personal gain, or in an endeavor to gain place or influence or other selfish aggrandizement. R3887:6

Some are willing to sell even their lips, as Judas did, so that, while professing to honor and serve the Lord, they are willing to join with those who misrepresent his character, his plan and his Word. R2779:4

## **Luke 22:48**

**Betrayest thou** — Judas was the chief, the real crucifier, because of his knowledge and willfulness. Upon him alone our Lord placed the full guilt. R1962:5

## **Luke 22:49**

**Smite with the sword** — All through the dark ages the sword, military power, was invoked and used on behalf of one party and then another of professed followers of Christ; sometimes against unbelievers, but very frequently against fellow-professors. R2779:4

## Luke 22:50

**Smote the servant** — Peter probably reasoned that if the Lord had directed the bringing of the swords they were for use and not ornament. R2778:6

Perhaps he remembered the Lord's words of a few hours previous, to the effect that his followers would all forsake him, and his own promise, "Although all shall be offended, yet will not I." (Mark 14:29) R2468:6

**Of the high priest** — If Roman soldiers had the matter in charge, the high priest's servant no doubt would have been less officious. R2468:1

**Cut off his right ear** — The blow was evidently intended for the head, but perhaps was providentially warded off so as to injure merely the ear. R2779:1

## Luke 22:51

**Suffer ye** — While the excitement and activities of a battle inspire courage, to be compelled to stand idle and not be permitted to lift a hand in self-defense in the presence of an armed enemy, is most discouraging to anyone. R2779:1

**Healed him** — Exemplifying his words, "Love your enemies, do good to them which persecute you." R2469:1

## Luke 22:53

**This is your hour** — It is probable that Judas was disappointed in the result of his betrayal. Apparently he expected that our Lord would deliver himself by miraculous power from the hands of his enemies. R2468:2

**The power of darkness** — The power of Satan is the power of darkness, ignorance and superstition. As the light of truth advances, the power that can only work in darkness is to that extent curtailed. R1233:3

## Luke 22:54

**Then took they him** — It would appear that the Jewish Sanhedrin exercised a certain amount of authority in respect to religious matters, and were permitted to make arrests, but not to execute criminals without the consent of the Roman governor. R2467:6

Our Lord surrendered voluntarily. R5922:2

**Into the high priest's house** — For a preliminary hearing to examine Jesus and formulate and decide upon the charges on which it would convict at the formal meeting at dawn. R2470:4

It is clear that this was an irregular meeting of this assembly of the nation's representatives, drawn together by common consent to participate in the crime of condemning their Messiah, Jehovah's Anointed. R1809:2

Evidently a few such men as Joseph of Arimathea, Nicodemus and probably a few others known to be favorably inclined toward the new teacher were carefully excluded. R1809:2

**Peter followed** — John points out that Peter and himself followed at a distance. Their deep interest in the Master would not permit them to go to their homes; they must keep him in sight, and note how things would go with him to the very last. R2469:2

His very courage led him into the trap placed before him by the adversary. This quality showed when he went into the courtyard of the palace and mingled with those who were there, even after cutting off the ear of one of the priest's servants. R5202:2

## **Luke 22:57**

**I know him not** — Far better for poor Peter to have openly declared, "Yes, I am one of his disciples, and since I presume that none such are wanted here I will go out." R2469:2

Peter's failure was along the very line of his strength. He was naturally courageous, had boasted of it, and yet failed for lack of courage. "When I am weak then I am strong," implies that he who feels himself strong is really weak, as in Peter's case. R2469:5

So with some today; when they are by themselves or with others of like precious faith, they are bold and courageous; but when in palaces or amongst officers of nominal Christianity, they are ashamed of their Master and afraid to confess him. R2469:2

But this sin was before the Spirit was given. F224

His devotion succumbed to his fears, so that he openly denied him. R1987:6

Perhaps the Lord allowed that to happen for our sakes, that we might realize our need to put our confidence in the Lord. CR307:5

## **Luke 22:58**

**I am not** — One false step leads naturally to another; to have now declared for Jesus would have been a public testimony that he was a liar, in addition to leading to his apprehension. R2469:3

## **Luke 22:61**

**Looked upon Peter** — A look of loving sympathy. R4712:5

**And Peter remembered** — Had he realized the trials that were near, how vigilant he doubtless would have been! How ready are we for the harvest-time ordeal? R3886:6, 3887:1

## **Luke 22:62**

**Wept bitterly** — The weeping showed that the denial was merely the result of the weakness of the flesh. R5202:2

His crushing out of the evil inclination toward self-preservation proved, that in spite of his thrice-repeated denial, he was at heart loyal to his Master. So with us; he who resists the smallest temptation thereby strengthens his character that he may be able to withstand greater ones. R5202:2

Both Peter and Judas were penitent; the one was accepted back to divine favor, the other was not. The one, merely entrapped, at heart was not disloyal, and was restored and blessed. The other, though not without conscience, as shown by his later remorse, was without the genuine loyalty of heart which in the Lord's sight is indispensable. R4908:1

Tradition says that for the rest of his life Peter arose every morning at cock-crowing to remember afresh this denial of the Lord. R3368:1

### **Luke 22:63**

**Mocked him** — Low minds delight in the misfortunes of those whom they realize to be their superiors. R2470:5

**And smote him** — “I gave my back to the smiters and my cheeks to them that plucked off the hair.” (Isa. 50:6) E52

“Consider him who endured such contradiction of sinners against himself.” (Heb. 12:3) R2781:6

### **Luke 22:64**

**They struck him** — It is not necessary to suppose the officer intentionally unjust; rather, influenced by his desire to appear zealous in support of the high priest, this accentuated his mental unbalance as a fallen man, and led him to imagine evil where there was none. R2469:6

**On the face** — Our Lord did not literally turn the other cheek and ask the man to smite that also. This illustrates how the Lord's people are to understand this command, meaning simply that they are not to resist evil with evil, but to resist evil with good. R2469:6

### **Luke 22:65**

**Many other things** — “I hid not my face from shame and spitting.” (Isa. 50:6) E52

Between the examination and formal conviction, our Lord was subjected for two hours to mocking and insults. R2470:5

By contrast, the spirit of Christ is that of love, gentleness, sympathy, kindness. R2470:5

### **Luke 22:66**

**As soon as it was day** — About five o'clock. The Jewish Law forbade a trial by night. R2470:4

**Led him** — The formal trial before the Sanhedrin at dawn was merely a ceremony—a farce—the determination to kill Jesus having been reached long before his arrest. R2470:4

They desired no such King, no such Savior, no such Messiah. R3895:3

**Into their council** — It is not sufficient that we go through a form or ceremony of justice. It is all-important that we have more than the forms of justice; we must have the spirit of righteousness, a love for righteousness. R2470:4

## **Luke 22:69**

**Hereafter shall the Son** — This prophecy compassed the certainty of his death and resurrection and pointed to his return in the end of the Gospel age in power and great glory. R1809:5

**Right hand of power** — “Sit thou on my right hand till I make thine enemies thy footstool.” (Psa. 110:1) A92, 93

## **Luke 22:70**

**The Son of God** — The Jews would have been afraid to call themselves sons of God, or to call him their Father. If they had spoken of themselves as sons of God, they would have thought that they were doing something reprehensible. R5219:2

Not Jehovah himself. R2781:5

Because he said this, they said he was a blasphemer. R5219:2, 2781:5

**Ye say that I am** — Knowing that his reply would be like signing his death warrant. R1809:5

## **Luke 22:71**

**Need we any further** — The condemnation was rushed through for two reasons: (1) the great Jews feared that the common people would defend Jesus; and (2) the Passover was at hand and they wanted to kill him before it. R2470:4

How little did they realize that they were being permitted of God to exercise the evil desires of their hearts, and thus to fulfill types and prophecies to the very day. R2470:4

## **Luke 23:1**

**The whole multitude** — Escorting him thither to make sure that their purpose should be accomplished. R1809:3

**Arose** — Intent on getting him into the hands of the Roman soldiers at the earliest possible moment, so that the multitudes might realize his case as beyond the power of their intervention. R2470:6

**Led him** — Early in the morning of the day of crucifixion, about eight o'clock. R3895:2

**Unto Pilate** — The Roman Government had taken away from the Jewish Sanhedrin the power of capital punishment, and nothing short of Jesus' death was in their minds. R2785:3

Pilate, the Roman governor of Judea, had in his hands the power of life and death. The Jewish Sanhedrin was permitted to govern the country in a religious way, according to Jewish law and custom, but had no power to order public execution. R2470:3

Pilate seems to have had a reputation for cruelty. Philo speaks of “his corruption, his cruelty, his continual murders of people untried and uncondemned.” R2470:6

The Roman governor, who cared nothing for their religious ideas. R1809:6, 3895:6, 3368:1

He saw that it was the religious power of the Jewish rulers that was in danger, and not the civil powers of the Roman government. R3895:3

He shortly afterward lost his commission as governor, and in despondency committed suicide. R3369:3

## Luke 23:2

**To accuse him** — Realizing the wide influence already attained by his teachings, they desired to make his execution as public and disgraceful as possible, to the intent that his followers might be chagrined and humiliated. R2470:3

**Perverting the nation** — The valiant for the truth have ever been considered enemies by the nominal mass. All who endeavor to withstand error in its popular forms must expect to bear the same reproach, and for a time be esteemed the troublers of Israel. R577:5

Sedition, agitation against the existing order; inciting to rebellion. R2472:2, 3895:3, 3554:5, 2785:3, 1810:1

Treason; a charge likely to arouse the wrath of the Roman rulers. R1809:6, 3368:6

Intimating that the incident would be reported at Rome, reflecting against Pilate’s vigilance. R3896:4, 3555:4, 1810:4

**Forbidding to give tribute** — Entirely false. (Matt. 22:21) R1810:1

That he interfered with the collection of the Roman taxes. R2785:3, 3895:3, 3554:5, 2472:2, 1810:1

Whereas he himself had paid taxes with the money taken from the fish’s mouth, and had said only two days previous, “Render unto Caesar the things that are Caesar’s.” (Mark 12:17) R3368:2

**Is Christ a King** — The Jewish Sanhedrin tried the Lord under a different charge altogether. Their charge against him was blasphemy. R5221:3

They did not mention the charge on which they themselves had convicted Jesus falsely, namely, blasphemy; for this would have been no crime whatever in the eyes of the Roman governor. R2472:2, 1809:6

Three counts: (1) sedition, raising a tumult; (2) that he taught the people that they should not give tribute to Caesar; and (3) that he himself claimed to be the king who should receive the tribute. R3895:3, 3554:5, 3368:2, 2785:3, 2472:2, 1810:1

It is possible that in the closing scenes of the Church’s experience some may be branded as blasphemers and hailed before governments on the charges of preaching Christ as another King. R3369:5



## Luke 23:3

**Pilate** — A heathen man, neither Christian nor Jew. R2785:4, 3895:6, 3368:2, 2786:4

Placed in Jerusalem, not to do justice, but to keep order, maintaining the authority of the Roman empire. R3895:6, 3368:3

**Art thou the King** — The Jews had not made such a charge against Jesus. Indeed, they were far from wishing to acknowledge the Galilean as King of the Jews. R2471:4

This was a question which our Lord could not properly evade. He was the King of the Jews. He could not deny the fact now before Pilate. At the same time it was due Pilate that he plainly show that he was not seeking to wrest the government from Pilate and the Romans at this time. R3554:6

Remarkably few of those who have heard of Jesus have recognized that he is a king. Many can recognize in our Lord the attitude of a priest, who fail to realize that he is also to be a king. The priest's office speaks mercy and forgiveness; but the kingly office is no less essential—men must be delivered and ruled in order to develop. R2471:5

**And he answered** — Serenely. This was the secret of our Lord's composure. He had surrendered to his Father his every interest. In proportion as we have been filled with his spirit and loving submission we will be able to be calm under the most severe and trying ordeals. R3895:4

**Thou sayest it** — That is, "Your statement is correct; I am a king." R2471:5

Not quite equivalent to yes, and yet it intimated that he did not wish to dispute the charge. R3368:4

When arraigned before the priests and Pilate, and when crucified, he was the calmest of the calm, by the Lord's strengthening. R3759:3

Similarly, we should not deny dangers nor boast of courage, but lean upon the arm of the Lord. R3759:6

## Luke 23:4

**To the chief priests** — The most rabid of our Lord's foes were the chief priests and rulers, and the Jewish mob whom they incited, authorized, and in a sense, legalized, by their learning, pretended piety, and official position as those who "sat in Moses' seat." R3895:1

It is nominal Christendom and her Doctors of Divinity whose opposition is chiefly roused and whose tongues are the loudest in crying against all the true members of the Body of Christ. R3895:2

**I find no fault** — Pilate had definitely made up his mind that there was no danger whatever to the Roman Empire from the meek and lowly person whom he had interviewed—he was surely not an anarchist, nor an insurrectionist of any kind. R2785:5

There must have been something very striking in our Lord's personal appearance to have caused Pilate to consider for a moment the rejection of the demands of the Jewish Court or Sanhedrin. R2471:3

The Jewish leaders were chagrined with Pilate's decision. R2785:6

This decision is the decision of all fair-minded people, from his day to the present, irrespective of religious prejudices. R2785:5

## **Luke 23:5**

**Beginning from Galilee** — Attempting to prove that the teachings of Jesus were calculated to arouse a revolution amongst the people; that already in Galilee it had great influence, and now he was coming to Jerusalem, etc. R2785:6

The Lord's teachings were revolutionary as respected religious matters; but the charge was not true in the sense they wished Pilate to understand, that he was a breeder of a political revolution. R2785:6

We, like our Lord, stand committed to a revolution on the lines of true religious worship, but we, like our Lord, have nothing whatever to do with political revolutions. R2785:6

## **Luke 23:6**

**A Galilean** — Although born in Bethlehem, Jesus was reared in Nazareth, "that he might be called a Nazarene"—that he might not have the honor of the "City of David," but the odium of "a mean city." R4556:3

## **Luke 23:7**

**To Herod** — This is the same Herod who, about a year and a half before, had beheaded John the Baptist, and who, hearing of Jesus, had suggested that he might be a reincarnation of John. R3368:6, 2786:1, 2472:2

The son of Herod the great who slew the infants at the time of our Lord's birth. R2786:1

Pilate found a loophole, a way of escape from his dilemma, by referring the case to Herod. R3555:4, 2786:1, 2472:2

## **Luke 23:9**

**Answered him nothing** — There is a time to speak and a time to hold silence, and our Lord was the master of the situation. Undoubtedly his silence was more forceful than anything he could have said. R3895:5

Our Lord was not there in self-defense, nor to plead his cause, nor to seek to escape the penalty for our sins, but the reverse. R2786:1

Probably the most striking rebuke he could have ministered to Herod. He was determined to do nothing to hinder the accomplishment of that which he knew to be the divine purpose—his death that very day. R3368:6

Herod was evidently provoked by this silence, but dare not belittle himself by showing this.  
R3895:5

## **Luke 23:10**

**The chief priests** — We are not to think of these men as wilfully, knowingly, crucifying the Son of God. On the contrary, the Apostle assures us that it was in ignorance that they did it. (Acts 3:17; 1 Cor. 2:8) R2786:3

## **Luke 23:11**

**Set him at nought** — His verdict was: Not guilty—innocent. R3895:5

**Mocked him** — Herod no doubt was piqued, as well as disappointed, by our Lord's conduct and his inability to gain entertainment from him as expected. R2472:2

**In a gorgeous robe** — Herod regarded Jesus as a pretender, and no doubt thought it a stroke of wit to parody his claims of royalty. R3895:5

**Again to Pilate** — With a desire to return Pilate's compliment and perhaps with some little touch of remorse of conscience in respect to the beheading of John the Baptist. R2472:2

Expressing his appreciation of Pilate's course, but declining to interfere in Pilate's territory.  
R3369:1

## **Luke 23:12**

**Pilate and Herod** — The act of deference on the part of both restored their friendship. R5571:1

## **Luke 23:13**

**And Pilate** — Manifesting far greater concern than the Papacy would have done under similar circumstances. B330

## **Luke 23:14**

**Perverteth the people** — As Jesus was called a perverter of the people by the "orthodox" of his day, all who withstand error must bear the same reproach. R577:5

**Have found no fault** — In these words we have Pilate's verdict—not guilty. According to Roman law this was the proper ending of the case. R3555:4

Some six times in all Pilate declared the innocence of Jesus. R3369:1

Pilate's course was noble and just, though not the noble and just one which we would have preferred for him. R3368:3, 2786:4

We are not of those who condemn Pilate. He was a servant of the empire. Only a clearly enlightened and fully consecrated saint could have been expected to do more than Pilate did for the release of Jesus. R2472:6

The apostles do not implicate either Pilate or the civil authorities, but hold responsible the Jews and their leaders. (Acts 2:23) R2786:4

## Luke 23:15

**Nor yet Herod** — It is stated, on the authority of the early Christians, that the majority of the Roman magistrates behaved like men of polished manners and liberal education, frequently dismissing charges against Christians with contempt, or suggesting to accused Christians some legal evasion. B330

## Luke 23:16

**Chastise him** — Pilate wished to placate the mob spirit which he perceived at his court gate; if Jesus were scourged, and thus demeaned, the people would probably be more likely to let the incident drop than if the Lord were turned free without chastisement. R3896:1, 3369:1, 2786:2, 2472:3 23:17

**He must release one** — A matter of custom at this season, showing clemency and favor. R3368:5, 3896:1, 2786:2

As a subterfuge, Pilate proposed to consider Jesus guilty, to thus satisfy the Jews, and then release him as the customary prisoner. R2786:2, 3896:2, 3368:5

It occurred to Pilate that one way to appease the Jews, to let them feel that they had not been utterly defeated, would be to allow the supposition that he was justly condemned, and then to let him be the prisoner usually respited at this season every year. R3555:5, 2786:2

## Luke 23:18

**Away with this man** — Religious fanaticism is the deepest, wickedest and most conscienceless of hatreds. R2313:2

**Barabbas** — They were filled with the spirit of the Adversary—they hated the Light and the Light-Bearer, preferring a murderer. R3896:2

The world's natural choice is for one of murderous spirit rather than for a saint. R3896:2

Accusing Jesus of being a traitor to Rome and asking to have him crucified, and in the same breath urging the release of one about whose rioting there was no question. R3368:5

How untruthful is the proverb, "Vox populi, vox Dei"—The voice of the people is the voice of God. R3555:5

This scene has often been alleged as the self-condemnation of democracy. Vox populi, vox Dei, its flatterers have said. But the multitude chooses Barabbas. The priests and nobles were no better than the mob. It was by their advice that the mob chose. R3896:4, 3369:5

## Luke 23:19

**A certain sedition** — There had been a real sedition, a genuine movement against the authority of Rome, at a previous time, and Barabbas and others had been made prisoners on account of it. R3368:5

## Luke 23:21

**They cried** — Showing that, as a nation, they were unworthy and unready for God's work. R4593:5

At the close of Jesus' ministry only about 500 worthy ones had been found. R4593:5

**Crucify him** — To have stoned him to death as a blasphemer they feared would leave him a martyr, while to have him publicly executed as a criminal would, they hoped, brand Jesus, his teachings and his followers, forever with infamy. R2473:1

It was not divinely intended that our Lord should be stoned, but that he should be treated as a cursed one—hanged upon a tree. (Deut. 31:22,23) R5221:3

The vilest sentence or curse against sinners under the law Jesus bore, that he might not only be the Redeemer of the world in general, but also the Redeemer of the Jew. R3901:3

The horrible method of execution for the vilest of criminals, its severity being intended to intimidate and deter evil-doers, rather than as a gratification of cruel sentiments. R2473:1

Their enmity to Jesus was because he and his teachings were discounting them and their teachings before the people. R2786:2

Selfishness lies at the foundation of every sin and every crime. R2786:2

They were to a large degree under the influence of our great Adversary. R4308:3

## Luke 23:22

**I have found no cause** — We are to be blameless in the sight of those of mankind who are recognized as having the best judgment amongst the people. Thus it was with our Lord. While the world blamed him, yet in their private councils they recognized the fact that he was harmless. R4797:1

## Luke 23:24

**Pilate gave sentence** — He was placed as the representative of Rome at Jerusalem, not to do justice, but to keep order; not to favor and forward the divine plans, but to represent and maintain the authority of the Roman empire. R3895:6, 3368:3

The Roman Government expected him to be absolutely just in respect to Roman citizens; dealings with others were to be conciliatory. PD69/83

An unwilling instrument, he was not one hundredth part as guilty as the Jews. R3369:3

**As they required** — Under stress of the Jews, and to keep peace, Pilate caused the charge to be made that Jesus was crucified because of claiming to be King of the Jews. R5221:3

## Luke 23:25

**He delivered Jesus to their will** — Influenced more by considerations of policy than of principle. R1810:4

Is not this as high a level as is ever attained by earthly law and justice? What human law can stand against the will of the people? The blame lies, not with Pilate, but with the Jews and their rulers. R3896:5

## Luke 23:26

**They** — The centurion and soldiers appointed by Pilate. R5221:3

It was customary to have four soldiers attend each prisoner to execution. R2473:5

Pilate's soldiers who, heartless and brutal, made sport of the Master's adversities. R2786:5

**Led him away** — Not willingly, but by reason of the stress laid on Pilate by the Jewish nation. R5221:3

Along the narrow streets of Jerusalem to the Damascus gates. The entire distance from the castle Antonio to the hill-top called Calvary is about three-fourths of a mile. R3900:2

The narrative seems to imply that Jesus bore his own cross on the way to Calvary, and that he fell beneath its weight. R5221:3, 4171:5

His weakness was not the result of inherited blemish or sin, nor of imperfection, but the result of sacrifice. R4138:2, 1359:4

**One Simon** — Evidently a strong and rugged countryman, who was passing by. R5222:1

We know nothing respecting Simon, except Mark relates that he was the father of Alexander and Rufus, giving the suggestion that these two sons may subsequently have become followers of Jesus, and well-known amongst the disciples. R2473:2

Tradition declares that he afterwards became one of the Master's disciples. R5222:4

Simon represented in this case all of the Lord's faithful ones who help to bear the cross, following his example, walking in his steps. R5222:4

The disciples of Jesus missed the opportunity. One had said he was ready to die with the Lord, and so said they all. In the moment of testing they did not display this courage. It is much easier to attest great loyalty than it is to manifest it when the test comes. R5222:1, 3370:1, 2473:2

We are to remember that the disciples were common people, despised as Galileans, and had reason to fear the wrath of the chief priests and rulers. R3901:2

If we are disposed to envy Simon his privilege in the bearing of the cross, let us reflect that many of the Lord's brethren are daily bearing symbolic crosses, and that it is our privilege to assist them. R3370:1

**The cross** — Perhaps 12 to 14 feet long, with a cross-beam of at least 5

feet. Since there are no light woods in the vicinity of Jerusalem and olive, a very heavy wood, is most common, we estimate its weight at 150 to 200 pounds. R5221:6

The crosses were not so large and heavy as generally illustrated in modern paintings. The evidence is that the feet of the crucified were usually only twelve to eighteen inches from the ground. R2473:2

As the wooden cross was not our Lord's heaviest burden, so, too, his followers have crosses which the world sees not, but which the brethren should understand. R3370:1

The cross has become fashionable, worn as an ornament, with little thought of what the original signified of shame and ignominy. R2787:1

The Lord will send the aid necessary, even though, as in this case, it be impressed, and that because of the sympathy of the worldly. R3370:1

**Bear it** — While he, from exhausting labor and daily sacrifice for the good of others, endured weakness and weariness, yet men did not recognize the real cause of his physical weakness, but esteemed him stricken and smitten of God, as though he were a sinner like other men, and therefore, like them, subject to physical decline and death. R1359:4

We have no opportunity of doing anything of this kind for the Master himself. But he is still with us in the brethren. What a precious privilege this affords us of still helping to bear the Master's cross. R5222:1

Now the cross is with us. There is still room for bearing it and experiencing crucifixion of the flesh as the representatives of him who loved us and bought us with his own precious blood. R3901:3, 2787:1, 2473:3

**After Jesus** — Implying that Simon did not carry the cross entirely, but merely assisted Jesus, carrying the hinder part of it, which usually dragged. R3369:6, 2787:1

Whether this means that Jesus walked before and that Simon carried the cross behind him, or whether it means that Simon walked back of Jesus carrying the end which otherwise was dragging, we cannot surely know. If the latter, it furnishes a more striking illustration of how we are to walk in his footsteps and join with him in carrying the symbolic cross. R3901:1

His weakness was not the result of inherited blemish or sin, nor the weakness of imperfection, but of sacrifice. R4138:2

When we think of our Lord as a perfect man, we would not think of him as being the strongest of men. R5221:6, 2787:2

The coarseness and brute strength which we find in many men is to be esteemed a degeneration, as truly as is weakness and effeminacy of others—only that the degeneracy has manifested itself in another form. R2787:2

The cross will not be too heavy for us. The Lord will bear the heavy end of it; and our experiences will be only such as will be for our good and will work out for our blessing. R5222:4

## **Luke 23:27**

**Of women** — Quite probably these included Mary, our Lord's mother, Martha and Mary of Bethany, and Mary Magdalene. R3370:1, 2473:4, 1816:1

**Bewailed** — It is to their credit that some who followed in the procession were weeping, and this credit for tenderness and sympathy falls to the women. R2787:3

## Luke 23:28

**Weep not for me** — Even in our Lord's last moments his thoughts were not of himself but of others. R2787:3

Our Lord's tears were shed chiefly in sympathy on behalf of others (John 11:35), while forbidding others to weep for him. Let us be like him—strong to bear our own griefs and tender to feel the sorrows and sins of others. R1886:5\*

**Weep for yourselves** — This he said in reference to the atrocities which would mark the overthrow of their nation and the destruction of Jerusalem. R1816:2, 2787:3

## Luke 23:30

**Mountains** — Governments. R621:5

**Fall on us** — Cover, protect us. The Lord certainly did not expect wicked men to get faith enough to pray for mountains to fall on them. B139; R5577:3

Applied at the time of the destruction of Jerusalem, and now in the closing time of this age. R5577:3

**Hills** — Rocks, societies. R621:5

## Luke 23:31

**In a green tree** — If their rulers could sanction such injustice and lawlessness while their greenness, freshness and religious vitality remained, what might be expected in the future, after the religious vitality had dried out. R2473:4

**What shall be done** — If bigotry and bitter falsification are practised before the Evangelical Alliance has any life, how arrogant might we suppose the same persons to become after the image would receive life? R5349:5

At the time of the destruction of Jerusalem, hundreds of Jews were crucified at once. R1816:4

## Luke 23:32

**Two other** — Perhaps to distract from the injustice of their own course and to throw a measure of justice into the proceedings as a whole, or perhaps to demean Jesus in making him a companion of outlaws. R3370:4

## Luke 23:33

**Called Calvary** — A Latin name, signifying skull; Golgotha, the word used by Matthew, also signifies a skull, in Aramaic, the original language of the Jews in Palestine. The name was probably applied because the hill, viewed from a little distance, resembled a skull. R3900:6, 3370:2, 2473:3



Golgotha! There is a legend that it was the very center of the earth's surface, the middle point of the habitable globe. We think nothing of the legend, but very much of the truth which it suggests, for the cross of Christ is the true center of the Church where all believers meet, of all tribes and nations. R4174:1\*

**They crucified him** — The wooden crosses were laid upon the ground, the victims stretched thereon, and nailed by hands and feet; then the soldiers lifted the crosses and set them into already prepared holes or sockets. The torture of these experiences can better be imagined than described. R3901:3, 3370:2, 2787:3

Crucifixion is probably the most cruel form of death. Even by the Romans it was practiced only upon culprits—usually outlaws, brigands and seditionists. Thus our Lord was “numbered with the transgressors.” (Isa. 53:12) R2787:3

The crucifixion took place at the third hour, Jewish reckoning, or nine o'clock, our reckoning. R3370:3, 1815:6

His death was a great trial of faith to all his disciples. R3179:1

## **Luke 23:34**

**Forgive them** — While doubtless of a forgiving spirit, we doubt that Jesus uttered these words because: (1) they are not found in the Codex Vaticanus (fourth century) or Codex Alexandricus (fifth century); (2) these men were unrepentant, and repentance is essential to forgiveness; (3) they lacked faith, and faith must precede forgiveness; (4) the sacrificial work was not yet finished; and (5) there is no evidence their sins were forgiven. R4172:5, 3901:4, 2474:5

We cannot, however, have any doubt that the words represented our Master's sentiments toward his enemies, for they are in full accord with his instructions to his followers, Love your enemies, do good to them that persecute you, and pray for them. R3901:4

We find no mention in the Scriptures of forgiving on God's part without the requirement of repentance. This passage might be so considered, but these words are not found in the oldest Greek manuscripts—the Sinaitic and Vatican. R1694:5

While Abel's death called for vengeance (Heb. 12:24), Christ's life was sacrificed for us and calls instead for mercy. Not only was he slain by men, but he was slain for men. R1614:6

These words are not to be taken in account; Jesus had foretold in his parable that God would punish them. (Luke 20:14-16) R5577:5, 4172:5

We have no evidence that the sin was forgiven, but that the prayer of the Jews, “His blood be on us and on our children” (Matt. 27:25), was answered. R4172:5

Nevertheless, we feel sure that this was the sentiment of his heart, as it was also that of Stephen (Acts 7:60). R3901:4, 4172:5, 2474:4

**For they know not** — The apostles said of the traducers of Jesus, his real crucifiers, “I wot that in ignorance ye did it, as did also your rulers.” (Acts 3:17) Much of the opposition to the body of Christ will be able to similarly pass by as done in blindness and ignorance. R3895:2

Sins that are committed in ignorance and blindness will be forgiven through the merit of Christ. HG147:6

The Lord, who will be the judge, himself prayed forgiveness upon the ground of at least a large measure of ignorance. R1655:4

To be sure, they did not know that they were rejecting him, but they did not want to know. R591:3\*

**Parted his raiment** — Little did they think that they were thus fulfilling prophecy. Just so it is with the whole world; matters are moving on from day to day, prophecies are being fulfilled, many of us have part in them, but few can see and understand, because only a few have the guidance of the holy Spirit. R3901:4, 3370:3, 2474:1

The division of the spoil was customary at every crucifixion, and gave evidence of the indifference and hard-heartedness of the soldiers in the presence of suffering. R2474:1

The masses of mankind since have been doing just what the people did upon the day of our Lord's crucifixion. Some looked, but sympathized little, and appreciated not; others derided and blasphemed; others made sport of it, and still others, with rude jest, gambled over his raiment. R1988:3

**And cast lots** — For his seamless tunic, which was the most valuable article. R3901:5

That robe properly and beautifully represents Christ's righteousness. The lot, or privilege, to have this garment has fallen chiefly to us of civilized lands. R2788:3

It is not by lot, accident or choice that this robe comes to the Lord's people. It is obtained only through the exercise of faith, and held only by the obedience of faith. R2474:1

Fulfilling the prophecy of Psa. 22:18, "They parted my garments among them, and cast lots upon my vesture." R2474:1, 3370:3

## **Luke 23:35**

**The rulers also** — Neglecting, doubtless, important matters in their eagerness to make sure that he did not escape them. R3370:6, 2787:4

**Derided him** — "As he was, so are we in this world." (1 John 4:17) "We did esteem him stricken, smitten of God." (Isa. 53:4) R2316:5, 3370:5

**He saved others** — A singular admission of the truth. R3370:6

**Save himself** — He could have saved himself. (Matt. 26:53) R5195:4, 3901:6

## **Luke 23:36**

**The soldiers also** — Seeming to feel that this was an exposure of another fraud, the ignominious termination of another one who had asserted himself against the power of Caesar. R2787:4

Spurred on by the influence of the Jewish rulers. R3901:6

**Offering him vinegar** — The offering of wine mingled with bitter myrrh, otherwise styled gall, was not an indignity as is usually supposed, but an act of kindness. R3370:2

## Luke 23:37

**Save thyself** — He could not save others and save himself too; for only by the sacrifice of himself could he hope to save others. R1815:6

Making light of his miracles of healing and of awakening the dead. R3901:5

Had he done as he was dared to do, he would have ruined the hopes not only of those who crucified him, but of all mankind. R2787:6

## Luke 23:38

**Letters of Greek** — Because it was the language of the visitors and of the educated from all quarters. R2473:5

The language of literature. R3901:6, 3370:3, 2787:4

**And Latin** — The language of the Romans, their rulers. R3901:6, 3370:3, 2787:4

Because it was the language of the empire and the soldiers. R2473:5

**And Hebrew** — The language of their own nation. R3901:6, 3370:3, 2787:4, 2473:5

**KING OF THE JEWS** — A title of shame and contempt, a brand of blasphemy to those who read it. The multitude, going and coming to and from the city, jested him upon his title, and the miserable failure of the fraud he had attempted to perpetrate. R2787:4

Under stress and to keep peace, Pilate caused the charge to be made that Jesus was crucified because of claiming to be King of the Jews. R5221:3

Little did Pilate comprehend this great truth. Few yet realize the truth of this statement. Comparatively few have rendered him allegiance, bowing the knee of their hearts in sincerity and truth. R2473:6

There is a slight difference in the statements of the different Evangelists respecting the words used on this tablet. We suppose the words differed slightly in the different languages, and the Evangelists quoted from different originals. R2473:6

## Luke 23:39

**Save thyself and us** — If Jesus had saved his life, He could not have become the King and Savior of the world, because only by his death could the death sentence against Adam and his race be met. PD69/83

## Luke 23:40

**But the other** — As the multitude of onlookers were divided, some sympathizing and some deriding, it is not surprising, that similar emotions were awakened in the minds of the two robbers crucified with Jesus. R3902:1

Indicating he had a tender and contrite heart, such as will be first to receive Kingdom blessings. R5578:4, 5132:6

**Answering** — He alone, so far as we are informed, raised his voice in protest against the slurs, and in defense of the meek and lowly one. R2787:6

The raillery of his companion only opened his mouth in defense of the Savior. R3902:2

Manifesting a faith which, under the circumstances, was remarkable. R3902:1

**Condemnation** — Judicial sentence. R331:3

## Luke 23:41

**But this man** — We cannot suppose that this thief had any correct or definite idea of Jesus—nothing more than a mere feeling that he was about to die, and a straw of hope was better than nothing. F667; R506:3

This living epistle made a marked impression upon him, just as sometimes the conduct of the Lord's followers, patient in tribulation, is the strongest and best lesson that can be given to some. R2787:6

**Hath done nothing amiss** — Paraphrased: "I heard those falsifiers bear false witness against you and I sympathized with you all the time. I knew there was no evil character in you." Q711:3

Aside from the weeping of the disciples, the penitent thief's conduct is the only mark of appreciation of the Lord's righteousness found in this picture. Often the only sympathizers are some apparently deeply degraded. R1988:6

## Luke 23:42

**Lord** — Doubtless the thief had heard of Jesus, that he was reputed by some to be the Messiah, and notwithstanding the incongruous condition of things, the thief realized that with our Redeemer there was a kingly demeanor. R3902:2

**Remember me** — Paraphrased: "If you are a King, and after you have come into your office of King, and have your Kingdom, then remember this poor thief, and do something for me, will you?" Q711:3; NS576:2

He had nothing to lose and all to gain by speaking a word in defense of the holy dying one. Peradventure this might be the Messiah. He would at least ask his blessing. NS576:2

**When thou** — The import of his petition was that whenever Jesus reached his Kingdom power, he desired favor. F668; R506:3

He has not come into his Kingdom yet. It is more than eighteen hundred years and we are still praying, "Thy Kingdom come." Q711:3

**Comest into thy kingdom** — "I heard you say before Pilate that you have a Kingdom, but not of this age; some heavenly Kingdom." HG596:3, 645:5

When you receive your Kingdom, wherever it may be and under whatever conditions, if it is in your power, remember me. R3902:2

Our Lord has not come into his Kingdom yet, and hence the time when that thief wished to be remembered has not come. We are still praying, “Thy Kingdom come.” Q523:5

This will be fulfilled when our Lord takes unto himself his great power and begins his reign, when he shall say to all the prisoners of the tomb, “Go forth, and to those who sit in darkness, show yourselves.” HG130:3

Our Lord Jesus has not yet fully come into his Kingdom; hence the time has not yet come when the thief desired to be remembered. R4172:6

## Luke 23:43

**Verily** — The word translated “verily,” or “indeed,” is the Greek word *amen*, and signifies “so be it,” as you have asked. F668; R506:3, 5132:6, 3902:4, 2788:1; HG130:2, 596:4; PD69/83; Q711:3; NS576:3

As the thief was made glad by the assurance that he would then be under the Kingdom rule in Paradise, so all who come to any understanding of the divine program can rejoice, even though their lives hitherto have been misspent. NS576:5

**I say unto thee,** — The comma should be after and not before “today” in order to permit harmony with the facts before us and agreement with other Scriptures. The original Scriptures are not punctuated, punctuation being a comparatively modern invention. R2788:3, 506:6; F669; HG646:1; PD69/83; Q523:6; NS576:1

To read it as usually punctuated, it would teach that Jesus and the thief went away somewhere that day, which is contrary to Luke 24:46; John 20:17

and John 3:13. R506:6

**To day** — I assure you today, and give you the consolation, that when I do come into the Kingdom in the Father’s appointed time, you shall be with me in that Paradise. NS576:1

Instances of a similar use of the word “today” are found in Deut. 15:15; 30:15,16; Acts 26:29. F669; HG130:4

This dark day, in which it would appear I have not a friend in heaven or on earth; this dark day in which I am crucified as a malefactor, a falsifier and a blasphemer. R5132:6; HG596:5; Q711:3

While no repentances are to be scoffed at, nevertheless death-bed repentances are not to be esteemed passports to glory in the Kingdom. NS576:5; HG645:3

When everything seems unfavorable, when I appear as an imposter, subject to the insults and taunts of my enemies—notwithstanding all this, I tell you, Thou shalt be with me in paradise. R3902:4, 2788:3, 506:3; F668

That this does not teach death-bed repentance is proved by the following facts: (1) the thief did not go to Paradise that day; (2) nor did our Lord; (3) Paradise was not then in existence; (4) the whole earth will become Paradise; (5) the thief’s blessing would be in the Millennium; (6) the thief is still unconscious; (7) our Lord did not ascend into heaven even when, three days later, he was resurrected; and (8) Christ has not yet come into his Kingdom. NS575:5

Misinterpretation has done a great amount of harm. People have been encouraged to continue a life of sin, trusting that with their dying breath they may say, “God be merciful to me,” and be immediately ushered into glory. R5132:5; HG596:2, 645:1

On the day of their dying all three went to hades, to sheol, to the tomb, to the state of the dead. The two thieves still remain there. But Jesus arose from sheol on the third day. He has not been to Paradise, for Paradise is not even yet in existence. R5133:1, 3902:4; HG596:6, 645:4

**Shalt thou** — When he should come into his Kingdom at his second advent he would, as the thief requested, remember him. R2788:1

Not merely because of the kindness done to Jesus, but especially because his words indicated a sincerity and honesty of heart such as the Lord is always glad to bless and reward. HG596:5, 646:5

Let none suppose that the two thieves will enter Paradise on the same footing. HG437:4

The penitent thief will have the advantage over the other because, instead of hardening his heart and joining with the rabble in reviling our Lord during his dying moments, his heart was softened. NS577:5

The penitent thief will unquestionably have a two-fold blessing. First he will be blessed because of his penitent attitude of mind; secondly, because of his faithfulness in expressing that penitence and mercy to our Lord in his distress. HG437:6

We doubt not that the kind words spoken in that dark hour to the Lord of glory, will no more lose a suitable reward than the gift of a cup of cold water. R506:6; F669

The stripes and punishments of the Millennial age will not be direct punishments for present misdeeds, yet indirectly they will be such. NS577:2

**Be with me** — Be remembered; be in my Kingdom when it is established, because I have paid the ransom price for you and the other thief, and for all men. F668; R506:5; PD69/83

Does not mean that sinners with dying breath saying, “God be merciful to me,” will be ushered into glory, honor and immortality, as joint-heirs with the Savior. R5132:5

**In paradise** — The word Paradise is of Persian origin, not Greek. It signifies a garden. The Septuagint renders Gen. 2:8: “God planted a paradise in Eden.” The garden of Eden was but an illustration of the perfect and beautiful earth when fully released from the curse. F668; R506:5

Paradise is another name for the Garden of Eden, the abode of bliss. HG435:2

If heaven be understood, we know that there must be some mistake, because our Lord did not go to heaven that day. (Acts 2:31; Psa. 16:10) On the morning of his resurrection, our Lord told Mary to tell his disciples that he had not yet ascended to his Father. Paul declares that “he rose from the dead on the third day.” (1 Cor. 15:4) R3902:3; HG645:4; PD69/83

Paradise, or the Garden of the Lord, not only represents the earthly condition, but it also applies in a figurative sense to the glorious and heavenly position. (Rev. 2:7) HG435:6

When Jesus arose on the third day, he had not been to Paradise, for Paradise is not even yet in existence. He had not been to heaven. He had been dead. R5133:1; HG596:5

Paradise has not yet been established, because God’s Kingdom has not yet come to earth and it delays until a certain work for the Church shall be accomplished. HG435:5

The word Paradise refers to the Garden of Eden, from which Adam and Eve were cast out, and to the Paradise restored. The Garden of Eden had long been destroyed. Therefore, the Paradise of the Kingdom is the only one to which the Lord could have referred. R3902:3

At our Lord's second advent, when he shall take his great power and re-establish Paradise in the earth, the Paradise which was lost on account of sin. R4172:6

Not only the penitent thief will be there, but also the impenitent one, and those Roman soldiers, and those bloodthirsty scribes and Pharisees and priests—all will be in Paradise—not for any worthiness of their own, but by reason of the merit of Christ's sacrifice. R2788:2; HG646:5

The believing thief was certainly not prepared for heaven. He was not begotten of the Spirit, and hence could not be born of the Spirit in the resurrection. R3902:5

When Christ shall have established his Kingdom at his second coming, this earth will gradually become a paradise. F668; R3902:3; Q845:1

## **Luke 23:44**

**About the sixth hour** — The trial before Pilate, the crucifixion, and the body laid in the tomb occupying Friday forenoon and afternoon. R4212:4\*

**The ninth hour** — Hebrew, erev katon, the lesser evening, is from noon to the ninth hour, or 3 p.m.; from that time until sun setting is called in the Hebrew erev gadol, the greater evening. It was between these two evenings the paschal lamb was to be slain, and so was Jesus, the antitype, the Lamb of God. R2953:5\*

**A darkness** — Seems to have been a supernatural darkness; for an eclipse of the sun was impossible during the full moon of the Passover time. R1816:4

3:00 p.m., the time of the offering of the evening sacrifice, the time when Christ died. R2316:6, 3371:1

Doubtless sent as an expression of the divine wrath, and as typical of the darkness of alienation from God into which that long favored nation had plunged by this act. R1816:4

If human hearts were unsympathetic and unappreciative of the great transaction, nature was not, for she, as a witness to the wonderful scene, veiled her face in darkness and trembled. R1988:6

Undoubtedly the shade was more comfortable for the crucified ones than the sunlight of that bright land. It was appropriate that nature be draped. Well did it picture the temporary power of the power of darkness over him who is the Light of the world. R3902:6

One ancient manuscript, the Gospel by Peter, treating of the subject, says that "many went about with lamps, and that darkness lasted until Jesus was taken from the cross." R2788:4, 4173:5

## **Luke 23:45**

**The veil of the temple** — Separating the Holy and the Most Holy—sixty feet long and thirty feet wide, its thickness about four inches. R3371:2, 2788:4



**Was rent in the midst** — Not from the bottom toward the top, as if the result of wear, but from the top to the bottom, indicating a manifestation of divine power. Representing symbolically the opening of the way between heaven itself and the heavenly condition of those in the world. R3371:2, 2788:4

## **Luke 23:46**

**A loud voice** — His words, elsewhere recorded, were: “My God, my God, why hast thou forsaken me?” (Matt. 27:46) R3903:1

Already weakened by the agony of Gethsemane, a repetition of the anguish probably ruptured the heart, causing instant death. SM642:1

A testimony and a witness to all that were near of his hope in God and in a resurrection. R4173:4

**Father** — The heavenly Father, whose promises supported him during his eventful life, and now were his strength in his dying hour. R1988:6

**Into thy hands** — A quotation from Psa. 31:5. It had already been declared of him that he would commend himself to the Father’s grace and truth. R2474:6

He has not yet made any application of his human life to Adam and his race. He has merely put it into the Father’s hands. R5621:2

He laid his life down in the Father’s hands. He had lost and forfeited none of his earthly rights. These are the basis of all the blessings of God to Adam and his race. R4642:4, 5621:1; Q658:2, 445:2, 374:4

**I commend** — Thus Jesus, so to speak, made a deposit of the Ransom-price without directly applying it. Q568:9, 571:6

The Ransom was here laid down at Calvary, and later placed in the hands of Justice, but not paid over in the sense of completing the contract, that being reserved for a future time. Q568:9

In his dying breath he expressed his faith that the Father would raise him up to life. R3371:2, 2788:5

And so must we, in our dying hour, commit all our interests to the keeping of him who loves us. R2475:4

“I commit.” No change, no transfer. Not that I commit this in your care for Father Adam or the world. I simply deposit it in your care and keeping. Q223:T

Directly telling us that he not only gave himself a ransom, but “I commit my spirit,” I leave it with you. Many scriptures show how this is made applicable. Q224:4

There he committed to the Father’s hands a price, sufficient for all; but it was not then appropriated for anybody. R4633:2

In the same sense you place money in the bank and take out a bank book in which you get credit. It is still yours subject to your check. It would not belong to the bank at all. It is merely committed to the bank to take over. So Jesus committed all at his dying moment. Q571:6



In letting go his hold on life he surrendered it to the Father, who had already promised that his life, being thus surrendered, should entitle him to a higher life. This he received when he arose from the dead on the “third day.” R3903:4

He knew that the love of God was too great to allow a needless pain to afflict his beloved Son, and therefore he trusted him where he could not at the time trace his inscrutable ways. R1808:4

**My spirit** — My life. R3371:2

He still has the life rights of the flesh. He did not give them up. He permitted men to unlawfully take them from him. He did not apply them for Adam and his race. These earthly life rights are in the hands of the Father yet, and they are to be the life rights to eventually come to Adam and his race. Q574:4

Jesus did not give this to anyone else. It was deposited in his own name. Q223:T

He had life rights which had never been forfeited through sin, and was committing these to the Father as the ransom price for Adam and his forfeited spirit of life. R2788:5

How appropriate that he who had sought to do the Father’s will at any cost should have absolute confidence that in his death his spirit of life would be in the Father’s care and keeping. R4173:3

The spirit returns to God (Eccl. 12:7) in the sense that it is no longer amenable to human control and can never be recovered except by divine power. Thus we commit our hope for future life by resurrection to the Father and to Christ, his now exalted representative. E344; R1880:5; HG331:5

Stephen, the earliest martyr among the disciples, appears to have imitated his Master in the closing scene, appealing thus: “Lord Jesus, receive my spirit.” (Acts 7:59) R700:4\*

He had not forfeited his right to life as had Adam; it was still his own—merely surrendered. R5578:5, 5972:4, 5621:2, 4642:4

When this ransom-price shall have been formally delivered over to Justice in the end of this age, it will no longer be a deposit at the command of the Savior, but will have been exchanged for Adam and his race. Eiv

**Gave up the ghost** — An old English term. R2788:5

The word ghost was at one time used as a synonym for spirit, and the meaning of this statement is that our Lord gave up his spirit, his breath of life. R3903:4

Literally, out-breathed; that is, died. R700:4\*

Since the great sacrifice has been finished acceptably, “there is therefore now no condemnation to them which are in Christ Jesus.” (Rom. 8:1) R2474:5

Instead of lingering long, he died suddenly, probably of a ruptured heart. SM642:1; R4173:4

## **Luke 23:50**

**Joseph** — With Nicodemus; too careful of their reputations to avow their interest in Jesus previously. R2877:6

The dilatory acknowledgment of Jesus on the part of these wealthy and influential men reminds us of the peculiar difficulties which hinder all persons of wealth and influence. R2788:6

## Luke 23:52

**And begged** — According to Mark, Joseph of Arimathea went boldly to Pilate and asked for the body of Jesus. R4173:5

## Luke 23:53

**He took it down** — It was no light matter Joseph had undertaken; for to take part in a burial at any time would defile him for seven days and make everything unclean which he touched (Num. 19:11); and to do so now involved a seclusion through the whole Passover week with all its holy observations and rejoicings. R4173:6

When our Lord died, he went to the tomb, not to paradise. Q523:6

## Luke 23:54

**That day** — Reckoned as the first day and night which Christ spent in the tomb. R4212:4\*

## Luke 23:55

**Galilee** — The vast majority of our Lord's miracles and teachings were to the Galileans. R4556:3

## Luke 24:1

**The first day of the week** — Sunday morning. This day is reckoned as the third day and night which Christ spent in the tomb. R4212:5\*

Our Lord was crucified on Friday, the sixth day, too late to complete the embalming, which would be hindered by the seventh day. If our Lord had been crucified on Thursday afternoon, there would have been all day Friday to complete the embalming. R2796:2, 2477:5

The Church, very early in its history, decided that the first day of the week would be very appropriate to observe, since on it Jesus arose from the dead, met with them and caused their hearts to burn as he expounded unto them the Scriptures. R543:4; F383

Apparently fully one-half of his post-resurrection appearances were on the day of the Lord's resurrection. NS322:6

**Very early** — "God shall help her, and that right early." (Psa. 46:5) R3375:3

**In the morning** — Typifying the beginning of the seventh thousand-year day, when the Church shall be raised. "Destroy this Temple, and in three days I will raise it up." (John 2:19) R3375:1,3, 2795:2

**They came** — Illustrating woman's love and tenderness, specially endearing charms of the sex. R2477:5

The women lived in various parts of the city and did not all arrive at the same hour. Mary Magdalene arrived first. R2797:5, 2477:5

Joining the various accounts of the resurrection morning, a suggested order of events is given. R4176:3

**Bringing the spices** — For a more thorough embalming of the Lord's body than was possible on the night of our Lord's burial, on account of the lateness of the hour and the approach of the Passover. R3905:1

How great was the reward of these devoted women, last at the cross and first at the sepulcher, anxious to bestow upon the lifeless remains of their beloved Lord the last tokens of their esteem and love. R1816:6

**Which they had prepared** — The seventh day closed at sundown, and we may presume that immediately the preparation of spices began, and that all arrangements were completed. R2795:6

## **Luke 24:2**

**The stone rolled away** — By the earthquake. R3905:1; B111

## **Luke 24:3**

**They entered in** — The other women, not including Mary Magdalene, who had run with haste to make the matter known to Peter and John. R2477:3; B112

The sentries had fled in terror from the manifestation of the angel's presence. R3905:1, 2477:5

## **Luke 24:4**

**As they were much perplexed** — This is when Mary hastened to the home of John, with whom Peter was lodging, and related the facts. R4176:3

Returning, she looked again into the sepulchre, and saw the two angels. R4176:4

**In shining garments** — So that they might not be understood to be men, but might at once be recognized as heavenly messengers. R2797:6

## **Luke 24:6**

**He is not here** — The removal of the crucified body from the tomb was necessary to establish in the minds of the disciples the fact of the resurrection. Had he remained there it would have been an insurmountable barrier to their faith. R1817:4

We incline to the opinion that the flesh, which was man's ransom-price, will never see corruption, but that it will be preserved by divine power as an everlasting testimony. R2478:6

He is no longer dead, but alive; no longer a man, but a spirit. R5579:1, 2081:2

**Remember how he spake** — No doubt it was in order to better prepare them for seeing Jesus that the angels appeared and drew attention to the fact that Jesus had foretold his crucifixion, and also his resurrection on the third day. R2795:6

Forgetting entirely the Master's words, they evidently had no expectation of a resurrection.  
NS322:4; R2476:3

## **Luke 24:7**

**Third day rise again** — Having been dead portions of three 24-hour periods, and not three full days and nights. R5191:6, 2796:2, 2271:3, 1289:6

He rose from the dead; he did not come back from paradise. Q523:6; F670

## **Luke 24:10**

**Mary Magdalene** — Not an unchaste woman, but a miracle of grace (Luke 8:2), from Magdala, on the sea of Galilee. Not only had she come from Galilee to Judea, but she was near the cross at the time of his death and the first at the tomb on the morning of the resurrection. R2797:5

**Joanna** — The wife of Chuza, Herod's steward. R4176:3

## **Luke 24:11**

**Idle tales** — The majority of the disciples evidently regarded their story as superstitious excitement, but Peter and John said, We will go and see for ourselves. B112

**Believed them not** — Even after hearing of his resurrection, they were seemingly slow to connect it with what he had previously told them. R5415:6

Forgetting entirely the Master's words, they evidently had no expectation of a resurrection.  
NS322:4

## **Luke 24:12**

**Ran unto** — Peter and John, the two most energetic apostles, vied with each other to get to the sepulcher with speed. But they saw merely the empty tomb. R5415:3

John, the younger, outran Peter and arrived there first. Awestricken, he stooped down and looked in, but Peter, on arrival, still more courageous, went in, followed by John. R4176:3, 2477:6

## **Luke 24:13**

**Two of them** — One of them apparently was Simon Peter (verse 34). R2800:3, 2478:3

Not apostles (see verses 18, 33). R1823:2

**That same day** — Our Lord instituted the observance of the first day of the week, in the same manner that he instituted the Memorial Supper and Baptism: by example, not command. R1942:3; Q608:T

**Emmaus** — The home of Cleopas who would entertain Peter, whose home was in Galilee. R2800:3  
A suburban village. R2478:3

**Threescore furlongs** — About eight miles distant. R2800:3

## **Luke 24:14**

**Talked together** — Discussing in animated conversation the likelihood and unlikelihood of the reports they had heard, and in general the Messianic hopes of themselves and their nation. R2800:6

Those who have opportunities for meeting together and speaking together, and who fail to use the opportunities, are manifesting a lack of interest in our great salvation. R2802:1

The solitary should look about them to see what provision the Lord has made whereby at least two can meet and discuss his Word together, perhaps through the regular visits of the Watch Tower. The written word is not different from the spoken one. R2802:1

## **Luke 24:15**

**Jesus himself drew near** — His fourth appearance—on Sunday afternoon, the day of the resurrection. R3905:3

The appearances were infrequent. In all the forty days the records would not indicate that he appeared to them, at the very outside, more than ten times, and his interviews with them would appear to have been very brief. R2081:3, 1995:6; NS6:5, 32:5

The entire time that he was manifest to them would probably have been less than twelve hours, or one eightieth of the entire time. B125

Being a spiritual body, it was simply a question of expediency which way he could best appear to them—i.e., in which way his object in appearing be best accomplished. B124; R262:2, 122:4

It is not possible for us to comprehend the power which can create and dissolve human bodies, but we have abundant evidence along this line. Did not the angels of old appear and then vanish? NS323:1

**Went with them** — Illustrating our Lord's promise that where two or three are together in his name, he will be in the midst. "Forget not the assembling of yourselves." R2801:6, 1823:2

These forty days were very necessary for teaching the Jewish disciples, and all of the Lord's followers since, two lessons: (1) that he was no longer dead, but alive; and (2) that he was no longer a man, but a spirit. R5579:1, 5417:4, 1996:1

## **Luke 24:16**

**Their eyes were holden** — Because in his resurrection Jesus was so different, we are prepared to understand why he conducted himself so differently after his resurrection from what he had done before. R5578:6

Not shocking them by a vision of his glorious presence as he smote down Saul of Tarsus, but assuming a body of flesh and traveler's clothing and talking sympathetically with the two sorrowing ones. NS795:4

Appearing in so many different forms to guard against the idea that he was a fleshly body. R122:6

It was necessary that our Lord, a spirit being, should manifest himself as a man. He must lead their minds step by step, and their thoughts link by link, from the cross and the tomb to the appreciation of his present exaltation as a spirit being. R2797:4

Although alive and the same person with the same individuality, yet now his conditions were entirely altered. R2081:2; B111

If Jesus had revealed himself to his disciples after his resurrection as the angel did to Daniel, the glory of the spiritual body would undoubtedly have been more than they, as earthly beings, could bear. B124; R262:1

The body of flesh he had assumed as a garment for the occasion appeared as a stranger to them. It was not the same body that was crucified; our redemption price was not taken back; for Jesus said, "My flesh I will give for the life of the world." (John 6:51) B123, 125, 127, 129, 131

In our Lord's appearances after his resurrection, it is not once intimated that they knew him by the familiar features of his face. B125

**Should not know him** — Even his clothing was different, for his previous clothing had been parted amongst the soldiers. R5579:1, 5222:6, 2800:6

He did not appear in shining garments, but in ordinary apparel, assumed for the purpose, in order that he might have the better opportunity for giving the instructions which his followers needed. R2797:6

Had he borne the prints of the nails in his hands and his feet, they surely would have noticed them during their long walk. R2801:5, 2478:4; NS177:2

## **Luke 24:17**

**What manner of communication** — It is sometimes the part of wisdom not to tell all that we know, if we can the better help others by inquiring of them. R2801:1

**And are sad** — Their sad and perplexed faces were indexes of their minds. R1823:2

How favorable is a time of adversity and perplexity in which to approach those whom we desire to assist, but how necessary, as the Master, to approach with such sympathy in word and act as to gain the hearts of those whom we would serve and bless. R2800:6

## **Luke 24:18**

**Name was Cleopas** — The other probably being Peter. R2800:3, 2478:3

## Luke 24:19

**Concerning Jesus** — This general review furnished the best foundation for our Lord's exposition of the meaning of, and the reason for, the things which perplexed them. R2801:1

**Mighty in deed** — However much their confidence might have been shaken respecting our Lord's Messiahship, they still believed in him as a great Teacher. This good confession was all that could have been asked and quite sufficient for our Lord to use in rebuilding their confidence in his Messiahship on a surer and more positive foundation. R2801:1

## Luke 24:20

**Crucified him** — To the surprise of the typical people, Israel, instead of assuming the office of Priest and King in conjunction, he merely died. R5391:3

## Luke 24:21

**We trusted** — Notwithstanding the fact that Jesus had told them repeatedly of his death, nevertheless his disciples seem to have been unable to receive his words in their true meaning. R2745:5

Apparently their confidence in him had been misplaced. They failed to see that the death of their leader was a surety for the New Covenant under which the blessings were to come. However, when they found that he had risen from the tomb, their withered hopes again began to revive. A80

They expected earthly glory, instead they saw suffering and death. It was not merely this disappointment, but there must have been coupled with it a terrible fear that he had deceived them, that they had loved and trusted an imposter. R102:2\*

Their hope that he was the Messiah had been crushed. R5416:3

**Redeemed** — Greek, lutroo, to set free by payment of a price. They had expected that the Lord would have set Israel at liberty from the Roman yoke by the payment of a price. E431

Delivering them from the Roman yoke, and making of Israel the Kingdom of God in power and glory. A274

That Israel should be exalted in the earth in name and fame and power and authority to bless and to instruct "all the families of the earth." NS795:1

Not yet endued with the holy Spirit, they did not understand that not only Israel, but the whole world, was redeemed, not only from the Roman yoke, but from Satan's yoke, by the ransom price which our Lord gave. E431

Recovered, delivered. R2085:1

**Israel** — They recognized no "lost" tribes, but a reunited Israel. C293; R2085:2

**The third day** — Here they were probably calling to mind John 2:19,21,22. B114

He had told them he would be crucified, "and the third day rise again." (Matt. 20:19) R5415:6, 2745:5

## Luke 24:25

**Then he said** — While expedient to start the matter by questioning them, it would not have been wisdom to have continued thus to any great length; for he had the message and they needed the instruction. R2801:1

This gave Jesus the opportunity to explain that their experiences were part of the divine plan. R5416:3

**O fools** — O thoughtless, foolish men. R1393:2, 5416:3

**Slow of heart** — These great lessons required time, and evidently the forty-day period was none too long. NS655:5

**To believe all** — They had been willing to believe something of what the Prophets had spoken, the glorious things. NS795:5

We have no right to throw away any book of the Bible; even more, no right to throw away any one word that he has commanded us to believe. R4230:5\*

## Luke 24:26

**Ought not** — What else should be expected? Did he not foretell his own death? And did he not foretell his own resurrection? NS795:5

“Was it not necessary?” R1393:4

Necessary because it was a feature of Jehovah’s plan for human redemption, and was so expressed by the prophets. R1393:3

If not “necessary” it would have proved: (1) that God is a changeable God; (2) that either in the first or the second case he was unjust; and (3) such a variable course would unsettle all confidence in God. R1393:5

Showing them that the very things which had so disheartened them were the things which the prophets had foretold concerning the true Messiah. B114

According to the Scriptures. R1829:3

**To have suffered** — Showing them from the Scriptures that his sacrifice was needful first of all before the Kingdom could be established. A274

To be fitted for the priestly office to which he was called, Our Lord must be proved beyond all peradventure. Through suffering he learned obedience to the perfect will of God to the lowest depth of self-abnegation. And so also we must suffer. R4767:3

The prophets have foretold the sufferings of The Christ, which has now lasted for nearly nineteen hundred years. NS697:6

So St. Paul has declared in respect to all who will be Jesus’ associates in the Kingdom—they must suffer with him if they would reign with him, they must be dead with him if they would live with him. (2 Tim. 2:12) R5495:5

To develop and manifest that perfection of character worthy of his high exaltation. R4767:3



**These things** — Death. R5495:5

**And** — We feel the necessity of a mighty deliverer as well as of a loving redeemer. R1393:6

Both the humiliation and the exaltation meet our necessities. R1394:1

**Enter into his glory** — There could have been no Kingdom glory without the redemptive work. R2289:1

The full exaltation could not have been experienced until the sacrifice had been not only made, but presented as well. R1829:3

He did suffer death, “the just for the unjust,” and thus made atonement for our sins. He did enter into his glory and is fully prepared to give forth the vivifying blessing so much needed by the whole groaning creation. R3234:3

The reward is two-fold: (1) personal exaltation to heavenly glory; (2) the Kingdom glory, the joy of being divine agents for human restoration. R5495:5

The Millennial glory—on the heavenly plane—the Head, and then his foreknown Members. NS697:6

After giving the ransom, he was made alive again on the spiritual plane, which he had previously left. R2081:2

“Became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him.” (Phil. 2:8,9) R1829:3

## **Luke 24:27**

**Beginning at Moses** — Moses spoke of the sufferings of Christ in all the arrangements of the Law and its sacrifices. R2659:3

Higher Critics and evolutionists, denying any special inspiration of Moses and the prophets, ignore them and offer instead, as of superior value, their own conjectures. R2801:2

Who gave the Law (John 7:19), not a fraud and deceiver who had palmed off Hammurabi’s law for a new divine code. R3177:4

We claim no infallibility but, after the manner of the great Teacher, we seek to present to the minds of those interested the teachings of Moses and the prophets, and to voice the testimony of Jesus and the apostles, and to show the harmony of the Scriptures. R2802:2

**All the prophets** — Who declared not only the coming glories, but also the sufferings which must precede them. R2659:3

**He expounded** — Showing their true meaning and fulfillment. R2801:2

We are not told what these expositions were which opened their eyes of understanding, but we can surmise that he probably explained the significance of the Passover lamb and of the antitypical Atonement Day. R5587:2, 5416:4, 2801:3, 1394:2

Probably reminding them of how Isaac had been offered up by Abraham, explaining that Abraham typified the heavenly Father and Isaac typified himself. R5416:4, 2801:3, 1394:4

He doubtless told them about the smitten rock from which gushed the waters, that that rock represented himself, who must be smitten in order to give the water of life to the dying world. R5416:4

He doubtless told them how Moses lifted up the serpent in the wilderness, and explained that the serpent represented sin; and that he, in being crucified, was made to take the place of the sinner. R5416:4

Calling attention to the various Psalms, which prophetically spoke, not only of his glorious reign, but also of his sufferings and death. R2801:3

Speaking of the utterances of Daniel, respecting Messiah being cut off in death, but not for himself; and of Isaiah, that Messiah should be led as a lamb to the slaughter. R2801:3, 1394:5

A wonderful sermon! It started new ideas and opened new expectations and hopes. B114

The special light in both the Jewish and Gospel age harvests is for the Israelites indeed. B27

**In all the scriptures** — So we should not be content with offering our views and opinions, but should search the Scriptures and should be able from that source to give every man a reason for the hopes that are within us. R2801:2

## **Luke 24:28**

**Would have gone further** — He then proceeded to the other prophets, explaining the passages relating to the sufferings of Christ and the glory that would follow. R5416:5, 2801:3

## **Luke 24:28**

**Unto the village** — In this long walk of eight miles they would certainly have seen the prints of the nails in his hands and feet had he appeared in the crucified body. R2801:5

**Have gone further** — Unless especially invited to share their hospitality, he would have gone on; this was no deception. F571; R5416:6, 2801:4

So it is still; he does not intrude upon his disciples. Rather, he encourages us to recognize our need of him and to ask, that we may receive, that our joy may be full. R5416:6

If our hearts fail to burn with responsive love and zeal and appreciation, the blessing will pass from us and we will fail to reach the climax of joy in a full recognition of who our Teacher has been. R2801:4

## **Luke 24:29**

**They constrained him** — We have every reason to suppose that if they had not urged, he would not have stopped with them. R5416:6, 2801:4

He had ministered to them so much spiritual joy, they delighted to show him every courtesy. R5416:6

When the Lord teaches us, if we do not constrain him to abide with us we lose the chief blessing.  
R2801:4

## Luke 24:30

**Sat at meat** — He had materialized in the same way that he appeared to Abraham. (Gen. 18:1,2)  
R5222:3, 3910:2, 2082:1, 1995:5

**And blessed it** — Recognizing their new acquaintance as a great teacher or prophet they requested that he should return thanks for their evening meal. R2801:4

Certainly no one will claim they were then eating the Lord's Supper. R839:6, 466:3

## Luke 24:31

**They knew him** — By the simple act of blessing and breaking bread in the old familiar way. B115

Perhaps the language used in the blessing was such as they had heard him use before or perhaps in some other way their understanding was opened. R2801:5

If our candid, thoughtful endeavor is always to find the purest principles and the exact truth to the end that we may conform our lives thereto, then the Lord will be pleased to dwell with us and to manifest himself to us, as he does not unto the world. R1823:6

This was on the first day of the week, and was one of the reasons for the Early Church's observance of that day. F384

**He vanished** — Greek, ginomai aphantos, became non-manifest, i.e., invisible. Strong's Exhaustive Concordance. R5222:6

He gave them an evidence of his resurrection and at the same time an evidence of his change. NS322:5

He showed them by this vanishing that he was no longer the man Christ Jesus, that he was changed, that the resurrected Jesus was a spirit being, who could come and go like the wind, as he had explained to Nicodemus. (John 3:8) R2801:5, 2455:3, 2081:3

Dissolved the flesh and bones and clothing in which he had manifested himself to them. B127; R5579:1, 5417:1, 2478:5, 2455:3

**Out of their sight** — Though doubtless he was still with them—invisibly present. R5222:6

## Luke 24:32

**Heart burn within us** — In proportion as the heart burns within, as one realizes the fulfillment of God's promises in the past, does one develop faith in the fulfillment of those promises which relate to the future. R5416:5

**He talked with us** — Our hearts burn while he talks and we listen, more than when we talk even with him. R2800:3

His expounding of the Scriptures had driven away their fears and enkindled hope. R1787:1

**Opened to us** — Our Lord, while dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or evasive answers, took time and care in making truth clear and plain to the humble, earnest seekers. B27

## **Luke 24:33**

**The same hour** — The news was too good to be kept, even until the next morning. R2802:4

Their joy was too great to permit them to sleep. R5417:1

**And returned** — How different their feelings as they set out in return from those when they had left the brethren in Jerusalem, their hearts sad and their mind full of questionings. Now they were full of joy. R2802:4

**The eleven** — Except Thomas. The term “eleven” is used in a general sense, and not in a particular sense, as referring to the apostles in general and not the exact number. R2802:5

**Gathered together** — In the upper room, the doors being shut for fear of the Jews—barred, we may be sure. NS795:6

## **Luke 24:34**

**Appeared to Simon** — His third appearance after his resurrection. R3905:3

Alone near Jerusalem, or perhaps on the way to Emmaus. R2800:3

## **Luke 24:35**

**In breaking of bread** — No wonder they desired to meet together on the first day of every week after that, to talk the matter over and to call to mind the circumstances connected with this wonderful event of the Lord’s resurrection, and to have their hearts “burn” again and again. B115

Doubtless it was this experience that led subsequently to the custom of the disciples having a meal in common on every first day of the week at which they again in imagination recognized the Lord present in their midst. R2802:5, 2771:4, 2265:6, 1942:3, 1787:1, 1421:2, 1382:4, 1014:2, 840:1, 466:3

The Church met every first-day of the week to celebrate the Lord’s resurrection, and united in a common meal in remembrance of the Lord’s first meeting with them, manifesting himself in the blessing and breaking of bread. This has no reference to the Memorial supper. F384; R2932:1, 2771:4, 2265:6, 1942:3, 1382:4, 1014:2

They neither used wine, no less important than bread in the celebration of the Lord’s Supper, nor did they call it the Lord’s Supper, nor observe it with special solemnity, but rather with thankfulness and joy. R1014:2, 839:6, 466:3; F384

## Luke 24:36

**Stood in the midst** — Verses 36 to 53 present the fifth and eleventh manifestations of the risen Messiah to his faithful apostles. R3910:1

Still further preparing the apostles, his chosen witnesses, to bear reliable testimony to the whole Church. While he appeared to many other disciples, he was specially careful to clearly establish the fact of his resurrection to the apostles. R1522:4; F214

The manner chosen by our Lord for revealing himself was the most favorable for the disciples. He wished to gain their attention, and to avoid anything that would unnecessarily excite them, and hinder them from learning the lessons which he wished to impart. R1995:3

As when the Lord and the angels appeared to Abraham, “He lifted up his eyes and looked, and, lo, three men stood by him.” He did not see them coming, but, apparently, it was just there, at his side, they took on visible form. HG29:4

When the doors were shut, “Where the disciples were assembled for fear of the Jews.” (John 20:19) B115

**Peace be unto you** — Calming their fears and assuring them of his resurrection. NS322:5

One of the Lord’s last messages to his disciples before his crucifixion was, “My peace I give unto you.” (John 14:27) R2804:1

The spirit of peace is contagious amongst the Lord’s people, even as the spirit of anger is contagious in the flesh. R2804:1 24:37

**Affrighted** — They were nervous, not only fearing apprehension by the rulers, but perplexed by the day’s incidents. R3910:2, 2478:3

Although the disciples had been informed concerning our Lord’s resurrection, they seem to have but imperfectly comprehended his words. Our Lord foreknew this and chose the most favorable manner for manifesting himself, and communicating to them the wonderful fact of his resurrection. R1995:2

They had not yet learned the lesson that our Lord, in his resurrection, was a spirit being and no longer a human being, and that like the angels he now had power to appear and disappear. R2478:3

**Seen a spirit** — What else could they think? How could any other come in while the doors were shut? R3910:2

Although the Lord was put to death in the flesh, he was made alive in the Spirit. (1 Pet. 3:18) R3910:2, 1995:6, 1416:2, 578:5

## Luke 24:38

**Why are ye troubled?** — The disciples did not know whether the object before them had tangible flesh and bones like their own. They thought they saw a phantom, and Jesus said this to inspire their confidence. Q595:6

## Luke 24:39

**Behold my hands** — Wishing to emphasize the identity of his risen self with the crucified one. R2478:5, 2081:3

Nothing in this implies of necessity that the flesh which they saw was the identical flesh which had hung on the cross. R2478:5

He was ready to give any demonstration that was necessary, because, unless his disciples really believed in the resurrection, they could not do the work that was before them, nor could they even receive the holy Spirit at Pentecost. R5579:5

Only twice did he appear in a form similar to that which they had seen, bearing the marks of his crucifixion. On both of these occasions he appeared while the doors were shut, and later vanished while the doors were still shut. R5417:4

**I myself** — He was appearing in the flesh. To have appeared as a spirit being would not have served his purpose as well. Paul fell down as dead when he glimpsed our Lord's spiritual body. Suppose all the disciples had fallen down as dead? What proof would that have been that it was Jesus? Q669:1

**A spirit hath not** — Impressing upon them that they were not seeing a spirit body. They saw a materialized body. The Lord was a spirit all the time, however, and the flesh and bones were merely agents of appearance. R5222:5

But spirit beings had assumed flesh and bones as Jesus did, and had thus appeared to men to deliver divine messages. R3910:2, 2082:4

But as to what a spiritual body is made of, we know not. "It doth not yet appear what we shall be; but we shall be like him." (1 John 3:2) R578:5; B128

"Flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15:50) B128; R5222:5

**Flesh and bones** — He avoided the expression "flesh and blood," for that would have meant, A spirit hath not human nature, as ye see me have; and this would have been untrue, for he was changed and was no longer human but highly exalted. R1856:6

**As ye see me have** — Have, or to possess. R1856:6

What they saw was not spirit, but matter. This does not mean that our Lord was not a spirit being at the time. It merely means what it says, that what they saw was not spirit, and hence that they had no cause for affright. R2478:4, 1995:5, 1952:3, 1856:6, 554:6\*; PD70/85; NS177:3

The next instant he showed that he was now highly exalted and different from flesh and blood, by dissolving the flesh and bones and clothes before their eyes and vanishing out of their sight. R1416:4

The resurrected bodies of the Church are described in 1 Cor. 15:42-44, as spiritual. So if our Redeemer has a scarred and fleshly body, while we have glorious spirit bodies, the Body of Christ would eclipse the Head in glory. R1952:5

## Luke 24:42

**Broiled fish** — And not a vegetable diet. R1855:6

## Luke 24:43

**And did eat** — Evidencing the fact that they were not being addressed by an illusion, but by a corporeal being. NS795:6

The manifestations in the flesh during the forty days correspond exactly to those manifestations which Jesus had made long previously, one of which was to Abraham, who knew not the Lord but knew him only as a man. R5579:4, 2082:1, 1995:5; NS6:6, 32:6, 177:3

Spiritual beings will, when appearing under a veil of flesh, eat and drink the food of men. HG29:3

## Luke 24:44

**Was yet with you** — While I was yet the man Christ Jesus, before my resurrection change. R5587:2

**Which was written** — Jesus does not refer to any pre-arranged plan beyond that mentioned in the Holy Writings. All that is said upon the subject of the foreknowledge of God seems to refer to that which was written. R486:4\*

**In the law of Moses** — Doubtless showing them that the sacrifice of the Law typified his own sacrifice, that natural Israel was not the Kingdom class, and the work expected of them, but evidently not that the Gentiles were to be fellow-heirs. R3910:6

**In the prophets** — The signs of our Lord's second presence will be found in harmony with, and corroborated by, the testimony of the prophets, as was the case at the first advent. D598

## Luke 24:45

**Then** — These things could not properly have been given previously. These truths would not have been meat in due season to the household of faith earlier. R3910:5

The secret is that they were not previously prepared. Other lessons must be learned before the deeper truths could be appreciated. R3910:5

Bible prophecies are rarely understood much in advance of their fulfillment. This was so at the Lord's First Advent. Prophecies were fulfilling on every hand, yet the disciples did not perceive them until later. R5824:3

**Opened he their understanding** — Their mental eyes. B116

Carrying with it the thought that these Scriptures had been closed previously. R3130:3

Not that our Lord worked some miracle upon the minds of his followers to open their understanding; rather he operated upon them as he still operates in giving instruction, using natural means and reasoning with them. R3910:5

The special theme of the Master in the instruction of the forty days was "the things pertaining to the kingdom of God." (Acts 1:3) R1415:3

Moses rehearsed all the words of the Law unto the people; the Prophet like unto Moses not only rehearses the Law, but opens the minds and hearts of the people to receive it. Moses carried the Law to the people in his hands; Christ carries the Law to the people in his heart. R1322:4\*



The word “opened” carries with it the thought that these Scriptures had been closed previously. R3130:3

Today, as one by one the Lord’s people are ready for it, he is pleased to give them more light of “Present Truth.” (2 Pet. 1:12) R3910:5

**Understand the scriptures** — While removing the natural obstacles to faith by assuming human form, our Lord convinced the disciples, and made them witnesses to others, not by their natural sight and touch, but by reasoning with them out of the Scriptures. B123

His words served as a Bible Key, bringing order out of their previous confusion. The fact that the Scriptures are so written that they cannot be understood without divine assistance is incomprehensible to the world. R3910:3

## **Luke 24:46**

**Thus it is written** — The signs of our Lord’s second presence are in accordance with the testimony of the prophets, as was the case at the first advent. D598

**It behoved Christ to suffer** — There could be no resurrection without the ransom sacrifice first being given. R3706:6

As Aaron’s priesthood did not typify the glory of the Kingdom, so Christ must suffer to enter into his glory as the Melchizedek Priest. SM143:3

**The third day** — Not three days later, but on the third day, in fulfillment of the antitype of the barley sheaf of first-fruits. (Lev. 23) R5191:3,2

The phrase used by Jesus in Matt. 12:40, “three days and three nights,” is purely idiomatic and implied that he would be in the heart of the earth “till the third day.” (See Esth. 4:16; 5:1; Gen. 42:17,18; 2 Chron. 10:5,12) R3574:5\*, 2796:2, 2271:3, 1289:6

## **Luke 24:47**

**Repentance** — As the Gospel was not intended to convert all the Jews, but only to take from the a remnant, so likewise it was intended to take from the Gentiles only a remnant, that the entire company is properly termed a “little flock.” R3005:1

Sowing, rather than harvesting. R885:2\*

**Remission of sins** — This was never preached before, because, until then, our ransom price had not been paid. R387:3

**Should be preached** — The commission is not to make the nations disciples, but to gather out of all nations those willing to be disciples of Christ. R5588:2

**In his name** — God never gave power to bishops, priests or ministers of any denomination to forgive sins. Nor did Jesus give authority to his apostles to forgive sins. They might preach forgiveness, but only in his name. SM466:1; HG737:5

**Among all nations** — The commission meant merely that they were no longer restricted to the Jews in preaching the Gospel of the Kingdom. R3004:6



The apostles evidently did not at first comprehend the scope of this commission. They were ready enough to begin at Jerusalem, extend the work throughout Judea and preach to the Samaritans, but it required very special instructions for Peter to preach to the Gentiles also. R3005:1

At the present time at least a cursory knowledge of the facts upon which the Lord's message is based obtains throughout the habitable world, implying that the witnessing time has about expired. R2925:1

Since America, for instance, could not be reached during the life-time of the apostles, it is manifest that the major part of this witnessing was to be done through their writings and after their death. R1522:3

Where none but Israelites indeed would care to follow the defamed and executed Jesus. R2925:1

Continuing among the Jews until the full end of the 70 weeks of favor. (Dan. 9:24) C170

To the Jew first, and afterward to the Gentiles. (Acts 13:46, Rom. 2:9,10) C170; R1846:2

**Beginning at Jerusalem** — To fulfill the promise of God to their fathers, that his special favor should be to them first— “to the Jew first, and afterward to the Gentile.” R1846:2\*

The witnessing properly began at Jerusalem, the center of Judaism, which God himself had chosen, represented in the Temple. R2924:6

The gospel was not preached to any Gentile for some time after Pentecost, Cornelius being the first convert. This was because Dan. 9:24 predicted seventy weeks (490 years) set apart by God in which special favor would be extended to fleshly Israel as a people. R189:5

The only pre-eminence given to Hebrews under the Gospel call is that it commenced with them. The previous call was confined to them. R1457:5

But not ending there. R3911:1

He knew well that their Jewish ideas would hinder them from going beyond the Jews until he should in due time open the way, as he did at the end of their favor, by sending Peter to Cornelius. C170

## **Luke 24:48**

**Ye are witnesses** — Witnesses upon whom the people could rely as having been with him from the beginning of his ministry, and therefore manifestly acquainted with his doctrine and purpose. R1521:6

His representatives, representatives of his character, his teachings and his work. R2818:4

To call and make ready a people to receive me, when I shall come to be glorified in my saints, and to reign as King of kings. B120

The selection of the twelve at the time it took place, instead of waiting until Pentecost, was, in large measure, for the purpose of permitting them to behold his works and hear his message that they might in due time be witnesses to declare the wonderful works of God and the wonderful words of life manifested through Jesus. F211

To the fact of his resurrection. Their testimony would be a sure foundation for the faith of coming generations. B123

They were to be his witnesses to bear testimony of him after his death. R1521:6

Through their writings. R1522:6

**Of these things** — Not merely the virgin birth, the holy and devoted life, Calvary's cross, our Lord's resurrection and ascension, but that he was a properly qualified Redeemer, meeting the conditions of the Law, and now ever living to succor those coming to the Father through him. R3911:3

## **Luke 24:49**

**The promise of my Father** — The holy Spirit had been promised and must be waited for as the realization and beginning of the new work, the development of the Christian Church. R4305:3

Our Lord Jesus, in all matters, acts as the representative of the Father, Jehovah, in the work of salvation. E35

The Father had promised in various types that the Church would receive the holy Spirit from Jesus, their Head. For instance, the holy oil, poured upon the head of Aaron, representing Jesus, flowed down upon his body, the Church. R5587:3

A measure of the holy Spirit had been on the apostles during our Lord's ministry, but the power under which they then operated was not from the Father direct, but was imparted to them by our Lord Jesus. NS201:3

**But tarry ye** — They probably knew not how long the tarrying would be. NS201:2

Necessary for the development of the apostles in faith and trust. R2926:4

The record is that the apostles did tarry at Jerusalem until they received the Pentecostal blessing. R3911:2

A general trouble amongst those teaching in the name of the Lord has been that they did not tarry until endued with the holy Spirit, but recklessly pressed into their ministry without this credential of divine authorization. R3911:2

No one is desired as God's witness until he has made full consecration to the Lord and been begotten of the Spirit, no matter how great his natural abilities may be. R2925:4

**Until ye be endued** — Assuring them of divine acceptance, and qualifying them for divine service. NS348:1

The sending of the holy Spirit at Pentecost became a witness of God's acceptance of our Lord Jesus' sacrifice, and thus a sign of the acceptance of the Church and household of faith. R3911:1

Implying their unfitness for the work as natural men. R2925:3

None except those thus endued with power from on high are qualified to be ambassadors for God and his representatives before men. R3911:2, 2925:5

The Lord's sheep should be careful to select as leaders only such as give evidence of having come under the influence of the holy anointing of the Spirit of God, no matter how much natural ability the would-be leader may possess. R2925:4

Work not done under the guidance of the holy Spirit is sure to be defective and in some respects evil, and to result in evil fruitage. R3911:2

The Father's purposing of this soon giving of the spirit made it possible for the disciples and Judas to be new creatures, passing from death to life, in a tentative form. R5684:1

While that hope has reached fruition, other hopes have taken its place. In our case, we are waiting for our adoption, to wit, the deliverance of our body—the body of Christ. R2926:5

**With power** — This promised power to know and to understand times and seasons, and all things pertaining to a proper witnessing, applies to the whole Church. B120

## **Luke 24:50**

**He led them out** — The eleven were the chosen witnesses of the Lord's ascension, and there is no evidence of the presence of any others on that occasion. R1522:5

Talking the while, explaining the things that would be to their advantage to know. R5589:2

On the occasion of his eleventh appearance after his resurrection. R3905:5

**To Bethany** — This was at the Mount of Olives. R3905:5, 3911:3

**And blessed them** — And he shall so come (with a blessing) as they saw him go. B154

## **Luke 24:51**

**Parted from them** — Quietly and secretly, consistent with his purpose of having thoroughly convinced witnesses of the fact. None saw him, or knew of the fact, except his faithful followers. B154

“I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.” (John 14:2,3) R1828:3; B120

His going was expedient for himself, and for us, too, indirectly, as illustrated in the parable of the young nobleman going into a far country to receive for himself a Kingdom and to return. (Luke 19:12) R1829:3

**Carried up into heaven** — Corresponding to the act of the high priest Aaron, in entering the most holy with the blood of the atonement sacrifice and presenting it before the mercy seat together with the sweet incense, which represented the human perfection of Christ. R1828:3

The ascension of our Lord to the right hand of power signifies his ability now to “give gifts unto men.” (Eph. 4:8) R1829:5

Our Lord's ascension was a spectacular one, so far as his Church was concerned, but not in respect to the world. R5589:5

“What and if ye shall see the Son of Man ascend up where he was before?” (John 6:62) R5589:5, 5588:3

The eleven appearances of Jesus after his resurrection were: (1) Sunday morning to Mary Magdalene (John 20:11-18); (2) Sunday morning to the women returning from the sepulchre (Matt. 28:9-10); (3) Sunday to Simon Peter alone (Luke 24:34); (4) Sunday afternoon to the two disciples going to Emmaus (Luke 24:13-31); (5) Sunday evening to the apostles, excepting Thomas (John 20:19-25); (6) Sunday evening, a week later, to the apostles, Thomas being present (John 20:26-29); (7) probably three weeks later to the apostles on the shores of Galilee (John 21:1-13); (8) shortly afterward to the eleven on a mountain in Galilee (Matt. 28:16-20); (9) shortly afterward to “above 500 brethren” in Galilee (1 Cor. 15:6); (10) at the close of the 40 days to James (1 Cor. 15:7); (11) at his ascension to all the apostles (Luke 24:50,51; Acts 1:6-9). R3905:3-5

Our Lord’s ascension was simply another way of disappearing. R2818:5

The body in which he had just appeared was dissolved or dematerialized. R5589:5

So that they might have before their minds the thought that he was gone, that they were not to expect him to appear and disappear in the future, as he had done during these forty days. R3911:4, 2818:6

## **Luke 24:52**

**Worshipped him** — They recognized his greatness, dignity and honor as Messiah, the Son of God, Redeemer of the world. R3911:6

**Returned to Jerusalem** — Comforted and blessed, not only by the hope of his return, but also by the promise of the Comforter, as a token of his love and of the Father’s favor, not many days after. R1829:6

## **Luke 24:53**

**Continually** — Regularly. R3912:1

**In the temple** — All the members of Christ’s Body are represented as abiding in the Temple, the Tabernacle, the Holy. R3912:4

## John

John's Gospel was written after the other three, and quite evidently with a view to setting forth matters not set forth in the other Gospels. Thus we find that it does not attempt to give a full history of the Lord's ministry in all particulars, but chiefly deals with matters omitted or with details not given by the others. R3481:3, 4122:3; OM329:3

John evidently recollected matters which, in whole or in part, had been overlooked by the others, and his Gospel sets forth some very interesting incidents and prayers and discourses, whose omission would have been a serious loss to us. Thus we see how God operates in various ways to accomplish his purpose. He could have miraculously used any one of the Evangelists to give the full and detailed account, but he chose rather to allow each to state himself in his own manner, and to supply the details in four narratives, in preference to one. R2435:2

St. John was naturally loving, gentle and meek; and that very disposition would make it difficult for him to sever the many ties of human friendship which such dispositions always draw about them. Yet he was faithful to his Master, regardless of human ties. He was a patient, faithful teacher of the doctrines of Christ, and willingly suffered banishment to the lonely isles of Patmos for his faithful witnessing to the truth. Similar was the course of all the apostles. They were bold, faithful advocates of the truth, and examples of its power to sanctify them wholly, as they gradually grew in grace submitting themselves to its transforming influence. They were men of similar and varied dispositions like ourselves. R1041:4

See also "THE FOUR GOSPELS—GENERAL."

## John 1:1

**In the beginning** — The beginning of God's creation, when Christ as a spirit being became "the first born of every creature." R4098:1

The Lord's beginning, when Jehovah created him. Q41:1

He was not with the Father before the beginning of creation, for he himself was "the beginning of the creation of God." SM483:3

Genesis goes back to the beginning of things earthly; but this goes back to the beginning of all beginnings, when God was alone— "the beginning of the creation of God." (Rev. 3:14) R5351:3, 3474:2; F18

Before anything was created, and when none existed but Jehovah. R338:1

Long before man was created, or our earth was brought from its chaotic condition, long before angels and cherubim were created, divine power brought forth a Son on the spirit plane. SM491:2

Not Jehovah's beginning, for he had no beginning; but the world's beginning, or man's beginning. E86; F18; R5748:1, 3474:2, 1060:5; NS257:2

While Jesus was born of a woman, this was not the beginning of his existence. NS751:2

The word "beginning" is rather an indefinite word. It is difficult to imagine Jehovah without a beginning because we have finite minds. Q40:6, 360:4

**Was** — The Logos, the Word, existed with God in the beginning of earth's creation, as mentioned in Genesis. R2408:1

He was both the first created and the first or highest in rank. R1063:6\*

**The Word** — The Logos. R5748:1, 5768:1, 5352:1, 4964:3, 2408:5; CR290:1, 195:6

The Greek word logos would be properly translated by the words intention, plan, purpose, or expression. R338:1, 2408:1

Greek, Logos, signifies mouthpiece or special messenger. R5351:3; Q377:6

The name of Jesus before he became flesh. CR290:1

As the mouthpiece of Jehovah, he was commissioned not only to redeem the world, but to uplift it out of sin and to restore the willing and obedient to all that was lost in Adam. SM51:1

His name, the Logos, signifies the Divine Message or Messenger, the One through whom Jehovah's utterances and decrees went forth. HG661:6

Dr. Adam Clark says, "This term (Logos) should be left untranslated, for the very same reasons why the names Jesus and Christ are left untranslated." E85; R1514:3

It is said that in olden times kings, when addressing multitudes, sat behind a screen, while in front of this stood the king's interpreter or representative, who spoke the king's words in a loud tone to be heard by all who were there. E85; R4964:2, 4107:3, 3474:3, 338:3; PD54/67; CR195:5, 247:2

Our Lord, before he came into the world, before the world was made by him as the Father's agent, was the Logos. R4165:2

More literally, "the Expression," a full and complete expression of the divine will, mind, purpose, character. R2408:1; SM491:3

Jehovah's Prime Minister. R1125:3; HG292:4

The "messenger" at the burning bush (Ex. 3:2). But the highest and most honored messenger should not be confounded with the One whom he represents and in whose name he speaks and whose power he exercises. E43

One of our Lord's titles. (Rev. 19:13) R1060:5

The same evangelist, in his epistle, uses the same title in respect to our Lord again, denominating him the Word of life, or the Logos of life. (1

John 1:1) E85

Plan, intention or purpose of God. God had a well defined and matured plan in his mind before it found expression in the slightest development. R338:1

Primarily the word refers to the plan of God, and it is afterwards applied to the messenger of that plan, the Son of God. R338:3

The Old Testament writings are God's written Word, and could not be fully understood until God's living Word, Jesus Christ, came and stood beside them, showing their signification. R444:4\*

Christ, in every stage, is called the Word. Here, in his pre-human existent state; in verse 14 of the first advent; and in Rev. 19:13 in his future glory. R21:2\*

We are confident that it was he who was the special messenger of Jehovah to Abraham in Genesis 18. R3946:3

A position aspired to by Satan. R1686:2

**Was with God** — Was with the God. CR195:6; R5768:1, 5748:1, 5352:1, 4964:3

The God; the Greek emphasizes the word here rendered God. R1060:5, 2408:5

The Greek prepositive article is sometimes used so as to give the effect of the God in contrast with a God. E70

Here we see most clearly and beautifully the close relationship existing in the very remote past between the heavenly Father and the heavenly Son. R3474:5

Introducing us to our Redeemer in his pre-human condition, a spirit condition, higher than the angels. R2408:3, 5768:1; Q363:1

Scholars are well aware that the word that is translated God in the Old Testament is not equivalent to the word Jehovah. Although its significance is mighty one, it is frequently used for others beside the All-mighty, Jehovah. It is used for angels, great men and false gods. In the New Testament, the word theos is equivalent to elohim, and signifies mighty one. R2408:4

This makes two—the Word, and the God whom he was with, or represented. R4107:1

**And the Word** — Jesus is here called the Word because Jehovah reveals his word, plan or purpose, through him. R338:3

**Was God** — Not contradicting the previous statement, but the distinction is considerably lost in the translation. The Greek article does not appear before the word translated God, and hence the thought in the statement is a god, as in contrast with the previous statement, the God. R3474:5

Accurately translated, it reads, the Logos was a god. R5352:1, 5768:1, 5748:1, 5352:1, 4964:3; CR195:6

Although the KJV is not a bad translation, it fails to give to the English reading the force and significance of the Greek— “In the beginning was the Word, and the Word was with the God, and the Word was a god; the same was in the beginning with the God.” E86; R4107:1 3474:6, 1514:3; HG661:6; OV114:3; PD54/67; SM497:3, 491:1; NS255:6

We do not claim originality as to the proper translation of this verse. Our attention was called to it by the Diaglott, an interlinary word-for-word Greek and English New Testament in general use and of high repute. R3076:2

In the Diaglott, “the” represents the article in the Greek text, while “a” shows that the article is lacking. R1514:3

The Greek article ho precedes the first word “God” in this verse, and does not precede the second word “God,” thus intentionally indicating God the Father and God the Son in a case where, without the article, the reader would be left in confusion. E86

A God, a mighty one, superior to the angels. R4165:3

This translation can be verified by consulting any Greek Testament or any Greek scholar. R1514:3, 2408:5

Professor W. G. Moorehead (whose article on R3075 contradicts the Diaglott) acknowledges that the article “the” must be omitted in order to show that Christ is not the God but a God. R3076:4



“To us there is but one God” (1 Cor. 8:6) is not out of accord with the record that Jesus was a god with the God, because the name Jehovah was never permitted to any but the Father supreme, while the title “God” (Hebrew, elohim) might be applied to any mighty one in authority and power, Jehovah himself being superior to all elohim. NS255:6

The word god signifies mighty one, and is used not only respecting the Father, but also the Son, and also in reference to angels, and in one instance to men, influential men, the 70 elders of Israel whom Moses appointed. R3474:6

“God” is a translation of each of four Hebrew words—el, elah, elohim and adonai, all signifying the mighty, or great. It is a general name. R338:2; SM497:1

With the proper conception of the meaning of the word God, as used in the Scriptures, namely, a mighty, a powerful being, we see the propriety of applying the name to the Logos. R1060:4

He is distinctly shown to be the Son and not the Father—to be a God and not the God. R5352:1

While the Father was the God above all others, the Son, the Logos, was a God above all others, next to the Father but subservient to the Father. R3861:5

This subservience and dependence upon the Father was true of our Lord not only while he was in the flesh and before he was made flesh, but is distinctly asserted of him since his resurrection. (1 Cor. 15:28) R3861:5

The word god signifies mighty one; but there is only one God whose name is the Almighty. R5352:1

As the pendulum swinging from one extreme to the other, so are the conceptions of Christians respecting our Lord—one extreme declares him simply a good man, while the opposite assumes that he was the Father. R4106:2

The Almighty did not inquire of the angels whether or not they would accept the glorified Jesus as their Lord; he autocratically elevated our Lord Jesus. In his prehuman condition, our Lord Jesus was from the beginning the head, the chief of all the Father’s creatures, works and arrangements. R2985:1

“All men should honor the Son, even as they honor the Father.” (John 5:23) They should not honor the Son instead of the Father, however. SM498:2

Our Lord Jesus is a mighty one, a great one amongst the mighty ones, and as our Lord himself declares, all should “honor the Son even as they honor the Father.” (John 5:22) R2726:1

## **John 1:2**

**In the beginning** — Of creation, himself the first creation. R1060:5, 338:3

“The beginning of the creation of God.” (Rev. 3:14) E87

Before the creation of others. R3474:6

Not only was the Logos the beginning, or Alpha; he was also the last, the Omega, of divine creation. (Rev. 1:11; 21:6) R5351:3, 5064:1



When we consider the length of time that must have elapsed during the creation, we may have some idea of our Lord's intimate and long acquaintance with Jehovah and his plans. No marvel, then, that Jesus said, "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son." R1060:1; HG292:3

The one who had known God's character longer, more fully and more intimately than any other being. R1125:3

**With God** — With the God. R5768:1, 5352:1; CR195:6

Therefore they were two, and not one in person. R3474:6

## **John 1:3**

**All things** — Angels, worlds, mankind—all things. R3475:1

Angels, principalities and powers, cherubim and seraphim, as well as man, were all the direct creation of the Logos, though not by his own power. R5372:1, 5351:6

Not one of whom was like himself—the direct creation of Jehovah. SM492:T

**Made by him** — He it is who in all things has the pre-eminence in Jehovah's plan and work. E86; R1278:3

Not only showing his intimate acquaintance with Jehovah and knowledge of his plans, but exhibiting him as his honored agent in their accomplishment. R1059:6

Not that the Son was superior to the Father, that the Father had created nothing because of lack of ability to create, but that the Father was pleased to use this particular channel in his great work. R3475:1

The Father is the Creator, although all things were made by the Son, as the Father's agent. R4085:3, 5135:3, 4964:2, 4085:3, 2199:5, 1904:5, 338:3

Our Father is the first cause of all things. R369:3

All things are of the Father, all things are by the Son. (1 Cor. 8:6) The power was of the Father, but it was exercised through the Son, the beginning of his creation, and hence "without him was not anything made that was made." R4107:3

By the Father's energy or spirit; yet that energy was exercised through his Son. R370:4

The same point is emphasized by the plural form of the pronoun in Gen. 1:26— "We will make man in our image, after our likeness." R1609:3 SM497:1

God not only began the work, but he also completed it, through his Son, his agent in all things. R1266:1

Jesus was the direct creator of all things. He was the divine power, agent, work, messenger, the Logos of Jehovah. R4964:3; CR247:2, 195:6

As it pleased the Father to create all things through the Son, so in all things it has pleased him to exalt our Lord Jesus as his honored instrument. F397

We find him also the agent in the development and perfection of all things. It was Jehovah's powers delegated to the Son, and it was Jehovah's glorious plan which he delighted to accomplish. R919:3 F65

Already he had been used of the Father as his special agent in the creation of angels and men when the Father proposed to him that he should become man's Redeemer. NS83:4

Whether we contemplate the vastness and grandeur of the physical universe, or the innumerable host of intelligent creatures he brought into existence, we are overwhelmed with a sense of the glory that he had with the Father. R1247:2

The Only Begotten of the Father, the beginning of the creation of God, was the superintendent of the various affairs connected with the creation of the earth and its inhabitants. R3921:4

Jehovah's chief and honored, intelligent and active agent in creation, the Almighty entrusted with the work of redeeming and restoring mankind. R1125:3

While he joyfully worked out the grand plan of creation, he probably knew nothing of God's purpose for the subsequent permission of evil and the necessity for the great work of redemption. R3160:3

**Without him** — No suggestion that the Father is the Son, and that the Son is his own Father, but that there are two persons, both Gods, both Creators, but the one the superior, the other his honored representative. R3475:1

Jehovah is the Creator of all things; yet he does this by proxy through him who was "the beginning of the creation of God." R2426:6

The key is in the oneness of purpose and of work between the Father and the Son— "I and my Father are one." (John 10:30) R2431:4

**Not anything made** — Other Scriptures defeat the argument that if he made all things, therefore he was not made, and that if not made then he must be an uncreated or self-existent God. R1063:5\*

## **John 1:4**

**In him was life** — Absolute life, perfect life, because his life had not come from Adam through an earthly father, but was directly transferred from his pre-human state or condition to the womb of Mary. R3475:2

Jesus was the only one who had life. PT381:T\*

Perfection of life. R3885:6

Implying that he did not receive his life, as did other men, from an earthly father. It was because Jesus had life in this special sense that he could be the Redeemer of men. R4154:3, 4107:4, 3475:2

Our Lord's separateness from the human family is thus pointed out; in no other man than "the man Christ Jesus" was there life. R2408:6

Is there not life in every man? No! From the divine standpoint, a death sentence passed upon Adam and was inherited by all his descendants. R4154:3

Not a deathless life, which could not die, but life everlasting, so that he would not die, had he not laid down his life. R677:1\*

Father Adam once had life, but he lost it through disobedience in Eden. R3475:2

This text has a special application to the new creature— “In him was life,” the new life, life as a new creature, partaker of the divine nature. R4155:1

When he was immersed in the symbolism of death, he received of the Father a begetting of the holy Spirit—he was begotten to a newness of life, to a spirit life. R4155:1

In the Son of God—the Word—Jesus, from 30 years of age, was the divine life which he never before possessed. R338:4

“As the Father hath life in himself, so he has given unto the Son to have life in himself.” (John 5:26) R4155:1

Even Jesus did not possess this wonderful kind of life, immortality, this essentially divine quality, until after his resurrection from the dead. R1642:1

**The life was** — Christ is the judgment of the world because he is its love, and he is its love because he is its light, and he is its light because he is its life. R1329:2\*

**Light of men** — Light is here used in a figurative sense, signifying hope, intelligence, instruction. R3475:6

Everywhere throughout the Scripture light is used to represent God, his truth, his righteousness, his servants and their messages. SM240:2

This life constituted the light amongst men. They perceived that he was a remarkable character— “Never man spake like this man.” “They marveled at the gracious words that proceeded out of his mouth.” (John 7:46; Luke 4:22) R4107:4

The life that was in him, the perfection of manhood that was in him, was the light of men in his day. R4155:3

The power of the holy Spirit in our Lord Jesus, shining in perfect accord with his perfect flesh, was indeed the light of men, not only reflecting the divine character in his doings and words, but enabling him to speak to his followers the wonderful words of life. R4155:4

To know God we must gain knowledge of him, and knowledge is assured belief, enlightenment, acquaintance with or understanding of God, his plans and purposes as revealed in Christ. R493:1\*

Not only through his recorded discourses and instructions, but also through the lives of his disciples, and that in proportion as they were and are truly his. R3475:3

Having bought us with his blood, he became the light-giver, hope-giver. R2408:6

## **John 1:5**

**In darkness** — Darkness is the synonym for Satan, the Prince of Darkness, and all the deluded followers, the children of darkness, and the wickedness with which he is identified, the works of darkness. SM240:2

It is the nature of light to scatter darkness. SM241:T

**The darkness** — Darkness was not confined to the ignorant then, nor is it today. Indeed, the powers of darkness are greatest in the more influential and the better educated. SM241:1

**Comprehended it not** — They did not arise and shine (Isa. 60:1), and therefore darkness came upon them; and as a nation, blinded to their highest interests, they stumbled into the complete wreck of their national polity. R2036:1

It is still true that the darkened class comprehend not. “The god of this world hath blinded the minds of them that believe not.” (2 Cor. 4:4) R4107:4 3475:3

Some of the world are asleep, others are awake to worldly aims, ambitions, schemes, but thoroughly blind to the divine purposes. R4444:3

Notwithstanding the faithfulness of Jesus and the few light-bearers enlightened with the holy Spirit of which they are begotten, still “darkness covers the earth and gross darkness the heathen.” (Isa. 60:2) R4987:6

Even Christians, the Apostle intimates, see only in part, but may see increasingly in proportion as they come into line and accord with the divine plan respecting them. R3475:4

As they would consider his perfection and how, as represented in him, the light shined in darkness and was not appreciated, so they would expect that the light shining from them would not be appreciated either. R3313:5

## **John 1:7**

**For a witness** — Six months prior to the Jewish harvest there was a message to make manifest to Israel the coming of Messiah; six months before the Gospel harvest the jubilee arguments came out to make manifest to “the Israel” the coming of Messiah the second time. HG71:6

**That all men** — Only a minority have yet seen this light. R2409:1

## **John 1:8**

**Not that Light** — Greek, phos. Also used with respect to the Church, which is the body of Christ, and with her Lord, partaker of the holy Spirit. R2409:2

The Apostle carefully distinguishes between the messenger of the light and the Light itself. Subsequently (John 5:35), when speaking of John (the Baptist) as a burning and shining lamp, a totally different Greek word is used. R2409:2

John was particular not to take any honor in respect to these matters to himself, but declared plainly that his mission was to introduce the Messiah. R3475:5

**Was sent** — Neither John nor Jesus could begin a public service until thirty years of age, since this was one feature of the law, but John, being six months the elder, was thus privileged to begin his ministry six months in advance of our Lord. R2417:1

## John 1:9

**The true Light** — Anti-typical, real, genuine; not counterfeit or typical. R2409:1

Whose mission it was to reveal, to make known, the Father's love. R3475:5

Implying that there are false, or imitation lights. Of these we know that there are many—lights of heathendom and lights of Christendom. R4988:3, 3197:4

In the end of the age. R2319:5

He has not yet been the Light of the world, but merely a light to his people. R5352:5

Jesus was the great light which came into the world, and his followers were to be lights or candles also. R4558:5

The Savior and his Church in glory will be the great Sun of Righteousness which will arise over the earth, and shine forth for the healing of the people. R4988:4, 4967:6, 4677:2, 4107:6, 3686:4, 2573:6, 2550:3, 1645:4, 1311:5, 244:1\*; HG353:4; SM244:1, 560:3; NS860:1

Which will shine forth for the blessing of mankind, to bring order out of present confusion, to scatter present darkness, ignorance and superstition, to cause the knowledge of the glory of God to fill the whole earth. R3770:6, 5008:1

Shining in its strength from the exalted divine Christ, head and body. R338:5

“The light that shines in the face of Jesus Christ.” (2 Cor. 4:6) D238

The Morning Star. (Rev. 22:16) R1063:3\* 390:4\*

When he who was lifted up at Calvary, and afterward lifted up in resurrection power, will be manifested in power and great glory. R5316:4

The light was not prior to Jesus Christ, for we read that he is the light. This wisdom was first promulgated by our Lord. Q66:1; R5105:5, 5544:3, 4967:6; SM249:2

We may walk in the light for we are in the presence of the “true light.” R159:4\*

Bartholdi's Statue of Liberty Enlightening the World is true to the facts, but whatever blessing there is in the light which shines from Liberty's torch is the light of the Gospel. NS666:1

**Which lighteth** — Ultimately. R3686:4, 1711:2

When the clouds and darkness of error shall pass away, and the clear light of truth shall shine forth, and the glory of the Lord be revealed, and all flesh see it together. (Isa. 40:2; 11:9; 60:5) HG272:6

Not only to redeem man's life, but also to enlighten him and to restore as many as may be willing to accept sonship. This work has not yet been accomplished. R2409:3

He engaged not only to save man from death by a Ransom, but to bring man to the knowledge of that truth. (1 Tim. 2:4) R77:3\*

The same wisdom which instructed his disciples guides men back to the Father, instructs them as to what discipleship means, makes them wise in order that they may take the steps by which discipleship is to be gained. R5105:5

“What think ye of Christ?” With the question and with the light that makes possible an answer to the question comes a responsibility which none may shirk. R3788:5

None will dispute that this light is the truth, the knowledge of God's plan; yet it must be evident to all that thus far only few have seen it. R1311:4

As the vast majority of our race, heathen and imbecile, have not yet been enlightened, they cannot have committed mortal sin, and hence are not under sentence of the second death. R1984:6

**Every man** — Every man ever born into the world. R331:5

A prophetic statement, for our Lord at his first advent did not even enlighten all of his own nation, and made no attempt whatever to enlighten the world of mankind. R4107:5, 2550:3; SM240:2

Our dear Redeemer is not only the Redeemer of the Church and the light of the Church, but the Redeemer of the world, and the light of the world. R3475:6

This includes all the heathen and all those of imbecile mind, who could not in this life grasp the truth, as well as all infants who have died before reaching the age where they could know of God and his truth in Christ. R5575:5, 5352:5

Including the nation of Canaan. R5336:4

All were included in unbelief and blindness, that God might have mercy upon all and recover every one of them from that blindness and bring every one of them to that full, clear knowledge which will render every man without excuse and fully responsible for his choice of life or second death. R4781:3

He cannot be light to any man until he has heard of him; therefore every man is to hear of him. R691:1\* 659:1\*

All who have died without the true light will be enlightened in the future, and the words of the angel will be verified, "Behold I bring you glad tidings of great joy, which shall be to all people." (Luke 2:10) R9:6\*

If only a few have yet heard the good tidings in any sense, must there not be a restitution to life as well as a future proclamation of the only name given? R412:6

Some things are universal. God's sunshine is universal; it shines from pole to pole, upon both the just and the unjust. So is his love. Light and truth are yet to be universal, and so is the testimony of the ransom. R2632:6\*

How many will so make use of the blessing—the light, the drawing and the knowledge—so as to conform to the requirements of the New Covenant is another question entirely. R2127:6

None will be destroyed in the second death without having this enlightenment. R3725:2; SM250:T

In the coming Millennial age, all the blind eyes shall be opened and all the deaf ears shall be unstopped. R5279:1, 2550:3

As there was a fullness of time in which our Savior should be born, so also there is a due time in which the knowledge and blessing flowing from his redemptive sacrifice shall be made effective to all. R2490:1

Jesus is not only to be the glory of Israel, but the light of the world. R2125:6; PD55/67

As the vast majority of mankind have never been thus enlightened, and thousands more have been only partially so, it follows logically that the full enlightenment of the world tarries until the Millennium. R1674:2

Before the world will be enlightened, a saintly class, the Church, the bride of Christ, must be enlightened, and must be completed and glorified together with her Lord. R4988:4

Thus far Jesus has not been dealing with the world, but merely with the blessed ones who have the eye of faith and the ear of faith. R4967:6, 4677:2; CR126:4; SM249:1

Our Lord's mission is not merely for an elect class, but in conjunction with that election he is to give an opportunity for life everlasting to every man. NS352:5; OV36:T

As a consequence of misdirection of efforts into mission work, slum work and work for the heathen, some are doing works now which God intends shall be done in the future age, and which can and will be done then to very much better advantage every way. R2690:2

The resurrection of the just will be necessary to bring the Church to glory and joint-heirship with her Lord, but the resurrection of the unjustified will be for the very purpose of permitting them to see the true Light. R5352:5

Sodom and Tyre, who did not have as good an opportunity as Capernaum and Bethsaida, will, in the regeneration, find their condition even better than theirs. R351:2\*

Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment. A104 HG343:6

## John 1:10

**The world** — Including every individual of the human race, from the first man to the very last of his posterity. R1328:1\*

**Made by him** — The Lord was ushered into the world, which as a Logos he had made, in a most humble manner in his birth at Bethlehem. R3702:5

**And the world** — Of mankind. R338:4

**Knew him not** — Still more surprising, his own nation, the Jews, knew him not! although they had been instructed from the beginning of their nationality to look for the Messiah, and although a description had been given to them. R4107:6

Jesus was the great King of Glory in disguise. (Illustrated in referenced articles by the story of a British prince in disguise.) R4687:6; Q365:6

The Jews did not know whom they were crucifying, and they were not a bit more to be blamed than was Paul for assisting in the killing of Stephen. Q368:T

## John 1:11

**Unto his own** — The Lord came (AD 29) not to the true Israelites only, but to the entire mass. C150

This was a crisis in the affairs of the seed of Abraham according to the flesh—a testing time—a judgment as to whether or not they were fit to be God's holy nation. NS442:2

**And his own** — The house of servants, under the bondage of the Law Covenant. R1725:6

The Jewish nation. R338:4, 5768:6, 5172:4; CR23:5



As a nation. R4013:4, 3476:1, 2633:3; F433

**Received him not** — Excepting the few. R189:3

After our Lord's three and a half years ministry only a little more than five hundred had become Jesus' disciples and had remained true. R5768:6

And thus identified themselves, for a time, with the Adversary. NS74:5

Fulfilled, not by the rejection of our Lord at Nazareth, but by his rejection by the whole nation of Israel. R3302:4

The promised Messiah came, not in glory as they had expected, but in a lowly condition, to die for sin. PD35/46

They could not receive spiritual things, for spiritual things were not for natural men. CR23:5

Their rejection of Jesus and his testimony showed that they were not as a nation fit for his purpose. NS442:2

Seeing that they put away the favor of God from them and proved themselves unworthy of it, he turned to the Gentiles to take out of them a people for his name. R1696:1

They were rejected—not cast into eternal torment, but rejected from the special favor which they had previously enjoyed as inheritors of the Abrahamic blessing. NS370:2

The Lord said to them, "The kingdom that was for you shall be taken from you and given to another people" (Matt. 21:43), those whom he has been taking out of the Gentiles for it. HG153:5

So far as the spiritual part of God's great promise to Abraham is concerned it has passed from the Jewish nation; but there still remains for them a glorious earthly portion, to which they will be introduced at our Lord's second coming. NS780:4

"A man's foes shall be those of his own household." The Master was a Jew. The Jews were his brethren according to the flesh, and it was they that hated him without a cause and persecuted him. SM218:1

As Moses came to his own people and they rejected him, and he fled for his life to the land of Midian, from whence he came to them a second time. So Christ, also, has come a second time. R4058:2

It makes us sad when we see what they might have had, but lost; yet on the other hand, we are glad, for because of their casting off we have been permitted to come in. CR48:2

A parallel: At our Lord's second advent he comes to Christendom as his professed people; and, in harmony with the prophets, he is again rejected, yet not by all. R3302:4

The majority of persecutions have been by those who professed to be the people of God, many of whom really thought they were. R5172:5

## **John 1:12**

**But** — He burned the chaff, but the wheat he gathered into his garner. R628:2\*



A still greater and more glorious hope, one in which all others center and are bound up, the hope of being made perfect in Christ, of being made partakers of the divine nature, of completing our adoption as sons of God. R351:4\*

**As many as received him** — As many of the house of servants. R1416:6

Who would leave the house of Moses, the house of servants, and attach themselves to Jesus, the Son of God, that they might be members of the house of sons. NS201:4

While the nation, as a nation, was rejected by the Lord, the faithful individuals who became his disciples were received of him. R3302:4

Every faithful “Israelite indeed” at the first advent had the primary consecration typified in the Levites. To such God gave the Gospel call to consecrate to death. Such as obeyed this invitation were accepted as sons of God. F124

All the wheat of that nation, all who were ready for the Kingdom. NS626:3

Believed his message. R342:6

God’s favor toward that people was manifested by the fact that he rejected none of those who were fit for his purpose, “Israelites indeed, in whom there was no guile.” NS442:2

Every Jew who would get free from that Law obligation could have done so only by confessing his shortcomings and inability and by accepting a share in the sacrifice of Christ. R4559:2

A considerable number; nevertheless but a “remnant” of that nation, after it had been sifted. Fortunately for us Gentiles, these were not enough to complete the elect number. R2401:5

Only a remnant at the first advent were found possessed of the faith of Abraham, and accepted by our Lord as members of the new house of sons. R2442:3

A small remnant, as compared with the whole nation. R3476:1, 2401:5, 2371:6; SM366:1

Of these were the twelve apostles, the seventy (Luke 10:1), also the “five hundred brethren” (1Cor. 15:6), and those Jews subsequently reached on the Day of Pentecost and afterward during the entire harvest of their age. R4108:1; CR48:3

It was necessary and expedient that the message should go unto all nations, though they did not receive it. The few who did receive it thereby received “power to become sons of God,” while it also served as a witness to the nations. R517:5\*

Comparatively few, even of those who do recognize him as the Redeemer and granted this liberty, have availed themselves of the great privilege and become sons of God. R1008:1

Liberty to become sons of God will not be given to all men. This liberty is connected with the special high calling of this Gospel age, and ceases with it. R1006:3

Those of the spiritual house now accepting the Lord are in due time to receive a great blessing—the antitype of the Pentecostal blessing—glorification. R3302:4

**To them** — The elect, the worthy. F177

Publicans, harlots, etc. R342:6

**Gave he** — Blessed them with the power and privilege of becoming sons of God, whereas previously their highest possibility had been to be God’s servants and friends. Here we note the change of dispensation from the Jewish to the Christian. R2409:3

**Power** — By a begetting of the holy Spirit. R5068:6

By regeneration. R2129:2

Ability. R1416:6

Privilege, opportunity. E177

Liberty, privilege. R5510:3, 5775:1, 5370:3, 5352:6, 5295:5, 4939:6, 4013:4, 3841:5, 1005:5; PD58/70; SM9:T

Liberty, freedom from condemnation, otherwise known as justification through his blood. R1007:1

In the merit of the sacrifice of our Redeemer, even as fleshly Israel gained a standing before God through the typical broken body and shed blood of bullocks and lambs. R1336:3

“Tarry ye at Jerusalem until ye be endured with power from on high.” (Luke 24:49) NS201:2

Not granted immediately, but merely in a reckoned way, up to the time when Jesus finished his course, ascended up into heaven and poured out the holy Spirit upon his followers. R5310:3

No such privilege was given to the Jews, nor to any of the fallen race, until Pentecost—after Jesus had appeared in the presence of God to make atonement for our sins. R5352:6, 5775:2, 5370:3, 5207:3, 2788:2, 2225:5, 1509:6

In the midst of the house of servants, not yet begotten of the Spirit, not yet granted the privilege of sonship, our Lord could do and teach on no higher plane than the earthly. R2455:1

Those Jews who were not faithful were not even servants. But when Christ came, he made it possible for some to come out and pass from the house of servants into the house of sons. R5310:3, 4108:1, 4013:4, 3476:2, 3433:6, 2796:6, 2283:4, 1416:6

Signifying the purchasing of the Jewish people from under the dominion of the Law, and the liberation of believers from it, that they might become sons of God. E430

He did not make us sons, but simply gave us the liberty or privilege to become sons. The patriarchs and prophets of the preceding four thousand years could not become sons, because they were not given that privilege or liberty. R1005:6

Only those who have “escaped the condemnation that is in the world,” and who have gotten back into harmony with God, through Christ, are Scripturally authorized to consider themselves the sons of God. E108

**To become** — Until the ransom had been paid to divine justice, the condemned ones could not be received back to the condition of sonship enjoyed by father Adam, but forfeited for himself and posterity when he became a sinner. R2409:3; NS662:6

**Sons of God** — To join the Order of Spiritual Sons, the Melchizedek Order of Priesthood. SM9:T

The first opportunity for any of the house of servants to become sons of God was at the first advent, after our Lord had made a consecration of his life as man’s redemption price. R3277:1

To step from the House of Servants over into the House of Sons, from fleshly Israel over into spiritual Israel. CR23:5; R3433:6; PD58/70; NS662:3

The real Israel of God is spiritual Israel. The promises and opportunities, however, went first to natural Israel; and as many out of all the tribes who were of right condition of heart and received the Master were granted the liberty to become members of the House of Sons. SM727:2

With all that this implies of divine favor and eternal life, and all the proper privileges and liberties as sons. E28; R1725:6, 1007:5

To become associated with himself, to become identified with himself, as members of his Body. R5119:4

The first invitation to fallen men to become sons of God dates from the time of Jesus, particularly after he died, rose, ascended and, as a result, shed the holy Spirit on his waiting disciples, begetting them to a new nature. R5760:4

The place and time for the adoption of these believers was in the upper room at Pentecost, when the spirit of adoption was granted unto them. R3476:2; E209

Sons of God in an especial sense, in a sense different from Adam, even in his state of innocence. These are invited to be sons of God on a plane of sonship higher than the angelic sons; viz., as heirs of God of the divine nature. R2409:4

These sons are all begotten of the holy Spirit. Theirs is not a fleshly sonship. Their birth of the Spirit will be the resurrection change, when they shall be made like their Master, see him as he is and share his glory. R5352:6

Attaining the divine nature. (2 Pet. 1:4) R5859:5

The Scriptures clearly point out the Heavenly Father as the begetter in the regeneration of the Church, the Bride of Christ. E143

The Lord who redeems or purchases all is not the life-giver to the Little Flock, but under the mantle of his merit he introduces us directly to the Father to be begotten by him as new creatures. R1006:6

This power to become sons of God is not granted to sinners, but to the justified. R2409:4

Before that time none could become “heirs of God, and joint-heirs with Christ”—heirs of the Abrahamic promise. (Rom. 8:17) R5207:4, 2279:3

Previously, the very highest claim that they could make was that which the Jews made—that of being servants of God. E28; R5623:2, 4958:2; HG131:5

The Jews never claimed the title sons of God for themselves, nor would it have been proper for them to have done so. NS256:4

The very highest expression of God’s favor toward any of them was shown in Abraham, and he was called only a friend. R5310:3, 5206:3; CR93:4

The heart-loyalty of the “Israelites indeed” God appreciated, and they were granted the privilege at Pentecost of stepping from the house of Moses, as faithful servants, into the house of Christ, as faithful sons. (Heb. 2:5,6) R4939:6

Adam was originally a son of God (Luke 3:38), but none were so called subsequently until the Gospel age. The term “sons of God” is a general term applied to angels. (Job 1:6; 2:1; 38:7) R2843:5

Our Lord Jesus was the first human son of God after Adam. OV427:4

The chief cause for joy lies in the fact of being accepted as sons into God's family. R2675:5

The Church will always be in covenant relationship with the Father. Every father is in covenant relationship with his children, and they with him. Every child has a responsibility to its father, and the father to the child. R5163:5

These, coming into the relationship of spiritual Israelites, were enabled by this begetting of the holy Spirit to appreciate the spiritual things given to these Israelites. All the truths that we have are drawn from those things God gave to the natural Israelites, and we can understand them, though the natural Israelite could not. R5295:6

A relationship implied when Jesus taught them to pray, "Our Father, which art in heaven," assuring them that God recognized them not as servants, but as sons, a term of special endearment. R3352:1

Although tests are applied and qualifications imposed on these, nevertheless it is a step of grace, because there were no obligations resting upon God to confer upon us such a "high calling." R2284:3

As sons of God, with the new life begun, these are to realize that everything of the present life is quite unworthy to be compared with the future and eternal interests. R2686:5

The highest manifestation of the holy Spirit is the spirit of adoption, which in due time, the Millennial age, shall be poured upon all reconciled to God. R2070:4

It is by reason of the spirit of adoption that the Church during the Gospel age is enabled to worship God still more pleasingly than could the Ancient Worthies. R2071:1

This new name brings new and exalted privileges, even fellowship or unity with God and his Son Jesus Christ. This gives a new basis for action—love instead of fear—and leads to certain success. R91:1\*

Accepted as sons, they become his tabernacles, his dwelling-places. (Psa. 84:1) R1401:6

The Great Company, who do not fully and freely fulfill their covenant, will be sons of God. R1008:5

**To them that believe** — Not belief that such a person lived, or that he was a fine man and taught excellent precepts, or that he set an example; but a belief in his name Savior, the recognition and acceptance of him as one who saves his people from their sins. R1006:1

Only those who after believing in the only name, Savior, followed on and consecrated themselves, took up the cross and sufferings of Christ and shared them, are presented before the Father as sons. R1008:3

Who accepted him as the Savior, the Sent of God. NS442:2

Believers in the Messiah are thus brought within reach of the great privilege of sonship and joint-heirship. R2425:2

To as many of the Jews as would come into harmony with him, as many as would walk in his steps of self-sacrifice and thus have God's favor. In substance he said, "This is the way. Trust in me and walk in my steps. Thus you shall be my disciples." R5083:2

**On his name** — On his greatness as Messiah. NS832:1

## John 1:13

**Which were born** — We render the Greek *gennao* begotten, and not born, for although the same Greek word is used interchangeably, the construction of the Greek sentence here fixes it as signifying begetting. R4108:2, 3476:3

Westcott bears out this thought, saying, “Literally, begotten, as in 1

John 2:29, 3:9.” R3476:3

God being associated with the action, the word should be rendered begotten. R837:1

Begotten. This spirit begetting was not possible in its full, proper sense, until Jesus had made reconciliation for the sins of the world, or, at least, had prepared the way for reconciliation by his own death. R5623:2

Begotten again. R3140:2

Begotten again as a new race, a race separate and distinct from all others; therefore new creatures in Christ Jesus. (Gal. 6:15) R2129:1

There is a likeness between an earthly birth and the new birth necessary to a share in the Kingdom. R3486:1

There must also be a period of gestation for this spiritual new creature that will precede its resurrection birth. All who share the spiritual Kingdom as spiritual beings must first be begotten of the spirit and subsequently be developed of the spirit. R3486:1

All who are spirit begotten by the holy Spirit during this age, are promised a spirit birth, to spirit-being in the resurrection. NS803:3

**Not of blood** — Not along family lines of blood relationship. R4108:2

Not of heredity. R3476:3

**Nor of the will of the flesh** — Either directly or indirectly, not of the will of man in any sense of the word. R3476:3

To be begotten of an earthly father and later to be born of an earthly mother would insure that the progeny would be earthly also. “That which is born of the flesh is flesh.” (John 3:6) R3486:1

Not along fleshly lines of worldly sympathy and judgment, not according to man’s wealth or wisdom. R4108:2

**But of God** — God alone does this begetting. God alone accepts to membership in this new creation. God alone imparts the seal of adoption. R3476:3

No man can sanctify himself in the sense of causing himself to be accepted and adopted into God’s family of the new creation, begotten by his Spirit. F120

“No man taketh this honor unto himself, but he that is called of God, as was Aaron.” (Heb. 5:4) F77

Ishmael was born in the ordinary course of nature, but Isaac, who typified the true heirs, was not so born, but on the contrary came by the exercise of divine power, not of the will of flesh, but of God, for Sarah was not only barren, but aged. R1140:5

## John 1:14

**And the Word** — The fourteenth verse goes back to take up the subject at the same point as verse five, and to repeat the narrative from another standpoint. R2409:5

**Made flesh** — The Revised Version renders it, “The Word became flesh.” Both are correct, and both contradict the two extremes of view held by Christendom. R4108:3

He became human. R1015:2, 611:3

The Logos was made Jesus. The work of Jesus in the flesh, however, is not the completion of the divine plan, but merely the beginning of it. R5352:5

Without dying, our Master underwent a change of nature. R4098:2, 2410:1

Nature is simply organism, and varies according to the form or quality of the organism. The element of life is always the same. Q808:T

The spiritual nature is one thing and the fleshly nature is another. The blending of the two natures would produce a hybrid nature or being. Q807:4

Jesus had not two natures, but one nature, having changed the higher, the spiritual nature, for the human nature. R5748:1

He exchanged his spiritual being or existence for the human, which he made “a sin offering,” and which was typified by the Atonement Day bullock. T52

This meant the complete laying aside of the spirit nature before enjoyed, a change or transmutation to another nature, the human. R3946:5

Why should it be any more incredible that Jesus’ nature was transformed from the spiritual to the human without retaining his former nature under cover than that the Church “shall put on immortality” and yet not retain the flesh and blood nature. R677:4\*

The thought contained in the word ransom did not call for a God to redeem a man, nor could a spirit being of any rank do so; for there could be no correspondency between them. SM659:T

He was transformed from the spiritual to the human nature, so that in giving his life for the world’s redemption he might give the exact equivalent or corresponding price for that which was lost. R1673:3

Nothing less than this great stoop or humiliation enabled him to be our Redeemer, and qualified him to give to God the ransom price for man’s transgression. R2409:6, 1603:6, 1583:1; A178

While there was a sacrifice of power, of honor, of glory, yet no sacrifice of life was involved. The life principle was the same that he had before, therefore the personality was the same. It was important to have identity of mind, and this he had by divine arrangement. R5064:2

Necessary, because it was a man who had sinned, and because the divine law required a man’s life for a man’s life as the ransom price. R3946:5, 2476:6

Man is of human or flesh nature; hence if the spiritual Son of God would give to dying men the bread of life, it must be flesh, full of life-giving nutriment. R1014:6

In being “made flesh,” and then sacrificing that flesh, he gave his all on our behalf. NS478:4

Proof that the perfect man is not a spiritual being. A177

It was not an angel that had sinned and hence an angel could not be the Redeemer. Nothing but the sacrificial death of a perfect man could redeem the race from their death sentence. Any perfect man could have been thus substituted, but there was none. Hence the necessity that Jesus be “made flesh.” R4587:6

To be the Redeemer of man it was necessary for him to become a man, not to pretend to be one, for the divine law required like for like— “life for life.” (Deut. 19:21) R5622:6

The primary step in man’s recovery was necessarily that the Logos should be made flesh and taste death for every man. It is for this first step that we celebrate the birth of Jesus. R5135:3

His human body was the body of his humiliation, the “body prepared” for sacrifice (Heb. 10:4, 5), which was sacrificed; and which, being sacrificed, was never taken back; it was given as the price of our redemption. R1806:2

“Verily, he took not hold upon the nature of angels [as though referring to the angels which sinned], but he took hold on the seed of Abraham...he also himself took part in the same [flesh and blood, human nature] that through death he might destroy him that hath the power of death, that is, the devil.” (Heb. 2:14, 16) E425

Jesus was born a descendant of Abraham, through the virgin Mary. He kept the Jewish Law inviolate, and thus proved himself worthy to be that Seed who would bless the world. OV429:T

The Word, made flesh, did not rise again; but it was the Lord of glory, newly begotten as the son of God at Jordan, the new creature, that rose again. R4108:4

If merely a spirit being veiled in flesh— “incarnate”—he could not have been the Redeemer at all. E94, 296; R5622:5, 5352:2, 5064:3, 4106:3, 4108:3, 3476:3, 2409:5

A totally different thing from merely appearing in a body of flesh, like a man. R1952:3, 1856:3

Denied by those who claim that the spirit being came into the flesh, but was always separate and distinct, and no flesh; also by Universalists and Unitarians who claim that our Lord had no existence before and was born after the ordinary manner of men; also by Swedenborgians and Spiritists. R980:6

Not, however, fallen human nature, not sinful flesh, but the human nature unfallen, the likeness of humanity free from its blemishes through sin and death. R2409:6

The Greek word sarx does not mean sinful at all, nor sinful flesh; it means flesh, simply and only, and is used in reference to Adam and Eve before they sinned (1 Cor. 6:16), as well as after. Twenty-five times it is used referring to our Lord’s flesh. R1223:2

Lest we should get the wrong thought, that he had become a sinful man, we are guarded by the assurance that he was “holy, harmless, undefiled, separate from sinners.” (Heb. 7:26) R5352:2

The idea of this change is not so much that from one locality to another, as it is from one nature to another. R1328:2\*

His body was especially prepared, separate and different from others of our race, all of whom were of Adamic stock and all tainted with sin and the seeds of death. (Heb. 10:5-9) R5352:2

What was needed was not merely a sacrifice for sins, but a sinless sacrifice, which would thus pay the sinner’s penalty. E96

Only for a limited time. He was not humbled to a lower nature forever. The object of the humiliation is clearly stated to have been “for the suffering of death.” (Heb. 2:9) R1952:3

He did not deceive the people by getting into a body. CR290:5 247:4; R5157:1, 2409:5

If his being called the Word, in his pre-human existent state, proves that he was not a person, then he is not now and never has been a person, for he was the Word when in the flesh. R106:2\*

After his human existence had served its purpose and he had been raised from the dead a quickening spirit, no more to become a man, we may be sure that he had no less power to appear as a man than he had in the days of Abraham. NS177:4

**We beheld** — We may not surely know the thought. He may have meant that they beheld his glory when he manifested himself to them subsequent to the Lord's resurrection; or he may have referred to the dignity and honor of his human perfection—God manifest in the flesh. R4108:6

**His glory** — Pilate exclaimed "Behold the Man!"—not only "the" Jew above all other Jews, but "the" Man above all other men. E154

There is a glory and honor which belong to perfect manhood. "Thou hast made him [man] a little lower than the angels, and hast crowned him with glory. Thou madest him to have dominion over the works of thy hands." (Psa. 8:5,6) R4155:2, 3476:4, 1060:4, 338:6

The grandeur, nobility and perfection of the "man Christ Jesus," a perfection and glory seen in no other, because all others were sinners. R3476:4, 2410:4, 1005:4

Attesting fully that he was not of the sinner race of Adam, but that he was indeed an exception to all mankind. R2410:4

**The only begotten** — The thought conveyed by this expression is that the Logos was himself the only direct creation or begetting of the Heavenly Father, while all others of God's sons (angels as well as men) were his indirect creation through the Logos. E88

The Alpha and Omega, the Beginning and the Ending, the First and the Last of Jehovah's direct creation. (Rev. 1:8,10; Col. 1:13) HG297:1; PD54/67; Q377:6

He was not only the first of God's creation, but the last. R1514:6; SM492:T

In no other sense or way than as the "only" direct creation of God, through whom all else was created, could our Lord be the first and last of God's creation. E93; Q377:6

Christ was God's Son in the sense of being begotten by him. Christ called God his Father, and God acknowledged him as his Son. (Matt. 3:17; 17:5) R944:4\*

Our Redeemer, prior to becoming a man, was a spirit being. OV353:7

He never acknowledged Joseph to be his father; nor did he ever acknowledge his earthly life to be the beginning of his existence. E89

**Full of grace and truth** — In whom dwelt all the Father's fullness, thus designed in all things to have pre-eminence above all others. R1904:5

Jesus had the glory of the Only Begotten of the Father. This was the way above all others in which God was manifest in the flesh. R5291:1



## John 1:15

**John bare witness** — John the Baptist had the great honor and distinction of being the first of God's witnesses amongst men respecting God's only begotten Son. R3477:1

In proportion as the people believed John's message and acted thereon, in that same proportion they were ready for Jesus' ministry and the further truth of the Gospel. R4115:5

The fact that John was given the honorable position of identifying and declaring Jesus as the Messiah was of itself an assurance that the great One thus introduced was very great in the estimation of Jehovah God. R4107:5

**This was he** — The one appointed of the Father to carry out the great plan. CR453:5; R1059:6

**Cometh after me** — The manifestation of Jesus to Israel is also called a coming. R114:6\*

## John 1:16

**Of his fulness** — In him all the fullness of perfection dwelt, and of his fullness have all we received. They who get none of his fullness, have none of his righteousness imputed to them, reap no benefit from his sacrifice for our sins. R440:1

Of that same fullness of favor with God which Jesus enjoyed because of his sinless perfection. R339:1

The spirit given to Jesus without measure was given by measure to all his disciples and members, and is the spirit of adoption. R182:2

**We received** — Because of our justification through faith in his blood. R339:1

**Grace for grace** — More literally, favor upon favor. The blessing coming first in relationship to the Lord is by no means all of his favor. One may grow in grace, grow in knowledge, grow in the fruits of the Spirit, and possess favor upon favor additionally, continuously to the end of the course. R3476:6

Grace upon grace, favor upon favor. (Diaglott) The high calling is not a salvation at all, but a gracious favor of God beyond the favor of salvation. R1442:2, 1262:3

Or, favor on account of favor. Being lifted from the condition of rebels to that of justification by faith was one act of favor. That favor opened the way for another favor—the call to become partakers of the divine nature. R339:1

## John 1:17

**The law** — The shadow of good things to come in and after the Gospel age. R339:1

Here a contrast is drawn between the Jewish and Gospel ages. R339:1

We may still use the old rules to guide us as to the Master's wishes, but to refer to those rules to seek the mind of the Master, and to esteem them as a covenant over us, are different matters. R976:6

**Given** — Of God. R3177:5

**By Moses** — God dealt with only one man in connection with the making of the Law Covenant, Moses, who stood at the position of a father to the whole nation, the nation being regarded and treated as children under age. R1725:3

It was as God's representative on the one hand, and as Israel's representative on the other, that Moses could be and was the Mediator of the Law Covenant between God and that nation. R5046:6

The typical mediator, the head of the typical house of Israel. R3476:6

To suppose this to mean that there was no divine law previous to the giving of the Law at Mt. Sinai would be as unreasonable as to suppose that neither grace nor truth was known until our Lord's first advent. R1723:2

Since the government of God is universal and eternal, it follows that there never was a time or place without law, nor a being not subject to his law or under its control. R1723:2

God's Law was made known at Mt. Sinai, through Moses, in a different manner than it had previously been made known. R1723:3

**But grace** — The payment of our ransom price. R339:1

So then ye are not under law but under grace, favor. (Rom. 6:14) You are not acceptable with God because there is no fault in you, but because favor covers your unwilling imperfections of thought, word and deed. R971:4

Those in Christ, whether they were Jews or Gentiles, are in no sense under the Law given at Sinai. Love to God and men, laid down by Jesus and the apostles, is the only rule under which the new creature of Christ is placed. R971:1

**And truth** — The additional favor of the knowledge of God's plan and our high calling as revealed through it. R339:4

Even Israelites indeed, whose hearts were sincere toward God, in ancient times were still in the dark respecting the divine plan. No revelation of God's great salvation had yet been made. R3447:4

**By Jesus Christ** — A condition of knowledge and opportunity for eternal life did not obtain in the world until our Lord came. R4598:2

By full obedience to the Law Covenant he had the right to life everlasting, and superseded Moses as the Lawgiver. R1725:4

## **John 1:18**

**No man hath seen God** — If the Father would show himself to humanity it could only be either by miraculously opening man's eyes to discern the spiritual glory (thus exposing man to death), or else by God's manifesting himself in "a body of flesh" in such a manner that men could discern something of his character by contact and intercourse. E77

Seeing with the natural eye and hearing with the natural ear are not all there is of seeing and hearing. All God's children have seen him, known him and held communion with him. B122

Jesus revealed or caused his disciples to see the Father by making known his character, revealing him by words and deeds as the God of Love. T86

Yet so undeniable is nature's testimony, and so logical the reasoning from cause to effect, that the conclusion that there is an intelligent, wise and powerful Creator is so irresistible that the Scriptures declare the man a fool who does not accept it. (Psa. 14:1) R1158:2\*

Those who share the Kingdom with Jesus will be "changed" from human nature to spirit nature in the resurrection, and see God. R4558:2

The spiritual phase of the Kingdom of God will always be invisible to men, as those composing it will be of the divine, spiritual nature, which no man hath seen nor can see (1 Tim. 6:16); yet its presence and power will be mightily manifested, chiefly through its human representatives. A288

**Only begotten Son** — A son can never be his own father, nor can it be claimed that a son never had a beginning, for the term, son, implies a life existence, being, which had a beginning, and which was derived from a father. R2408:5

God's bosom friend and confidential companion, ever in fullest harmony, sympathy and cooperation with him. R247:2

**In the bosom** — Previous to his human existence—the Father's only begotten Son. R1247:2

**Hath declared him** — Interpreted him (Rotherham). E77

Revealed him. R2454:5, 2781:4; CR472:4

As it was impossible for the Lord's followers to actually see God, the only way in which they could see God was in the representative sense, through our Lord Jesus, who was "God manifest in the flesh." (1 Tim. 3:16) Q781:T

"The man Christ Jesus" was the perfect representation of the Heavenly Father, so that he who saw the Son, who was the express image of the Father's person, saw the Father also. R2781:4; Q781:T

In seeing Jesus they saw the most that was possible to be seen of the divine character—its likeness, its perfect image in flesh. "He that hath seen me hath seen the Father." (John 14:9) R2454:6

He was the first expression or manifestation of the divine attributes. SM483:3

The Ancient Worthies when perfected in the flesh will be absolutely perfect representatives of God, Jesus and the Church. CR472:4; E77

## **John 1:19**

**The record of John** — Doubtless he notes this fact because many of the Jews evidently had great confidence in John the Baptist, though rejecting Jesus. R3476:6

**The Jews sent priests** — It was while Jesus was away in the wilderness that the Pharisees and scribes asked John whether or not he was the Messiah. R4115:2

"All men were in expectation of him," thus it was not surprising that the Jews urged the leaders of the nation, priests and Levites, to go to John and interview him and advise them respecting his message. R3477:3

**To ask him** — It was in harmony with the general expectation of Messiah that John's preaching drew such large crowds when he announced that the Kingdom of Messiah was nigh. R4115:5

**Who art thou?** — What a temptation to claim to be some great one and to exalt himself in the estimation of his fellow-men. R1694:6

## **John 1:21**

**Art thou Elias?** — The Greek form of the word Elijah. R3477:3

John came with the same disposition, zeal, energy, power of eloquent persuasion, that characterized Elias. Even his dress and abstemious mode of life were marks of similarity. R1687:3

The fact that John the Baptist simulated Elijah in apparel, general demeanor and forceful teaching, attracted the people much more than otherwise would have been the case. R3477:2

John in the flesh introduced Jesus in the flesh and thus fulfilled the work of forerunner, so the Church in the flesh during this Gospel age has been the antitypical Elijah, whose business it is to announce the second coming of Christ. R4113:4

**I am not** — Jesus said, "This is the Elijah if ye will receive it" (Matt. 11:14). As Jesus in the flesh was the forerunner of the Messiah in power and glory, so John was a forerunner to a greater one than himself, a more important witness, composed of many members, introducing the greater, glorious Christ of many members. R3477:4, 3293:1

Jesus' statement was conditional: If ye receive it, this is Elias; if not, he is not the Elias. They did not receive it, hence John could truly say, "I am not" HG68:5

Though John came in the spirit and power of Elias, and would have fully answered as the antitype of Elias had he been received by the Jewish people (Matt. 11:14), yet he was not the Elias referred to by the prophet Malachi. (Mal. 4:5,6) R1687:6; Q772:4, 817:2

John the Baptist did not fulfill by any means all that was predicted respecting the antitypical Elijah and his ministries which would be introductory to the Christ of glory. NS143:1, 273:3

John was not the Elijah mentioned by the Prophet, and yet he did a work of Elijah to those amongst the Jews who received his message. B253; R3477:5, 3293:1

He boasted nothing of himself; his main mission was to prepare the people for the Messiah and point them to him. Our success, as members of the antitypical Elijah, will be in proportion as self is ignored and Christ is made the theme of our discourses, the center of our teachings. R3477:6

We, too, are not to honor ourselves, but to honor him whom the Father has honored, our Lord and our Head. R4115:3

## **John 1:23**

**I am the voice** — Merely a forerunner, a herald. R2570:6, 3477:3, 4113:3

Merely a nameless voice. R3477:3

John himself claimed to be the fulfillment of Mal. 3:1 and Isa. 40:3—not the Messiah, but the forerunner of the Messiah. R1736:3

In the East in olden times, and still, great personages in their travels are preceded by heralds or forerunners who clear the way. R4113:3

The voice of the Church's message is again heard in the world, though they are still separate—in spirit at least—to Christianity, Babylon, and the world, Egypt. NS143:3, 273:6

**In the wilderness** — John the Baptist did literally enough dwell in the wilderness and preached there, thus typifying the experiences of the Church, which, during a large portion of this Gospel age, has been in the wilderness or hidden condition as respects the world and worldly history. NS143:2, 273:3

Revelation tells us in symbolical language of how the Church fled into the wilderness condition for 1,260 symbolical days—1,260 years—which period ended with the year 1799. NS143:3, 273:5

This, along with his unusual clothing and diet, evidencing complete separation from the world and complete devotion to his special ministry. R3477:2

**Make straight** — The Church of Christ in the flesh has been witness to the world that they are in a wilderness condition, and need the presence of the great King to bring order out of confusion, and that those who hear should walk circumspectly. R4113:5

**Way of the Lord** — The world is probably less prepared for the Kingdom than at any other time of their history so far as governments are concerned, so far as the preparation for the Kingdom by any highway of righteousness and holiness, the straightening of crooked things and the smoothing of rough conditions are concerned. NS274:3

Mankind has not responded to this appeal to cast up a highway of holiness, but the Lord is about to set up his Kingdom and set up the highway of holiness. That which mankind will not naturally respond to in the present time will be forcibly established in the future time. NS144:3, 275:1

## **John 1:25**

**Why baptizest thou** — “If you are a person of no special authority, neither the Messiah himself, nor his forerunner, nor a special prophet, why do you start in to do a special reformatory work, and introduce as a symbol of cleansing this baptism, which is wholly without precedent among the Jews?” R3341:3

The same thought prevails today. Unless some boastful title or authority is claimed, the right to preach, the right to witness for the Lord in public, is called in question by many. R3478:1

The baptism of John was to the Jews only, and was wholly different from the baptism appointed for those called from amongst the Gentiles. R2417:3

## **John 1:26**

**I baptize** — We have no record that John the Baptist was ever immersed himself, nor would he need to have been, since he evidently was a godly man, to the best of his ability living up to the standard of the Law Covenant. R2417:5

**With water** — The spirit of God had directed him to baptize with water. R1695:1

**One among you** — Present. B260

A kingdom is always represented by its king. Jesus as King was present in their midst. R5455:3

So it must be in the end of this age; the work of the John class or Elijah class closes with the announcement that the Kingdom of Heaven is at hand, and the King is present. B260; R968:5

Our Lord's baptism was the beginning of the Christian's baptism. It symbolized the consecration which he had just made to do the Father's will, even unto death. R2417:5

**Whom ye know not** — Whom you do not recognize. R3478:1, 5455:3

Similarly, all through the Gospel age, his "body" has been undiscerned by the world. R5455:3

At the second advent it will be as it was at the first advent. We are not to expect the second coming of Christ in the flesh, but as a spirit being. R4692:6

We believe that there has been One with us, the Present One, the King God has appointed, and the world knows him not. He is not revealed unto them. He has come as a thief in the night. (2 Pet. 3:10) Q92:3

Now none can see him present but those who have spiritual eye-sight and are looking. Such walk by faith and not by sight, and may well endure "as seeing him that is invisible" (Heb. 11:27) to humanity. R242:5

Though you cannot see the "reaper" you can see his work going on around you in the nominal church, the wheat and tares being separated. R242:6

The epiphania of our Lord is already affecting the world, though not through the eyes of the understanding, for they have no eyes for such spiritual things. R2983:4

## **John 1:27**

**He it is** — Calling the attention of the Jewish people to the fact that the King's Son was in their midst. R5510:5

The mission of those who see the present one is to declare him to the nominal church, the ripe wheat of which will hear and recognize, while others will in this respect be blind. R242:5

**Not worthy to unloose** — Not even worthy to be the menial servant of the great Messiah. R4115:2, 3475:5

It was this meekness, this complete self-abnegation and singleness of purpose to accomplish the righteous will of God, that constituted the moral greatness of God. R1916:2

The chief priests, scribes and Pharisees were not in heart-readiness for the Messiah, not having this humble, unselfish spirit of John the Baptist. R1735:6

Let our boasts be that we are merely servants, not lords; merely witnesses, not great, honorable or reverend, not priests. R3478:1

We, who are the antitype of John, may feel very humble in respect to all of our privileges in connection with the announcement of the glorious kingdom. R4113:6

## John 1:28

**In Bethabara** — Called Bethany by the revisers, thus giving the suggestion that our Lord was acquainted with the family of Lazarus and Martha and Mary before he began his ministry. R4117:1

## John 1:29

**Jesus coming** — Having passed through his temptations in the wilderness as a victor, Jesus went back to where John had been baptizing and preaching. R4115:2

He returned to John, seeking companionship with those who were nearest to the Lord and waiting for divine providence to guide him in his affairs. R3482:1

His return from the wilderness was to the vicinity of John's mission work, where not unreasonably he might expect to find some of the Israelites indeed. R2570:3

**Behold** — Speaking as a prophet, producing surprise amongst his hearers: Look! See! Behold! R4750:5

Let us behold him, not as the Pharisees and scribes did, with eyes of malice, envy and hatred. Let us look at him in the light of divine revelation, and perceive that he was without spot or blemish. NS477:4

Observe the humility and self-abnegation of John in pointing out his cousin according to the flesh as "the Lamb of God," whose rising popularity must soon eclipse his own. R1694:3

As part of Elijah's work was to point out the true and acceptable sacrifice of Jehovah, so it was a part of John's work to point out the antitype of those sacrifices. R556:6

**The Lamb of God** — Even John did not know in what sense Jesus was the Lamb of God. The Jews offered the typical sacrifice every year; but no Jew had the least idea what it meant. R4750:6

The completeness of the ransom is the very strongest possible argument for the restitution of all mankind. The very character of God for justice and honor stands pledged to it; every promise which he has made implies it; and every typical sacrifice pointed to the great and sufficient sacrifice. A157

All the sacrifices of the Law, all the blood shed upon Jewish altars, pointed forward to the great sacrifice for sin slain on our behalf. E446

Look at all the emblems of heraldry and note how various ferocious beasts and birds are used as symbols of the earthly great. But look at our Lord's emblem—a meek, innocent, gentle lamb. NS477:1

The gentle, patient, uncomplaining one, who would die on our behalf. NS477:2

While our Lord is styled the "Lion of the tribe of Judah" (Rev. 5:5), picturing his mighty power as the Millennial King, the picture of a lamb is certainly very appropriate in connection with his earthly ministry and sacrifice for our sins. R4114:1, 1063:2\*

He was God's Lamb in the sense that his offering for our sins was the divine arrangement, the Father's plan. R4114:1



Which God himself provided. R1052:6\*

The sacrifices for sin, under the Law, were sin-offerings unto Jehovah. R685:4

The priest carefully inspected the victim that had been selected, to be sure that there was no blemish in it, and then sealed it with the Temple seal, in token that it was fit for sacrifice and for food. R967:2\*

We may regard the morning and evening sacrifice of the lamb as the same sermon daily repeated for 1500 years. We need not do exactly that, for there is abundant variety in the Bible, but the subject of our preaching is one that never changes—the Lamb of God that taketh away the sin of the world. R573:1\*

The Lamb led to the slaughter. (Isa. 53:7) R77:6\*

“Christ our Passover” (1 Cor. 5:7), a substitute for the Jewish Passover. R325:2

Each house of Israel represented the household of faith, each lamb represented the Lamb of God, and the first-born of each family represented the Christ, Head and Body. NS74:3

There could be no “Church of the first-born” (Heb. 12:23) saved, except through the slain Lamb. R5180:5, 4703:5, 4555:6

There are pictures of the Church which represent her as participating with the Lord in his sacrifice; but this Passover type is not one of these. SM559:2; NS476:6

As they rejected him as King, so likewise as their Passover Lamb he was not accepted nor received; thus, as a nation, they were not passed over or saved, but, contrariwise, their national destruction followed. NS631:1

We announce him now to spiritual Israel as the Lord of Life and King of Glory. R242:5

**Taketh away** — The only way by which any and all of the condemned race may come to God, is not by meritorious works, neither by ignorance, but by faith in the precious blood of Christ. A103

By laying down his life, giving his life a corresponding price for Adam’s. R5356:4

The Scriptural proposition is that God did require and did accept the death of Christ as man’s ransom sacrifice. E450

The taking away of the sin of the world is divided into two parts: (1) the taking away of the sins of believers reckonedly; and (2) with his body members, as the second offering of the great Day of Atonement sacrifice, for all the people. R4114:3

The members of his body are Scripturally shown as having something to do with the cancellation of “the sin of the world” because of their association with the Head. The Great Company has nothing whatever to do with this cancellation. R5463:3

Not, “which took away the sin of the world.” His work is not yet finished. It begins with the appropriation which clears believers, it will reach its full accomplishment when the sins of the whole world will be cancelled. R3478:4

John spoke of the Lamb as being present, but of the cancellation of the sin of the world as being a future work. This work is still incomplete. R4114:3

The thought of a future awakening for the purpose of punishment for past sins is entirely incongruous with the Scriptural conception of divine justice. NS247:6



**The sin of the world** — A general sin which involved the whole race. NS246:5

The sin of Adam. But there are other sins aside from Adamic sin, which was brought upon the race by the fall. R5463:3, 77:6\*; Q681:4

The original sin was disobedience, including not only the act by which sin got possession of the world, but everything incidental to the penalty. R5356:3

The cancellation of the world's sin is effected by the payment of Adam's penalty. R5640:6; E449

The Jews were specially expecting Messiah to take away the sins of the Jews, but John's declaration goes further and includes all the Gentiles as well. R4114:2

Our Lord is declared to come to take away the sin of the world, not merely the sin of the Church. These are different sins. HG177:6; OV230:5

The sin of the world has not yet been taken away. Our Lord has not yet applied his merit for the world, but only and expressly for the household of faith. SM559:2; R4493:5, 4398:3

The propitiation, satisfaction, for our sins, the Church's, and not for ours only, but also for the sins of the whole world. (1 John 2:2) R3013:6

The salvation here taught does not depend on acceptance of him now. R108:5\*

He who is the Savior of the Church by the grace of God "tasted death for every man." NS249:2

With the end of this age Christ will offer to justice full satisfaction for the sin of the world. R4494:2, 4555:6, 4493:6

The Lamb of God and the Lamb's wife will prosecute the work of actually taking away the sin of the world during the Millennium. R4556:1, 4493:5

## **John 1:31**

**Be made manifest** — By being anointed with water and that which it represented—the holy Spirit. R60:4\*

The birth of Christ was the beginning of the Gospel in fulfillment, but he was not "made manifest to Israel" until the baptism of John, when Jesus, at age 30, entered on his public ministry and the harvest work. R114:3\*

**To Israel** — Not Judah, but Israel. C293; R2085:2, 1341:1

**Baptizing with water** — What he did in the way of water baptism was insignificant, unimportant in comparison with the work of Messiah and his baptism of the holy Spirit. R3478:2

## **John 1:32**

**I saw** — God gave the outward sign of the dove, not for all, but for John. E212; R5264:5, 2565:5, 2417:6, 2237:4; Q35:4, 36:8; CR401:2

We must see for ourselves that Jesus is the Son of God, the Lamb of God which taketh away the sin of the world, before we can be God's witnesses respecting him. R3478:6

**The Spirit descending** — John saw and bore record that our High Priest was thus anointed. T37; R72:6

Jesus was baptized into death before he went into the water, in the sense that he had given up his own will. But God's manifestation of his acceptance of Jesus' sacrifice of himself apparently waited until after Jesus had performed the symbol. R5264:2

**Like a dove** — A previously appointed sign which God had given him. R2570:6

Not that the holy Spirit is a dove, nor that it has bodily shape like a dove, but that it is a divine power or influence. R2565:5

The dove represented fittingly the meek and quiet spirit which is one of the striking ornaments of all those who possess the spirit of holiness unto the Lord. R2565:5

A most fitting emblem of the spirit of meekness, patience, long-suffering, brother kindness, love, and faithfulness, which is the spirit of the Father—the holy Spirit. R2237:4

A dove was a favorite figure with the Jews as an emblem of peace and salvation. R2565:5

**Abode upon him** — From that time onward the spirit of Jehovah rested upon him, and was in him a spirit of wisdom, understanding, counsel, strength. (Isa.11:2) R2373:3

Jesus began to be the antitype of Isaac at this time. R5967:1

## **John 1:33**

**Knew him not** — Not that he was not acquainted with Jesus, but that he knew not that Jesus was the Messiah. R4114:5, 3478:5

**Thou shalt see** — Our Lord was already dead to his own will; otherwise he could not have gone to John at Jordan. But God's manifestation of his acceptance of Jesus' sacrifice of himself apparently waited until after Jesus had performed the symbol. Q36:8

**With the Holy Ghost** — Jesus baptized none with the holy Spirit during his ministry; at Pentecost believers received the baptism of the holy Spirit. R3478:2

The baptism of the Church at Pentecost was to be done by Christ. Peter confirms this, declaring that Christ did shed forth his holy Spirit. (Acts 2:33) E212; CR254:3

We can witness to the Lord and perform the symbol of baptism into his death, but further than this we cannot go. Our glorified Head must give the great blessing by bringing the consecrated under the favor of the holy Spirit. R3478:2

## **John 1:34**

**I saw** — It was because John had been a witness of the anointing of Jesus that he bore record. R240:1

**Bare record** — If the multitude had seen and heard, John would not have needed to bear record that Jesus was the Anointed of God. R5157:4

**The Son of God** — John did not announce that Jesus was the Father, but that he was the Son of God. R4114:6

## John 1:35

**The next day** — At least forty-two days after our Lord's baptism. R3478:3

Shortly after, our Lord departed from the vicinity, so that a simultaneous work by John and by Jesus was for a time in progress in different localities. R3478:3

The gathering of the first apostles to the Lord illustrates the diversity of the Lord's dealings and providences as these are still exercised in the world in the drawing of others to himself, some in one way and some in another. R3481:3

**Two** — The name of the one is given as Andrew; the name of the other is omitted, but it is presumed that it was John, the writer of this Gospel. R4115:6, 3482:2, 2571:3, 2418:1

Through modesty John refrained from bringing himself into special prominence in his own records. R2418:1

A less modest man, in writing of the matter, would probably have told of how he first thought of following Jesus and invited Andrew to accompany him. R4115:6

Others did not appreciate these things so much and remained with John the Baptist, perhaps becoming the disciples of Jesus after John was dead. R4750:6, 3482:2

**Of his disciples** — They had been with John because he was a reformer. R4750:6

Doubtless we will find today that some who are engaged in works of reform from proper motives are specially prepared for deeper truths and grander privileges in connection with the present harvest work. R2572:1

## John 1:36

**Looking upon Jesus** — No doubt wondering how our Lord's Messiahship would be made known. R2570:6

**Behold** — This must be our witness, too. The world must be pointed to the great sacrifice for sins, and not to Christ as the great Teacher. After they have received him as the Lamb, they will be ready to be taught of him. R3478:4

**The Lamb of God** — Meek, gentle, patient, unassuming, the passover sacrifice for Israel and the whole world. R3478:3

We might consider this an allusion to the Passover lamb, if this had been at the Passover season, at the time of the killing of the lamb; but it was at the opposite end of the year, at the time of our Lord's birthday. R4750:6

God's Lamb, provided by him as the sacrifice for our sins, as the price of our redemption from the curse or sentence of death. R3478:4

The same testimony, only abbreviated, which he had given to the priests and Levites. In their case it fell upon dull ears. Note the difference here—the two disciples, "Israelites indeed," immediately followed Jesus. R2570:6

## John 1:37

**They followed Jesus** — It was not sufficient that a testimony should be given or that curiosity be aroused; it was necessary additionally that the interest awakened should be so powerful as to lead to action on the part of those who were drawn. R2570:6

John's testimony became to them the drawing power of God, because they were in a condition of heart to be susceptible to that influence. Some are drawn and others are not drawn by the same message. R2570:6

To seek his fellowship, and if possible identify themselves with his ministry. R4115:6, 4116:1

This is their first introduction to Jesus; their calling came some six months later and is recorded in Matt. 4:17-25. R2245:2

To ascertain what further blessings the Lord had, and what further service than that in which they had engaged with John the Baptist. R3482:2

They had not the partisan spirit to say, "We belong to John the Baptist and must stand up for him," as some of the Lord's dear people are inclined to do in respect to the various denominations. R3482:2

John doubtless knew and expected that some of his disciples would cease cooperation with him, to follow Messiah. R2417:6

Our Lord did not begin to teach until after he was anointed, when he invited his disciples to join him. They were to proclaim the message without understanding the matter at all. R5157:4

## John 1:38

**Jesus turned** — The Lord was the first to speak, thus illustrating his own words respecting those drawn of the Father to him, "He that cometh unto me I will in no wise cast out." R2571:1

**What seek ye?** — A good question for each to put to himself, and to suggest at the proper time to all others who are manifesting any interest in present truth. R4116:2

It is appropriate that we should give heed to the Master's words as though they were addressed to each of us individually, What are you seeking? Or we might translate it into the form of today, Is there anything I can do for you? R4116:3, 1

Are you seeking loaves and fishes of earthly advantage? Are you seeking earthly honor and social and political influence and preferment? R2571:1

We know what the world is seeking—wealth, honor, fame, ease, etc. R4116:2

To seek the Lord truly is to seek after righteousness, fellowship with the Father and with the Son. This means the forsaking of sin so far as the heart is concerned, and so far as possible, the purifying of the flesh. R2571:2

We should "seek for glory, honor and immortality." (Rom. 2:7) In conjunction with this seeking for the Kingdom we should remember our Master's words that we should seek chiefly the Kingdom of God and his righteousness. (Matt. 6:33) R4116:3

**Where dwellest thou?** — They seem to have understood that like themselves he was a Galilean, and that like themselves and others he was merely visiting in that vicinity on account of John's mission work. R2571:2, 4117:1

They wanted to have a personal interview with him, and therefore sought the retirement of his dwelling. R540:6\*

## **John 1:39**

**Come and see** — The very fact that the Lord has granted us the privilege of his fellowship is an assurance that there is something in us that he does not despise and is willing to take over. R4116:5

Note our Lord's generous reception of them and hospitable invitation to his home. R4116:2

**Where he dwelt** — When the interests of the work required it, he chose a regular dwelling place. R540:3\*

**Abode with him** — This may refer to the temporary stay of one day, but it may with equal propriety be understood to mean that they remained with the Lord as his disciples thereafter—to the very end of life. R3482:3

So it should be with all of us who have become the Lord's followers. We are not his disciples for a day, but for all eternity. We abide with him in loyalty of heart whether we go to seek others or whether we listen to words at his feet, and he abides with us. R3482:3

Our Lord, while dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or evasive answers, took time and care in making truth clear and plain to the humble, earnest seekers. B27

**The tenth hour** — As it was about four o'clock in the afternoon, they remained with him the remainder of the day. R4116:1

## **John 1:40**

**Andrew** — Had these men not had the spirit of consecration, they never would have left their affairs to join with John in his ministry, and then they might not have been so well prepared to be the honored apostles of Jesus. R4117:2

## **John 1:41**

**He first findeth** — The Revised Version may be understood to imply that both disciples sought their brothers, but that Andrew found his brother first. John's brother, James, was also later brought to the Lord. R4116:4, 3482:3, 2571:3

Not content to have the great blessing of fellowship with the Lord alone, they desired to make known their great find. R3482:3

**His own brother** — These disciples, in beginning the service of the truth, went first to their own brethren. This implies that they had brotherly love in their hearts. R4116:4, 3482:4

Our first duties lie toward those who are near to us, as neighbors, friends, and especially as members of our own family circles. R3482:4, 2571:3, 2418:5

If a wife should receive the truth, her first joy should be, if possible, to bring the matter to the attention of her husband; and vice versa. R4116:5

There is frequently a diffidence about mentioning the Lord and the truth to those who are of the family and home circle which is certainly much out of place. True love for our kin should lead us to make an extra and special effort on their behalf. R2418:5

Let the husband arrange home matters so that the wife may have time for studying the truth and attending meetings; and the wife arrange matters for her husband to enjoy the blessings and privilege of study. R4116:4,5

They went first to their brethren, among whom they were esteemed as men of character and principle. If any of the Lord's people feel impelled to first go to strangers with the good tidings, it would be a less favorable sign as to the esteem in which they were held. R4116:4

**We have found** — They did not attempt to influence others until they were fully satisfied themselves and could give a definite positive message. R3482:3

Note the importance of finding the Lord, and not merely of gaining information about him. R2572:5

**The Messiah** — Messiah is the Greek spelling of the Hebrew word Messiah, and is equivalent to the Greek word Christ, which means the Anointed One. R3482:4, 4116:6

The long-promised seed of Abraham. R5300:5

The word Messiah, Anointed, signifies the great Prophet, Priest and King, for prophets, priests and kings were anointed to their offices, signifying that in due time Christ would combine all three of these qualities in himself. R3482:6

Many have seen or heard of Jesus, as those who were with John the Baptist heard of him, but have not learned to know him as the Messiah—the Christ. R3482:5

## **John 1:42**

**He brought him** — Like Andrew, we should seek not only to acquaint our friends with the facts, but to bring them to the Lord for personal contact with him—spiritual contact that they may see him with the eye of faith. R2571:4

It is proper and important to seek out the “brethren” and to bring them not merely to a knowledge of abstract truth, but to bring them especially to the Lord, and to intimate communion and fellowship with him. R2572:5

**Jesus beheld him** — Or, as we might express it, “read him through and through.” R2571:4

**Thou art Simon** — Signifying a listener. R2571:5

**Thou shalt be called** — Although Peter was the only one of the twelve whose name was changed, we may readily suppose that the characters of all were considerably changed. So it is with us all, we will be “transformed by the renewing of our minds” (Rom. 12:2), and the Lord promises all such that they shall have a “new name” which none can appreciate except those who receive it. (Rev. 2:17) R2571:5

**Cephas** — Hebrew for Peter (Greek, petros, a stone). This may be understood as a kind of prophecy on our Lord’s part respecting a great change in Peter’s character. Peter was naturally very impulsive, not sufficiently solid, too easily carried about; and yet our Lord foretold a change which would make of Peter one of the staunchest and most substantial of his corps of disciples. R2571:5

**A stone** — Thus early did Jesus indicate his knowledge of the man, recognizing him as one of the living stones for the glorious Temple of the future, as Peter himself afterward explained. (1 Pet. 2:4, 5) R4116:6

## **John 1:43**

**Findeth Philip** — Note the varying methods: John the Baptist announced Jesus. Andrew and John heard him and sought the Lord. In turn they sought Peter and James—and now, a third method, the Lord himself found Philip. Nathanael’s case was still different: Philip found him. R3483:1, 2571:5

## **John 1:44**

**Bethsaida** — The disciples here mentioned all came from Galilee (Judas alone being a Judean). Why were they so far from home? We suppose that they were among the masses who heard of John and left their business to hear what he had to say, and to join with him in helping to prepare the way for Messiah. R4117:1

**The city of Andrew** — Although Simon Peter and Andrew were natives of Bethsaida, a few miles north of Capernaum, they evidently settled in the latter city, perhaps because larger and more favorable to their business. R3309:1

Philip was doubtless acquainted with Andrew and Peter, since they were of the same city. R2571:6

## **John 1:45**

**Philip findeth** — In line with this principle, sometimes one tract in the right place has a very far-reaching influence, as was indicated in one city where one tract under a door reached four persons. R2743:2\*

**Nathanael** — Commonly understood to be another name for Bartholomew. He probably, like the others, had been in attendance at John’s mission. R2572:1, 2418:2

**Of whom Moses** — It was in types that Moses wrote of Christ and the blessings to come through him. B177



John had specially drawn attention to the prophecies concerning him, and by his correspondencies with those prophecies they recognized him. R1695:1

**In the law** — In the Pentateuch, the first five books of the Old Testament. R2571:6

**Did write** — He was not a mere enthusiast, but he had been making a study of the fact that Messiah had been described by Moses and the prophets and had evidently been endeavoring to test our Lord's title by those predictions, and had found satisfactory evidence that Jesus was indeed the Christ, the Sent of God. R2571:6

**The son of Joseph** — The reputed son of Joseph. They had not yet learned that Joseph was not the father of Jesus. R2418:2

## **John 1:46**

**Can there any good thing** — Naturally sceptical, fearful that his friend was being led astray by a false hope to follow a false Messiah. R3483:1, 2572:2

His question and the reasoning which it implies were evidently very proper. R2572:2

**Out of Nazareth** — Nazareth did not have a very savory reputation for wisdom and piety. On the contrary, the Nazarenes were looked upon as rather a fanatical people. R3483:2 2572:2

As though to say, "That is a mean city of itself; no great people of any reputation would ever come from thence; no prophecies, as far as we know, make any reference to that city." R4117:3, 4556:3

He was of course ignorant of the fact that our Lord was born in Bethlehem, and taken as an infant to the home of Joseph in Nazareth. R2572:2

Jewish expectation was greatly disappointed. R629:1

Applied to all Galilee. R4556:6

For instance, some of our English friends tells us that when the present truth was first brought to their attention, they were inclined to disregard it simply because it came from America. R2418:2

Others will inquire, What denomination backs these religious teachings? R2418:4

The Lord hides his truth in the sense of permitting it to come through unpopular channels. Sometimes the unpopularity is deserved and sometimes undeserved, but it always serves to keep away those who are not in the right attitude of heart. R3483:2

So it is today, when we say we have found the truth on a subject, they ask, From whence comes this message? When they are told it is not from the great and mighty, they ask, "What could you expect from such a source?" R4117:3

As the wrong impression that our Lord was born in Nazareth reflected upon him, some today scoff: Can any good come out of the prophecies relating to the second coming? R5374:2

**Come and see** — Investigate, test the matter for yourself by the Word of God, if you are not satisfied. R4117:3, 3483:2, 2418:4

Come and see for yourselves that the power and wisdom of Jehovah rested upon his Anointed. R1695:4



Philip did not attempt to explain matters which are difficult to be understood, and which had not yet been explained to him; nor did he waver in his faith because of this suggestion of doubt. R2572:2

Matters often look different on the outside from what they appear on the inside. Philip suggested, Come on the inside and see how it looks; take the standpoint of faith in the divine revelation, and from that standpoint note the grandeur of the divine plan. (Illustrated by an anecdote of Spurgeon's.) R2572:4

## John 1:47

**Nathanael coming** — How glad we would be if all our dear friends were to take the course that Nathanael took to seek the Lord and his protection and his guidance, and then to investigate, proving all things by the Word of God! R4117:4

**An Israelite indeed** — Giving the suggestion that it is entirely right for us to express at proper times our confidence in the religious character of those with whom we are conversing, in no sense manifesting a doubt of the sincerity of any who are not fully with us in every point of faith and doctrine. R3483:4

Pure in heart, pure in motive. R5809:6

Not only of the circumcision of the flesh, but also of the heart. SM403:1

The Lord first gathered out the faithful remnant from amongst the Jews, and not finding enough, he proceeded to gather them from all nations. R4964:5, 5809:6, 5470:3

**In whom is no guile** — Without hypocrisy. R3483:4

His honesty of heart made him worthy of the blessings of which the mass of his nation were not worthy. R4117:5

## John 1:48

**Whence knowest thou me?** — Evidently taking it that the Lord was flattering him, he rather repelled at first this forwardness on the Lord's part to speak of him in such praiseworthy terms without a knowledge of him. R3483:4

**Under the fig tree** — We are not told what took place under the fig tree, but we imagine that he there prayed to the heavenly Father for wisdom, guidance, instruction and protection from deception. R3483:5

Doubtless he went to the fig tree as a closet for prayer, for the fig tree has foliage which hangs low and would constitute quite an arbor or shelter and a very suitable place for privacy and prayer. R3483:5

**I saw thee** — The power of discerning of spirits (of reading the thoughts and intents of the hearts) and of working miracles was granted to him. Later the same gifts were granted to the apostles, and for the same purposes. R1695:4

## John 1:49

**Rabbi** — Master. R4117:6

**Thou art the Son of God** — To hear this one refer to his very prayer, of which not a soul in the world had knowledge, meant to Nathanael that the Lord had supervised in the matter and had full knowledge of all his affairs. R3483:5

The one who could know about his prayer and could thus answer it and reveal himself must indeed be superhuman—all that he claimed; the Messiah. R4117:6

**King of Israel** — Not the ten tribes only; the term Jew had come to be synonymous with the term Israel, and the terms are used interchangeable in the New Testament. The people never thought about a King of Judah. The twelve tribes as one nation is meant. R2085:1, 1341:1

## John 1:51

**Ye** — All of his disciples, all who follow in the narrow way. R3483:6

**The angels of God** — The messengers of God, the “princes” of the new dispensation, Jacob himself being one of the communicating messengers. D629

Communication between the two phases of the Kingdom will be easy and direct, the “princes” being the channels of divine communication. D629

**Ascending and descending** — Calling attention to Jacob and the vision which he had at Bethel of a ladder (Gen. 28:10-12), illustrating the methods of divine grace. Our Lord himself was the ladder upon which communication between heaven and earth would be re-established. R3483:6

Jacob’s dream of the ladder between heaven and earth, and the passing to and fro of the messengers was a prophecy as well as a dream, foreshadowing the coming close communication between the Heavenly Kingdom and the world. D629

**Upon the Son of man** — Our Lord Jesus and the Church associated with him constitute the ladder of communication between God and the world of mankind during the Millennial age. R4118:4

## John 2:1

**The third day** — The third day from the calling of Nathanael to discipleship. R2418:3

The marriage of the Lamb will be in the third thousand-year day of her existence as the Body of Christ, and in the seventh of the world’s history. R1695:5

**A marriage** — The Lord’s consecrated people are symbolized not only by the water-pots and by the servants who fill them, but also by the bride at the marriage. R3164:5

The joy and blessings of Christ’s Kingdom, both to the Church, his Bride, and also to the world, will follow the marriage of the Lamb. R1695:3

**In Cana** — Cana was near to Nazareth, for many years the home of Jesus, and quite probably those who invited him, his mother and his disciples, were either relatives or close acquaintances. R2418:3

The home city of Nathanael, one of the latest additions to the number of our Lord's disciples. Apparently it was Nathanael who had invited our Lord and the other disciples to be his guests at Cana. R3484:1

## John 2:2

**To the marriage** — The fact that our Lord was willing to attend the wedding implies a sympathy with the marriage institution. R2418:3

The asceticism illustrated by monks and nuns was not a part of his teaching, either in word or in example. His consecrated life was lived in the midst of ordinary social conditions. R3484:2

There is no suggestion of revelry or foolishness in our Lord's conduct, but it is reasonable to assume that he participated in the proper joys and fellowships and social amenities of such an occasion. R3484:2

## John 2:3

**Saith unto him** — Mary's long acquaintance with and dependance on her son had made her aware of his superior judgment and resourcefulness in all events and on all occasions. R3484:1

**They have no wine** — The customary hospitality of the Jews indicated an abundance of wine would have been supplied for the large number of guests anticipated because of the Lord's presence at the marriage feast. R3484:2

Not only running low, but exhausted, so that the miracle would not be minimized by the admixture of the new with the old. R3484:6

Implying that Mary knew the hosts intimately, for such scarcity of provision would be carefully kept from the knowledge of outsiders who might be guests. R2418:3

From this it has been assumed that she anticipated the miracle. We cannot agree because it is particularly stated that this was the beginning of Jesus' miracles. R3484:1, 2418:6

## John 2:4

**Woman** — While a proper translation, it does not give the elegant shading of the Greek original, which would much more nearly signify lady. The word is the same that the Emperor of Rome used in complimentary address to the Queen of Egypt. R3484:5

The "woman," the Church, need not yet inquire for the new wine of joy. The hour for exaltation and glory has not yet come, and as yet we have to do only with the dregs of the cup of humiliation and sacrifice. R1695:5

**What have I to do** — More properly, "Do not attempt to dictate to me. I will know what to do when the appropriate time comes." R3484:5

Calling his mother's attention to the fact that while he had, in every sense of the word, been a dutiful son for thirty years, he had now reached the period of manhood, according to the Law, and was now consecrated to the Lord. R2418:6

“What [is that] to me and to thee, O woman?” (Diaglott) R1695:5

**Not yet** — Mary was intent on hiding the fact of the shortage of wine; Jesus performed the miracle, less for the assistance of the bridegroom than for the lesson which, through the servants, would become known to the entire company. R3484:5

**Come** — Greek, heko, signifying to arrive, or have come, or came, as when the action of coming is completed. B158

The first six months of the Jewish harvest was almost a blank. The time for Christ to really begin was at the spring Passover. And next to nothing was known of the Gospel harvest until the spring of 1875, after the first six months were passed. HG73:2

## **John 2:5**

**Do it** — The Christian cannot do better than adopt these words as one of the mottos of his life—  
Whatsoever my Lord saith unto me, I will do it. R3163:3

How important the lesson that it is not merely the hearing of the Gospel which brings blessings to the heart, but obedience to the glad tidings. R3163:2

In due time faithful obedience to all his directions will be amply rewarded by the privilege of participating with him in the joys of the Kingdom, the “new wine.” R1695:5

A further evidence that she was on terms of very close intimacy in that home, for otherwise servants would not be prepared to take orders from one of the guests. R3484:6, 2418:3

## **John 2:6**

**Six** — Might indicate that it refers to the Lord’s people in the present time of evil, because the number six is a symbol for imperfection and evil conditions, as seven is the symbol for completeness and perfection. R3164:1

**Waterpots** — The water-pots symbolize the Lord’s people. R3164:1

Probably intended for the use of the guests for washing their hands, which had become an important part of Jewish observance. We nowhere find these washings and water-pots referred to in the Law. R4919:1

Ordinary water-jars, to prevent any suspicion of their containing any powders or mixtures that might constitute a basis for the miracle. R3485:2, 2419:1

**Purifying of the Jews** — Divine truth, having accomplished its cleansing, purifying work by its blessed inspiration to godliness and holiness, will be gloriously realized in the blessings and joys of the Kingdom. R1695:5

**Two or three** — Our vessels may not be all of the same size; capacities and opportunities may vary, but each must be filled full—no more, no less. R3164:3

**Firkins** — Containing nine gallons each. R3485:1

The six held about one hundred and twenty gallons of water for the supply of the many guests.  
R2419:1

## John 2:7

**Jesus saith** — As one of the guests whose entertainment had helped to exhaust the wine, he would be pleased to take some steps to assist in replenishing the supply. R3484:6

**Fill** — “Be ye filled with the spirit.” (Eph. 5:18) Draw abundantly from the fountains of grace and truth, nor cease until we are filled with the spirit to the brim—completely. R3164:1

Those who neglect to use their opportunities zealously, neglecting to be filled with the spirit of truth, are correspondingly partially filled with the spirit of the world. R3164:5

So with us, as members of the human family, our life forces are well exhausted through the fall. The filling foreshadows full and complete justification to life. R3485:4

Thus during the Millennial age the servants of the truth will fill up all of mankind who are suitable vessels and all thus filled with the truth, under our Lord’s direction, shall find the truth in them transformed into the wine of joy. R2419:4, 1695:5

**With water** — Water is used in the Scriptures as a symbol of life, the “water of life.” (Rev. 22:17)  
R3485:4

The symbol for the truth. R3164:1, 2419:1, 1695:5

**To the brim** — To hinder anyone from thinking that something was added to the water by our Lord.  
R3485:2

## John 2:8

**Draw out now** — The change from water to wine being evidently instantaneous. R3485:2

## John 2:9

**The ruler** — The governor of the symbolic feast who pronounced the new wine to be of the very finest quality, aptly symbolizes the Heavenly Father. R3164:5

**Made wine** — Illustrating the impartation of a new nature by miraculous change. We are “transformed by the renewing of our minds.” (Rom. 12:2) R3485:4

Likewise the Lord has promised a still greater change to his faithful followers who receive the treasure of divine truth into “earthen vessels.” They shall be “changed” in a moment from the human nature to the divine nature. R3164:2

The water will ultimately be changed into wine—the symbol for unalloyed pleasure, heavenly joys. R3164:2

We recognize in the exhilarating wine an apt symbol of joy and gladness. R1695:2

It cannot be claimed for our Lord Jesus that he was a total abstainer from alcoholic liquors; and the claim made by some that the word “wine” here mentioned signifies a non-intoxicating wine, is not true. R2419:4, 509:5

Everything seems to teach that it was slightly alcoholic, the alcohol being produced in the wine through the processes of fermentation, resulting in what is known as light wine. R3484:6

It can be said that many of the wines of that vicinity and time contained much less alcohol than do many of the wines of today. R2419:1

We believe in total abstinence because of the present distress, because of the increased expenditure of nervous energy and consequent increased danger of inebriety, and not because the Scriptures specially enjoin total abstinence. R3485:1

Under the rule which Paul gives (1 Cor. 8:13), the disuse of wine as a beverage is certainly commendable under present conditions, while its limited use as a medicine is warranted by 1Tim. 5:23. R1695:6

It is our opinion that if the Lord were living where we do, and now, he would be a total abstainer from alcoholic liquors, not only on his own account, but also as an example for others. R2419:1, 1101:5

This occurrence has no more bearing on the temperance question than had the taking of a colt to fulfil the prophecy of Zech. 9:9 (Matt. 21:5) a bearing on the question of the rights of private property. R1695:6

## **John 2:10**

**Well drunk** — Not implying that the people were drunk, intoxicated, and that they had thus lost their taste or judgment. R3484:6

**The good wine** — We cannot think that at an ordinary feast simple grape juice would be regarded as superior wine, nor on the other hand need we suppose that the wine which Jesus made contained such a proportion of alcohol as would make it injurious to the users. R3485:2

**Until now** — Already we partake of the “wine on the lees” (Isa. 25:6); but present joys are but foretastes of coming realities. The best of the wine comes at the end of the feast, when our heavenly Bridegroom shall have changed us to his own image and likeness. R3164:3

## **John 2:11**

**Beginning of miracles** — Giving emphatic contradiction to the apocryphal legends which accredit to our Lord various miracles previous to this time. R3163:2

**Manifested forth** — Showed beforehand. R2000:5

Foreshadowing things to be done by and by. R5065:3, 5780:4; OV214:4

Or, typifying. R1695:2

Manifesting beforehand the glorious blessings which the Kingdom, when established, will exercise amongst men. R4557:5, 4137:3, 526:5; PD64/74; SM569:1

Justifying the thought of a spiritual significance to the wine. R3485:5

Many of our Lord's works were of an outward, visible kind, intended for the enlightenment of his followers, for the establishment of his Messiahship, and for the manifestation of his future work for the world. R5920:6

Our Lord's miracles were not foolish deeds for the benefit of the curious. It was by these that the Israelites were to recognize him as Messiah, in fulfillment of the predictions of the prophets. R1314:6

Thus did Jesus preach by word and illustration the coming emancipation of mankind from the thralldom of disease and death. R241:1; SM569:1

**His glory** — The coming glory of the Millennial age. R2000:5, 5920:3, 5485:1, 1695:2; OV214:4; SM569:1

## **John 2:12**

**After this** — Residing in Nazareth with his mother and brethren until the time of John's imprisonment and the consequent stoppage of his mission work. R2245:2

**His mother, and his brethren** — At that time our Lord, his mother and brethren moved as a family to Capernaum. R2245:3

## **John 2:13**

**The Jews' passover** — It was a requirement of the Jewish Law that the devout of the nation should assemble at the Passover season. Josephus tells us that sometimes the population of Jerusalem on such occasions was swelled to the number of two millions. R4122:6

## **John 2:14**

**In the temple** — Not in the Temple proper, but in its outer courts, the whole of which was designated the Temple or the house of God. This trading was probably carried on in what was known as the Court of the Gentiles. R4123:1

**That sold oxen** — The multitude of strangers from afar rarely brought with them the doves, pigeons or lambs which they presented in sacrifice. The supply of these animals for sacrifice became quite a business on such occasions. R4122:6

**Changers of money** — There was a certain Temple tax levied, which must be paid in a particular kind of money called the shekel of the sanctuary. The last coinage of these was in BC 140, hence they were quite scarce in our Lord's day, and sold at a premium. R4122:6

Roman coinage was circulated throughout Palestine in general merchandizing, hence not only visitors from foreign lands needed to purchase shekels of the sanctuary, but also the home folk. R4122:6



## John 2:15

**Scourge of small cords** — A fit emblem of the harmonious doctrines of Christ, which are accomplishing the cleansing work here. R1696:1

These could not have done serious damage to anyone, but we do not even know that our Lord used it upon humanity. He may have driven out the animals, whose owners would follow them. R4123:2

**Drove them all out** — The antitypical cleansing of the Lord's Temple has been in progress since the spring of 1878. R4123:3, 1696:1

In this time of cleansing, sifting and purifying of the Temple of God, none will be permitted to remain in it whose purpose is in any way to make merchandise of God's holy things. R1696:4

It is claimed that any Jew under the Law had the right to do as Jesus did in the matter of driving out the traders, but very evidently no Jew had previously attempted it. R4123:1

Because the incident is grouped with others which occurred in the beginning of the Lord's ministry it is assumed, we believe without sufficient authority, that there were two cleansings, the one at the beginning, the other at the close of our Lord's ministry. R4122:3, 1695:4

Perhaps the apostles, unlearned men, not regularly educated historians, recorded the wonderful works of their teacher and saw little necessity for order or sequence; or perhaps our Lord designed the confusion of the record that only the faithful might rightly divide the word of truth. R2332:1

**Poured out** — Not only stopping their usurious exchange business, but keeping them busy looking after their coin. R4123:2

## John 2:16

**And said unto them** — The cleansing of the Temple has a peculiar significance when we remember that it followed our Lord's assumption of the office of King. R4122:3, 4123:2, 2332:1, 1695:6

**Take these things hence** — He did not set at liberty the doves, which could not so easily have been recovered. R4123:2

**House of merchandise** — Within the hallowed precincts of the nominal temple of today are many who have long been making merchandise of their privileges, opportunities, and knowledge. R4123:3

Roman Catholics are expected to pay the priesthood for every birth and the baptism of a child; at every service, that they may be participants in the blessings of the common mass; for every blessed scapular sprinkled with holy water; for every funeral service and for every prayer; as well as for the privilege of being buried in holy ground. R4123:3

As Protestants represent a more intelligent class, the exactions upon them by the clergy are the more refined. Nevertheless strong impression is sought to be made upon all that membership is necessary to salvation, and that liberality to the church of one's choice is a necessity. R4123:4

As the necessities of the people were taken advantage of, and high prices charged, our Lord called the place "a den of thieves." (Matt. 21:13) R4123:1



## John 2:17

**The zeal** — Our Lord's zeal in cleansing the Temple of all merchandise would be considered by some as very appropriate, and by others as very extreme. R5250:1

Zeal is that which is warm, aglow, hot. R5250:2

**Of thine house** — The Lord's house, in that case, was the Temple; but a still deeper meaning is indicated by the declaration that the Church is his house, the house of God. The real house of God for which Jesus had zeal was the house of sons. R5250:1, 1453:6

**Hath eaten me up** — We use the word burn, consume, in much the same way as we use the word rust in iron. The zeal for the Lord's house, for the Lord's people, consumed his time and strength in helping them. R5250:2

The Lord invites the Church to be similarly consumed with him, consumed as the Master was consumed, in the service of the Church, which is his body. R5250:2

Our Lord's zeal has not cost him his heavenly home, his heavenly estate; but, on the contrary, God has highly exalted him to a higher position, preparing him for the high reward of the divine nature R5250:4

Fulfilled just before the crucifixion. R4123:2

## John 2:18

**What sign** — What sign of authority by which he cleansed the Temple. Jesus pointed forward to his future power, after his death and resurrection. He had no authority to begin the actual work then; that which he did was only typical. R1696:1

## John 2:19

**Destroy** — The Sanhedrin decided that Jesus was a blasphemer in saying this, and also in claiming that he was the Son of God. R5421:2, 4711:5, 3888:4

**In three days** — Our Lord died in the year of the world 4161. Four days had passed, the fifth day had begun. We are now in the beginning of the seventh day— “very early in the morning” (Psa. 46:5), when the Lord promised the resurrection should be completed. R3375:2

Rearing them up on the third day, the third thousand-year day from the time of his death, the dawning of the great Sabbath. R5714:4, 4124:1, 2874:2, 2795:2, 198:3\*

“I do cures today and tomorrow, and the third day I shall be perfected.” (Luke 13:32) R2294:4

The same three days mentioned in Hos. 6:2, “After two days he will revive us; in the third day he will raise us up, and we shall live in his sight.” R2294:5

What was true of him personally on the third day, of twenty-four hours, is true of his Body, the Church, in the third day, of a thousand years each. R92:4\*

Called to mind by the two on the way to Emmaus. (Luke 24:13-35) B114

Harmonizing this with the fact that our Lord knew not the time of his second advent, he either here spoke prophetically (by the spirit of prophecy) or, knowing it as the third thousand-year period, did not know what day and hour in that period he would be present and his work begin. Q635:1

**I will** — He himself was raised from the dead “on the third day,” literally, but it was not by his own power—God highly exalted him. R2874:3, 2795:2

**Raise it up** — Raise the Church, his Body, from ruin to the perfection and glory of the Millennial Kingdom. R3081:1, 2294:4

## **John 2:21**

**Of the temple** — The Scriptures repeatedly tell us that the Church is “the body of Christ.” The Apostle Peter declares that each of the Lord’s saints is a living stone prepared for and being placed in the glorious Temple. R2294:2

**Of his body** — The Temple of God being the body of believers, individually and corporately, “the habitation of God through the Spirit.” This is the primary and literal use of the phrase in the New Testament. R638:3

His body is the Church. The Jews destroyed the Head, and all down through the Gospel age the various members of the Body of Christ have been called upon to “suffer with him.” R3375:2, 3375:2, 2294:4

As Solomon dedicated the Temple, so the Church of Christ will be dedicated, formally presented to the Father. R5714:4

The disciples evidently got the thought that he referred to his fleshly body as the Temple of God, and supposed that the Lord’s prediction was fulfilled three days after his crucifixion. We cannot so view the matter, it was the new creature, and not the flesh, that was born on the third day. R4123:5

His fleshly body was not his Temple, but merely his tabernacle. R3375:2

## **John 2:24**

**Because he knew** — Jesus did not trust them; for he knew the fickleness of their hearts, and having the gift also of discerning of spirits, he needed not that any man should testify of them, for he knew what was in them. R1696:4

## **John 3:1**

**Nicodemus** — An influential man amongst the Jews, a member of the Sanhedrin, and widely known as a professor of holiness—of full consecration to God—a Pharisee. R4124:3, 2572:3

Above average in piety and considerably impressed with what he had heard respecting the Lord’s teachings. NS98:3

His wealth and learning gave him advantages over many of the poor and unlearned, and yet they also brought disadvantages: “How hardly shall they that have riches enter into the kingdom of God.” (Luke 18:24) R2572:3

On various occasions he manifested sincerity and considerable faith in our Lord and sympathy with his cause. His sympathy continued, as evidenced by the fact that he requested the privilege of burying our Lord’s body. R3485:3

We know not what may have been the end of his course, but we fear that while he was too good to be an opponent of the truth, he had not enough stamina in character to be one of the Lord’s disciples. R3485:3

## John 3:2

**The same came** — Evidently early in our Lord’s ministry. R3485:3

Nicodemus discerned the wide difference between the Jewish hopes of an earthly kingdom and the kind proclaimed by Jesus and his disciples. We may reasonably infer that his queries were along this line. R2572:3; NS100:5

**To Jesus** — It was his desire for the truth which led him to seek it from the lips of one of no reputation amongst the worldly wise. R2421:2

**By night** — Semi-secretly. R2572:3

Not necessarily from fear; possibly wisdom guided him, a prudent recognition of the interests of others as well as of his own. Possibly because he might have a better opportunity for private conversation with the Master. R4124:3

No fault for this: during the day our Lord was busy teaching and a visit would have been an interruption; besides, Nicodemus had no right to cast the influence of his presence and office on the side of our Lord until he had in some degree satisfied himself on the subject. R3485:3

Probably because of adverse public sentiment, especially among the Pharisees. He was anxious to solve the mystery, yet apparently ashamed to acknowledge publicly that such claims had any weight upon his mind. A277

Being prominent, so that the common people might not be encouraged thereby, and that the ecclesiastical leaders might not be offended. NS98:3

To protect influence and social standing, as well as possibly with a hope to have a more quiet conversation. R2572:3

He displayed the ignoble element of his disposition by coming privately, secretly, at night, whereas he should have acted up to his convictions fairly, and have come forward to inquire of the Lord, if not in public, at least in daylight and openly. R2421:3

Many Christians of the Nicodemus type have a standing in the nominal church and great respect for the “honor of one another.” (John 5:44) R2421:3

Similarly, there are people today hindered, as was Nicodemus, by their station, education, reputation, etc., from taking a stand for the truth. Their riches and reputation are hindrances to them. NS98:3

**And said** — Evidently but a small portion of this conference is furnished us, the questions being asked relating to the Kingdom of God, which John the Baptist had declared was at hand, and our Lord declared to be at the door. R2421:6

**Rabbi** — Or, Teacher. R4124:4

He was very reverential and courteous. R4124:4

Our Lord's strict observance of the Law no doubt made him at first a favorite with the Pharisees. R1459:6

**Thou art a teacher** — You and your disciples proclaim "The kingdom of heaven is at hand." But you have neither an army, wealth or influence, and to all appearances your claim is a fraud. A277; R837:2

Nicodemus had nobility of mind to discern that Jesus was not an imposter. R2421:2

**Come from God** — A servant of God, in whom God evidently delighted, as manifested by his miracles. R4124:4

**Except God** — I am convinced that you are a teacher sent of God, for your miracles attest this. R837:2

My fellow Pharisees regard you as an imposter, but as I said before, I am sure there must be some truth in your teachings, for no man can do these miracles except God be with him. R837:3

Evidently he had been impressed by the teachings and miracles, although not ready to confess him the Messiah. R2572:3

With that much evidence in hand he would have been fully justified in going to our Lord in a public way, acknowledging as much as he saw and asking for further proofs. R3485:6

Evidencing that the Pharisees were blinded by their own willful prejudice beyond that prejudice engendered by the fall. R724:1

## **John 3:3**

**Except a man** — If only those regenerated by the holy Spirit are to be saved, then the entire heathen world and almost the entire bulk of Christendom will be lost. Therefore many prefer not to believe this doctrine. NS99:2

**Be born again** — Born anew. R4124:5, 2572:6

Therefore a new creature in Christ Jesus, to whom "all things have become new." (2 Cor. 5:17) NS102:1

Regeneration by the holy Spirit is the same thought. NS98:6

The same Greek word gennao is used in referring to both the begetting and the birth. A278; R4125:4, 2573:1, 1445:5; HG366:4; NS100:3

It is our opinion that the translation "born" is correct, except in verses 3 and 7, where we think the significance is begotten. R837:2

Sometimes the translation is dependent upon the nature of the act, whether masculine or feminine. Thus used in connection with ek, signifying from or out of, it should be translated born. A278

In our common translation it is rendered beget, conceive, begotten, as well as born, delivered, bear. R836:6

When God is associated with the matter he is always regarded as of the masculine gender; hence gennao, when used in connection with God, as in this instance, should be always rendered beget or begotten. R837:1

Begetting of the Spirit should be understood wherever the word is used in connection with the present life, while birth of the Spirit should be understood as relating to the future life entered upon by a resurrection. HG366:4

Whenever the word “gennao” is used figuratively respecting the beginning of the word of grace in the heart it should be translated begotten or begetting; and whenever it refers to the completion of this work of grace, in the resurrection, it should be rendered birth or born. NS100:4

Should be rendered begotten, because to introduce the subject of the second birth (resurrection) so abruptly would be unreasonable, while to introduce the new begetting would be highly proper. R837:2

There are two thoughts behind this one word—the thought of begetting, and, after gestation, ultimately birth. R3486:2, 1445:4

Except a man be both begotten and born again he cannot see the Kingdom of God. R1445:5

Not merely the begetting of the Spirit, as at consecration, but also the birth of the Spirit, in resurrection. R2980:4, 3175:1, 1510:5 HG129:3, 145:3

Only one who is begotten of the Spirit can be born of the Spirit, just as birth in the natural life follows only upon begetting. HG132:4, 366:4; NS101:3

Just as there is a begetting of the fleshly being, then the quickening and finally the birth, so also with the spiritual ones. The Christian is first begotten of the Spirit (begotten again—1 Pet. 5:3), then quickened by the Spirit (Rom. 8:11) and then having attained to full development as an embryotic new creature, he will be “born of the Spirit” in the resurrection. Q749:2; NS101:4

To participate in the resurrection to spirit nature we must now be begotten of the holy Spirit, and must then be chastened, developed and fitted for the spirit conditions. NS101:6

As Jesus was begotten of the Spirit at his baptism, so he was born of the Spirit at his resurrection. R1278:4

Beyond all contradiction, the resurrection is a birth. Hence, if conversion is also a birth, a man must be born three times in order to inherit the Kingdom of God. HG63:3

The begetting of this new nature comes only to believers, already justified by faith in the Redeemer. R1510:5

The Master used the natural order or arrangement to represent the spiritual. Q749:2

The word “born” is properly enough used here and in verse 5, and thus we learn that the Lord had reference to the future—to the resurrection birth. R3485:6

A Scriptural use of the word, for we read that our Lord Jesus in his resurrection was the “first-born from the dead.” (Col. 1:18) R2573:1, 2422:2, 189:1

Our Lord’s resurrection is referred to three other times as a birth from the dead, but our Common Version has beclouded the thought by giving the word begotten instead of born. (Acts 13:33; Heb. 1:5; 5:5) NS101:3

When we present ourselves to God in consecration, and our sacrifice is accepted of him, we die as men; but we are likewise begotten to the new nature. This new life, begotten from above, continues to grow by the assimilation of spiritual nourishment, until it will, in due time, be born a fully developed spirit being, like unto our Lord. R5580:1

For God to interfere with human pro-creation and insert a Platonic “spark of deity” into every babe would make this text meaningless, by implying that man’s begetting and God’s begetting are simultaneous. R3774:2

Throughout the New Testament, the regeneration of the Church is the topic, because this Gospel age is chiefly intended for the development of the Little Flock. Nevertheless, those of the world who would attain eternal life in the next age must pass through like experiences. The world must be born again, or regenerated—not, however, to spirit nature, but to human nature. NS102:2

Jesus calls the great Millennial age and work regeneration—Greek, palingenesia. This is not the same word rendered “born again,” but signifies more nearly restitution, restoration or renovation. R2574:4

Children are not begotten of the spirit unless they accept the privilege at maturity. HG129:4

**Cannot see** — For flesh and blood cannot inherit the Kingdom of God. (1

Cor. 15:50) T23

Greek, eidon, to know or be acquainted with the Kingdom of God. Translated “consider” in Acts 15:6 and “behold” in Rom. 11:22 and 1John 3:1, substantiating that Jesus meant that except a man be begotten of the Spirit he cannot know, understand, or be acquainted with the doctrines and facts relative to the spiritual kingdom. R837:3; A278

Your request to have a full understanding regarding the Kingdom of heaven cannot be answered to your satisfaction; not that I do not know about it fully, but, in your present condition, you could not understand it. A278; R837:3

The intimation was that the kingdom would be an invisible kingdom, that none could even see it, except he would be born again. R2421:6

The Kingdom of Heaven would be so different from what he was expecting. The Kingdom of God will be a spiritual one, and all who will be members of it will be spirit beings, as invisible to mankind as are the angels at the present time. NS100:6

As a man cannot see trees, houses and flowers, nor enjoy these, until after being born of the flesh, so likewise no one can either see or enter into the heavenly Kingdom, except he be born of the Spirit. R2572:6

Earthly beings can see earthly beings, but as “no man hath seen God at any time” (John 1:18), none will be able with the natural eye to see the glorified Church. R3175:1

These born-again ones out of the resurrection alone enter into the Kingdom, alone see the Kingdom. Mankind in general will not see the Kingdom members, the Bridegroom and the Bride, because these will all “be changed.” (1Cor. 15:51) HG366:5

Since flesh cannot see, cannot enter into, cannot inherit the Kingdom of God (1 Cor. 15:50), we should not imagine the King himself to be flesh; and the members of his Body, the Church, must be “changed” and be made like him. (1 John 3:2) R1952:6

The Jews restored will be natural men, bearing the image of the earthly, and such can neither see nor inherit the real Kingdom of God. R56:5\*

We, the Church of translation, must go up into the great Kingdom—enter into the joys of our Lord and be in his likeness—before we can see as we are seen and know as we are known. The Bride can only be seen from the standpoint of the Kingdom. R113:1

“The glory of the Lord shall be revealed, and all flesh shall see it together.” (Isa. 40:5) Yet none but the holy see the King, and none but those born of the spirit—spiritual bodies—can see the Kingdom of God. R153:5

Our Lord would not put a patch upon the Jewish system and call it Christianity, but he established a totally new thing; those who would enter his Kingdom must first be begotten again, and ultimately born again, before they would share it. R2134:2

**The kingdom of God** — As a student of the Scriptures, he knew to expect the Kingdom. Having confidence in Jesus, he wished to learn particulars respecting the Kingdom. R4124:5

## **John 3:4**

**How can a man** — Such a question was desired by our Lord and gave opportunity for the explanation that the first birth to human nature with a flesh body is a type of a higher spiritual birth to a spiritual nature with a spirit body. R2572:6

Nicodemus had never heard of a spiritual kingdom, and failed totally to realize our Lord’s meaning. NS101:1

**Be born** — Correctly rendered born, as the association is feminine. R837:2

**Into his mother’s womb** — You cannot mean that he must be born again from his mother? R837:4

## **John 3:5**

**Be born** — In verses 5, 6 and 8, “born” is undoubtedly the correct translation, because water, flesh, and spirit, are treated as feminine, the literal meaning of the Greek being “born out of water, flesh and spirit.” R837:2

**Of water** — The reform of heart and life. R837:4

No Jew could become a follower of the Lord Jesus and enter into the Kingdom, until first of all he had experienced reformation and been baptized, “born of water”; in addition to this there must be the begetting of the spirit, and then, in the resurrection, the birth to the spirit nature. Q796:4

The reference to water would probably, in the mind of Nicodemus, recall the water baptism for the remission of sins, and as a sign of repentance which John the Baptist and his disciples had been preaching. R4124:6

Associating John’s baptism of water unto repentance with the spirit begetting which began at Pentecost. Repentance from sin was essential to the right condition of heart which would prepare a Jew for transfer from the earthly kingdom to the heavenly. R2572:6



The baptism of John the Immerser represented in symbol a change of mind, a beginning of life anew. R837:4

Israel was a consecrated nation, a covenanted people, baptized into Moses in the sea and in the cloud. The baptism of John signified a repentance, and not the new birth. A279; Q796:4

Water may have a fuller significance. We see that symbolical water represents truth, and that our begetting of the holy Spirit is said to be also a begetting “through the Word of truth.” (Jas. 1:18) R4124:6, 3600:6, 2422:1

Our regeneration or begetting again of the holy Spirit, and our renewing by it, comes to us in conjunction with the washing or cleansing which is effected to us by the operation of the Truth—the divine message. R4125:1

Symbolized in Israel’s Tabernacle service, in which the priests, before entering the Holy and thus typically becoming new creatures, washed at the laver. R4125:1

The Apostle refers to the bath of a new birth, the making new by the holy Spirit. (Titus 3:5) R2422:6

At the laver the new life of the Christian begins. Here the begetting of the Spirit and the Word takes place. It is reckoned as a full birth and symbolized by the rising from the watery grave—the grave of the old carnal nature. R117:5\*

The Word does teach water immersion, and all of the Lord’s people who discern this teaching would and should be glad to obey it, but we fail to see that the Lord has laid such a stress upon water immersion. R3600:6, 2422:5

The Lord refers here to the true baptism, which is merely symbolized by immersion in water, and the rising out of it. R2422:5

**And of the Spirit** — Such a change of heart and life, as shown by John’s baptism, was necessary, but more is necessary: the still higher begetting and birth of which I am now telling you. R837:4; A279

Repentance will bring you back to a justified condition; in that condition you will be able readily to recognize me as Messiah; and thus consecrating to me, you will be begotten of the Father to a new life and the divine nature. A279

Born from the dead, by the power of God, as a spirit being. R2422:5

From the Spirit. R1189:3

**Enter into** — In the sense of share, or partake of, as in other cases where the same Greek word is used. The Lord spoke of those who would share in, or be members of the Kingdom or ruling power as royal officers, and not of those millions who should be blessed by the Kingdom, and be under it as subjects, blessed and ruled by it. R837:6

## **John 3:6**

**Born of the flesh** — All recognize that this expression does not mean merely begotten of the flesh, but a birth into independent flesh-life as a result of the begetting and gestation. R2422:1; NS100:3

As there cannot be any birth of the flesh without first a begetting of the flesh, so there can be no birth of the spirit without first a begetting of the spirit. R4125:3, 2573:1



**Is flesh** — Human nature. R4793:6

The term flesh as used in the New Testament evidently refers to humanity as a whole, and not to what covers our bones, in common parlance called flesh. R89:2

To be begotten of an earthly father and later to be born of an earthly mother would insure that the progeny would be earthly also. R3486:1

The natural birth of the flesh is a figure or symbol illustrative of a new birth, a spirit birth. R4124:6, 3486:1, 3250:3

The claim is made that Adam died a spiritual death; but nothing in the Scriptures informs us that he was a spirit being. On the contrary, the Scriptures tell us that he was of the earth, earthy. R2841:1

Fleshly beings cannot see spirit beings. HG366:3

“Flesh and blood cannot enter the kingdom of heaven.” (1 Cor. 15:50) NS100:1

Jesus as a man was born of a woman and was flesh, thus taking human nature. R122:3\*

**Born** — Whoever is not begotten of the Spirit can never hope to be born of the Spirit. R2422:4

There must also be a period of gestation for the spiritual new creature that will precede its resurrection birth. All who will share in the spiritual Kingdom as spirit beings must first be begotten of the Spirit and subsequently be developed of the Spirit. R3486:1, 2422:2; Q822:3

**Of the Spirit** — The article “the” does not appear in the Greek text. R4124:6

The holy Spirit, in this sense of the word, is guaranteed only to the house of sons. E177

The Spirit of God, the spirit of holiness, the spirit of the truth. R2422:1

**Is spirit** — Since there are two distinct kinds of bodies, we know that the spiritual, whatever it may be, is not composed of flesh, blood and bones: it is heavenly, celestial, spiritual. A182

The spirit-begotten and spirit-born class, the Little Flock, which will inherit the Kingdom, will not be flesh-beings in any sense of the word, but spirit beings. R2422:1

The human body would no longer be suitable. He must have again a spirit body. R2318:2

The Spirit’s work for us will not be finished until we are born of the Spirit, and then we will be spirit, and being like him, we shall see him as he is. R103:4\*

The Church is spoken of as being spiritual, inasmuch as she is in harmony with the Lord and is declared to be begotten again by the Spirit to a new nature, a spirit nature. E175

From this statement he would understand that the Kingdom would not be a fleshly or earthly one, but a spirit Kingdom, a heavenly Kingdom. R4124:6, 3082:3, 2422:1

Therefore our Lord’s resurrection body was not the same body that hung upon the cross and was laid in Joseph’s tomb, merely caused to shine and therefore called a glorious body, a spiritual body. R1856:3, 274:2

That which is produced by the divine spirit is divine. R89:3

Jesus at his resurrection was not flesh but spirit. R122:3\*

When Jesus was raised it was by the Spirit, and therefore not in the flesh; and when the saints are raised “it is raised a spiritual body” (1 Cor. 15:44) for the same reason. R27:6\*

If Jesus is, and has been since his resurrection, a spiritual body, why should we look for him to be a fleshly body at his second coming? R242:4

There are two kinds of bodies—earthly and spiritual. Adam was the head of the earthly, human family, and a pattern of the perfect human being. Christ Jesus was the firstborn of the dead to the perfect new nature, the spiritual, and he is spirit, an illustration of a perfect spiritual body. R277:2, 205:6

There is a great lesson here for many pre-millennialists, who vainly think, as Nicodemus, that the Kingdom of God will be a fleshly kingdom. R2422:1

Modern spiritualism, like modern theology, teaches that all men become spiritual beings at death. The Bible teaches that one must be born of the Spirit in order to become a spiritual being. HG29:6

### **John 3:7**

**Marvel not** — Nicodemus must not be too surprised at the great mistake he had and others had made in regard to the terms and conditions which would qualify them for a place in the Kingdom. R3486:3

**That I said** — Wonder not at my first statement, that you must be begotten from above ere you can understand, know and appreciate the things of which you inquire. A280

**Be born again** — A reiteration of our Lord's first statement in verse 3, and should be rendered begotten. R837:2

### **John 3:8**

**The wind bloweth** — While Jesus was talking, quite probably the wind whistled through the apartment in which they were sitting, rattling the doors, and Jesus seized upon this as a good illustration. R2573:1

Greek, pneuma, translated ghost, spirit, life, spiritual and wind. E174

**Canst not tell** — We must repel the suggestion that he meant that the Spirit of which we would be begotten is invisible, for although that is true enough, it is not what our Lord is saying. R4125:2

Not that the Lord means that the holy Spirit passes hither and thither throughout the world, begetting some and passing others by, and that we know not who may be begotten of the Spirit. R4125:2

**So is** — Like the wind which can go and come, can be heard and to some extent felt, but which cannot be seen. R3486:3

Men in the flesh will be unable to see them, as they are unable to see the wind, though they will be everywhere present and influential, as is the wind. R2573:2

Intangible, invisible, while present and powerful. R4125:1; NS101:2

His Kingdom will be invisible to mortals, but it shall act through visible agencies and produce visible results. R210:6

This is as good an illustration as I can give you of those born of the spirit in the resurrection. Those who will constitute the Kingdom will all be invisible as the wind, and men not thus born of the spirit will neither know whence they come, nor whither they go. A280; R837:5

Like Jesus after his resurrection, appearing and disappearing as he had never done previously, but as angels had frequently done. A231; R2801:5, 2478:1, 2455:3, 2422:3, 2081:6, 1856:6, 1817:1, 1416:2, 579:2, 274:2, 262:4, 189:1; HG63:4

**Every one** — Everyone who experiences a resurrection to the spirit nature. R3904:2

Only these born-again ones of the spirit-resurrection can go and come like the wind. HG366:4

Even as are the angels and all spirit beings. Q749:2, 838:4

**Born of the Spirit** — “Changed” in the first resurrection. D618

It will be within their province to appear as men, as the angels have done, if there be necessity for so appearing, although we are inclined to think that there will be no such necessity, as God has already provided an earthly class as the representatives of the Kingdom amongst men. (Heb. 11:39, 40) R2422:3

## **John 3:9**

**How** — Could it be possible that himself and all the great teachers of the Jewish nation had such a misconception of the Kingdom? R3486:2, 4125:2

**Can these things be** — Your claims seem more unreasonable to me the more I hear them. I cannot conceive it possible for beings to be present yet invisible. R837:5

To him it seemed as though an invisible spirit being would be nothing. NS101:1

## **John 3:10**

**A master** — You are of the Pharisees, who professedly believe in angels as spirit beings. A281

**Of Israel** — Evidence that the house of Israel was no longer regarded by our Lord and the apostles as the “ten tribes” merely. C293; R1341:1

**Knowest not** — Evidently, therefore, a proper study of the matter from the Scriptural standpoint might have led true Israelites indeed to more or less of an appreciation of the character of the Kingdom. R3486:4

This should not have been so strange—the powers which our Lord described were the very powers which in the past from time to time had been manifested through holy angels. R2573:2

As a thoughtful student of the Law and the prophets, Nicodemus should have seen that there were insurmountable difficulties connected with the prevailing thought that God’s Kingdom would be an earthly one. R4125:2

Our Master's words were not chiding, but rather a declaration of facts, because, as the Apostle declares, it is impossible for the natural man not begotten of the holy Spirit to understand spiritual things. R4125:4

We may, with much greater point, say to the Christians who cavil today, Are you begotten of the Spirit and taught of God, and yet ignorant of these things? R2422:4

Undoubtedly this is the trouble with the great majority of the people today also—they have not been begotten of the holy Spirit, and hence are unable to understand spiritual things. R4125:5

**These things** — That spirit beings can be present, yet invisible. Have you, who attempt to teach others, never read about Elisha and his servant, or about Balaam's ass? A280; R837:5

## **John 3:11**

**We do know** — I have been telling you such things as are known and to a considerable extent have been demonstrated amongst men through the ministry of angels. R2573:3

The intimation is that our Lord could tell heavenly things, but that he was not disposed to do so, because Nicodemus and others found it difficult to receive even the earthly things. R5065:6

**Ye** — Pharisees. A281

**Receive not** — Nicodemus was unable or, because of prejudice, perhaps unwilling to believe. R2422:5, 3486:4

The trouble with Nicodemus was that he was not ready to be taught. He had called our Lord Teacher, and yet was unready to receive the testimony of the only one who was capable of giving him the instruction. R4125:4

We are to tell heavenly things, but not to the natural man. R5065:6

**Our witness** — Our message. R3486:4

## **John 3:12**

**Earthly things** — Our Lord does not even class this teaching of begetting and birth as being especially spiritual, but rather earthly, such as natural man should be able to understand and appreciate. R2422:5

Many of our day look at the matter similarly, and refuse to believe the things beyond the range of their natural senses—they lack the sixth sense of faith, or spiritual apprehension. R3486:5

**Believe not** — Are unable to receive them. R4166:4

**How shall ye believe** — It would be useless for me to attempt to tell you of heavenly things, for you would not be convinced, and my preaching would seem the more foolish to you. A281

Nicodemus would not have been to blame for not understanding spiritual things, for only the spirit begotten can clearly grasp and appreciate these things. R2573:3

Obedience to the natural things, which they can see, is a prerequisite to advancement in knowledge; as during the entire Gospel age it has been a prerequisite to begetting to the new nature. R838:1

Those whose minds are on so gross an earthly plane that they cannot appreciate so simple a matter as this are not in the condition to be inducted into the deeper things of God. They are babes who need milk instead of strong meat. (Heb. 5:12) R2422:5

The person who cannot grasp with clearness and distinctness the features of God's plan which relate to the world in general, certainly need not expect that he would be in any condition to understand or appreciate the things which pertain to the spiritual conditions. R3486:4

This is the explanation of why our Lord Jesus did not present teachings as deep along spiritual lines as did some of the apostles. It was not inability on his part to present them, but those truths would have been meat out of season to his disciples. R4166:4

The Lord's works were on a fleshly plane as a matter of necessity because the holy Spirit had not yet come. After Pentecost the Lord's people, as his representatives, began to do greater works than those which he himself had performed. R2455:1,4

Seeing that his hearers were not prepared to understand the heavenly things, our Lord gave his attention chiefly to discourses on earthly things, and to parables and dark sayings which the Spirit would subsequently make known. R3307:3

If what I have taught or illustrated by earthly things, which you could and do understand, has not brought conviction, it would be no more convincing to you if I were to tell you of heavenly things of which you know nothing. A281; R837:6

If you would be led of God into all truth, and find a position in the Kingdom which I am announcing, you must follow the light, step by step. As you do so, more light will come; and this as rapidly as you will be prepared for it. R837:5; A279

When any are found who have not the hearing ear for the Truth, we should not seek to pound it into them, but rather should take a different tack, and seek their consecration. R4125:5

An ability to appreciate the deeper things comes only to, and is only for, those who have come into the spiritual covenant relationship of the sons of God as new creatures. R4125:5

Hence it was necessary to give the proofs of a spiritual matter (namely, that Christ has been raised from the dead a spirit being) along lines which the unilluminated could appreciate. R2081:3

**If I tell you** — A natural man, not begotten, cannot know or be acquainted with spiritual truths, even though the great Master were the instructor. R838:1

**Of heavenly things** — Not until Jesus finished his sacrifice and ascended on high could any receive the holy Spirit, and not until then could any understand spiritual things. R4314:3

The fact is that the revelation of heavenly or spiritual things dates from Pentecost, after he was gone. R507:1; F632

A knowledge of the heavenly things can be received only after the begetting of the Spirit. How much more will the realities mean when, born of the spirit, we shall be like our Lord and share his glory! A282; F729

It is impossible to describe heaven with its beauties and charms. In line with this, the Bible makes no attempt to describe heaven itself, nor its inhabitants. R4966:3, 4675:3; CR117:1

To talk of heaven with its pianos, harps, organs, etc., is to merely think of the blessings God has provided for the faithful and obedient of the world on earth, and not of the “heaven of heavens” promised to the Church. R4966:3, 4675:3

As to how and when our Lord came to an appreciation of his pre-human condition, we have no direct revelation. Of one thing we are assured, that during our Lord’s ministry he had a clear knowledge of the heavenly things. R5156:6

## John 3:13

**No man** — The words in this verse were intended to remind Nicodemus that he need not look to fellow human creatures for information respecting heavenly things, as they could not know them any more than himself. R2423:1

The Kingdom of Heaven class was not started until our dear Redeemer’s first advent, when he gave himself a ransom for all, and began the selection of the Little Flock. R2342:1

There is no suggestion that when his servants would die they would go to that “far country” to be with their King, and there receive their reward for well-doing or ill-doing. HG664:2

Including Enoch, Elijah, Moses and David, or any of the patriarchs. R5772:3, 5333:5, 5207:2, 5188:5, 5179:5, 4757:1, 3417:4, 3378:4, 2342:1, 838:5, 619:6; F676; HG347:5; Q713:4

Therefore Moses and Elijah, on the Mount of Transfiguration, only appeared to be present, but they were not actually present, because it was merely a vision. R2659:5, 2288:3, 1761:2

Therefore Adam did not go to heaven. Q742:4

Therefore when the Prophet David declared, “Thou wilt not leave my soul in sheol; neither wilt thou suffer thine Holy One to see corruption” (Psa. 16:10), he was speaking of Jesus and not of himself. NS663:4

Elijah is said to have ascended to heaven; but, from this statement, that must be understood to refer to the air, not to the heavenly condition. R2153:3, 558:5

Everything in the Scriptures agrees that the prophets of old as well as the apostles, and all the faithful as well as the unfaithful, fell asleep in death, and “know not anything” (Eccl. 9:5) until awakening in the resurrection morning. NS429:4

God does not perfect separate individuals, but works by dispensations. Under the Jewish dispensation, not a Gentile could be saved; even the Jew could not be made perfect, without us. (Heb. 11:40) No man could ascend into heaven. HG15:5

Therefore Lazarus, when dead, had not been to heaven. R4161:4, 3531:4; PD61/72; SM100:1

Dorcas, whom all the creeds of “Christendom” would send to heaven, when she was awakened to life, had no wonderful experiences or mysterious visions to relate, nor any disappointment to express at being recalled to this mundane sphere. R1450:6

St. Peter’s words (Acts 2:34,29) imply that if King David had ascended to heaven he would have no sepulchre on earth, for the very thought connected with the word sepulchre is that of a personality awaiting a resurrection. R5132:4

Entirely incompatible with the teaching of modern theology, that the righteous dead are not really dead, but more alive than ever in heaven. R1378:2; CR21:2

There could be no resurrection of the dead if there were no dead—if the dead were really more alive than they ever were. NS519:6

John Wesley said no human being had gone to heaven. He said they went to hades. Nobody has gone to heaven; nobody will go to heaven until after the resurrection and judgment. HG124:3\*, 145:4

Those who, at the point of death, see visions of angels or hear celestial strains of music see merely a phantasmagoria induced by an excited condition of the imaginative powers of the mind, with a correspondingly dormant state of the reasoning facilities. Q762:1

There is no indication that his disciples would die and go to the Lord, and be reckoned with and rewarded then; but that our Lord will come a second time, to receive his people unto himself, and to then reward them. R2765:2

What a peculiar place some people must fancy heaven to be: full of infants, idiots and heathens, with an occasional “saint” from civilized lands. R3398:6; HG644:1

**Hath ascended** — This statement by our Lord would cause no particular surprise to Nicodemus, for nothing in the Law or the prophets or teachings of orthodox Judaism ever held to the idea prevalent amongst the heathen that the dead were alive. R4125:6

**To heaven** — Hence none could corroborate my testimony. A281

None had ever been there, or seen heavenly things. R2573:3

**But he that came down** — The Son of man, who alone had come down from heaven, was alone able to speak with knowledge and authority respecting heavenly matters. R3486:6, 1059:5; A281

He had recollection of his previous existence as a spirit being with the Father. Our Lord’s success against temptation was as a result of being rightly exercised by this knowledge of God. (Isa. 53:11) R1125:5; HG293:1

He alone left the glory which he had with the Father before the world was; he alone exercised that wonderful faith in the Father which permitted him to sacrifice everything with joy. R3912:2

If our Lord Jesus, when on earth, was nothing but flesh—a mere man—then he could not be truly said to have come down from heaven. R106:5\*

Unitarians and others take away from the dignity and honor of our Lord, beside contradicting much Scripture, by denying that he had an existence before his conception in Mary. R505:2\*

**The Son of man** — The Scriptures identify “The Son of Man” with the Lord of glory, and with the man Christ Jesus who gave himself, and with the pre-human Logos, which came down from heaven and was made flesh. E150

**Which is in heaven** — The oldest Greek MSS (the Sinaitic and the Vatican) omit the last four words of verse 13 with evident propriety, for although our Lord is now in heaven, he was not in heaven at the time he addressed Nicodemus. A282; E92, 150; R3487:1, 2573:3, 2422:6, 506:6, 445:6\*



## John 3:14

**And as Moses** — The verses from here on were not spoken to Nicodemus, but combined various of our Lord's teachings which the writer here brought together conveniently. R4125:6

Our Lord did not stop with a mere answer to his visitor's questions about the Kingdom being heavenly, but proceeded to give him in brief form an outline of the entire plan of salvation. R3487:2

Our Lord turned the subject by way of showing the grand basis for this spiritual Kingdom, and that he himself could not enter into that Kingdom while still in the flesh. R2573:4

**Lifted up** — The remedy for the bites of the serpents was to look at a brazen (copper) serpent fastened to the top of a pole, said pole probably being carried throughout the camp of Israel, that all the sick, suffering ones might have the opportunity of looking upon it and thus being healed. R3101:6

“And I, if I be lifted up from the earth, will draw all men unto me.” (John 12:32) Not lifted up by glorifying, but clearly the lifting up of the cross. Moses did not glorify the serpent. R1054:2, 669:3

**The serpent** — Of brass (literally, copper), which is a type of the human nature. R1849:2

Apparently of immense size and capable of being seen by the Israelites from quite a distance. R4048:3

To which the Israelites, who would exercise faith, might look and receive healing. R3487:2

The serpent on the pole represented Christ on the cross, and represented the atonement transaction better than any other emblem could. R3101:6, 3102:1

The serpent represented sin in every sense of the word; and as the whole world was serpented or inoculated, our Lord must take the place of the sinner in order that the sinner might get free from the sentence. R3102:1

We can think of only one way that our Lord was viewed as a serpent—in the sense that he underwent all the experiences which a sinner could have been required to undergo. R5253:4, 5577:5, 5239:1, 4704:2, 2423:4, 1696:2

A symbol of the punishment for their sin. R837:6

A synonym for sin, because it was the tool for sin. R5238:6

The fiery serpent of sin has bitten our race. We are all dying. Only by the exercise of faith in the Crucified One can any be healed. R5316:4, 4126:1, 3102:1, 2573:4

**Even so must** — There is an object in my coming, and before you or others could be begotten of the Spirit, I must perform my mission. R837:6

The drawing of the world could not take place except he were lifted up as the sin-offering. R2467:4

**Be lifted up** — Be crucified. R5577:5, 5065:1

Christ, who knew no sin, was made a sin-offering on our behalf, that we might be made the righteousness of God in him. He is the antitype of the brazen serpent. R1696:2, 5577:5, 5054:3



On the cross, and thus made to appear as the sinner—to take the place of the sinner—so that the whole world of mankind, bitten by sin and dying as a result, might look unto him by faith and be healed. R3487:2

It was not divinely intended that our Lord should be stoned, but that he should be treated as a cursed one—hanged upon a tree. (Deut. 21:22,23) R5221:3

Comparatively early in his ministry Jesus stated this. As he came down nearer to the time of his humiliation, his degradation, he realized all that it meant. R5421:3

The result of the lifting up of Christ will eventually be the drawing of all men unto him. “And I, if I be lifted up, will draw all men unto me. This he said, signifying what death he should die.” (John 12:32,33) R1849:3

The only ground for hope that any of the fallen race of Adam will ever know anything about the heavenly condition is then stated by our Lord to depend upon his own justifying work on man’s behalf. R2423:1

## John 3:15

**Whosoever** — The Israelites bitten by those serpents represented or typified sinners bitten by sin and suffering from the consequences thereof—the fall. R4048:4

**Believeth in him** — Bitten by sin, they must by faith recognize in him their sin bearer, the one upon whom their penalty was placed, and by whose sin-offering they were redeemed; that believing on him thus, they might have life. R837:6

The serpent-bitten had to look with their physical eyes, and the sin-bitten have to look with their mental eyes. R1328:6\*

Not only was it necessary that Christ should die for our sins, but that none could be saved through his death except by looking unto him, exercising faith in the merit of his great atonement-sacrifice. R4048:5

It is not sufficient for us to believe in Jesus as the great Teacher, but also that there was a redemption accomplished by our Lord in his crucifixion. R4048:5

Many may get some blessing morally, mentally and physically from looking at Jesus as a great Jew or a great teacher, but only those who view him as the antitype of the serpent in the wilderness have his promise of forgiveness and acceptance with God unto eternal life. R3102:4

**Should not perish** — Lose life altogether. R5608:2

As unfit to live and enjoy God’s blessing. R5275:4

In the second death. R883:1

Let no one be deceived regarding the duration of the punishment of the wicked as it is repeatedly put forth in the Scriptures that it is for eternity and not merely for a season. However, it is not a question as to the duration of the punishment, but it is a question as to the nature of the punishment. Q768:2

Not a word respecting any danger of the world going into eternal torment, nor did he utter a word respecting the salvation of any in ignorance. R2573:4, 2423:4; HG707:2\*; NS646:2

In sending Israel relief, God foreshadowed the greater relief he would afterward send to mankind in general—Christ, the sinner’s ransom-price. R1849:2

## John 3:16

**For** — A brief statement of why the Heavenly Father has provided the blessing which he had been describing—God’s sympathetic love for humanity. R2573:5

Luther called this verse the “little Bible.” We would express it, “the Gospel in a nut shell.” The whole message of God is contained in condensed form: (1) man’s need, his perishing condition, is shown; (2) God’s love is declared, proven in the gift of his Son; (3) our Lord’s willing cooperation is evidenced; (4) the lengths and breadths of this love and redemption are declared to embrace the whole world; and (5) the limitations of divine grace are plainly stated, that the blessing can be obtained only through a true acceptance of Christ. R3487:4, 2573:5, 2423:4

**God so loved** — The love prompting man’s redemption was not phileo or duty-love, for God had not wronged his creatures in the sentence of death. It was agapee, or disinterested charity, benevolence, love. R2807:4

Divine sympathy exercised toward the race of sinners. NS740:5

The love of pity and sympathy toward all those who have fallen below the standard of moral excellence, or who suffer in any way. R1670:2

A love for the world which will not only be glad to see them lifted up out of degradation and sin to holiness, but will be glad to cooperate to these ends as opportunities may offer. R2755:2

God loves the world with a broad, sympathetic love; but he has a special love for his true Church, those who have consecrated themselves fully to him during this Gospel age. OV423:3; CR473:2

Before Jesus came into the world. NS524:4

While we were yet sinners. R4133:4, 1833:4, 1693:6, 1266:6; NS384:3

Including those who lived before Jesus came, as much as those who had not yet been born. NS384:3

This perfect love extends even to enemies and those who injure us and speak evil of us falsely for Christ’s righteousness sake. R2755:2

The difficulty with the world and with the church in the past has been that we have not emphasized the love of God. R5353:3

God is not bound by justice to give any future life to anybody, but he has arranged so to do. R5314:4

God was a God of love prior to the sending forth of his Son, but his love was hidden—not revealed, not manifest to men. It was manifest for the first time when he sent his Son to be man’s Redeemer. NS406:3

Some deny God’s love in the matter and claim that all the love was Christ’s, but it was God that devised the plan as it is being carried forward. R1572:3, 77:1\*, 9:2\*

Orthodoxy says that it was Jesus that so loved the world. The Father did not love them, but Jesus loved them and threw himself between them and his angry Father. R405:3\*

God from the beginning foreknew his intention to send his Son into the world for human redemption. HG595:3

Christ likewise so loved the world as to freely become the instrument of Jehovah for its salvation. R2099:3

Would it not seem that if God loved the world so much, he might have made provision, not only that believers might be saved, but also that all might hear in order to believe? HG343:6; OV225:T

We are to love the world only in the sense of having sympathy with it, as our Heavenly Father has, while we are unsympathetic with its arrangements. R4766:5, 3804:6; SM390:2

The love which is worthy of our emulation is that which benevolently ignores personal antagonisms and animosities, and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation. R4766:4

God's love for mankind, as well as divine justice and wisdom, prepared man's penalty. Had they continued to have access to the trees of life, and thus to continue existence, it would have meant everlasting life for sinners. NS645:5

God's love for sinners was so great that he would not allow them to have everlasting life, because that would mean to them everlasting imperfection and sorrow. NS646:1

There was nothing in the fallen man that God could really love, in the sense of fellowshiping him. R5724:3

Not only passive love for sinners which would not arrange for their eternal suffering through a perpetuation of life out of harmony with himself, but the active love which arranged for their recovery. NS646:1

Does love plan torture? Does loving provision not imply wisdom in the use of power, that the creature may not be injured, if he shall not be benefited by the program. NS645:3

God's mercy is his love in active operation for the relief of the condemned. Although God is love, and hence must have always been loving, kind, and merciful of disposition, yet this quality of his character was held in restraint as respects condemned men for more than 40 centuries. NS863:4

God does not love the world with a love of fellowship, nor are we to do so. R3804:6

**The world** — As well as the Church. R5597:2; HG132:3, 178:1

Not only the Church, but also the world; not only redeeming the Church, but also redeeming the world. R5354:4

Greek, kosmos, the people, or world of mankind. R206:3

The human family; though not in the sense in which he loves the Church of Christ. R5138:2

Note the different kinds, or degrees of love: first, we have love for the world; second, in a much higher and special sense, "The Father himself loveth you"—you who have accepted Jesus Christ as your Redeemer. (John 16:27) R3033:6

The whole world, including the Canaanites, as well as the Israelites. R5314:4

The whole world was loved of God. The whole world has been provided for in the glorious sacrifice of Jesus, and the whole world is to have the benefit resulting from that sacrifice. Christ's death is not merely for the Church, the elect few. OV380:4

It would surprise none of us to read that God so loved the holy angels—they have always been loyal and true; nor that he so loved the saints, who have turned to righteousness. NS645:2

“The earth” is not “the world,” nor is “the age.” The primary idea of it appears to be “an arrangement,” the human race under an arrangement, including every individual of the human race, from the first man to the very last of his posterity. R1328:1\*

Giving the thought of the wideness of God's mercy and of his provision for our race. R2423:4

The whole world. R405:3\*

Some things are universal. God's sunshine is universal; it shines from pole to pole, upon both the just and the unjust. So is his love. Light and truth are yet to be universal, and so is the testimony of the ransom. R2632:6\*

**That he gave** — To humiliation and sacrifice in death. R2573:5, 884:3\*

The birth of Jesus, to be rightly understood and esteemed, must be considered from the standpoint of a gift of love divine. R5135:2

Suggesting the cost of the world's salvation to our Heavenly Father. R1696:5

It is plain therefore that the salvation which God has provided is purely an act of his free grace—an act to which he was in no sense obligated, and to which he was impelled only by his abounding love. R1266:6, 1265:4

This is a gift—not called for by divine justice, but prompted by divine love. HG595:4

Salvation is thus a free gift to all men, the conditions being accept, believe, obey. R1965:2\*

Not that God compelled his only begotten Son to die for us, but rather he set before him a great prize, so that Jesus counted it all joy to lay down his life. NS646:3

**Only begotten Son** — Only begotten from the very beginning of his existence. At age 30 he made his consecration. Then he was begotten of the Spirit to a spirit nature; but he was the only begotten Son of God the whole time. Q372:1

More than a begotten son by the word of truth. Jesus claimed to be the Son of God, and consequently the Messiah. If Christ was the son of God only as we are sons of God, then he was not the Son of God, but a son. R944:4\*

A Son on the higher plane before he was sent. R1059:5, 445:6\*

It is impossible for us to tell the riches of divine grace toward us—the numberless blessings and mercies which are ours through our Lord. He represents to us the very fullness of every divine provision for our eternal welfare. R5927:6

Our sins were laid upon Christ, our Redeemer, and his righteousness is transferred correspondingly to our account. R1262:1

This phraseology brings us into conflict with an old theory—trinitarianism. R405:6\*

By God sending his Son, he manifests his sympathetic love which otherwise neither angels nor men might ever have known. R5430:4

**Whosoever** — Of mankind. R5430:4

All the willing and obedient may thus come into relationship with the Life-giver and obtain the everlasting life. R5354:5

**Believeth** — Obediently. R2120:5

He limits his favor by two conditions: (1) the blessing through his Son shall only go to those who intelligently know of it and by faith accept it; and (2) it shall be available only to those who desire to come into harmony with divine laws as obedient children. NS646:5

None can obtain everlasting life except through a personal relationship to Christ, the Redeemer, and the exercise of faith in his redeeming blood and obedience to his counsels. R5354:2

Those who claim that all infants and the mass of the heathen will be saved without believing do violence to these texts. R936:1

Knowledge will be forced upon all, and obedience will be forced to a certain limit, but in the end the sinner himself must determine whether or not he will accept the grace of God for the remission of his sins. NS648:1

As the effects or results of Adam's failure were inherited by those in him, so the results of Christ's obedience will be shared by all who believe into him. R1601:6

Here is the truth that sanctifies. Q638:3

The Scriptures make specific mention of the necessary faith, but always imply a character consistent with the faith. R3114:2

“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (Rom. 10:14) R405:6\*

**Should not perish** — Our pardon, sealed with the precious blood of Christ and signed by the great Sovereign of the Universe. R1494:3

The penalty that is upon the world is not an eternal torment penalty, but a penalty of destruction. R5597:3, 5353:6, 2423:4; HG120:4, 163:2

Webster gives the primary meaning of “perish” as “to die, to lose life, in any manner.” Liddel and Scott define the original word “to destroy utterly, kill, slay, murder.” The text really defines its own meaning by placing “perish” as the opposite of “life.” R406:1\*

We know what perishing signifies. The brute beasts, when they die, perish, because God has made no provision for their resurrection. R5353:6; NS647:5

Let us get rid of the thought that “perish” means to preserve in eternal torment. NS647:4

The sentence of perishing was eternal, were it not for the fact that God provided a redemption through Jesus Christ. HG120:4

All will perish who will not accept of Jesus' finished work, the ransom sacrifice which he gave; but their perishing will be as a “second death,” because all must at some time be brought to a knowledge of this truth (the ransom) and must reject it and the life (or escape from perishing) which it offers. R884:4

Nevertheless, all who will refuse this grace of God in Christ and fail to come into vital union with him will perish. R5354:5

**But have** — Obtain. R2573:5

He who believes in me and becomes my true, faithful follower, may reckon that he has already begotten in him the new life, and that I will assist him and carry him through to a share in the first resurrection. R3730:6

**Everlasting life** — In due time, recovering from the death penalty through faith in Christ and obedience to him. R5597:3

After God applies the various temptations or tests so as to demonstrate whether or not they are worthy of eternal life. R4760:6

The word here translated “everlasting” does not necessarily mean endless. Competent authorities render it “age-lasting”; and the age may be long or short, according to the nature and circumstances of the case. R1328:4\*

The awakening from death is only the beginning of the salvation or restitution which will be completed within the limits of that age. R936:4

That in him all families of the earth might be blessed. R5180:3

They shall, by resurrection processes, return to full harmony with the Lord and to repossess the blessings and favors lost by Father Adam when he sinned. NS647:3

To attain to all that was lost in Adam, all that was redeemed by Jesus—eternal life, fellowship with God and the Son and communion with the holy Spirit, and fellowship in all the rights on both the heavenly and earthly planes. NS647:6

The Scriptures set forth two salvations, entirely separate and distinct—that of mankind, shown here; and that of the Church, shown in such texts as Eph. 5:25-27. HG252:5,3; NS768:1

## **John 3:17**

**For God** — This is perhaps in answer to another question, or perhaps merely a part of the further discourse to Nicodemus. R2573:5

**Sent not** — He does not intimate that the world had yet been saved, or that anything had yet been done for the world’s salvation, except the sending of the one who would redeem the world by the sacrifice of himself. E425

Our Lord’s first advent was not with a view to increasing the Adamic condemnation but the reverse of this, to effect the sacrifice by which it might ultimately be canceled. R4126:4

Our Lord Jesus in all matters acts as a representative of the Father, Jehovah, in the work of salvation. E35

His pre-human existence is implied in this sending and mission. E88

**His Son** — This feature of the Master’s teachings especially angered the Jews, for they declared that in claiming to be the Son of God, he was establishing himself upon a pedestal of honor, dignity, glory, in competition with Jehovah. R5768:1; OV329:2

**Into the world** — Here signifying the world as a place. R97:3\*

**To condemn** — Greek, krino, sentence. R699:6

The governments are to be destroyed that the people may be delivered. A255

The world has already been condemned, for it had shared in Father Adam's condemnation as his race. It needed no more condemnation, but it did need salvation. R4126:2, 4702:1, 857:6; HG617:1

Our word damned, from misuse and the bad theology of the Dark Ages, has a sulphurous odor, whereas its plain, simple meaning, is the same as the word condemn. NS860:3

"To judge" (Revised Ver.). The world had been judged previously. God did not send his Son into the world to do that over again. R1328:3\*

**Be saved** — From the damnation or condemnation under which they already were through Adam's death. R857:6

God merely overlooked or "winked" at the ignorance and superstition of the period from Adam to the death of our Redeemer. But as soon as Jesus had died, God offered forgiveness and reconciliation to those who would believe in Jesus and accept the divine terms. Such have their sins forgiven, come back to fellowship with God. And, in the next age, such shall eventually attain full human perfection. SM150:1

One of Jesus' titles is The Savior which, in the Syrian language spoken in Palestine in Jesus' day, signifies "The Life-Giver." All human life was forfeited through Adam. All mankind are dying as a result. A Life-Giver, a Savior from death, was what was needed. R4702:1

## **John 3:18**

**He that believeth** — These believers are such as not only believe that such a person as Jesus lived and died, but that his death was accepted of God as a ransom price. R1229:5

**Is not condemned** — Believers in Christ are reckoned as justified by their faith—as passing out from the remainder of the world, freeing themselves of the original Adamic condemnation. NS402:5

**Believeth not** — There is no suggestion anywhere in the Scriptures that God has made provision for salvation in blindness, ignorance and superstition. There must be faith, and there must be knowledge preceding faith. HG114:6

**Condemned already** — Condemned six thousand years ago, and, if a Jew, additionally bound by the Law Covenant, and has not escaped the condemnation that is on the world. R1726:1, 970:6, 688:6

The whole human family originally came under divine sentence or condemnation through father Adam's disobedience. Children were born sharers in his blemishes by heredity, and sharers likewise in his condemnation. NS402:5

Before they believe in Christ, men are in the attitude of condemned beings, condemned on account of father Adam's sin. R2059:2

All men are lost until found, or recovered. R857:5

The wrath of God (death, inherited from Adam) abides on him (verse 36). No man is on trial individually until brought to a knowledge of Christ. R2059:4



The question is not, What shall we do to escape coming under condemnation, but, How shall we, who are already condemned of God as unworthy of everlasting life, get free from that condition in which we were born, and back into the condition of perfection which God will approve? HG651:1

**Hath not believed** — These will be brought to a knowledge of the great foundation truth of the ransom in the times of restitution, and when they accept it, their sins will be blotted out. R1229:5

## **John 3:19**

**This is the condemnation** — Quite separate and distinct from the Adamic condemnation, which was inherited; this condemnation, resulting from an intelligent rejection of light, bears an individual penalty. R4126:4

A measure of increased condemnation in proportion as the light is seen by any one and rejected. R4126:4, 1655:5

Those who violate their consciences and ignore the light which they enjoy and sin against it, will find themselves proportionately degraded when they shall come under the Kingdom influences and tests. R5037:5

At the first advent of our Lord an increased measure of light came to men, and to that extent increased their responsibility. R2612:6

The light which then shone and which has since shone through his followers, has carried with it a measure of responsibility—a measure of condemnation to all who have resisted the light. R4126:4, 722:1

The condemnation already upon men, justified by their course. R2573:6

Judgment; this is the testimony of God, that Christ is the judgment of the world. R1329:2\*

Although there will be rewards and “stripes” according to the deeds of the present life, the verdict in the end will be in harmony with the choice expressed by the conduct of each during that (Millennial age) of trial. R2611:5

Condemnation is no more the equivalent of judgment than damnation is. The process of judgment will result either in justification or in condemnation, according to the merits or demerits of each case. R1330:1\*

Christ is the judgment of the world because he is its love, and he is its love because he is its light, and he is its light because he is its life. R1329:2\*

**Light is come** — Jesus is the true light which ultimately, in the Kingdom, shall be a great Sun of Righteousness with healing in his beams. R2573:6

An increased measure of light, which increased to that extent their responsibility. R722:1

There is a measure of light in the world, emanating from our dear Redeemer, his words and his works, and still shines forth from all those who are truly his, but this is not that light of the world which is to scatter all of earth’s darkness and cause all to appreciate the glory of God. R3686:2

Since the death of Jesus a measurable blessing of knowledge of God has come into the world. NS559:1



His Church is invited to become associated with him as lamp-bearers; and if faithful in permitting their light to shine now, they will by and by be parts of that great Sun of Righteousness which shall heal the world with its beams. SM560:3

Whether of conscience or of revelation. R2612:6, 722:1

**And men** — Strange to say, darkness was not confined to the ignorant then, nor is it today. It is no respecter of stations. Indeed, the powers of darkness are greatest in the more influential and better educated. SM241:1

The Scriptures plainly declare that blindness in part is upon all the children of Adam through the fall, yet from Jesus' words we must conclude that these Pharisees were not totally blind. R723:6

**Loved darkness** — Mankind has become so depraved, so in sympathy with sin, so out of accord with absolute truth, justice and righteousness, that it was not attractive to them—or rather, less attractive to them than the error. SM240:3

It will be less tolerable for those who reject the light of divinely revealed truth, and thus prefer the darkness to the light, because their deeds are evil. R1618:4

He who loves the darkness remains in the darkness, and he who loves the light comes to the light. R1329:5\*

**Rather than light** — In proportion as any who have seen even a glimmer of the true light have hated and refused it, in that proportion they have added to their responsibility. Such is the condition of Churchianity today—so-called Christendom. NS559:1

Throughout the Scriptures light is used to represent God, his truth, his righteousness, his servants and their messages. Contrariwise, darkness is the synonym for Satan, the Prince of Darkness, and all his deluded followers, the children of darkness. SM240:2

**Evil** — Here “evil” is the opposition of “truth.” He that doeth evil is the opposite of him that doeth truth. R1329:4\*

The world is in an evil condition; it has not the spirit of the Lord, the spirit of love. R4445:3

## **John 3:20**

**Hateth the light** — For it is the nature of light to scatter the darkness. SM241:T

The darkness of sin and error is in direct antagonism to the light of truth. The effect of light upon the darkened world is to awaken opposition, antagonism, and thus to disturb and make uncomfortable those in sympathy with darkness. R4813:3, 4761:2, 2415:1

It is altogether a mistake, therefore, to suppose that you or I or any other person, or all of the Lord's consecrated people, letting their light shine faithfully before men, could convert the world. CR126:2

The reason for every willful act. Error abides in darkness. The brilliancy of a light attracts blinded bugs—big bugs as well as lesser ones—which vainly try to destroy the light. HG712:4\*

All who do evil intentionally, in the light, thereby manifest their hatred of the light. R4126:5

Even where there are no selfish motives to impel the persecution, there is ever present the distinction between “light” and “darkness.” R2501:2

Even those who have gotten out of the extreme darkness of moral pollution into a kind of twilight of civilized reformation and moral reform, cannot endure the clear, searching light of the true Gospel. R4813:5, 2415:2

Jesus' persecutors were those who had some light, but who hated the brilliancy of the great light which shone upon them. Similarly, the Lord's consecrated ones have been hated almost exclusively by those who had some light, but whose light was as darkness in comparison with the great light of the holy Spirit shining through these. R2415:2

The faithful servants of the Lord will be ostracised by the world. Their attitude of full consecration to do the Father's will is not appreciated, for to the world it seems foolish—it is a reproof. R5173:6

There are many dark places now into which they can get away from the light, but the light-bearer is at hand, and though they shall call for the rocks and the mountains to cover them that they may remain in the dark, yet the light will shine. (Isa. 40:5) R192:6

Where such is the case in marriage, separation may follow, whether accompanied by a decree of divorce from earthly courts or not, but the new creature is not at liberty to remarry, except for the ground of unfaithfulness. F505

Spiritualism hates the light, and their works are done under cover of their favorite principle—darkness. Their work of proselyting, too, is dark, covered—secret. R266:3

The condemnation of Jesus was a triumph of darkness over light only in appearance; for God's plan was thus being carried out. R5561:2

The theory of erroneous religious teachings is that ignorance and superstition are necessary for the preservation of sacerdotal power. R5561:2

**Be reproved** — Made manifest, lest they should thus be obliged to confess that for years they had been teaching errors which His Word does not authorize, in the name of the Lord. R1035:5

The effect of the light is to make manifest the evils of darkness which would not otherwise appear; and thus to disturb and make uncomfortable those in sympathy with darkness. R2415:1

To the sinful, envious, hateful heart of the fallen nature everything akin to beauty, goodness, truth and love is distasteful, there is no beauty in it, nothing desired—it is a reproof. E161

The world wants a man good enough to be honest, temperate, trustworthy and faithful, but despises the higher forms of goodness because their own heart is not in sympathy with such ideals and does not desire to be in the presence of so high a standard. R2460:5

It makes manifest the error, the sin, with which they are identified and which, to some extent at least, they love. R4126:5

## **John 3:21**

**He that doeth truth** — If something contrary to God's will may be exposed in their own conduct or theories, they are glad of this also, that they may have an opportunity for correcting the same. R4126:5

If we are doing the best we know how to do day by day, year by year, we may rest in the Lord's unchanging grace toward us in Christ, however weak, however imperfect our results. NS245:2

Thus all the doers of “many wonderful works in Christ’s name” (Matt. 7:22) lack the proper credentials, in that they do not have the truth which they surely would have if they were in the Lord’s favor and confidence. R3120:4

**Cometh to the light** — Our perception of the love of God must lead to appreciation, our appreciation to reciprocation, and our reciprocation must never come to an end. R1329:4\*

If our hearts condemn us, let us remember that God is still a higher and more strict Judge than we are apt to be of ourselves. R1194:5

We are to prove the things which we receive, by their harmony with the Scriptures and their ability to unlock them and make clear their meaning. Whatever assists us in this direction is from God. R2532:5

**Be made manifest** — They desire that their course in life shall become manifest, that all shall know that, to the extent of their ability, they are seeking to do the Lord’s will. R4126:5

## **John 3:23**

**In Aenon** — Probably at a pool in the Jordan river. R1541:2

It matters not where one is baptized—in a regularly prepared baptistry, which might be hired for the occasion, or the river, or any place where there is plenty of water. R396:5

**There was much water** — No one can for a moment suppose that if John sprinkled his converts, the largeness of the water supply could be a consideration. R1541:2

## **John 3:29**

**Hath the bride** — Here the Jewish marriage is set forth as the example of the union between Christ and the Church—a very different figure from our marriage custom of the present time. When a betrothal took place, legal and binding documents were signed, but no actual marriage or union took place for about a year. HG409:2

**The bridegroom** — To the Jewish house Jesus presented himself in three characters—as Bridegroom, Reaper (John 4:35,38), and King (Matt. 21:5,9,4). To the Christian house he presents himself in the same three characters. (2 Cor. 11:2; Rev. 14:14,15; 17:14) B238

Jesus, personally, is the Bridegroom; not Jesus and the overcomers. R398:4

There is as much evidence of Christ being the Bridegroom in that typical church, as that he was Reaper in the harvest of that typical age. For example, the Jewish church is spoken of as the Lord’s wife; John introduced Jesus as the Bridegroom. R109:2

Christ came in the character of Bridegroom at the beginning of the Jewish harvest as a part of the pattern, and at the beginning of the Gospel harvest as a parallel. R51:3

It was just three and a half years after John had announced Jesus as the Bridegroom to the typical house of Israel, that he came to them as their King (paralleling AD 1874-1878). R88:5, 39:6\*; B239

**The friend** — Not the Bride, not a member of the Bride class, the Church. HG132:2

The old custom was for the father or some friend of the man to make a contract and arrange terms for him with the one to be invited to become his wife and joint-heir. Such a one was called “the friend of the bridegroom.” R1388:4

John the Baptist occupied this position toward the Jewish nation—seeking to have them accept of Christ the Bridegroom and become his Bride. R1388:5, 5510:5

John the Baptist, the greatest prophet, did not claim the honor of being a part of the Bride, but to be a friend of the Bridegroom, and to introduce him. R219:1; SM251:2

Showing that John himself seemed to understand that he could not be of the Kingdom class. His grand work terminated before the Redeemer’s sacrifice was finished. R4940:2, 5030:6, 4543:1, 1737:4

**Rejoiceth greatly** — In the privilege of announcing the Bridegroom. R4543:1

**This my joy** — John declared that in introducing his cousin according to the flesh, and thus accomplishing his part in the divine purpose and prophecy, his joy was fulfilled. R1916:2, 219:1

## **John 3:30**

**He** — As the light. R1694:6

**Must increase** — And so it was. After John was put into prison Jesus’ ministry became more and more public, especially by the numerous works performed by him. R5037:1, 4644:6

Jesus (at the hands of his disciples) baptized more than did John and his co-laborers. (John 4:1) R4130:2

**I must decrease** — In influence. R703:4\*

Observe the humility and self-abnegation of John in pointing out his cousin according to the flesh as the “Lamb of God” (John 1:29), whose rising popularity must soon eclipse his own. R1694:3

It was this meekness, this complete self-abnegation and singleness of purpose to accomplish the righteous will of God, that constituted the moral greatness of John. R1916:2

John’s attitude here contrasted with that of the chief priests, scribes and Pharisees. R1735:3

## **John 3:32**

**What he hath seen** — It was his knowledge of heavenly things, his intimate and long acquaintance with the Father, begetting faith in the Father’s promises, which enabled him, as a perfect man, to overcome the world and present an acceptable sacrifice for our sins. E91; R1060:1, 446:2\*

## **John 3:33**

**Set to his seal** — Illustrated by endorsing a bank check. Each one must personally accept, adopt, and endorse the promise of God by his own individual faith, or he will derive no benefit from it. R1074:6\*

**That God is true** — That our Lord changeth not, but “is the same yesterday, today and forever.” (Heb. 13:8) E230

## **John 3:34**

**God giveth** — This anointing with the holy Spirit corresponded to the anointing of Israel’s high priests and kings with the holy anointing oil. The oil was poured upon the head and ran down over the body. F443

**Spirit** — The spirit of adoption. R182:2

Elsewhere called the Spirit of Christ, because in Christ the Spirit of God dwelt richly and without measure. R2064:2

This is the secret of all power in the work of the Lord. No preaching, no teaching is of value, except it be in the power of the holy Spirit. R1917:1

**By measure** — Jesus, being perfect, received the Spirit “without measure.” Those who received the holy Spirit at Pentecost received it by measure, that is, in limited degree. R2820:1, 1416:6; CR401:3

Without measure, unlimitedly; while his followers receive it by measure, or limitedly—a measure of the Spirit is given to every man in the Church. (Rom. 12:3) E185

We have only a certain capacity, and we can receive only according to our capacity; only as we get free from the spirit of the world can we be filled with the holy Spirit. In the case of our Redeemer, he was the perfect one and had full capacity, and there was nothing to hinder him from receiving the spirit without measure. Q183:T

When he was thirty years of age, on the banks of Jordan at the time of his consecration, he was “anointed with the oil of gladness above his fellows.” (Psa. 45:7) T37

Unlimited or complete power, as in Col. 1:19, “For it was the good pleasure of the Father that in him should all fullness dwell.” R1063:6\*

## **John 3:35**

**Loveth the Son** — There are two kinds of love: the intense, particular affectionate love shown here; and the general love, or kindness. R1254:2

**Given all things** — He bought all, and none can obtain life (complete, perfect, everlasting) except through him. E143

## **John 3:36**

**He that believeth** — The believer referred to in this text is the one who believes with the heart—not merely one with an intellectual appreciation of the fact that Christ is the Son of God. R4840:2

Coming into full harmony with the Heavenly Father and with the Lord Jesus, by the merit of Christ's sacrifice. It will mean a full turning away from sin and a full devotion to God and to righteousness. SM153:2

None can obtain everlasting life except through a personal relationship to Christ, the Redeemer, the exercise of faith in his redeeming blood, and obedience to his counsels. R5354:2

The good tidings of a Savior shall be to all people (Luke 2:10,11), but the special salvation from sin and death will come only to his people (Matt. 1:21)—those who believe into him—for we read that the wrath of God continues to abide on the unbeliever (verse 36). A107

All of Adam's posterity will have an opportunity to accept Jesus, either as his brethren at the present time, or as his children in the next age. R4819:2

The willing and obedient. R2122:1

**On the Son** — God's good desires and plan are all centered in Christ. He has appointed no other name by which we must be saved, and no other conditions than faith in his blood and obedience to his precepts of righteousness. R1273:4

**Hath everlasting life** — Full perfection of life, everlasting life. NS340:5

A right, privilege, or grant of life as God's gift. E386

Believers already possess eternal life. NS336:1

From the standpoint of God's reckoning, from the legal standpoint, the everlasting life provided for such is already considered as theirs, while they abide under the robe of Christ's righteousness. R5931:2

It is proper to say that we have a thing either when we are in actual possession of it, or when we have a clear deed or title to it. A believer has a clear title to life, signed by Jehovah himself and sealed with the precious blood of Christ. R606:2

Our Lord has still a human life ungiven away. He does not give to the Church human life. R5622:2

This is only a beginning of the resurrection, or raising up process, which will not be perfected until the thousand years are finished. R2051:3

**And he** — This verse expresses the results of the new trial for life everlasting made possible by his ransom-sacrifice. R1598:4

**Believeth not** — Man will be obliged to accept the great Mediator, but upon those who do not accept God's arrangements, the wrath of God will still abide. R4840:6

No man can be made alive in Christ or through Christ except by coming into him and through him. All who would have life in that age must become children of Christ, begotten of truth. R1219:2

It is because the death of Christ will save none but believers, specially and everlastingly, that God wills that all shall come to a knowledge of the facts. R1253:4, 1077:4

**Not see life** — Perfect life. E386

Everlasting life. R4881:6

Eternal life. HG424:1

That is, get fully free from death. R1077:4

Has no right to, nor promise of, life. R1219:2

Although the Lord's provision is abundant for all, it is not applicable to any except on certain conditions, namely (1) that they accept Christ as their Redeemer, and (2) that they strive to avoid sin and live in harmony with God and righteousness. E385

A recovery of what was lost (Adam's perfections and opportunities) comes to all, but God's gift of everlasting life through Jesus Christ is only to those who obey him. R1265:4, 1106:6

None out of Christ will be made alive, fully resurrected, though all experience the awakening from death—the first step of the process of resurrection and their trial to prove their worthiness or unworthiness. R1592:4

There surely will be some lost, as well as some saved. R3083:2

The Apostles Peter, Paul, James and John—aside from the founder of Christianity, certainly the greatest theologians of the Christian Church, and the only ones whose teachings can be recognized as of plenary inspiration—have not one word to say relative to the punishment for sin being eternal grief or eternal torment. HG305:5

### [The wrath of God](#) — The sentence of God. SM315:T

The sentence of death everlasting. R4881:6

The pronounced penalty for sin, the curse, the sentence, death. E404; R4881:6, 2841:3, 2320:1; Q328:T; NS230:4, 405:4; NS707:2

The remainder of mankind are still under the death sentence, the wrath of God. They are not under the sentence of eternal torment, but under the curse, the condemnation of death. R4840:3

A good God, perfect in justice, wisdom, love and power, would exercise his wrath, his anger, along reasonable, just and merciful lines and not devilishly. NS707:2

### [Abideth on him](#) — Will continue to abide on him because of his refusal to accept and obey the message of mercy. NS230:4

Leaving the unworthy subject to the just penalty always enunciated by the great judge of all, death. E404

If not removed, either in this age or the next. R606:3

Speaking of the dying race from the judicial standpoint, our Savior called them all dead. None has even a reckoned life, except such as by faith have accepted him as their Life giver—Savior. CR131:2

The “wrath,” the “curse,” will be lifted from all who come into harmony with God through Jesus the Mediator, and all who do not avail themselves of this grace will be swallowed up of the second death. E439, 468; Q328-329

While all are to come under the control of the great Messiah, they are not to be turned over perfect, but as they are found—in a dying condition, the wrath of God, because of imperfection, still being upon them, still subject to the weaknesses resulting from the sentence of death. R4819:1



Those who at the end of the hundred years of trial remain obstinate in heart, and only obedient outwardly, under compulsion, shall be judged hopeless “sinners” and will be cut off from all further trial for life. R1772:3

Such as shall accept of Christ as their ransom, we are expressly told, “shall be saved from wrath through him.” (Rom. 5:9) R787:3

## John 4:1

**Jesus made** — At the hands of his disciples. R4130:2

Jesus and his disciples practised John’s baptism among the Jews. R5964:4

**Baptized** — A similar work to John, using immersion as a token or sign of the putting away of sin by the repentant one. R444:6, 5964:4; F428; NS48:4; HG264:3

## John 4:2

**Baptized not** — Even as Paul baptized few, being an abler preacher than others, while many could baptize as well as he. R1540:6

**But his disciples** — James and John, as Jesus’ representatives, had been baptizing multitudes in water, “unto repentance and remission of sins”—John’s baptism. F442; NS53:2

## John 4:3

**He left Judea** — “He would not walk in Jewry, because the Jews sought to kill him.” (John 7:1) Thereafter we hear little of Jesus being in Jerusalem except on festival occasions. R4130:2

In this he illustrated his instruction to his disciples, “When they shall persecute you in one city, flee ye to another.” Matt. 10:23 R3494:2

## John 4:4

**He must needs go through** — It was a difficult matter to avoid the Samaritans, for the district called Samaria lay between Judea proper and Galilee. R2423:2, 2574:1

**Samaria** — A stretch of country lying between Judea and Galilee. We might call it a county, and say that its chief city, of the same name, was its county seat. R2574:1

## John 4:6

**Jacob’s well** — 75 feet deep. It’s mouth was so walled up as to form a circular seat at its top. R4130:5

Jacob’s well had a great reputation throughout that region because of the purity of its waters. Most water was brackish, but Jacob’s well struck a crevice in the rock, which yielded a large supply of desirable water. R2574:3



Dug 14 centuries before our Lord's time. A remarkably good well, deep and abundantly supplied with water, well curbed at the top, with a small mouth about 14 inches in diameter. R3495:6

**Being wearied** — His weakness was not the result of inherited blemish or sin, nor the weakness of imperfection, but of sacrifice. The gift which costs nothing cannot be so highly esteemed as that which costs much. R4138:2

**Sat thus** — When Christ was weary, he rested; when he was hungry, he partook of food, and never, in any case, worked a miracle for his own present benefit, nor for his disciples. R1754:6, 379:1; F650

## **John 4:7**

**A woman of Samaria** — The Lord's principal communications all through the Gospel age have been with the humble. R3496:1, 2574:4, 2424:2

It is remarkable that on so many occasions our Lord said remarkable things to not very remarkable people under not very remarkable circumstances. R3495:6

**Unto her** — Our Lord was quite willing to mingle with any class. He shunned no opportunity for doing good to any, either publicans or sinners. He reproved and rebuked the scribes and Pharisees for their aloofness. R4130:5

The opportunity of speaking to one earnest listener should be esteemed far greater than that of addressing a thousand inattentive ones. R4132:1

Had there been a company of Jews to whom the Lord could have talked at this time, we are bound to suppose he would have, to the neglect of this disreputable Samaritan. But their being none of the "children" to be "fed," he let some of the crumbs of knowledge and blessing fall to the Samaritans. R2574:5, 2423:5

"Do good unto all men as we have opportunity, especially to the household of faith." (Gal. 6:10) R2574:5

We should serve the household of faith wherever possible, but when this is impossible, and an opportunity offers, we should seek to do some good to others—to speak words which may help them by and by. R2423:5

**Give me to drink** — A gift of water or of food, extended or received at that time, signified fellowship, a covenant of good will. R4130:5

It was evidently with less of a desire for the water for his own comfort, than from a desire to teach the woman, that our Lord asked her for a drink. R2423:3

Thus putting himself in a measure under obligation to her. In one sentence he broke down the icy barrier which had always existed between the Jews and the Samaritans. R3496:1

This is one of the best methods of approaching all—condescension and an expression of confidence in their generosity, with the implication which it gives of willingness to return the favor in some manner. R2574:5

## John 4:8

**To buy meat** — He would not command stones to become bread to satisfy his hunger, but rather sent his disciples to a village to buy meat. R379:1

## John 4:9

**How is it** — Her question has in it the element of boldness, which is explained later on by her acknowledgment that she was not a virtuous woman. R2574:3

This woman was a sinful woman, and a type of thousands of others, men and women, who would act very differently if they only knew. R1712:1

**Being a Jew** — At once recognizing each other's nationality, not merely by facial lineaments, but also by distinctive features of dress—the Jews having a white fringe in their garments, while the Samaritans used blue. R2574:3

**Askest drink of me** — She probably thought of him as one willing to receive a favor in his extremity, but at other times regarding her and her people as too far beneath him to have any dealings with her. R1711:6

Had she known and been able to appreciate her privilege of giving a cup of cold water to the only begotten and well-beloved Son of God, how gladly would she have rendered the service requested. R1711:6

**Have no dealings** — Not that the Samaritans were averse to having fellowship with the Jews, but that the Jews, imbued with the thought that the promises of God were to the seed of Abraham exclusively, would “have no dealings with the Samaritans.” R2423:4

While dealing with them commercially, the Jews would have no intercourse with them socially and religiously. R2574:1

Never eat with them, nor marry, nor have any dealings with them. R2604:2, 1000:3, 284:1; HG385:6

The Jews were right in not acknowledging the Samaritans. This was not a matter of bigotry, but of divine regulation and prohibition. (Deut. 7:1-6) R2574:2

Our Lord distinctly set the seal of approval to this course, saying, “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; for I am not sent save to the lost sheep of the house of Israel.” (Matt. 10:5) R2574:2, 2069:3

There was a greater religious antipathy existing between Samaria and the Jews than between the Jews and other heathen people because the Samaritan faith came closer to the Jewish faith and was therefore more competitive than the heathen faiths. R3495:3

**The Samaritans** — A mixed people whom the Jews despised, and with whom they would have no dealings. R3804:3

Being of mixed blood, Jewish and Gentile, they were counted by the Jews as though they were Gentiles. R2960:3, 2069:3

Descendants of those heathen people planted in Palestine by the Babylonian government when the Israelites were deported to the countries of Babylon. R4130:2, 3495:3, 2574:1, 2423:2

Galilee had been settled by Gentile emigrants. Subsequently these Gentiles gathered more particularly in the vicinity of the city of Samaria and became known as Samaritans. Noting the hopes of the Israelites, they were inclined to claim a certain share in the blessings belonging to the people into whose lands they had been introduced. R3468:3

Some of the careless, ignorant and vicious amongst the Jews, disregarding the divine law, intermarried with the Samaritans. Thus an element of Jewish blood was intermingled amongst them. R4130:3, 2423:6

## John 4:10

**Jesus answered** — While probably thirsty, Jesus was more anxious to give the word of truth than to receive the natural water. R3496:1

Although weary, he was ready to sacrifice his own convenience that he might be helpful to another, even to a social outcast. R2574:5

**If thou knewest** — Displaying great tact by not answering her query but directing her attention to a deeper truth. Some mistakenly believe they must use no tact, that to do so would be dishonest. Such should note, here and elsewhere, our Lord's tactfulness. R4130:6

Similarly, let us in all the affairs of life try to turn the attention of those with whom we have contact towards the heavenly, the spiritual things. R4130:6

Observe the simple condescension of the Lord in thus endeavoring to make plain the way of life to one who had strayed far from the path of rectitude. R1702:6

**The gift of God** — The very words customarily used by the water-carriers, who, with water-skins filled with water from such wells, went about the cities crying out in their own language, The gift of God! The gift of God! R3496:2

**Thou wouldest have asked** — While physically he was weary, and needed the natural water, yet in a higher sense the woman was the weary one, heavy-laden with sin, who needed the invigorating water of life of which our Lord himself is the fountain. R2423:5

Let us offer the water of life to all as opportunities may present themselves. R1712:4

**He would have given** — Hungry and thirsty, yet dispensing living bread. R1063:2\*

**Living water** — Flowing water, not stagnant, always fresh. R2574:6, 2423:6

Not the holy Spirit, for this is distinctly termed the gift of the Father, and is symbolized by the anointing oil. The water of life is the truth, which both cleanses and refreshes. R2423:6

Water is a symbol of truth. The invitation is to accept or partake of the favor of everlasting life through obedience to the truth. R1363:3, 1878:3

The truth which brings to us the privilege of manifesting faith and obedience, and thus "laying hold on eternal life," is called the "water of life" and the "bread of life." E386

The river of water of life does not flow at the present time; it cannot flow out to the "nations" until all the Little Flock as well-springs shall be brought together in the Kingdom. R2424:4; HG410:5

## John 4:11

**Thou hast nothing** — The woman's slowness of comprehension is striking. Our Lord's patience as a teacher, with a congregation of only one, and that one a woman of a low caste, should be a lesson to all of his followers who seek to distribute to others a taste of the water of life. R2424:1

She perceived that our Lord was not provided with the necessary bucket and cord. R4103:6

**The well is deep** — The well from which our Lord gives us to drink is deep, nor have we anything to draw with. Under the new dispensation of the holy Spirit we are abundantly supplied— "The spirit searcheth all things, yea the deep things of God." (1 Cor. 2:10) R2575:2

## John 4:12

**Our father Jacob** — Notwithstanding their rejection by the Jews from heritage in the Abrahamic Covenant, they nevertheless trusted in some blessing. R2423:6

These Gentiles, through contact with the Jews, and through intermarriage with certain renegade Jews, obtained a smattering of knowledge of the Jewish hopes and worship, combining these to some extent with false ideas of their own. R2574:1

Their belief in God, and the fact that they worshipped the true God, did not constitute them proper subjects for the Gospel call. R2423:2

Israelites, mixed and mingled with the Gentiles, abandoning the sign of circumcision in the flesh, ceased to be Israelites, being as much strangers to the Covenant as any other Gentiles. R2423:6

Thus, from our Lord's treatment of the Samaritans, we can readily see the baselessness of the expectation of some who style themselves "Anglo-Israelites" and claim to be descendants of deported Israelites who abandoned circumcision. R2424:1

## John 4:13

**Jesus answered** — Again our Lord tactfully ignored the question in the woman's interest—not to deceive her or take advantage of her, but for her benefit, leading her mind from the natural water to the spiritual. R4131:1, 2474:6

**Shall thirst again** — Errors, falsities, may satisfy temporarily the craving of those who have never yet tasted of the truth, the water of life. R2424:2

Thirst is desire, craving, longing. Physical thirst is said to be much more painful than physical hunger. There is also a soul-thirst and a water of life which alone can satisfy it. R2574:6

As our physical systems call for water continually and cannot do without it, so we have longings and ambitions and thirsts of a higher intellectual order. These the world is endeavoring to satisfy, but the thirst for wealth, influence and power is insatiable. R3496:3

A man's greatness is measured (1) by the number of his thirsts; (2) by the character or quality of those thirsts; (3) by the capacity and intensity of those thirsts. R2574:6

Alexander the Great wept that there were no more worlds that he might conquer. Solomon, after having tasted of all the streams of pleasure and novelty, cried out, Vanity of vanities, all is vanity! (Eccl. 1:2) R3496:3

## John 4:14

**Shall never thirst** — Nothing can give permanent, lasting satisfaction, except the truth. R2424:2

Those who drink of it have no cravings for the vain philosophies of men which make void the Word of God. We are still drinking, but we shall soon be satisfied—when we awake in his likeness in the first resurrection. R1703:4

The lesson of life is not that we should be without desires and plenty of them, but that these desires should be transformed from sinful desires to righteous desires. R2575:1

Improper longings are to be resisted, controlled, rooted out, while proper longings are to be built up, cultivated, to be supplied and to be enjoyed forever. R2575:1

What the whole world is seeking for and failing to get, our Lord Jesus gives to his people—water of life, satisfaction. R3496:4

**In him** — Each believer. R2507:6

**A well of water** — Immortality. R5865:5

Fountains of truth for others. R2424:2

Water in its purity is a fit symbol of Christ our Life. Here at the laver, the new life of the Christian begins. R117:4,5\*

The laver of the Jewish age was but the brazen laver of the Tabernacle, and later Solomon's brazen sea; now in the Gospel age it is a well of water in each believer's heart, overflowing many times; then, in the Millennial age, this pure water of life will flow wide and deep from out of the city and over the world. R118:1\*

The Bride is to become a "partaker of the divine nature." She is to have within her "a well of living water [life] springing up," while the rest of mankind may come to the fountain to drink. (Rev. 7:17) R252:4

God's grace, at the present time, is not comparable to a river, but a well of water springing up, and those Christians in whom God's grace is a fountain of life and refreshment are comparatively few. R2507:6

Each true follower of Jesus is a "well of water springing up unto everlasting life." By and by when these well-springs are all brought together and united with our Lord, then the Bride and Bridegroom will constitute the great river of life or water of life. (Rev. 22:1) Q750:2, 823:2; R3410:5, 1703:1; CR216:3

**Springing up** — A perennial well-spring continually rising up in her heart. R1703:1

The "water of life" is now in his followers a "spring" of truth, grace and everlasting life. The Father hath life in himself, and has granted unto the Son life in himself, that he might share this life with his disciples. R5088:6, 1642:4

You have a well-spring in your heart if you have the begetting of the holy Spirit. CR216:3

## John 4:15

**Give me this water** — Evidencing by the quickness with which she grasped the presentation and her eagerness to get the living water that she was no ordinary woman. R4131:1

## John 4:16

**Jesus saith** — Again he turned the subject. It was necessary that the woman should appreciate the fact that she was a sinner and under the death sentence. R4131:1

Not answering her request for the true water of life (1) because the time had not yet come; (2) she was a Samaritan and could not receive divine favor until the appointed time; and (3) she was not yet in the condition of heart to receive the water of life. It was only necessary to explain the latter which she could the more readily understand. R2575:2

While he could not invite her, a Samaritan, to a place in the Kingdom, he could nevertheless appropriately give her some food for thought which later on might do her good and prepare her to have a hearing ear. R2423:3

Our Lord was willing to confer with her, though she was unprepared to receive the blessings (1) because he was making the fullest use of an opportunity; (2) despite her sinful course, he saw traits of honesty in her character; and (3) he might reasonably hope that six years later, when there was no restriction to Gentiles, she might inquire further. R2575:3

## John 4:18

**Not thy husband** — Many Christian people would utterly disdain to speak to such a woman because they have imbibed the spirit of their religious teachings, that God delivers such over to the devil. They need a clearer knowledge respecting God's attitude toward sinners. R2574:5

## John 4:19

**The woman saith** — Shrewdly she led the conversation from matters too personal to herself, and our Lord did not follow up the subject, but left it. Many need to learn this lesson of first awakening a consciousness of sin, and then leaving it to work at greater leisure. It is not for us to break hearts, but to find those who are broken-hearted. R4131:2

Anxious to avoid any discussion of her own character and life, she skillfully turned the question to a theological one. Men and women today would rather discuss theological and denominational problems, than turn their glance inward and note the inconsistencies of their own lives. R2575:5

Yet she feared him not. She fled not from him. His kindness, his gentleness, his willingness to talk to a Samaritan woman, indicated that she had found a friend. R4131:2

## John 4:20

**Our fathers worshipped** — They realized that the Jews had been God’s favored people, but thought of them as rejected from divine favor and of themselves as having become their successors, not only in possessing the land of Samaria, but also in some degree successors in the blessing of Abraham, Isaac and Moses. R3495:3

**In this mountain** — Holding that the simplicity of worship observed by Abraham, Isaac and Jacob without tabernacle or temple, but in the mountain, was the proper method of approach to God. They apparently thought that Israel had drifted into a mere formalism of worship. R2069:5

The Samaritans, being excluded by the Jews, claimed that they had something better—the very mountain in which Jacob worshipped God. R4130:3

The Samaritans today [1887] think that they are now living in the age of “apostasy,” which will only end with the appearance of Taheb, the Messiah, who will re-establish worship on Gerizim in its pristine purity. R906:5\*

**In Jerusalem** — Pious Jews sought to come at least once every year to the Temple in Jerusalem to present themselves before the Lord for his blessing. R2069:3

## John 4:21

**Jesus saith** — Our Lord did not closely press the moral question. It is sufficient that attention be called to a wrong. This is more efficacious than if they be teased and angered and put on the defensive. R2575:5

**The hour cometh** — That hour began after the Jewish house had been left desolate, after the new dispensation had been inaugurated; and it still continues. R4131:3

**Nor yet at Jerusalem** — During past times he did indeed prescribe forms of worship and times and places, but now all that come unto the Father “in spirit and in truth” through Christ are accepted. R4131:4

Our Lord was not bent on making of her a Jewish proselyte. The time for that was past. The harvest time had come. R4131:3, 2070:2

While it is true that forms and ceremonies are not commanded, on the other hand some of the Lord’s people fall through ignoring all regularity in prayer, with too little formality in approaching the throne of grace, without a sufficiency of humility and reverence. R4131:4, 2071:6

## John 4:22

**Ye worship** — While the Samaritans were not typical, we find in spiritual Israel some like the Samaritans—strangers from the covenants and promises because not of the same family, not begotten again of the holy Spirit. R4131:5

**Ye know not what** — Our Lord makes it clear that up to that time the Jews were right in their place and manner of worship. It was according to divine law; while the Samaritans were guided not by the divine Word, but by their own impressions. R2069:6



Not being of the stock of Israel they were in no sense of the word heirs of the Abrahamic Covenant. Not discerning this cardinal truth in its true light, they were confused as to every feature of the divine plan. R4131:5

Not one in ten of the members of the nominal church know what they believe or why they believe it. HG371:5

Undoubtedly, this is true of the majority of worshipers of all various sects and creeds. They exercise the organ of veneration, partly under the impulse of fear, but without particular desire to become acquainted with Jehovah. SM79:2

In our conversation on religious subjects with those corresponding to the Samaritans, it may not be using wisdom to say, “Ye worship ye know not what,” even though this be strictly true. R4131:6

Rejection of the doctrine of eternal torment as the punishment for sin, and the supposition that that doctrine is taught in the Scriptures, is the foundation for the skepticism which has spread so far as to undermine their entire faith. R3905:3

**We know** — Making clear that up to that time the Jews were right in their place and manner of worship. R2069:6, 5321:5

The Temple at Jerusalem was called the house of God, and the people went up to the Temple to pray. Apparently it was generally understood that they might not pray anywhere and everywhere. Jesus here intimates that the Jews were right in this claim. R5200:3

The Jews. R3468:3, 2684:2

The Jews understood that they were the natural seed of Abraham, and that from them must come the great Messiah. R4131:5

“We Jews may worship God because, under the divine covenant made with our nation, we have the privilege of coming to God in prayer, and of having God hear and answer prayer. We are worshipping according to God’s directions.” R5321:5

**Salvation** — The blessing of mankind through an opportunity of a deliverance from the curse by the promised seed of Abraham. R2069:6

**Of the Jews** — He did not say, For the Jews, nor, To the Jews exclusively. It was of them in the sense that the Master was of that nation according to the flesh, the Messiah could not have been born of any other nation. R4131:5

Christ, his apostles, and all the remnant were Jews. They received the holy Spirit and became the light beams to the Gentiles. R66:1\*

The Jewish “remnant” were the nucleus around which the gospel Church was afterward gathered. R25:1\*

In order that his special typical dealings with them as a people should work them no injury, for the Jew was under a special law and its special condemnation. R970:4



## John 4:23

**The hour cometh** — The hour came with Pentecost, and the time has continued for the past eighteen centuries, in which these sons of God have been permitted to worship God in spirit and in truth. R2071:1

A great dispensational change was imminent, in which all distinctions and barriers of place and manner would pass away. R2575:5

**Worship the Father** — Worship is that outward manifestation of reverence for holy things which is pleasing to God, if done in a proper manner and from the right motive. But it is possible to assume the attitude of worship, and yet not offer worship that would be acceptable to God. R5321:1

Not simply prayer, praise, supplication and thanksgiving, but rather a life of worship—a life in which, through the begetting of the spirit and knowledge of the divine plan, the individual becomes so at-one with God that it is his meat and drink to do the Father's will. R2071:6, 5480:1

When praying, we must come only in the name of Christ; and we must come thoughtfully and earnestly. R5835:3, 5480:1

**In spirit** — The new dispensation will be a spirit dispensation, and those who in that dispensation will draw near to God and be accepted of him must worship him in spirit and in truth. R2070:2

Those who delight to do God's will, to serve his cause, even at the cost of sacrifice to earthly interests. R4715:6

We might have the truth, but if we did not go to him in spirit—in the right attitude of heart—our worship would not be acceptable, no matter how much we might know. R5321:2

Those who are appreciative of God's character should desire to have this character-likeness. R5082:4

Those to whom God wishes to grant eternal life are those who will gladly obey his laws. R4991:5

He would not compel our loyalty; he seeketh not the worship of slaves, or any compulsory work or service. R2287:2, 4400:3, 770:2

The Christian learns to love his God and to wish to do the Father's will only. Nothing is acceptable in the nature of a sacrifice that is not prompted by that love. R4841:5

It would be contrary to this principle to define prayer as a duty, and to stipulate a set time or place or a formal manner. R4984:4, 799:3

Church buildings of today are more for pride and show than to glorify God. Let us not be deceived with vain pretensions of earthly glory; but, shunning these things, let us remember that wherever two or three are met together in the Lord's name, that is the house of the Lord. (Matt. 18:20) R2010:5

Whatever is given to the Lord's service should be given with a free hand and a ready heart. It is a privilege to give to the Lord and his cause; for the Almighty is not poor, that he should need our gifts. R5781:3, 2511:2

Take for instance, Nathanael. Notice how the Lord addressed him as an Israelite indeed in whom was no guile. (John 1:47) R2071:1

**And in truth** — Intelligently. R5082:4

A knowledge of the truth is essential before we can worship in spirit and in truth. As a spirit of worship without the truth is not sufficient or accepted, much more a knowledge of truth is not sufficient or acceptable without a spirit of worship. R2191:5

A man might be a heathen and yet have a great deal of the spirit of worship, but he could not render acceptable worship unless he had the truth. R5321:2

Cornelius had the right heart intention to come near to God, but God did not accept him at that time because he did not have the truth. R5321:2

He had neither the truth nor the spirit of the truth which would have permitted him to offer any higher worship than that of fear and obedience. R2071:4

The truth which was sent to Cornelius is the essential thing we must all have to come near to God and be acceptable—that, though he was a sinner, God had provided in Jesus a Redeemer, a sanctification for sin. R5321:2

“In vain do they worship me, teaching for doctrines the commandments of men.” (Matt. 15:9) R2079:1

God’s creatures need to know him well and truly in order to appreciate him and in order to have confidence in his gracious promises. Such a knowledge is necessary to a true worship such as the Lord appreciates. NS503:5

**Seeketh such** — For joint-heirship with their Redeemer in the Kingdom. HG447:6

The whole mission of the Gospel may be properly understood to be for the purpose of seeking out from amongst mankind in general these true worshipers. R2071:5

Any who will not worship from this motive shall eventually be destroyed. R5429:5

The call is not to an outward gloss of morality, nor to an earthly church membership, but a call to saintship, to a full consecration of heart and life to the Lord. R3899:4

Not such as are moved by fear or dread; on the contrary, such as worship from a heart appreciation of his glorious character and wonderful plan of salvation through Jesus. NS344:4

Those who delight to do his will, those who delight to serve his cause, even at the cost of sacrifice to earthly interests. Q553:5

In the end, even with the world, only such will be finally approved and be granted life eternal beyond the Millennial age. R4410:6; CR431:2

Such as both love and trust him. F147

**To worship him** — There is undoubtedly danger that some might render too much honor to human instruments whom God is pleased to use in connection with the service of the truth—a danger of man-worship. (Rev. 22:9) R2079:5

We want no homage or reverence for ourselves or our writings, nor do we wish that any should be called by our name, nor would we have our writings revered or regarded as infallible, or on a par with the holy Scriptures. R2080:4

Let us resolve that we will worship only the Lord our God—that we will neither worship nor serve sectarianism in any of its many forms, nor mammon with its many enticements and rewards, nor fame, nor friends, nor self. R2497:4

Thus the Apostle Paul's ministry was summed up by his accusers: "This fellow persuadeth men to worship God contrary to the Law." (Acts 18:13) R2071:5

## John 4:24

**God is a Spirit** — A spirit being of unlimited power, who can read the very thoughts and intents of our heart. R4410:6

A spirit being; invisible to men, mighty, powerful, and influential. He is an intelligent power. CR398:2

The Scriptures distinctly tell us that a spirit has not flesh and blood, as we have; but they as distinctly inform us of the divine personality, and use the members and qualities of the human body to bring the Creator within range of our apprehension. SM623:1; OV2:4

Intellectuals are accepting the thought of an impersonal God. From our standpoint this is tantamount to saying, "There is no living and true God." SM621:3; OV1:2

To have no personal God must eventually signify to the reasoning mind no law-giver, no judge, no justice, no love, no mercy, no personal relationship as between father and child. Thus would be lost the very basis of Christian faith and doctrine. SM624:1; OV2:6

The Bible makes no attempt to describe heaven itself, or its inhabitants, merely saying that "God is a Spirit." Men must discern God in his works, the noblest of which is perfect man, made in his moral likeness, on the earthly plane. R4966:4

God has not implanted a spark of this spirit, or immortal divinity, in man through their first parents, but man was created a fleshly likeness of his Creator, who is a spirit being. E310

**In spirit** — Honest-hearted. R4410:6

Any who do not desire at heart to have communion with God would not be welcome at the throne of grace. Any who merely pray in a formalistic manner are not heard at all, and might better not pray at all. NS675:1; R3805:2

With the heart, sincerely. R2575:5

While men might be deceived with outward pretensions, God looks upon the heart, and accepts only the soul's desires. NS673:1

It is only with your mind that you can worship God in a way he will be pleased with. Many people worship God in an outward form, and their hearts are far from him. CR398:3

**And in truth** — In harmony with the divine arrangement, in the true way—through Christ. R2575:5

No one can possess the spirit of the truth without having considerable of the letter of the truth upon fundamental principles. R2079:4

Every error hides some truth; every misunderstanding of the character of God or of the fundamental features of his plan is so much to hinder men from becoming to the fullest extent possible worshippers of God. R2079:3

Not such as could not do otherwise, and not such as would do so under constraint, but such who do so voluntarily, from love and appreciation of his principles of righteousness, and of himself, which these represent. E468; R5758:1

Not those who need to be forced; we are to work to the best of our ability. R5119:1

And not such as are frightened into his service. B30; SM65:2

Can we “worship in spirit and truth” the God who the creeds tell us arranged for all to be born damned, either to purgatory or to eternal torment? Could we respect his honesty if he labeled this “good tidings of great joy to all people”? (Luke 2:10) NS862:4; R2079:2

Although they might bow the knee in fear and submission, they would find it impossible to bow down their hearts in full acquiescence. R2079:3

## **John 4:25**

**Messias cometh** — Her people accepted the five books of Moses, and from them drew their hope of a coming Messiah. R906:2\*

## **John 4:26**

**Am he** — Showing clearly that our Lord was the Messiah, the long-promised seed of Abraham. R5300:5

Our Lord expressed to her more plainly, perhaps, than to any other person during his ministry, the great fact that he was the Messiah. R4132:1

4:28

**Saith to the men** — The selfish spirit which would have bidden her to keep the information to herself, or the slothful spirit which would not bestir itself to inform others—either one would have marked the woman as unworthy of the Lord’s favor. R4132:2

## **John 4:32**

**I have meat** — “The hidden manna.” (Rev. 2:17) R1820:6, 1957:6

The same kind of spiritual food which Mary appreciated more than Martha, when Jesus said “Mary hath chosen that good part.” NS86:4

## **John 4:34**

**My meat** — As the burnt-offering represents the value of Christ’s work in the Father’s estimation, so the meat offering sets forth his perfect human character and conduct. R84:1\*

“Man shall not live by bread alone.” Our meat is to do the will of God. To ask to be relieved from the legitimate effects of that course would be out of harmony with the very spirit of sacrifice. R1689:6

**To do the will** — Though tempted in all points like as we are, he ignored his own will and all suggestions from others contrary to God’s plan and obeyed God implicitly. Therein lay the secret of his success. R1125:5; HG292:6

The supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation, prosperity and adversity, to the will of God, wherever that may lead us. R2694:3\*

That was his life, and if we partake of his life on earth, we shall be partakers of his resurrection life. R327:6\*

**Him that sent me** — The title of the Son of God officially applied to the man Christ Jesus before his birth, and this title he continually approved. NS256:6

The Son claims no higher honor than to be the Father's agent and messenger. HG297:2

The Son never attempted to diminish the Father's glory, but always to add to it. R920:4

**To finish his work** — The finishing work was the harvest, and, so far as related to the Jews, in favor, it ended when Jesus had left their house desolate and said, "It is finished." (John 19:30) R27:1\*

He was superintending a finishing work, which he calls reaping or harvest. R114:6\*

Later he says, "I have finished the work which thou gavest me to do." (John 17:4) R116:4\*

God is the great master workman and Jesus is the great chief agent in doing all the work God intended should be done. CR346:3

## **John 4:35**

**Say not ye** — Jesus is again due to be present; say not now that there are yet many years and then cometh harvest. R600:2

**Then cometh harvest** — Greek, therismos, reaping harvest. R223:1\*

A time of reaping rather than of sowing, a time of testing, of reckoning, of settlement and of rewarding. C135

Each dispensation ends, not only with an advent of Christ, but with a harvest. HG52:2

The harvest of the Jewish age being a type of the harvest of this age, observation and comparison of the various features of that harvest afford very clear ideas concerning the work to be accomplished in the present harvest. C135

**I say unto you** — He directs through the Word by opening the understanding to discern the times and seasons there indicated, and the work to be accomplished therein. R600:3

**The fields** — The seed of which had been sown by Moses and the prophets. B233

**They are white** — Truths, as harvest sunshine, are warm and strong, and tend to ripen the wheat. They also lead, through a clearer knowledge of the truth, to a separation between the wheat and the tares. R1073:6

If the sowing has been a general one with a view to the gathering of the Lord's Little Flock from every nation, people, kindred and tongue, we must expect the harvest work to be similarly broad, widely extended. R4000:2

**Already to harvest** — To the Jewish house Jesus presented himself as Reaper; to the Christian house he does the same. B238

## John 4:36

**He that reapeth** — Our Lord's special teachings were such as to gather the wheat, who were such already, and to separate the chaff of the Jewish nation from the wheat. C135

All of the Lord's people filled with his spirit must be engaged in harvest work in some manner—using their abilities and opportunities. R2490:5

Being already in the “harvest” time, harvest work should engage the time, service and thoughts of the Lord's servants, who now, like the disciples at the first advent, are to do the reaping work. B365

Let us fear lest having an opportunity of laboring in the harvest field any of us should miss that opportunity through any disinterestedness. CR309:5

Each one desiring to reap should first see what lies nearest to his hand and in which department of the service he could most effectively and most economically enlist his talents. R3985:5

The separation of the true wheat from the mere professors, the tares, goes on as quietly but as surely as a similar separation did in the end of the Jewish age. R1073:6

**Receiveth wages** — Every day. Everyone who is doing any service ought to look for his wages every day and see that he gets them before he goes to bed—the blessing and joy of the Lord in his heart, the wages of his favor and an appreciation of the fact that they are near to him. CR63:6

Even our smallest services are sure to be blessed and owned by our loving Lord. R2457:5

Whoever would serve the Lord would be intent on serving the brethren; and the more their need, the better the opportunity; and the greater our zeal the greater our results for others, and the greater the blessing for ourselves. R5824:1

Let us fear that if we don't reap enough, we cannot get as much wages as we hope to get. CR309:5

**Unto life eternal** — To the glory, honor and immortality to which we have been called. NS713:6

## John 4:37

**Another reapeth** — Many laborers, though anxious to be at work, seem not to know whether to sow or reap. Perhaps they want to sow and reap at the same time. Failing to comprehend God's plan, they work haphazardly, as they suppose God is doing. R628:4\*

## John 4:38

**I sent you** — The work done by Jesus and his apostles amongst the Jews eighteen centuries ago was a harvesting work. R4968:3

The Lord at the present time is the great reaper and supervisor of this harvest. NS713:5

**To reap** — The harvest of the fruitage of the Jewish age. R4968:3

To reap the fruits of those centuries of effort, and to test the people by the message, “The Kingdom of heaven is at hand” (Matt. 10:7), and the King is present. C136

Our chief work is where the Gospel has already been proclaimed, this being the harvest of the Gospel age. R4360:2

**Ye bestowed no labor** — The plowing and sowing connected with the Jewish dispensation was in the far past: the Egyptian bondage served to do a plowing work; the giving of the Law and the exhortation of their prophets, all constituted a seed-sowing, harrowing and cultivating experience. SM185:2

**Other men** — The patriarchs, prophets and other holy men of old. C136; R4891:3, 628:4\*, 580:2, 263:5, 19:6

Other saints have labored faithfully in the past, sowing the precious seed which we are now privileged to help in harvesting. R877:1

After his resurrection, Christ sent his disciples into all the world to preach the gospel of the Kingdom—a sowing work. R628:4\*

**Into their labors** — Whether it was at the beginning, or now at the close of the age—the time of the reaping—it is all one work, and there is one purpose being served, the gathering of the elect. R5302:2

While the Lord's work was that of reaping, he blended it with a sowing. R5018:3, 4891:3; C135

As reapers of the fruitage of others' toil. NS626:3; R4360:2

## **John 4:39**

**The saying of the woman** — Women, as well as men, are accountable to God for the use of the talents in the Church, be they many or be they few. R1549:2

## **John 4:40**

**He abode there** — In Acts 8 and 9:31 we have clear indication that the work of grace flourished amongst the Samaritans after the door of opportunity was open to them. No doubt this later fruitage developed from the words of grace and truth which our Lord dropped on the occasion of the visit here referred to. R4132:3

## **John 4:43**

**Into Galilee** — In one sense a better field for labor than Judea because the people, while outwardly less religious, were more ready to receive the Lord, being less shackled with sectarianism and the burdens of the law imposed by the teachings of the Pharisees. R4132:3

## **John 4:44**

**Hath no honor** — It may have been in recognition of this proverb that our Lord commenced his ministry at Jerusalem rather than in Galilee. R3494:2



It is a trait of human nature to lightly esteem things with which we are intimately acquainted. “Distance lends enchantment to the view.” R2424:3, 3494:2

When a hero or saint is seen to be like an ordinary man—weak where others are strong or ignorant of some things that others know—it is almost impossible to recognize him as a hero or saint. The Lord’s people must look over these things and recognize the relationship to the Lord before we can “love as brethren.” R3494:3

Our Lord did not begin his ministry in Nazareth where almost 28 years of his life had been spent and where consequently, he was well-known to the people. R2579:1

## **John 4:45**

**Received him** — He had honor amongst his own countrymen because of his fame in Judea, and hence they received him more respectfully than they otherwise might have done. R3494:2

**Things that he did** — It seems probable that after his first miracle at Cana he was in Judea for the feast of the Passover, and at that time performed many notable miracles, on account of which his fame went abroad. R2424:3, 3494:1

For instance, Julius Caesar, who by all the world is acknowledged to have been a great man, was lightly esteemed by Cassius, his intimate friend and servant. His closeness hindered him from seeing the greatness which others, less close, could readily discern. R2424:6

**At Jerusalem** — Jerusalem was the representative city of that nation, and properly enough our Lord’s principle miracles and teachings would thence reach the whole people better than from any other location. R3494:2

## **John 4:46**

**A certain nobleman** — The word rendered “nobleman” in this text might more literally be rendered “king’s officer,” and the supposition of some is that this was Chuza, Herod’s steward, whose wife, Joanna, was one of the women who subsequently ministered to Jesus. R4132:6

Jairus, an influential man and a ruler in the synagogue, was no doubt acquainted with this nobleman. His knowledge of this case no doubt helped to increase his own faith in the Lord’s power manifested in the healing of his daughter. (Mark 5:22-24, 35-43) R2617:1

**At Capernaum** — About twenty miles distant from Cana. R2425:1

## **John 4:47**

**He went unto him** — Faith must grow, and before it can grow it must lead to some kind of works. Chuza’s primary faith led to his journey to our Lord, by which he attested his faith. But generally there must be a necessity, as in Chuza’s case—his son’s illness. R4133:3



## John 4:48

**Except ye see** — Testing his faith. Evidently this was a refusal of the nobleman's request, and had his faith been slight, he probably would have accepted it thus. R3494:4, 4132:6, 2425:1

Often the Lord does not answer our prayers immediately, but, delaying the answer, tests our faith. He is pleased to have us hold on to him by faith. R3494:5

**Will not believe** — Implying that the highest order of faith would be that which would not require such ocular demonstrations of divine power, that could trust the Lord without the proofs of miracles. R3495:5

## John 4:49

**Ere my child die** — “Don't, please don't, wait to discuss a matter of faith. Realize my position as a father and my interest in the subject—do come now.” R4133:1

## John 4:50

**Thy son liveth** — Having tested his faith and made it stronger, our Lord answered the request and healed the son, but in a manner calculated to still further strengthen his faith. R3494:5

When the Lord does grant our requests, the blessings frequently come to us through a different channel or in a different manner from what we had in mind. R3494:5

Our Lord did not heal all the sick nor awaken all the dead. That great work belongs to the future, to the Millennial Kingdom. What he did do in these directions was merely to illustrate his power. R3494:6

It is part and parcel of the laws of nature that the will should control and direct the human system. Likewise the divine mind or will has control, not only of the divine being, but also of all things in the universe. R3495:2

**The man believed** — His faith brought him a still greater blessing than the physical recovery of his son's health, for it made him and his family “believers” in the Messiah, and thus brought them within reach of the great privilege of sonship and joint-heirship. R2425:2

**And he went** — The nobleman received the blessing through faith, and his faith was attested by his conduct. So must it be with all who would be acceptable to God. R2425:4, 3494:5

## John 4:52

**Yesterday** — It may be assumed that Chuza came the 25 miles on horseback that very morning in great haste. He might have returned the same evening at the same speed, but he does not arrive at home until the next day, evidently taking the journey leisurely. R4133:2

**The seventh hour** — 1:00 p.m. R4133:2

**The fever** — Quite probably there were many others in Capernaum similarly afflicted, as the city was built near low, marshy ground, and is noted in history as a malarial locality, unhealthy. R2425:2

## John 4:53

**Himself believed** — Did he not believe before, when he started to see the Master, when he was speaking with him, when he accepted his reply and started home? Yes, but it led to a belief in the Lord of a still higher and still deeper kind—not only that Jesus was able to work miracles, but that he was the Messiah. R4133:2

**And his whole house** — No doubt it was as a result of this that his wife, Joanna, in harmony with his wishes, became one of the active supporters of our Lord's ministry. R4133:2

## John 5:1

**There was a feast** — Probably the Feast of the Passover. R2433:3

These annual gatherings constituted the very best opportunity for reaching the devout Jews from all parts of the Holy Land, and from surrounding countries. R2433:3

When, by reason of the multitudes gathered from every part, the Jewish leaders who sought his life would think it unwise to make any demonstration against him for fear of a riotous disturbance. R4137:3

**Jesus went up** — Drawn thither, according to the Jewish usage, to celebrate one of the great annual feasts. R3501:1

## John 5:2

**A pool** — Today known as the "Pool of the Virgin." R2433:3

**Bethesda** — The word Bethesda signifies "House of Mercy." R3500:3

God's tabernacle in the Millennial age will be a house of mercy, not merely for the elect few, but God, through his elect Church—the Christ, head and body—shall "bless all the families of the earth." (Gen. 12:3) R3502:1

**Having five porches** — Built for a public sanitarium for the benefit and convenience of those who desired to use the agitated pool. R3500:6

This scene is compared to historical accounts of the bath of Ibrahim, near Tiberias, on the sea of Galilee, and to the crowds at the grotto of Lourdes. R3501:1

## John 5:3

**Impotent folk** — Their infirmities are indicated to have been something akin to rheumatism, paralysis and other muscular or nervous ailments, causing lack of vital power, withering or wasting of the muscles. R4137:5

**Waiting for** — Old Greek MSS (the Sinaitic and the Vatican) omit these last seven words of verse 3 and all of verse 4, quite probably added as a marginal note explanatory of the views held by the people, or possibly the thought of the copyist who made the marginal note. R3500:6, 2433:3

## John 5:4

**An angel** — The phenomenon not being understood, many considered that the agitation of the pool was miraculous, attributing it to an angel from heaven. R3500:3

This portion is not accurate and is not found in the oldest manuscripts, and is appropriately omitted from the Revised Version. R4137:5

**Troubled the water** — It is presumed that the spring which supplied the pool was connected with a reservoir of gas, which really imparted to the water some curative property. Or possibly it was connected with a siphoning spring which overflowed at times. R4137:5, 3500:3, 2433:3

Travelers whose word is reliable declare that they have seen this spring rise twelve inches in five minutes, and then subside about as quickly. R2433:3

**First** — Suggesting that the benefit was from the gases, since only those who entered immediately were profited by it. The impregnating gases, upon entering the pool, would speedily be combined with the atmosphere. The first to enter would also benefit by inhaling some of the escaping gases—ozone. R3500:3

**Made whole** — Partly by the energizing influence of faith and partly by some medicinal quality imparted to the waters by the gases. The cures effected by it would cause the pool to have considerable fame. R3500:3

## John 5:5

**A certain man** — The miracles performed by Jesus and the apostles were not attempts to heal all sickness, to banish pain and sorrow. There was a great multitude of impotent folk at the pool of Siloam needing healing; Jesus merely observed one of that multitude. R4980:2, 4137:6, 3501:2; NS730:3

There was no record that he had more faith in the Lord than had the other ones about him. On the contrary, the context shows that he had no faith—that he did not even know the Lord, and did not learn until afterward who had healed him. R3501:5

We may not at first see why the Lord favors some more than others with the knowledge of his grace and truth, but we may assume that it lies in the direction of honesty of heart, repentance of sin and a “feeling after God.” R3501:4

Since our Lord did not perform miracles for all the sick, neither are we to expect all the sick of today to be cured, either by natural means or by miraculous power. R3501:3

While there were many widows in Israel in the time of the famine, Elijah was only sent to the widow of Zarephath; while there were many lepers in Israel, Elisha healed of leprosy only Naaman, the Syrian. R3501:2

He was more helpless than the majority, and his case was apparently hopeless in that it was chronic, of 38 years' standing. R2433:6

## John 5:6

**Jesus saw him** — If such scenes of sorrow, pain and trouble touch our fallen hearts sensibly and deeply, how much more intense must have been the sympathy which our Lord experienced in the presence of such conditions. R3501:1

**Wilt thou** — He thus let the matter depend upon his own will. So it is now with those who are now being healed of moral ailments, now being spiritually enlightened—the assistance is with themselves. R3501:5

Only those who will can be benefitted in this age. Our Lord testified again, “Ye will not come to me, that ye might have life” (verse 40). To come unto the Lord means to accept his arrangements, to answer his query, saying, Yes, Lord, I would be made whole. R3501:6

So, during the antitypical Sabbath, the Millennium, it will be declared to all the world that “whosoever will” may have life and health eternal if he will take the steps of faith and obedience. B40

## John 5:8

**Rise** — Our Lord did not even wait for him to manifest a previous faith in his power, but allowed the man’s faith to be testified by his obedience. R2433:6

By these words the Lord awakened in the mind of the poor man desires and aspirations which had almost died out. He was almost heartsick from deferred hope. (Prov. 13:12) R4137:6

**Take up thy bed** — Probably a very light mattress or comforter, after the custom of that time. There was no real labor connected with this injunction. R3502:2

His object in instructing the man to carry his bed was twofold: (1) the act of itself would be a witness to the miracle; not only directly, but (2) indirectly it would attract the attention of the doctors and scribes of the Law, because they had formulated certain restrictions respecting the Sabbath which were not Mosaic requirements. R3502:2

**And walk** — One of 36 miracles, separately described, besides many others not individually reported, but in groups. Yet this was not our Lord’s chief work, but incidental to his preaching. R4137:2, 3728:2, 3501:2

## John 5:9

**The sabbath** — So that the difference between his teaching and good works, and the teaching and no works of the Pharisees, would be more manifest. R3502:4

The Lord performed so many miracles on the Sabbath, not to signify any disrespect to the day, nor to provoke the Pharisees; rather, to point out the great seventh-day Sabbath, the Millennial day. R2434:1

## John 5:13

**Wist not** — He was too dazed and astounded to think of inquiring the name of his benefactor, or to offer him his thanks. R4137:6, 3502:4

Evidence that he was not a believer. HG404:1; SM570:T

**Conveyed himself away** — Our Lord, not wishing to refuse the great multitude of sick ones there gathered, quietly withdrew, so that by the time the miracle was known the healer was not to be found. R3502:4

## John 5:14

**Afterward** — He did not first discuss the man's sins and inquire respecting his repentance and his turning over of a new leaf. He did not give him the blessing of healing on condition that he would become a servant of God. R4138:1

**In the temple** — Corroborating the view that his healing was not accidental, merely because Jesus passed by, or an arbitrary election; but that this man, in his affliction, had been led to a repentance of sin, and as a consequence was specially favored of God. R4137:6, 3501:4

**Sin no more** — Without chiding for the past, Jesus counseled him for the future. R4138:1

Prayer should be for the forgiveness of sins when sickness is a punishment, rather than for release from the punishment. If the sickness was a judgment, we should expect that when the sin has been confessed and fully repented of, the Lord would remove the chastisement, either partially or wholly. R2008:4

Those who now experience healing, doubtless will require healing for other ailments, and to some extent their freedom from sicknesses will depend upon their purity of life. R759:6

Healings were not performed upon those who were converts to the Lord; on the contrary they were performed on those who were pronounced sinners. HG403:6; SM569:2

**Lest a worse thing** — Amongst the Jews serious sickness implied serious sins. R4980:3

The penalty for original sin has been a severe one, yet for this original sin God has provided a great atonement. But when thus liberated, a fresh responsibility is upon us. As the apostle declares, if we sin willfully after we have received a knowledge of the truth, there remaineth no more a sacrifice for sins. (Heb. 10:26) R3502:5

If, after being released and justified, we sin willfully and deliberately, we may expect nothing further in the way of divine mercy and forgiveness, the penalty is death without hope of recovery. R3502:6

## John 5:16

**Sought to slay him** — A parallel to the opposition manifested by present-day Christians, sectarians of the strictest sort; not that they would literally kill, but many would assassinate character, if thereby they could defend the falsities of their systems. R2434:1

## John 5:17

**My Father worketh** — God rested from his work of creation, although he did not abandon the work in his purpose—that of raising a Seed which would eventually deliver the race. R2434:5

**Hitherto** — Before I came. R51:6\*

**I work** — Now, I work. R1685:2, 975:4, 27:2\*

Now that I have come. R51:6\*

Christ worketh now, as the Father worked hitherto. E395

The coming of Jesus in the flesh we regard as the dividing line between the two works referred to here by the Savior. R51:6\*

The closing work of the Jewish age was the turning point between the work of the Father and of the Son. R27:2\*

God has been resting from creative work and will continue to do so until the close of the Millennium—leaving all the restitution work for Christ to do. R1685:2, 2434:5, 1609:6, 975:4

Separating the works of the Father and the Son, the life-privileges which come to the world come directly from the Son—he bought them with his own precious blood. R1006:5

The work of the Son will not be complete until all evil has been thoroughly subjugated, which will be at the close of the Millennial age. R2434:6

Not that he does a work distinct from the Father— “The Son can do nothing of himself” (verse 19); “As I hear I judge” (verse 30); “I am not alone.” (John 8:16) R52:1\*

## John 5:18

**God was his Father** — The Jews would have been afraid to call themselves sons of God, or to call him their Father. If they had spoken of themselves as sons of God, they would have thought that they were doing something reprehensible. R5219:2

The Jews never claimed to be sons of God, neither are they referred to in the Scriptures as such. No greater dignity than that of being servants of the Most High God could possibly have been dreamed of up to the time when our Lord himself announced the privilege of adoption to the new nature. R3476:2

**Making himself equal** — Their anger was because, in claiming to be the Son of God, he was claiming an honor and place so much higher than themselves—implying a closeness of relationship and nature to Jehovah which they considered blasphemous. R2434:2

## John 5:19

**Nothing of himself** — A contradiction of the common thought of trinitarians, that the Son is the Father. R2434:3, 2408:4

Would any say of the Father, “the Father can do nothing of himself?” R803:1

**What he seeth** — These words were used in connection with the healing of the sick. They do not, of course, mean that the Lord had seen the Father healing the sick, but that he had seen the Father's will, the Father's plan. R5065:3

**The Son likewise** — This is a oneness that results from having the same mind or spirit; it is the same oneness that should exist between a heart union of man and wife; they twain are one. R369:5

“There is no other God but one. To us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him.” (1 Cor. 8:4,6) E54

## **John 5:20**

**The Father loveth** — Greek, filio, has affection for. R2434:3

Filio, a love that is more or less respect, not for everybody; it represents more of an individual or family love. R3949:5

**All things** — Including “judgment” (v. 22) and “raising up the dead” (verses 21, 29). R51:6\*

## **John 5:21**

**And quickeneth** — A word not in general use today, but signifying to make alive. NS336:2

To quicken is to make alive, and the double statement gives emphasis to the idea of life by resurrection. R27:2\*

**The Son quickeneth** — Not referring to the awakening of Lazarus, the son of the widow of Nain or the daughter of Jairus; rather, our Lord was looking down to the future—to the resurrection of the Church in glory and the subsequent resurrection of the world during the Millennial age. R2434:3

By giving to justice the price of their liberty from divine condemnation, he secured the legal right to cancel the sentence of condemnation to death against them, and hence the right to resurrect or restore to life. HG292:5

**Whom he will** — He wills to restore all who shall prove worthy; and to prove who are worthy of everlasting life is the object of the Millennial reign. HG292:5

The Son has been given the privilege of giving immortality to whomsoever he will—to the worthy ones constituting his elect Bride. HG752:2

## **John 5:22**

**The Father judgeth** — Greek, krino. This word is full of the thought of trial, or testing, or criticism; but it does not imply finality of decision. R2430:2



The judgment, criticism, or inspection represented by the word krino does not wait for the harvest. It is practically the only kind of judgment that has been in operation. The krino, trial or probationary judgment, as well as the krisis, or decision, is committed of the Father to the Son. R2430:4

The Church is the Body of Christ, and as such is collectively at the judgment seat of the Heavenly Father. Our Lord Jesus is not presented to us as our Judge, but rather as our Advocate before the Judge. R2426:2

In 2 Thess. 2:8-12 the statements respecting the Father's part and the Son's part are so intertwined as to prove that they are united in the one work of judgment—of the Father, by the Son. R2426:5

He does not judge distinct from the Son, for we read, "God hath appointed a day, in the which he will judge the world by that man whom he hath ordained" (Acts 17:31); and again of "God the Judge of all." (Heb. 12:13) R52:1\*

**No man** — It is because the Father has already judged all in Adam and condemned all to death, that he could not treat with sinners except through a Redeemer, who became a Mediator. R387:4

Up to the present time God has not been judging the world; that is, rewarding and punishing each act of mankind. HG234:3

Because we are in a fallen condition we are incapable of a trial at God's bar of absolute justice; by our best deeds none could be justified before him. E408

God, whose "work is perfect" (Deut. 32:4), could not recreate or awaken men in an imperfect condition. God does not judge imperfect man in any manner. He has provided Christ as the Judge of fallen men—to judge them in their imperfection and to bring them up to perfection. R1853:6

So far as the Father is concerned, the Adamic sin is forgiven and all claims under it are set over to the Redeemer, the Purchaser, our Lord Jesus. R1058:3

Implying that there is no judgment of any kind in progress by the Father directly during this Gospel age. R2430:3

**But hath committed** — Or, transferred. R1058:3

He first proved him, and found him worthy of confidence, and then, having made known his plans to him, he committed to him their execution. R1550:2

Our Lord uttered these words before he had finished the work which the Father had given him to do at Calvary, but he spoke from the standpoint of that completed work. F397

It was from the moment of our Lord's resurrection that the Father committed all judgment unto the Son. It was then he declared, "All power [authority] in heaven and in earth is given unto me." (Matt. 28:18) F397

**All judgment** — Greek, krisis. This word includes the thought of trial culminating in a decision that is final, irrevocable. R2430:2

As the legitimate father of the race, the race is fully in the hands of the Lord Jesus, to deal with absolutely and to judge of their worthiness or unworthiness of eternal life. This he already does for his Bride now. As the Father is the head of Christ, so Christ is the head of the Church, as the husband he is the head of the wife and the family. E457



In that judgment of the world he has promised to associate with himself the Bride class, whose judgment day is now in progress. R2434:4

The saints will be associated with the Lord in the work of judging those in process of purgation during the Millennium. That will be the only really Holy Inquisition (i.e., court of judicial inquiry on matters moral and spiritual). R1469:4

Christ and the Church will regulate the world's affairs, and see to it that every evil deed is punished and every good endeavor rewarded. The result will be: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) HG234:4

That this judgment of the world did not begin at our Lord's first advent, we have his own testimony: "I came not to judge the world," and again, "My Word shall judge you in the last day." (John 12:47,48). R2434:4

Though our Lord's mission at the first advent was not to judge, but to redeem the world, the testimony is unmistakable that, at his second advent he will judge the world, and his saints will be associate judges. R1383:6, 409:4

He will take mankind as he finds them and deal with each individual according to his own particular condition, adapting himself and the laws of his Kingdom to all the various peculiarities, blemishes and weaknesses as he finds them. F114

**Unto the Son** — Though the Father had tried and sentenced Adam, and had now provided for the redemption in Christ, all future trial of the imperfect fallen race shall be conducted by the Son, who bought all with his own precious blood. (1 Pet. 1:19) R1287:1, 2269:5, 1068:2, 587:1

God purposed a redemption for Adam and his race through Christ. Thus the race of Adam was bought by Jesus, divine law was vindicated, and the race, by God's will, was in new hands for trial. R1983:6, 1853:6, 387:4

While the legal right to judge was secured through Christ's death, the process of its accomplishment will require considerable time. "God hath appointed a day [the thousand-year reign of Christ], in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31) R1247:6

God will have no direct dealings with the world until the close of the Millennial Reign of Christ; the Son will deal with mankind throughout the Judgment Day of a thousand years. The great Mediator will be the "go-between," representing God to the world, and the world to God. CR486:1

When sin and Adamic death are wiped out, the dominion will be delivered up to God, even the Father, by the accountability of men being made thereafter directly to Jehovah, instead of to Jesus as during the Millennial age. R470:5; A142

But the Son does not exercise that crisis authority until the harvest, the end of this age. He then exercises crisis power in respect to the Church and the world. R2430:3

That the judgment will be fair and impartial is vouchsafed by the character of the Judge, by his perfect knowledge, by his unwavering justice and goodness, by his divine power, and by his great love. R722:2

Hence the Father, aside from his Son, did not judge the Ancient Worthies. R5073:3

There will never be another chance provided for any who have enjoyed a full chance in the present life and have despised it. But no man is competent to decide which of mankind have had, and which have not had, a full opportunity. Only the appointed Judge is authorized or capable of deciding this question. R2048:4

The new creatures are not competent to be judges one of another for two reasons: (1) few of them fully comprehend and appreciate the divine Law of Love governing all; and (2) few can read even their own hearts unerringly. F403

## John 5:23

**Honour the Son** — As the Father's agent and representative. HG297:2; R5922:6; OV351:4; Q770:2

The exalted Christ is to be honored, yea, worshipped, because the Father has highly exalted him. SM498:2

In proportion as we value the work of the Atonement, our reconciliation to God, in the same proportion will we esteem him whom the Heavenly Father set forth to be the propitiation for our sins. E83

In the work of creation God set forth the Son in great prominence and glory, saying, "Without him was not anything made that was made." (John 1:3) In the work of redemption and restitution, God has set him forth so prominently that his name is the theme on every tongue, almost to the eclipse of the Father's own glory. R3161:2

The honor to the Son is as the Father's appointed representative and agent in the great work. R2435:4

In acknowledging Christ and the Church and in bowing to them (Rom. 14:11; Phil. 2:9), the world will be bowing to Jehovah; for the Logos, Jesus, the Redeemer, forever will be the representative of the Father and his power. OV351:4; Q770:2

Nothing should be done except at his command. All power in heaven and earth was committed unto him. (Matt. 28:18) R2888:3

Although all things are of the Father in the sense that the original power and life proceeded from him, nevertheless all things are by the Son, in the sense that he, from the very beginning, has been the Father's active agent in every feature of the divine plan. R2199:5

Although Jehovah is the head of Christ, we see him delighting to honor his Son, for he is the Father's representative and the express image of his person. R1550:1

The Church is referred to as the daughter of the Father, and as the Bride, the Lamb's wife, and she is exhorted to reverence the King's Son as her Lord— "So shall the King greatly desire thy beauty; for he is thy Lord [Adon—not Jehovah] and worship thou him." (Psa. 45:11) E48

Although our Lord occupied the chief position next to the Father before he came into the world to be our Redeemer, yet he now occupies a still higher position. NS257:6

God had honored him by delivering to him the scroll of wisdom, and the power and authority to execute all of its provisions. (Rev. 5:5) R2156:2

"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 4:11); a proclamation eventually joined in by "every creature." E37

The exaltation of our Lord Jesus Christ to glory, honor, power and dominion does not imply that the Heavenly Father abdicates the throne of heaven in his favor. E38

No suggestion that the Father is the Son and that the Son is his own Father, but quite to the contrary—that there are two persons, both Gods, both Creators, but the one the superior, the other his honored representative. R3475:1

Because he showed his obedience and his confidence, in that he humbled himself to become a man and tasted death for every man, therefore God highly exalted him. (Phil. 2:9) R1278:4

Although the Scriptures nowhere place the only-begotten and well-beloved Son of God on equality with Jehovah himself, either while here on earth, or as the Logos, yet now, in his highly exalted condition, he is partaker of the divine nature. R2408:3, 1231:1

We are not to honor ourselves, but to honor him whom the Father has honored, our Lord and our Head. R4115:3

**As they honour** — We notice a oneness of honor. In honor, each seems to prefer the other. R3161:2

If it be remembered that it is “God in Christ reconciling the world to himself” (2 Cor. 5:19), it will be seen that we honor both the Father and the Son. R27:5\*

They should not honor the Son instead of the Father, however. “My glory will I not give to another.” (Isa. 42:8) SM498:2

Not honor the Son as the Father, but as the Father’s direct representative, heir of all things. OV351:4

Neither did the apostles contradict the Lord and say that he was the Father, nor that he was equal with the Father. NS195:3

Although our Lord taught us to worship the Father and to pray, “Our Father, which art in heaven,” nevertheless the general sentiment of Scripture seems to imply there will be nothing wrong in our addressing a petition to our Lord Jesus direct. R3911:6; Q734:6, 540:10

Prayers can be to the Father or the Son or both, for the Father, as well as the Son, loves us (John 16:27); and we have promise of communion with both (John 14:23); and both are to be worshipped and loved equally. R1580:6

Nowhere are we authorized to pray to the dead—either saints or sinners. On the contrary the Scriptures set forth our Heavenly Father as the supreme object of worship, though they do intimate the propriety of praying to our Lord Jesus also. NS732:6

**The Father** — God is first; our Lord Jesus is first to us, as the Head of the Church, because God has given him the preeminence. (Col. 1:18) In recognizing Jesus’ full authority and headship of the Church, we are honoring him who appointed him, and thus we keep God first. R2985:3

## **John 5:24**

**He that heareth** — The judgment of the Church is here referred to. Those who now hear, believe and obey, have everlasting life promised, as a result of thus favorably passing the present judgment or trial. R2434:6

**My word** — The Bible is God’s Word because it reveals the Lord Jesus Christ and the great plan of salvation. Our Lord Jesus is the spirit of the Word. (2 Cor. 3:17) R21:2\*

**Hath everlasting life** — Equally true to say we have eternal life, or we are reckoned to so have. What the Lord promises, we will have. Illustrated by a person with a check saying he has the money, when what he really has is a promise to pay the money. Q263:1

From the standpoint of God’s reckoning, the legal standpoint. They are now “saved by hope.” From the standpoint of full accomplishment, Paul writes: “If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.” (Rom. 8:24,13) R5931:2, 4298:5

They hold a sure title to this glorious liberty, which all the sons of God will possess when fully restored to the divine likeness. R1738:3

Those who are begotten of the Spirit are said to have begun their resurrection now, figuratively. (Rom. 6:4) NS336:1

**Not come into** — While these sons are not to be spared from the polishing processes necessary to make them acceptable as sons, they are to be spared from the great time of tribulation and to escape the thousand years of judgment or trial coming upon the world. R2405:4

The Church will be receiving her reward when the world’s individual crisis or judgment is in process. But the Church is not exempt from individual judgment; her crises takes place during the Gospel age. R669:5

They are counted already as having passed from death unto life, merely waiting for the time when, their course completed, they will be like their Lord and share his glory. (Rom. 6:5) Q137:1

Their present judgment will exempt them from any future judgment. R527:1\*, 518:6\*, 433:5\*

“There is therefore now no condemnation [consequently no future judgment] to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death.” (Rom. 8:1,2 Rev. Ver.) R518:6\*

**Condemnation** — Greek, krisis, judgment, is here translated condemnation. F399; R669:5

This word signifies judgment, and is so rendered in the Revised Version. Compare 1 Cor. 11:32. R2435:1

Those who accept Christ here have their trial, or judgment, in this life; that is, the sentence of life is pronounced and they shall not have another trial. HG40:6

The great mass of mankind, outside the Household of Faith, are still under the original sentence—eternal death. NS6:3

The whole world, during the thousand years of Messiah’s reign, will be in condemnation, and have the opportunity of coming out of the condemnation, rising up out of it and getting back into harmony with God. Q137:1

Judgment is not executed until after the trial, but the trial is the judgment, and with the saint ends at death. HG41:1

God will judge—grant trial to—the world in the next age, by Christ. R2398:5

**Is passed** — Already, in advance of the world. F399; Q137:1

The present time, the present life, is to each of the consecrated ones his day of judgment, his day of trial, his day of testing—to determine whether or not he shall be accounted worthy of life. F399

**From death unto life** — Justified by faith and obedience as members of his body. F399

Figuratively; but the real passing into life will be at the close of this age, at the Second Coming of Christ, in “the First Resurrection.” NS582:6

The change is only a legal one. Actually, according to the flesh, they are still imperfect. But, by divine arrangement, their new minds were accepted of God in Christ and their flesh ignored as dead; they were begotten of God and became sons of God. As sons, they were free from all previous condemnation that came upon them as members of Adam’s race. CR131:3; R5896:3, 527:3\*

Therefore reckoned free—free from sin and its condemnation, death, the righteousness of Christ being imputed to them by faith. R1738:3, 1726:1, 970:6

So that they might die with Jesus. PT389:1

Noah’s Ark represented Christ. Whoever comes into Christ comes into safety and salvation, out of danger and destruction. SM341:3

## **John 5:25**

**The hour is coming** — As the ransom of man has been paid, why do the living continue to die, and the dead remain dead? Because the resurrection hour has not come yet. In God’s plan there is a time for everything. R690:3\*

The general judgment of mankind during the Millennial age is here referred to. R2435:1

**And now is** — Omitted in the Sinaitic MS. R1854:3, 1231:6, 1077:3 HG293:3

The harvest of the Jewish age was the dawn of the Gospel age. R27:3\*

**The dead shall hear** — First will come the awakening; second, the voice of the Son of man—the message declaring the terms on which the life enjoyed may be continued everlastingly. R3433:1

Those who have gone into the prison precincts of the tomb shall be brought forth, so that they may hear the voice of the Son of Man, and, by obeying, live. F701

But the coming forth is merely the awakening in the case of those whose judgment, or trial, shall not have been previously passed successfully. F708

Bearing in mind that the whole world is dead from the divine standpoint, we see that the apostles and the early Church were called out of the dead world and granted the opportunity of hearing the message of life from the Son of God. F708

The whole world, from the divine standpoint, is spoken of as dead, because it is already nine-tenths dead and under sentence of death to the full. R2435:1, 1231:6, 1077:4

As the world is now counted dead from God’s standpoint, so those in the Millennial age who come forth from the tomb will still be dead in the sense that they will not have perfection of life, and not be thoroughly awake intellectually. NS670:5

Be brought to a clear conception of truth. R1854:2, 1231:6, 1077:4

Some of us have already heard the voice of the Son, while we were children of wrath, and from a reckoned standpoint, we have begun to live, through faith in Christ. HG139:1

**Son of God** — The Bride of Christ will have to do with the life-giving, but merely as the associates of the great Life-giver. The Ransomer, Jesus, alone is the one who can dispense his own life-rights. R5967:5; Q126:4

Jesus is to be our Deliverer. He is the one who calls all the saints from the sleep of death. Although the Father is the Great Deliverer, who raised up our Lord Jesus, and who “will raise us up also,” yet it will be by Jesus. All things are of the Father and by the Son. Q124:4

How strange that we were so long deluded, that we heard the voice of man instead of the voice of the Son of Man. SM311:3

**They that hear** — The dead of mankind shall be awakened to such a condition as will permit them to hear, comprehend, understand, though they will still be dead from the divine standpoint. R2630:2

Hear the voice of God speaking peace through Jesus Christ—informing them that they are still sinners, justly condemned to death, but God in mercy has provided redemption through Jesus. Therefore they are awakened from the tomb and caused to hear the message of God’s grace. NS670:5

Obeys his voice at that time. (Acts 3:22) R4793:2, 2435:1, 1854:2

Receive, or grasp it. R1231:6

Heed. R1077:4; HG293:2

The only condition upon which any may have everlasting life is obedient faith. To be saved through Christ, each human being must hear in the sense of understanding or appreciating perfectly God’s plan, and his responsibility to it. R698:4

Some may refuse to hear, refuse to obey. R3433:2, 433:5\*

To ascertain which will “hear [obey],” all must stand before the great white throne of justice, then established, and be judged according to the things written in the “books [of the Bible]” even as the Church is now being judged. R1903:3, 333:1

Some now hear the voice of the Son of Man and live, through justification of faith, while others will not hear the voice of the Son of Man and come to life and perfection until the Millennium, and then actually and not reckonedly. R4398:2

**Shall live** — Everlastingly. R1903:3

In due time. R1854:2, 1231:6, 1077:4

After hearing, comprehending, if they respond to the hearing, if they obey, they shall eventually attain to perfection of life—gradually. R2630:2, 1854:2, 1231:6; NS670:5

As with the Gospel Church, so with the world in the Millennium, the hearing of the voice of the Son of God is a gradual matter, line upon line and precept upon precept, the obedient coming to a clearer and clearer appreciation. F709

In proportion as they heed they come into closer and closer vital relationship with the Life-giver and share his rewards—in this and in the coming ages. F708



These will progress step by step to the attainment of all that was lost, and beyond this to the attainment of those things which God had in reservation for Father Adam, which he might have obtained had he remained obedient. R3433:2

A new trial is to be granted to Adam and all his race, an individual trial, under the enlightenment and uplifting influence of the great Messianic kingdom. R5443:6

They shall be rescued, not only from the tomb, but also from all the imperfections, mental, moral and physical, which have come upon the world through sin—be raised up to perfection of life. R2435:1

According to the general conception this should read, “they that live shall hear,” but this would not have been true. As a matter of fact, no one will be judged in an unconscious state of death. R1854:1

While such as will not obey will be destroyed from among the people. (Acts 3:22,23) HG306:6

## **John 5:26**

**Life in himself** — Immortality. HG752:2; SM496:5

That is, his existence is not a derived one, nor a sustained one—not dependent in any manner upon another or upon conditions, such as food, light, air, etc. R1879:1, 715:1\*, 279:2; A211; E396, 389

Independent of any support outside itself, subject to no conditions, incorruptible, exhaustless, unlimited, eternal. R233:6

**So hath he given** — Promised. R2435:4

As an immortal being cannot die, it seems clear that Jesus did not have immortality when he died. It was given unto him after he died, at his resurrection. R280:4

Indicating Jesus’ knowledge of the fact that both he and the Church would share in the divine nature and inherency of life. R5066:4

**To the Son** — Hence he is now the express image of the Father’s person. A211

**Life in himself** — Immortality. As the Father hath inherent life, so he gave the Son to have this life; and as the Son had the promise of this life during his earthly ministry, so he had the actuality of it in his resurrection. The same promise is given to the Church, which is his Body. (John 10:27) A211; R5608:3, 2435:4, 1642:4, 1052:5\*, 715:1\*, 279:2, 252:4; Q502:5

The divine nature. SM67:T

The Bride is to have within her a “well of water [life] springing up” (John 4:14), while the rest of mankind may come to the fountain to drink. (Rev. 7:17) R252:4

Nowhere in the Scriptures is it stated that angels are immortal. Immortality is ascribed only to the divine nature—originally to Jehovah only, subsequently to our Lord, and finally, by promise, to the Church. A186; R5731:3

A nature incapable of death. R673:6

“In him was life” (John 1:4), the new life, life as a new creature, partaker of the divine nature. R4155:1

As the result of Adam's disobedience was humiliation, sorrow and death, so the result of Christ's obedience was exaltation, joy, and the crown of life, immortality. R4018:3\*

To apply 1 Tim. 6:15,16 ("The blessed and only potentate, the King of kings and Lord of lords, who only hath immortality") to the Father would be to deny that our Lord possesses immortality. The Father is always excepted as being inexpressibly above all comparison. (1 Cor. 15:27) E78

## **John 5:27**

**Given him authority** — Given commandment, authorization. R2435:4

Now that the life and power are given to Christ, do not be surprised if he exercises his power in the giving of life. R27:4\*

**Execute judgment** — The divine will. R2435:4

Christ is the judgment of the world because he is its love, and he is its love because he is its light, and he is its light because he is its life. R1329:2\*

## **John 5:28**

**The hour is coming** — Not far distant. D640

Chronologically we are already in the great Seventh Day, or Thousand-year Sabbath. OV349:1

**All** — Good and bad, just and unjust. R1592:2

Including those who have gone down into the prison-house of death, the tomb. NS462:3, 664:2; OV215:2

Including those who lived before Jesus came, as much as those who had not yet been born. NS384:3

Why should a ransom be given for all if it was not intended of God that all should benefit by it, or at least have an opportunity of benefiting by it? HG421:3

All were included in unbelief and blindness that God might have mercy upon all and recover every one of them from that blindness, and bring every one to full, clear knowledge which will render every man without excuse and fully responsible. R4781:3

The divine plan is no respecter of persons. Every member of the race, condemned through Adam's disobedience, and redeemed by the death of Jesus, shall have a full opportunity of coming to a knowledge of the fact; and using that knowledge, shall ultimately attain human perfection and everlasting life. HG685:5

In 1 Cor. 15, St. Paul explains how this can be: "As all in Adam die, even so shall all in Christ be made alive." R5612:1; HG646:3

This will include not only the Church of the first-born, but all the remainder of mankind, all of whom, because redeemed, shall come forth unto "judgment-trial." SM436:2; R5060:2; CR50:3

The precious blood will never lose its power till all whom it purchased—all the ransomed of the Lord—shall have heard the voice of their Redeemer. R858:5



It is estimated that 20 billion have died; the tomb is well filled with almost enough to reasonably populate the earth. CR21:1; NS209:5

Resurrection, secured for all by our Lord's death, will be offered to all; but it will be forced upon none. R1853:5; CR37:4

Nothing in the Scriptures implies that all men will eventually attain to perfect life. On the contrary there is a provision for second death for those who will refuse the divine favors. But the Scriptures do teach a universal opportunity for life. HG385:1

Implied by the promise of the Oath-Bound Covenant, that "In thy seed shall all the families of the earth be blessed." (Gen. 22:18) NS282:2

Therefore the thousands of Ammonites and others slaughtered in Old Testament battles did not go immediately to the theological hell, but to sleep in the tomb until the Redeemer shall begin his work of calling back from the dead all that are in their graves. D640; R5635:6, 4729:3, 3998:5, 3085:3, 1618:1; NS60:6

Therefore such wicked men as Nero will also be called forth from the grave. Q503:7; NS286:5

Robert Ingersoll and other modern unbelievers are thus assured a full opportunity to profit by this "resurrection of judgments." R3559:4

**In the graves** — Greek, hades, the prison, the tomb. The grave is really a symbol of hope; for we would not speak of it as a prison-house were it not for our hopes of resurrection. R894:1; NS282:3, 307:3

Wherever the teachings of the Bible have gone, wherever the resurrection hope has penetrated, there the grave and cemetery are to be found, rather than the funeral pyre and incinerating furnace. NS282:3

Preserved by the power of God in the great prison-house of death, ready to hear the command of the great King and to come forth. NS635:4

Therefore not yet ascended to heaven. (John 3:13) R3487:1

All are in their graves, and not alive. All must come forth from their graves, not from heaven, or purgatory, or hell. HG228:5, 194:1; PD61/72; SM311:2, 100:1, 34:1; OV166:3

Resurrection power not only will take hold of the people who will not at that time have fallen asleep in death, but also of those who have gone down into the tomb. R2714:4

**Hear his voice** — The voice of the Son of God. R5107:3

At his second advent. R5132:3

Some of us (verse 25) have already heard his voice; but here, speaking of the world, there will be an opportunity for all who have never heard the Son of Man to hear it then, and those who hear in the proper sense of obeying will continue to progress to the attainment of life, in its full sense. HG139:1

The resurrection of the world will not be done by the Father directly, but will be committed to the Lord Jesus and will require the whole thousand years for its completion. R5167:2

Calvary changed the future of the Adamic race, so that they may now be said to "sleep in Jesus" (1 Thess. 4:14). The world therefore is not to be considered as extinct, eternally dead, but as asleep, waiting to hear his voice and come forth. R5107:3, 2618:1; HG293:5

In this sense, we speak of the dead as asleep. R5166:5, 3174:4; PD61/72; Q763:2

Calling them to awake and come to a full knowledge of God and to a full opportunity of everlasting life. E346; R1881:2; HG332:4

The Master's assurance is that by his death he has become Lord of all and has the keys of death and hades. He has the right to open hades and to call forth all who have gone down into it. R4645:3; OV215:2

"Thou shalt call and I will answer thee" and awake out of the sleep of Adamic death. (Job 14:15) E346; R5402:5, 2109:5, 1881:2, 1506:5; HG332:4; NS117:5

As he did to Lazarus, "Come forth," or as he did to Jairus' daughter, "Talitha Cumi"— "Come, my child." R4588:6; HG139:1; SM100:1

"The tongue of the dumb shall sing." (Isa. 35:6) R1773:6

## **John 5:29**

**And shall come forth** — Come forth from the tomb, from the blindness of the Adversary, from the dominion of sin and death. NS535:4

Awaken from the sleep of Adamic death, which would have been an eternal sleep except for Christ's sacrifice. R2051:3

It is needful that we recognize a difference between mere awakening from the sleep of death and full resurrection. The awakening will be similar to that of Lazarus, but it will be only the first step necessary in that "resurrection" by judgment. R1853:4; SM100:1

The coming forth from the tomb will be merely the beginning of the work of regeneration. OV381:7; NS284:3

Not merely will all mankind come forth from the grave, but they will come forth for the purpose of being resurrected out of present sin and death conditions to the glorious perfection of perfect human beings which Adam lost by disobedience. R4298:5, 4552:6

This awakening from death is what the Apostle had in mind when he said that God is the "Savior of all men" (1 Tim. 4:10.) but this does not necessarily mean everlasting life. Adam was perfect, yet he fell into death; and his race, when fully recovered from the penalty, will be placed on trial as was he. R5372:3, 4793:6

There will be two general classes of the dead to come forth: those who have already passed their trial, and those who have not yet had their trial. R4552:6, 3795:4, 1509:5; SM34:1

Not all at once, but gradually. R5531:1, 4795:5

"Every man in his own order" (1 Cor. 15:23) the Little Flock, the Great Company, the Ancient Worthies, and the world of mankind. SM226:2; R4552:6, 4431:3

The Church first. R5612:5

It will be the "sheep" (Matt. 25:31-46) that will be especially interested in praying for and preparing for those who are in the grave. In sympathy with God and Christ, they will be co-laborers in accomplishing the work for which Christ died. Any not so interested will be lacking the Lord's spirit, like the goat-class. R5531:6

Not that all in heaven shall come down and all that are in hell come up. R3074:6 CR278:3

As the world returns from the tomb, our thought is that they will come back in answer to prayer, as did Lazarus. SM226:2

Come forth to have testified to them that Christ died for them, because by that time the seed of Abraham will be completed and the blessing of the Lord shall come upon the whole earth. HG118:1

Mankind has no option but to come forth from the tomb in due time, because the ransom has been provided in their behalf. PT388:2\*

**That have done good** — Those who have had their trial and have passed it successfully. R4552:6, 3795:4, 2617:6, 1854:5, 1478:6, 722:5; Q830:2, 220:T

Who have secured divine approval as worthy of eternal life. OV333:2

The trial of the Church, now in progress, is not a trial of men, to see whether they are worthy of human life and perfection eternally, but it is a trial of new creatures. R409:1

The righteous, faithful Christians. HG514:2

The justified and approved of God through Christ. R1853:3; Q218:T; NS316:4

Those who, during the present time, have heard the Gospel, and who have and use an opportunity to do good. R5108:6

This will include both the Little Flock and the Great Company, perhaps also the Ancient Worthies. R5105:3; Q309:3

Only the overcoming classes—the Church, the Ancient Worthies, and the Great Company. These alone can be said to have done well in the Lord's estimation—passed divine approval. F709; Q219:1

There will be different planes of perfection—human perfection, the perfection that will be like that of the angels, and lastly the perfection that will come to those who shall be like Christ, that of the divine nature. Q309:3

Not done perfectly, up to the divine standard in thought, word and deed, because there is “none righteous, no, not one.” (Rom. 3:10) The nearest approach to righteousness which is possible to any is purity of heart—righteousness of intention. F709; NS283:4, 316:4, 535:1

We shall not in this life be perfect as Jesus was; but Jesus had a perfect will, and we can also have a perfect will. To cover our defect, we have our Advocate, in whom God has arranged that we may be accepted. R5108:6

Since there is none good, the only sense in which one could “do good” would be by coming into accord with God by obedience. R4989:3

What the Apostle calls the just and the unjust (Acts 24:25), our Lord here calls the good and the evil. NS283:3, 316:4

There is a general division line between the just and the unjust, those who please God and those who please him not, the First Resurrection class and the latter resurrection class. NS535:1

Dividing the human family into two classes, he declares that there is a resurrection for both. It is for you and for me to determine in which of these resurrections we prefer to have our portion. NS534:5

**The resurrection of life** — Full perfection. OV333:2; R5132:4; SM35:1

The First Resurrection. F665; R3026:6, 2630:4; Q818:6; NS119:1

Greek, anastasis, occurs 43 time in the New Testament. It signifies to stand again, or to raise up again; it is never used concerning the raising of a corpse, nor the mere revivifying of the machinery of life. It means the raising up again out of death into the full perfection of life from which Adam fell. F703

Instead of emphasizing the word anastasis by adding the article, the special resurrection is pointed out by calling it a resurrection of life, because those who share it will be perfected in life at once. R1512:1; SM34:1

The heavenly glory and condition, for which they have been prepared by the trials, the disciplines, the lessons, the chiseling, the polishings, of the present life. NS689:5

Their trial being ended, their full reward will be granted them in the moment of their resurrection. HG384:5; NS535:3, 586:3, 689:5

“Changed in a moment, in the twinkling of an eye.” (1 Cor. 15:52) Q503:7

This resurrection of the just began with our Lord and will be completed in the resurrection of the Church which is his body. R1854:4

It will be unnecessary for them to wait for life until the end of the world’s judgment. R1854:5

They that have done good will enter immediately upon their reward of full resurrection—human perfection. R1592:2

The faithful of past ages to perfect human life, the overcomers of the Gospel age to perfect life as divine beings. R2613:3, 722:5

The resurrection of the dead, so prominent in the Bible, is one of its unique features, one of its internal evidences that it is not of human origin. NS281:2

**That have done evil** — The remainder of the world who have not been acceptable to God; not only heathen, but including all who, having heard something respecting Jesus, have not responded to the privileges afforded them—have not consecrated themselves fully and completely. F710; R5132:4; NS283:5, 316:6

Includes many “highly esteemed amongst men” (Luke 16:15), many noble, wise, rich, great and learned. F710; NS284:3

Those not having come up to the divine standard of worthiness for the resurrection of life. NS284:3

Those of the spirit begotten ones, who willfully walk after the flesh and not after the Spirit, having had their trial in the present life, will be accounted worthy of the second death. NS689:5

That have not secured the divine approval as being of eternal life. OV333:2

All who have not been children of God. HG514:2

Unapproved, but redeemed. HG192:1

The ignorant and the undeveloped. NS664:2

That resurrection will be for all the “unjust” (unjustified by faith and obedience); it will be for all the “evil”—all who have not been approved of God in Christ as “good”—all who have not escaped “the condemnation that is on the world.” R3066:4, 4552:6, 2618:1, 1853:3; F665

None have been perfect; not even in their minds have they come up to a standard that God can approve. They are unsatisfactory, which means unfit. R5108:6

All who in this life repent of sin will form character which will be a benefit to them in the age to come; their progress will be more rapid and easy; while with others it will be more slow, tedious and difficult. R2613:3, 722:5

While blinded ones will not be held entirely responsible for their blindness, since they have been blinded by the god of this world, they are nevertheless to some extent responsible and will be handicapped in the future in proportion to their degree of present willfulness in sin. R3902:5

Those who take a thousand years to make good will not get as high a reward as those who, by self-sacrifice, now prove their love for the truth and die for righteousness sake. R5109:1

**Unto** — “Unto,” or, that they might have a resurrection “by” judgment. HG232:3, 228:6; NS284:2

It does not say that all of the unjust ones will be raised up. This will not be the case. Only such as conform themselves to the laws of the kingdom will be raised up. R2630:4

The Revised Version labors with a false thought in speaking of a resurrection of life and a resurrection of judgment. The proper translation would be “a life resurrection” and “a judgment resurrection.” NS315:6

When all may have a trial, a judgment, under the favorable and righteous conditions which his Kingdom will inaugurate. R2402:4

**The resurrection** — The mere awakening of the sleeping dead is not a resurrection. HG232:3, 228:6; NS335:6, 353:4

Greek, anastasis, an uplifting out of sin and death. R3388:6, 2630:4; F703; SM312:T

Anastasis is without the Greek article and hence shows no emphasis, indicates no special peculiarity. R1612:1

The whole work of the Millennial Kingdom will be a resurrection work. R4298:5

This raising up, or restitution, will begin speedily after the Kingdom has been established. NS335:6

It signifies to raise up again, and implies that a thing was once up and got down, and is to be brought up again to the place where it originally was, if not higher. NS284:5

Come forth, not to be tortured, but to be made acquainted with the fact that the Creator is both just and loving, powerful and wise. NS384:3

Adam was 930 years in dying. Similarly man’s resurrection will be gradual, requiring the entire Millennial age. NS335:6

The gradual resurrection will be to their advantage in that it will permit the development of character inch by inch and step by step. NS335:6, 535:5

The wages of sin being death (Rom. 6:23), it was Jesus’ death, not his three-and-a-half years’ suffering, that was the ransom, making possible the resurrection from the grave. (Matt. 20:28) R392:6

Awakened in practically the condition in which they died, but surrounded by the new conditions of the Millennial Kingdom—Satan and every evil influence “bound,” restrained, and truth, righteousness and every good influence surrounding them. HG384:6; OV382:T; NS520:5, 586:4

Adam will be awakened in the condition in which he died, but he will be granted the opportunity of standing up again, of resurrection, of full recovery from his fall into sin and imperfection. This is the meaning of the word “resurrection”—standing up again. HG229:1

Full resurrection, full raising up to the life lost in Adam will not be attained by any of the world until the close of the Millennial age. R1853:5; NS353:4

We cannot suppose that any will be awakened until the knowledge of the Lord shall be well established among the living of the nations. NS284:4

The salvation or recovery of the race, or so many as will accept the grace of God in Christ when brought to a knowledge of the same, by a judgment-trial and restitution, called resurrection. R3106:6

Resurrection in its full, complete, Scriptural sense signifies a complete raising up, out of sin and out of death, to perfection of being, perfection of life. R4793:6, 4298:5; Q819:T

**Of damnation** — Rendered damnation only here and in Heb. 9:27. HG41:3

The word damnation, in the Greek, signifies a crisis, a turning-point, a decision. R4989:2

Greek, krisis, resurrection of trial, resurrection of testing, a gradual resurrection. The awakening will be a preparatory work, not the full resurrection, which will require the entire thousand years. R4989:5, 3066:4, 1853:4, 1592:2, 903:2\*; F708; Q218:T, 818:4; NS335:6, 353:4, 535:5; OV333:2

The Greek word krisis is translated “judgment” in 39 instances, in only two others is it rendered “damnation. The word signifies simply judgment or trial, including the result or sentence, to enter life or death, at its close. R1374:3, 1371:2; HG41:3

Four times properly translated in the context by the English word judgment, as it should have been here. NS315:3, 284:1

Our English language absorbs words and phrases from all languages, and thus it has absorbed crises from the Greek. We frequently use it, especially in connection with fevers. NS284:2

Crisis, decision. They will come forth to demonstrate fully whether they will come into harmony with God and prove worthy of life or not. Q504:T; SM35:1

A “resurrection of judgment,” mistranslated in our Common Version “resurrection of damnation.” R4793:5, 4791:6, 2705:6, 1853:3, 803:3; A147; PD61/72; Q742:2; SM312:T; NS315:3, 534:6; OV361:3

Those who have not heard the Gospel and who therefore have not had an opportunity of doing good. R5108:6, 2624:3; Q830:2

Not a judgment, or trial, for past sins; but another trial for life. F711; NS285:2

The rendering of our Common Version, “resurrection of damnation,” is a serious error which has greatly assisted in beclouding the minds of many respecting the true import of this passage. F708; NS315:4

The translators of our common English version supposed that there was no hope except in the present life, and consequently could think of no object God would have in calling the unjustified from their graves, except to damn (condemn) them publicly. R1853:3; OV361:4; Q504:T

Not come forth to be damned or condemned. They were “condemned already” as children of Adam because of his sin. It was from that sin and its condemnation that Christ died to set them free. They will come forth free from that condemnation in a judicial sense. HG434:2

The word judgment sometimes signifies merely the execution of a verdict, or decision reached, but it means in a fuller sense the process of trial, including also the decision or result of trial. R408:3

Meantime the unwilling, the disobedient, will be cut off in the Second Death, the death punishment everlasting will be visited upon them, they will have no hope of a future resuscitation. NS353:5

If they resist, they will die the second death; if they respond, they will be raised up to perfection. Q504:3; NS670:6, 664:2, 635:5, 535:5

“By judgments”—chastisements, corrections, with reward for every good endeavor. SM312:T, 34:1; NS782:6

With no outward show, the Kingdom of God will be in the midst of mankind, a spiritual power, restraining and controlling, punishing sin and rewarding righteousness, and thus affecting a resurrection, a raising up by judgments, stripes, disciplines and rewards. NS513:2

Perhaps seeing in one the intention of robbery, allowing him to go to the length of making every preparation, and then just before the committal of an overt act, smiting his hands with paralysis. NS285:6

The future would teach all, not only what righteousness is, but what the joys of righteousness are. Each would begin at once to have a reward for every good endeavor, and thus experience the resurrection. NS286:2

Present wrongdoing, in proportion as it is committed against light, makes its mark upon the characters of men; but this judgment, recorded in the characters of men, is not the judgment here referred to. NS285:2

Illustrated by the trial of a child by his parent after chastisement to see if he really will do better. F711

Signifying that the Millennial age arrangements will differ from those of the present and past ages, in that while now judgments (rewards and punishments) are deferred, whereas then they will follow immediately every act and word of obedience or disobedience. R3066:4, 3063:4

The object of the ransom was not to justify sin, nor to bring back the sinner to continue a life of sin, but to afford each an individual trial for life. R408:3

Now the Lord does not judge among men. Earthly prosperity is not proof of divine favor, and earthly adversity is not a proof of divine disfavor. (2

Tim. 3:12; Psa. 73:7) NS285:4

“Know ye not that the saints shall judge the world?” (1 Cor. 6:2) We see, then, that the judgment of the world is separate from the judgment of the saints. NS285:2



Obedience of will or intent shall be the first requirement; and as this is obeyed, restitution will commence. As gradually imperfection and weakness shall give place to strength and perfection, correspondingly less allowance will be made for transgressions by the Mediator-Judge. R1261:3

The trial of the world, when Satan and evil are bound (Rev. 20:2), will be less severe, and the prize for which they will be running will be less glorious, than that for which the Church runs. R409:1

They will be made more and more alive, and less and less dead, as the thousand years progress, and none will get the resurrection life until they are raised to the condition of perfection—perfect life in the image of God, which was lost by Adam. R4989:6, 4794:1, 3410:2, 3026:3, 2833:2, 2714:5

Condemnation is no more the equivalent of judgment than damnation is. The process of judgment will result either in justification or in condemnation, according to the merits or demerits of each case. R1330:1\*

Be judged again—they were tried and condemned once already through Adam, and a second chance for life comes to all through Christ Jesus—an individual chance. R408:3

They will come forth from the grave to have the truth testified to them, for their acceptance or rejection. Their final judgment will be based upon their course under trial after the truth has been testified to them. R1478:6, 1359:2

It will be a restitution by judgment, or a resurrection by or according to judgment: a judgment according to their obedience or disobedience. R1853:5

Of judgment (Revised Version); coming forth to shame and contempt, which will continue until he shall, under the judgment of that time, learn the lesson and form a better character; or, refusing to do so, be cut off in the second death. R5396:5

A resurrection effected by “judgments,” disciplines, chastisements, which will develop in them character. R5017:6, 2613:4, 722:5

Illustrated by the case of Julian Renfro, 21, a Higher Critic, who challenged God to strike him deaf and dumb, or blind. A moment later he collapsed without the power of speech, afterward expressing in writing his faith in the Lord. R3388:6

To be disciplined, to receive stripes in proportion to the willfulness in which they have cooperated in their own downfall into mental, moral and physical degradation, but to be helped by the stripes, to be corrected in righteousness, if they will. R3795:5

In that searching judgment there will be a reckoning, even for every pernicious word (Matt. 12:36). Then the masses of mankind who will to obey are to be gradually raised up to perfection of being, as well as of knowledge. R1654:1; F665

While judgment will pass against one who fails to make progress and will cut short his further opportunity, the same judgment, by the same Judge, will operate favorably to all who seek righteousness and make progress in harmony with the laws of the Kingdom. R4794:1

In the new trial or judgment, the same principle as in Adam’s case will hold true again—the redeemed are appointed to life if they will obey the great Law-giver; they are not “appointed” to die, and none will die except as willful sinners in the second death. R2823:1



The “times of regeneration” (Matt. 19:27,28) are the same which St. Peter styles the “times of restitution” (Acts 3:21), the times or years of the Millennium, the times of “resurrection by judgment.” R4556:3

“God hath appointed a day [1000 years—2 Pet. 3:8] in the which he will judge [grant trial to] the world in righteousness [equity] by that man whom he hath [afore] ordained [the Christ].” (Acts 17:31) R3028:6, 1505:2; NS285:1

## **John 5:30**

**Of mine own self** — Our Lord Jesus in all matters acts as the representative of the Father, Jehovah, in the work of salvation. E35

**Do nothing** — When he was risen from the dead, he no longer said, “I can of mine own self do nothing”; but on the contrary, he then declared, “All power is given unto me in heaven and in earth.” (Matt. 28:18) R745:4

On so important a question as the equality of the Father and the Son, we must not rely upon any man’s testimony except that of the inspired writers of the Scriptures. R5747:6

**As I hear** — Of my Father. R5378:3

**I judge** — I speak. R2318:6

Testimony is to be taken. This indicates that the destiny of those who come up to judgment (verse 29, Revised Version) is not fixed beforehand. HG336:6

**My judgment is just** — That the judgment will be fair and impartial, and with due consideration for the circumstances and the opportunities of each individual, is also assured—by the character of the Judge, the Christ. R2612:6, 1383:6

**Not mine own will** — The Father and the Son are one in mind and purpose because Jesus gave up his own will and took the Father’s, just as we must give up our will, mind and spirit and receive the Father’s if we would be heirs of God and joint-heirs with Jesus Christ our Lord. R296:3

Though tempted in all points like as we, his brethren, he ignored his own will and all suggestions from others contrary to God’s plan, and obeyed God implicitly. Therein lay the secret of his success. R1125:5; HG292:6

Self-denial, self-renouncing and fasting in the highest and fullest sense of the word is enjoined, with fasting from both good and bad fleshly desires in the interest of the new creature and for effective service. NS154:2

He submitted himself to all the Father’s will and thus proved his loyalty. R5421:6

**The will of the Father** — Therefore he and the Father were one. (John 10:30) SM493:1

Jesus’ claim was that he was “a Son,” an obedient son. R369:5

There was no disloyalty on the part of Jesus—he never said he was the Father. CR290:2

**Hath sent me** — Claiming no higher honor than to be the Father’s agent and messenger. HG297:2

Instead of being the Father masquerading as a man, Jesus was the Logos, the Word, or Message of God, whom the Father had sanctified and sent into the world to be the world's Redeemer. R5378:6

## **John 5:31**

**I bear witness** — In the next several verses Jesus refers to a few witnesses: himself, verse 31; “another,” verse 32; John, verse 33; his works, verse 36; the Father, verse 37; the Scriptures, verse 39. R2011:6\*

## **John 5:32**

**There is another** — This means that there are two persons, for in no other way could one exalt and honor another. R4165:2

## **John 5:35**

**A burning** — Some lights are cold, austere, unsympathetic; but the kind approved of the Master was the burning kind—warm, glowing, sympathetic, helpful, intensive. R4967:3; CR125:3

**Shining light** — The Apostle distinguishes between the messenger of the light and the light itself. Here our Lord speaks of John the Baptist as a burning and shining lamp (mistranslated light). A totally different Greek word [phos] is used when our Lord is spoken of being the Light. (John 1:4) R2409:2

**For a season** — When he had announced Jesus as the Messiah his work soon began to wane, as he had testified it should do, saying of Jesus, “He must increase, but I must decrease.” (John 3:30) B260; R968:5

## **John 5:36**

**The Father hath given me** — He ascribed always the honor to the Father. He was merely the Finger of God. R5920:2

Recognizing our Lord Jesus as a god, a “mighty God” and that the Scriptures clearly tell of his greatness, they also tell of his full harmony with the Heavenly Father, Jehovah, and his full submission to the Heavenly Father's will in all particulars. R4051:5, 2726:1

**The same works** — Teaching that since he came, his work and the Father's are one and not distinct one from the other. R52:4\*

**Bear witness of me** — Bearing out the thought that the miracles that our Lord did were only intended to establish his identity, and not with a view of establishing a precedent for the healing of the world or the Church. R3495:5

## John 5:37

**Which hath sent me** — Proving that the Father and Son are not one in person. If they are two persons, which was first? The names themselves explain: Father signifies sire, life-giver; Son signifies offspring. R1904:5

**Nor seen his shape** — Seeing with the natural eye and hearing with the natural ear are not all there is of seeing and hearing. “No man hath seen God at any time” (John 1:18), yet all of God’s children have seen him, known him and held communion with him. B122

## John 5:39

**Search the scriptures** — Our Lord’s words express the mind, the will, the Spirit of God. Hence we have continually set before us, as necessary to our victory, the study of the Word of Truth. E204

He who has not a knowledge of the divine revelation, the divine plan, cannot have a Scriptural hope, cannot have the legitimate results of such a hope, namely, the anchorage of the soul, sure and steadfast. (Heb. 6:19) NS505:4

Only by coming into a condition of heart-harmony and teachableness, and then by a full consecration receiving the holy Spirit, can we hope to understand the divine message and obtain the eternal life it promises. R4334:4

Under divine providence apostles, prophets and teachers are necessary, indispensable. But no words of man are to be taken as instead of the Word of God. Man’s presentations are to find acceptance only in proportion as they are found to be in harmony with the Scriptures. R4334:4

The Jews came to Christ with their doubts; his reply was not for them to pray, but to search the Scriptures. Prayer and intellectual activity cannot be separated. R653:4\*

God has so much more to tell us than we have to tell him, let him speak much, long and often through his Word. R597:6\*, 317:1\*

More of a reproach than a command or invitation, “You search the Scriptures because you think by them to obtain everlasting life, and these very Scriptures you are searching also testify of me.” R2011:6\*, 692:1\*

**In them ye think** — Strictly scrupulous in the slightest ritual performances, in the observance of these forms they thought they had eternal life; but now he who was to bring life and immortality to light had come. R358:4\*

## John 5:40

**Ye will not come** — No one can expect to be taught of God while in that self-sufficient and dishonest condition of mind which boasts of knowledge and faith which it lacks. R2965:5

Although obedience to the laws of Christ’s Kingdom will be enforced, no man’s free moral agency will be interfered with: these words will be true of those who then know of and fail to gain life, as it is true of some now. R2051:4

## John 5:42

**The love of God** — We are to distinguish between natural love and the love of God. All mankind has some share of natural love—self-love, love for family, friends. But the love of God is different—unmerited, sacrificing love. R2648:2

## John 5:43

**In my Father's name** — Our Lord Jesus in all matters acts as the representative of the Father, Jehovah, in the work of salvation. E35

**Ye receive me not** — Not because of a lack of prayer, but because they sought honor of another, and not the honor which cometh from God. (verse 44) R653:4\*

**In his own name** — Boastingly. B357

**Him ye will receive** — Papacy's unparalleled success, as a counterfeit Christ, deceiving the whole world, has amply fulfilled this prediction. B357

## John 5:44

**How can ye** — Upon no class does this trial come with greater force than upon ministers. With them it means truly the loss of all things—reputation, friends, often those of the family circle, and the present means of earning a living, and necessitates the turning to something new and untried. R956:5\*

**Believe** — Continue in proper discipleship. R4208:1

**Honour one of another** — Great power has been, and to some extent still is, in the hands of ecclesiastics; but, in the name of Christ and his gospel, it has been, and still is, selfishly used and abused. D61

The Protestant clergy receives much of the same homage and reverence against which the reformers of the sixteenth century protested. It is a general weakness of fallen human nature to take all the respect, honor and authority others are willing to accord. R1135:6

Everything is done to impress upon the people the idea of the superior learning, dignity, and sanctity of the clergy. R956:1\*

There are many consecrated ones, desirous of the prize, begotten of the spirit, who are partially overcome by the allurements of the world. They try to walk a middle road—to keep the favor of God and the favor of the world, forgetting that “the friendship of the world is enmity with God.” (Jas. 4:4) A214

A temptation comes to the Lord's people to guide their course not entirely by the Word of the Lord, but with a deference to the sentiments of others. This is the fear of man that brings a snare. (Prov. 29:35) R4208:1; D61

Hindering some of even God's true servants from faithfulness, while apparently many of the under-shepherds never had any interest in the Lord's flock except to secure the golden fleece. HG715:4

The “wise and prudent” prefer honor one of another rather than that which cometh from God only. Instead of coming out more and more boldly for truth on unpopular subjects, they put their light under a bushel until it is gone out. R2639:6

He that values reputation more than truth, how can he believe? R24:6\*

## John 5:45

**Even Moses** — God dealt with only one man in connection with the making of that Law Covenant, Moses, who stood in the position of father to the whole nation, the nation being regarded and treated as children. R1725:3

**In whom ye trust** — As in Jesus’ day believers in Moses rejected Christ, so now we find those claiming to trust in Christ, who reject Moses, in spite of Jesus’ having endorsed him. R691:6\*

## John 5:46

**Had ye believed Moses** — Equivalent to saying that in the deeper sense Moses, in telling of the Seed, covers the Gospel in its fullness, though deeply hidden. This dept of Moses’ writings is the cause of the Jews’ rejection of Christ, as well as of the modern Christian rejection of Moses. R691:6\*

The manner of the unbelief of the Jews was that of failing to see the spirit of their sacred writings. To them the truth was veiled, because of the veil upon their hearts. R692:4\*

Disbelievers in Moses are of necessity disbelievers in Christ. To reject Moses after Christ has endorsed him is not characteristic of a believer in Christ. R691:3\*

All who believed Moses and were taught of God were able to receive him when he was present in the flesh. R40:1\*

**He wrote of me** — There is, it may be safely said, more gospel in Genesis than in Matthew. This fullness of the gospel was given in Genesis in the sense that the undeveloped seed contains all that can be produced from it. R692:1\*, 67:3\*

The method by which Moses wrote of Christ was not direct statement, but by figure, type and allegory. Even in his most direct words he did not say Christ, though that was what he meant. R692:3\*

In the Law, in types. R4352:3; B177

Moses wrote of the ransom (1) in every sin offering enjoining the life of the beast; (2) when he told of how God clothed the guilty pair, expelled naked from Eden, with coats of skins; (3) in the narrative of the offering of Isaac; (4) by showing the ratifying of the typical Covenant with blood representative of his own; (4) by showing the necessity that the firstborn be under the blood of the Passover lamb; (5) in the types of the Day of Atonement; and (6) in the typical Jubilee year, announcing the times of restitution of all things. R692:6

Moses taught restitution in type, in the Jubilee arrangement, in which land and all possessions lost were fully restored. R413:1

Moses, in some particulars, in some of his transactions, was a type of our Lord. R4058:1

Proving that Moses did not die 500 years before the Pentateuch was written, or that writing was unknown in his day. Q633:3

## John 5:47

**His writings** — The Lord thus authenticating the reliability of the Mosaic record, as opposed to the concepts of the Higher Critics. R3724:4\*

## John 6:1

**After these things** — A year after the previous chapter. John's Gospel evidently was not so much to give a history of our Lord's life as to mention incidents omitted in the other Gospels. R3502:3, 2435:1

These incidents are accredited to the early part of the third year of our Lord's ministry. John the Baptist had been in the prison at Machaerus for about a year and had just been beheaded by King Herod. R4138:3

The beheading of John, concern among the followers of Jesus over his and their safety, the sending forth of his disciples and the seventy—all called attention to Christ and his Messiahship. R4139:1, 3780:1

Somewhat previous to the martyrdom of John the Baptist, the Lord had sent his disciples to preach in the villages of Galilee. The news of John's death and the possible effect upon their work of the royal wrath seems to have brought them all together again to take counsel. R1754:2

**Over the sea** — From other accounts we learn that our Lord's crossing of the Sea of Galilee at this time was for needed rest. R3502:3

Another reason was that his disciples, whom he had sent forth two by two through the various cities had now returned to him, and doubtless needed rest and a measure of peace and quiet to report and get needed instruction. R3502:6

The third reason was that at this time the news had just reached Galilee that Herod had caused the beheading of John the Baptist and his army had been vanquished by that of Aretas, unquestionably stirring the people and to some extent unfitting them for the hearing of the Lord's message. R3502:6

Still another reason was to give the occasion for this miracle. R3503:1

Possibly he thought that his ministry was not yet concluded, and that Herod, having shown such boldness against John, might seek to interfere with his labors and the completion of his ministry. R3332:3

Possibly he feared that a rebellious spirit might be aroused amongst the people, and that his teachings would seem to foster this. R3332:3

Possibly that he might contemplate the character of the work he was to do. R3332:3

Probably in part for private meditation and conference with his disciples, who undoubtedly would be greatly agitated by the news of John's death, and needed his calming influence and assurance that Herod could have no power over them, except such as might be permitted by the Father. R2435:2

Several of the apostles being fishermen, whose boats were at their own disposal, and the Sea of Galilee being small, the undertaking was not extraordinary. R3503:1

Landing near Bethsaida, the home of Philip, one of the disciples, at the north end of the lake. R4139:2

Just outside the boundary of Herod's dominion. R2435:3, 1754:3

## John 6:2

**A great multitude** — Not only of those who had heard Jesus, but other multitudes on their way to Jerusalem to attend the Feast of the Passover. R2643:2

Multitudes, coming along the road to Jerusalem, heard of the presence of the Great Teacher in the vicinity and tarried. R4139:2, 2435:3

Evidence of his growing popularity at this time. R3332:3

In some respects picturing the world during the Millennial age. R3781:4

**Followed him** — The boat was in full view of the shore for probably all of the distance, they thus saw the boat and judged its objective point. R2643:2

They had a heart-hunger, although they knew not what it was really; they longed for better conditions than surrounded them, and this great Teacher seemed to have words such as none other had for them. R3332:3

Being so deeply interested and noting the direction in which the boat was steered, they traveled afoot, a considerable distance, to the same place. R4139:2, 3780:1, 3503:1

## John 6:3

**Sat with his disciples** — They probably spent a day or two in rest and comparative privacy, communing respecting the interests of the work. R3503:1, 2643:2

Just so the Lord would have all his disciples come to him for counsel, rest and refreshment. "He never asks of us such busy labor as finds no time for resting at his feet." Nor would he have us rest too long when other weary hearts are waiting for our ministries of love and consolation. R1754:3

## John 6:4

**The passover** — According to Jewish custom, hundreds of thousands were en route to the feast, business was practically suspended by a considerable portion of the population. R4139:1, 3503:1

## John 6:5

**When Jesus** — The miracle of the feeding of the five thousand is the only miracle that is particularly described in all four of the Gospels. R3502:3

**Saw a great company** — Jesus knew that with the vast majority the object in coming was merely curiosity, not faith or desire for instruction; notwithstanding, as always, his generous heart was full of sympathy. R2643:3

From the other Gospels we learn that the day was spent in healing the sick of the multitude, and preaching to them the things pertaining to the kingdom of God, and that it was toward evening that they were miraculously fed. R2435:3

**He saith** — Quite probably he and the apostles taught the multitude for some time before the miracle of the feeding was performed. The Gospel narratives are very brief and pass over small and irrelevant details. R3503:2

In season and out of season, so far as his convenience was concerned, he must work the works of God, lay down his life inch by inch, hour by hour. R3332:3

**Unto Philip** — Whose home town was nearest and who therefore would be supposed to be best acquainted with the vicinity. R4139:3, 3503:2, 3332:6, 2643:3, 2435:5

Philip seems to have had a rather business turn of mind, an excellent disposition to have among the disciples of the Lord: nevertheless it is inclined to think of earthly means rather than to exercise faith in the Lord. R3503:2, 4139:3

The business head is very useful if restrained by love and faith; love, that it not allow business interests to take sole charge of spiritual affairs; faith, that these not be permitted to ignore faith in the Lord and the power of his might. R3503:3

**Whence shall we buy** — Note our Lord's wise method of instruction, stimulating thought. R4139:3

The dialog between Jesus and the disciples reconstructed from the four Gospel narratives. R2643:5

**That these may eat** — The people seem to have been so engrossed with the good tidings that they entirely forgot their own necessities. R2435:5

The Lord sees the dark night of trouble approaching, but before sending the people away he instructs all who are his disciples to supply them with something to eat; with spiritual food, truths pertaining to the Kingdom. R2436:1

## John 6:6

**To prove him** — To stimulate the thought of Philip and the other disciples, and thus to prove or test them and develop their faith in him. R2643:3

## John 6:7

**Two hundred pennyworth** — His suggestion was that this (\$32 worth) would be a considerable sum for them to spend, and that less would do no good. R4139:3, 3503:2, 2643:3



About \$200 worth, according to our present day reckoning. R3332:6

## John 6:8

**Andrew** — Whose mind seems to have been less practical than that of Philip. R3503:3

All the good and helpful suggestions for the interest of the Church do not always come from one quarter. Often, the Lord uses stumbling lips and illogical reasonings as the basis of blessings to themselves and others. R3503:3

**Saith unto him** — Apparently thinking of our Lord's power, but scarcely able to realize so great a miracle. R2643:3

Our Lord had use not only for the broader mind of Philip, but also for the simple and less logical mind of Andrew, and used the latter's suggestion by calling for the little supply. R3503:3

## John 6:9

**There is a lad here** — Jesus did not tell the apostles to get wagons and go to town for bread and meat, but to use what they had. So we should use all our talents; use what we have, and we shall receive the blessing therefrom. R5419:4

**Five barley loaves** — Philip was too practical, too much of a business man, to have even thought of mentioning such a morsel of food in connection with the supply of so large a multitude. R3503:3

The loaves of that country and time were about the size of a small flat pie and very similar in shape. R4139:4

The poorest and cheapest sort of bread. R2643:6

**Two small fishes** — The kind of fish described by the Greek word used implied very small fish, like herring. R4139:4

**But what are they** — He had hardly offered the remark about the lad and the fishes, when he felt ashamed of it. R3503:3

We may feel that the multitude is large and that the means at our disposal for reaching them with the bread of life are limited. It is sufficient for us to know that some are hungry for truth, and that if we will, the Lord will bless us in ministering it to them. R3333:5

It requires faith to go forth and to hope to accomplish the great harvest work under present limited conditions, but the Lord, the Chief Reaper, will make it sufficient so that all who are really hungry may be fed. R3333:6

## John 6:10

**Make the men sit** — No objection is offered to this command which might make them appear foolish, to prepare a feast when apparently no feast could be spread. They were beginning to learn the power of him who could fill their nets with fish and they obeyed; the Lord did the rest. R3780:5, 4139:4

**The men sat down** — In ranks or rows, in groups of fifties and hundreds, upon the grassy slopes. R4139:4, 3503:5, 3333:1

The people were accustomed to a certain method of arranging themselves in groups of fifties and hundreds for general feasts. R2643:6

The confidence of the people in Jesus and his apostles is clearly manifested in the fact that at that late hour they were willing to be directed. R4139:4

**About five thousand** — The Gospels give two distinctly different miracles of feeding the multitude. In one case it was 5000, in the other 4000; in one a lad provided five cakes and two fish, in the others the disciples provided seven loaves and a few fish; in one the fragments filled twelve baskets, in the other, seven. R4617:2

## **John 6:11**

**Took the loaves** — The lad who had the loaves and fishes and who put them at the disposal of the Lord, we may be sure was greatly blessed, although we hear nothing further of him than is here mentioned. R3334:1

The boy was willing to put his all at our Lord's disposal, instead of attempting to sell it to the hungry at famine prices. R3334:1

Probably they were purchased from the boy. R4139:4

Jesus could have turned the stones into bread and thereby fed the multitude. He could have ignored the little supply on hand as insignificant, but that was not his method. So his followers should learn not to despise the little things, but use them so far as possible. R3503:4

Miracles are only to be expected after we have done all in our power with the means at hand. R3503:4

As the Lord used the barley cakes and fishes as the nucleus for this miracle, so in nature he uses the seed wheat as the basis for the miracle of the crop gathered in harvest. R3503:5

Notice that the feast for which our Lord returned thanks was not a sumptuous one, served in elegant decorated ware, but plain barley bread and dried fish. R3781:1, 2643:6

To thankful hearts the plainest of food will be more appreciated, more happifying, more satisfying than to others. R2644:1

Both in quantity and quality many people of our day are overfed. Plainness and simplicity of food would not only be more healthful, but would leave much more time for spiritual refreshment. R3781:1

**Given thanks** — If the Master himself thus acknowledged that every good and perfect gift cometh down from the Father of Lights, how much more should we. R4139:4, 3780:6

Gratitude to God is appropriate however simple our bill of fare. R3781:1

Our blessing of the bread does not increase its quantity, its bulk, but it does increase its value, its efficiency. The peace of mind from proper acknowledgment prepares our nerves as we partake of food. R4139:4, 3780:6, 2644:1

It would be inappropriate, however, to intrude upon the customs of a host family, nor is it always appropriate to openly manifest thankfulness in a restaurant. We might well refrain if our conduct would be misapprehended as Pharisaism. In such cases, however, the heart should always render thanks. R3781:1

Proportionately the thankful Christian should be less troubled with nervous dyspepsia than are others of the same physical and nervous temperament. R4139:5, 2644:1

We advise the custom of the Bible House family; breaking together the spiritual manna and feasting thereon at the same time of the partaking of the earthly food. R4139:5

**He distributed** — Apparently it grew as they were broken, much after the manner of the widow's cruse of oil, which flowed incessantly until all the pots had been filled. R3503:5

Quite probably the increase was while being broken in the Lord's hands, though possibly also the increasing continued at the hands of the apostles as they in turn distributed the food to the people. R3333:1

It is not for us to explain the miracle, but to recognize that God is the giver of every gift, and that miracles are in operation about us every day: the seed germinates and grows, we know not how. R4139:5, 3503:4, 3333:2

The same amount of barley that composed those five loaves, if planted, might have brought forth a harvest sufficient for the five thousand. Two fishes, in the ordinary course of nature, in a short time might have brought forth a sufficient supply of fish for the five thousand. R3333:2, 3503:4

We can analyze a grain of wheat and could construct something very closely corresponding, but we could give it no life, no germ, no power to produce. This is a miracle, too, but so common that we overlook it. R4139:6, 3333:2

**To the disciples** — Jesus dealt first with his disciples, representing the elect. To these he gave bread, which, after the multitude was seated, was distributed amongst them. So the Lord has called the Church to be the elect, and breaks for them the bread of life. By and by the whole world of mankind, in their own rank and company, will be ready for the food, and shall have an abundance and to spare. R4141:5, 3781:4

The miracle was intended to inculcate some important lesson of faith or practice, not so much for the public, as for his special followers, his disciples. R3333:4

**The disciples to them** — They were thus the better witnesses of the power of the miracle, and the people were more or less made acquainted with the apostles, who perhaps later on, after Pentecost, met many of them, and, as the Master's representatives, bore to them the heavenly bread. R3781:2

Without faith in the Lord they would undoubtedly have refused to take any part in the proceedings, fearing that it would bring reproach and ridicule upon them. R2644:2

The Lord has already made provision sufficient in quantity and variety, and he bids each of his specially consecrated ones to have faith, and go forth in the distributing of the food, trusting the result to him. R2436:4

As we have received of the Lord's bounty freely, so we are to distribute freely. Those who distribute will have the privilege of gathering up for themselves, that each may have more than he gave away. R3504:2

Let us see to it that we have generosity in respect to the spiritual as well as the natural food. R3504:2, 3333:6

Neither our duties nor our privileges are wholly measured by our own abilities. A proper faith in the Lord permits us to realize his omnipotent power, and that if he be with us in the distribution of spiritual food to the hungry, the little of means at our disposal may be so blessed as to accomplish marvelous things. R2644:2

As our Lord could have performed the miracle of feeding the five thousand without the instrumentality of his disciples, so now he could feed the hungry Israelites indeed without our aid. R2644:4

**Of the fishes** — We offer no objection to those who claim that they have better health as a result of a purely vegetable diet, but do object to the claim that it gives special sanctity or acceptableness to God. Jesus not only ate animal food (lamb and fish at least), but miraculously created fish for food. R3098:3

## **John 6:12**

**When they were filled** — Not merely a taste of food, but a satisfying portion; all had plenty. R3781:3

At the very same time there were doubtless hungry ones in various parts of the world whom he could have fed; but he came not to feed the world, or stop their pain, but to redeem them and give evidence for belief in his Messiahship. R3503:5

It was a lesson of the Lord's ability to care for them as his followers, under all circumstances, under all conditions, and this lesson continues with all of his followers since. R4139:6

Those who are truly the Lord's people have similar miracles today, because in eating of the Word we partake of the spirit of our Lord. We must prefer these higher miracles, and consider them a stronger basis for faith than the poor Jews with the favors bestowed on them, great as were those favors. R3503:6

A meal consisting of barley bread and dried fish would not be partaken of as liberally as if condiments, sauces and sweets had been provided. Perhaps we would all know better when we had enough if we lived more upon the plain substantials of life, and did not too much pamper our appetites. R3781:3

It is further worthy of notice that the Lord's miracles of feeding and healing were performed, not upon his consecrated disciples, but upon others. His followers, having covenanted to sacrifice, might therefore, like him, avail themselves only of the natural means of recuperation. R1754:6

When Christ was weary, he rested; when he was hungry, he partook of food; and never in any case worked a miracle for his own present benefit, nor for his disciples. R1754:6

The Lord afterward, on another occasion (Matt. 16:9,10), sought to further impress upon the minds of his apostles the lesson of faith which this miracle was given to establish in them specially. R1754:6

**Unto his disciples** — It was those who scattered to others who had their haversacks filled in the end and gained the supply for themselves. R3504:2

**Gather up** — For their own future use. R2644:4

The first lesson was generosity, the second lesson was economy. So it should be with us, our generosity should be equal to our disposition to economize. R3504:1

Showing, first of all, the immensity of the miracles, and secondly, the lesson that we are to use the means which God has put into our hands, and not to expect unnecessary miracles. R2644:5

The disciples and the multitude would be very likely to draw the inference that, where there was such a power to create and to multiply, there would be no necessity for frugality. R2435:5, 2644:4; SM657:1

The same lesson might also be applied to our spiritual food. We are not to treat truths carelessly when we have eaten thereof and found satisfaction to our souls; but are to gather and preserve them for further and future use. R2644:5, 2436:6

**The fragments that remain** — It seems reasonable to suppose that the small fragments left by the multitude were allowed to go to the birds and squirrels, and that the fragments gathered by the apostles were those broken by our Lord. R3781:4

Let us take heed to the fragments, too, that we may render up a faithful record of our stewardship, that we may see to it that the talents entrusted to us have not been buried in the earth. R3781:6

**That nothing be lost** — None of the Lord's blessings and mercies are to be wasted. Willful waste brings woeful want. R3504:1, 3333:3, 2435:6

The Lord's people should be careful to avoid wasting, in earthly food and temporal matters, not because of selfishness and a desire to hold and accumulate, but, as the Apostle explains, "that ye may have to give." (Eph. 4:28) R2435:6

If our Lord Jesus were here, none of us would expect him to be wasteful. Our Lord was most economical. Although there was plenty of food to feed the multitude, he told his disciples to "gather up the fragments." R5002:4, 4139:5, 3504:1

The lesson of economy is appropriate to us all, but in our experience the poorest of the world and of the Lord's people often have greatest need for this lesson. R3781:5, 3504:1, 2644:5

## **John 6:13**

**Twelve baskets** — Each of them gathered the full of his bag or satchel or haversack, in our text called a basket. R3504:1, 2435:5

Which they were accustomed to carry in their journeys. R2644:4, 2435:5

The memory is our "basket," our haversack, and divine provision is so bountiful that every disciple may gather his basket full. R2435:6

Those who distribute will find in the end their own vessels full. R2436:4

## **John 6:14**

**The miracle** — The only miracle particularly described in all four Gospels. R3502:3

An operation of divine power beyond our comprehension more than are the average affairs of life. R4139:6

**That Jesus did** — A power Jesus had by reason of having received the holy Spirit, to do anything that might be necessary in God's service, and in the establishment of the Church, and the instruction of the people at that time. Q495:2

**This is of a truth** — While the chief object of the miracle was doubtless to reinforce and establish the faith of the apostles, its secondary object and actual effect upon the multitude was very similar. R1754:6, 4139:5

**That prophet** — Doubtless viewing it as an indication that if Jesus were proclaimed a King, he could supply his soldiers with food without a commissary department; and able also to give them the victory under all circumstances and conditions. R3504:4

As a matter of fact, Jesus in the flesh was not the great Prophet, though his work in the sealing of the New Covenant with his blood at Calvary was necessary before he could be made alive in the spirit. R3069:4

This great Prophet that God has promised is not a man, not of the human nature; but is the Lord of glory who has bought the whole world at the cost of his own life. R3069:4

Still further, from the divine standpoint, our Lord Jesus is to be the Head, and the faithful of his Church are to constitute the members of this great prophet. R3069:5

## **John 6:15**

**Make him a king** — After the miracle of feeding the five thousand. R1755:1

A repetition of the temptation in the wilderness. R1755:1

To have encouraged any such matter would be to have opposed what he recognized to be the divine arrangement. R3332:3

**He departed** — He had not the slightest intention of alluring the people to his support and for the establishment of an earthly kingdom. R3850:4

Knowing that such was not the Father's plan. R1755:1

Our Lord's constant effort was to avoid publicity; to prevent his miracles and teachings from inciting the people, yet he constantly brought these testimonies or evidences of his authority and Messiahship to the notice of the Jewish clergy. C168; R4139:6

The most famous of earth's heroes have been its warriors; Alexander, Julius Caesar, Bonaparte; but here is a hero who refused the honors of men, who instead of taking life, yielded his own that he might bring back to life the untold millions whose death has been caused by the tyrants of earth. R1063:3\*

Later, on Palm Sunday, the due time having come, he deliberately planned his triumphal procession, instead of hindering it, as here. R2745:2; C150

**Himself alone** — Possibly his human nature felt the force of the temptation to accept of present advancement and at once enter upon the work of blessing the world, instead of pursuing the long and tedious purpose of God. R1755:1

## **John 6:16**

**His disciples went down** — Jesus had a twofold purpose in sending them away: first, to have private fellowship and communion with the Father in the mountain, apart even from his beloved twelve; and secondly, to give his disciples the opportunity to think over the miracle and talk it over by themselves in his absence. R3333:4

He sent the disciples before, not only as a test of their obedience but to give them a still further demonstration of divine power. R4140:1

## **John 6:17**

**And entered into a ship** — As the apostles learned the lesson of the Lord's provision, the very fear of Herod and what he might do to Jesus or them gave way, and they were ready, by nightfall, at the command of our Lord, to return to Capernaum. R4140:1

The fact that our Lord's conference with the disciples had a pacifying and strengthening effect is evidenced by their return that same night to Galilee, Herod's territory. R2435:3

## **John 6:18**

**A great wind** — Representing the boisterous and troubled experience of the Church throughout the Gospel age. R4140:1

## **John 6:19**

**They see Jesus** — At the end of the age, in the midst of a great storm, the Lord appears to his people, and upon being received by them, their outward troubles and difficulties completely vanish. R4140:1

## **John 6:22**

**The day following** — After partaking of the miraculously provided supper, the multitude lay down. In the morning they looked for their benefactor, evidently expecting that he would miraculously provide for their breakfast. R4146:1

## **John 6:24**

**Seeking for Jesus** — Not from a clear apprehension of his divine credentials, but rather from curiosity and probably an increasing determination to push forward to the ruling position, from which they presumed he shrank from a sense of modesty. R1755:2



## John 6:25

**When they** — A number of them (we cannot assume very many) conclude that they would follow the great Teacher. R2651:1

## John 6:26

**Jesus answered them** — He preached no sermon when he performed the miracle, but allowed it to have its effect; but now, instead of working another miracle, he preached a sermon, using the miracle as his text. R4146:2

**Not because ye saw** — His reproof was not harsh, though it was quite pointed. R4146:2

**Because ye did eat** — Telling them plainly that theirs was a selfish or mercenary interest, and not the kind that he desired to cultivate, an interest in the truth. R2651:1

Probably more of the common people than the aristocracy became his disciples. Now, as then, the interest of the poor, like the interest of the rich, is mostly a selfish interest. Few see the King in his beauty, the beauty of holiness. Few seek him as the bread of eternal life. R1818:2

Perhaps there was never a time in the world's history when humanity manifested more desire for physical healing than today. We could wish that there were a greater appreciation of soul sickness from sin. R4313:2

**And were filled** — The trouble with the whole world is that they have either earthly aims or no aims at all, and of the two conditions the latter is the worse. Those with aims accomplish something, making two blades of grass grow where one grew before, thus benefitting civilization. The great majority, without ambition, merely eat to live and live to eat, merely animals of a higher intelligence. R4146:2

## John 6:27

**Labor not** — There are two general classes of laborers: the world in general, laboring for the things of this present life, and the followers of the Lord Jesus, laborers also, with great difficulties, but they have found the great Helper. CR16:2

We live in a time when there is a great hungering for knowledge, wealth, influence, power, everything. Our day is full of philosophies to satisfy these various hungerings of the soul. Yet these things do not satisfy even the worldly; they still hunger and thirst. Nothing will ever satisfy them but the living bread, the truth. R3334:4, 2436:1

**The meat which perisheth** — Earthly food, earthly comforts, earthly pleasures. R2651:1

The more people are satisfied with earthly things the less inclination they will have for the heavenly things, and the more we are satisfied with the heavenly things, the less appetite we will have for the earthly things. R3334:4

The new nature flourishes at the expense of the old nature, and the new ambitions and desires at the expense of the old. Likewise when the old nature flourishes, it is at the expense of the new in all of life's affairs. R3334:4



Though necessary under present conditions, his followers will remember that the heavenly Father knoweth that they have need of these and will not suffer them to come to serious want. R4146:3

**But for** — Live for, labor for, and enjoy the things unseen as yet, everlasting in the heavens. E196

**Meat which endureth** — A spiritual nourishment, of which, if we partake, we shall attain eternal life. R2651:1

The food that would develop in them, not earthly, but heavenly ambitions, and lead to their satisfaction, would be food indeed and well worthy of every exertion to obtain it. R4146:3

**Sealed** — Indicated, marked as his appointed channel for blessing. R4146:2

Marked him, granted him the evidences and proofs of sonship in the powers conferred upon him. The seal was the holy Spirit, the holy power of God, which acted upon our Lord Jesus, enabling him to do the miracles. R2651:2, 1755:2, Q495:2

When 30 years of age, Jesus commenced his ministry by consecration, typified in baptism, and was sealed as accepted to the divine nature, by the holy Spirit of promise. (Eph. 1:13) R329:4

The holy Spirit itself is the seal. E246

## **John 6:28**

**What shall we do** — This is just the point that Jesus wished to bring them to and that he wished to answer. R4146:3

**Work the works of God** — As Jews they had before their minds the thought that God had made a covenant of works with their nation, with promises of eternal life attached thereto—the Mosaic Law Covenant. R2651:2

Many today ask the same question, hoping to please God by their works, and underrating the importance of faith. R1755:4

## **John 6:29**

**This is the work** — Declaring that to believe on him would be a “work”—the only work that could possibly make them acceptable to God. R2651:3

There is work connected with believing; not a work with our hands, but a work with our heads and our hearts. R2651:6

**Of God** — The work which God would be pleased with. R2651:6, 1755:4

The work most pleasing and acceptable to God would be their exercise of faith in him as the one whom God had sent in fulfillment of his promise to their fathers. R1755:4, 4146:3

**That ye believe** — Not discussing the further step to the high calling of this Gospel age, but only the first necessary step in approaching God—justification. The thing necessary to justification is the acceptance of Christ as the Bread of Life. R2652:1

## John 6:30

**What sign** — Evidence, proof of our Lord's supernatural power and authority, proof that he was indeed the Sent of God, the Messiah. This was the object of the miracle, not the feeding of the multitude. R3503:5, 4139:6

Instead of realizing that they had already seen the sign, signet, or seal of God upon the Lord Jesus, not only in his spirit, but additionally in the manifestations of divine power upon them. R2651:3

No such gratification was granted them; they had sufficient evidence upon which to found faith had they been so disposed. R1755:4

**That we may see** — What reason have we to think of you as the Messiah? R4146:3

**And believe thee** — If sign upon sign had been given, the same “evil heart of unbelief” (Heb. 3:12) could reject ten signs as well as it could reject one—just as Pharaoh, who was more impressed with the first sign of Moses than by the succeeding ones. R2651:3

## John 6:31

**He gave them bread** — Messiah is to be greater than Moses. You furnished five thousand one meal and had the loaves and fishes to start with, but Moses fed our fathers for years in the wilderness without any bread as a start. R4146:4, 2651:4, 1755:4

They were good reasoners in some respects. Intending to stick close to the Scriptures, they would only accept a Messiah greater than Moses, able to feed them and all every day with bread superior to that which Moses gave. R4146:5

## John 6:32

**Moses gave you not** — Do not credit that to the wrong source. R4146:5, 2651:4

**My Father giveth you** — My Father, who sent the manna in the wilderness, has now sent another kind of bread—manna, not literal, but symbolical. R4146:5

**The true bread** — Pointing out that the manna given in the wilderness was typical of the true Manna, the true bread of eternal life—himself and the truth he proclaimed. R2651:5, 5279:4, 38:3\*; PD34/45

Showing that the comparison between himself and Moses was not as to who would give more earthly food and of a finer kind, but that he would give a heavenly food, a spiritual food, which would secure to them a heavenly life. R4146:2

Jesus, the salvation which he provides, and the kingdom blessings which are coming through him and the privileges of association with him. R3781:6

As the body is nourished by food, so is the spirit nourished by Christ. R29:2\*

## John 6:33

**Down from heaven** — Not merely like the manna from the clouds, but from heaven itself. R4147:1

If Jesus had no previous existence, if he had not a special birth, how could we understand these words except as deceptive? R5767:6, 106:5\*; OV328:6

**Giveth life** — This gift of God, this bread from heaven, was a greater miracle than the feeding with manna in the wilderness. R1755:5

## John 6:34

**Evermore give us** — Note the similarity of expression here with that used by the Samaritan woman to whom the Lord mentioned the gift of life under the figure of the water of life, “Evermore give me this water.” (John 4:15) R4146:6

From remote history people from every clime have sought for health springs and health foods that thus they might have a longer continuance of the present life, and, if possible, an annulment of death entirely. R4146:6

It is on such longings of the soul for continued life that patent medicines thrive. We are glad that there is such a longing for perpetuation of life. It becomes a basis for further investigation for eternal life. R4146:6

**This bread** — They did not yet get the thought, but rather were getting a natural thought, that Jesus was telling them of a still higher class of manna, the partaking of which would yield eternal life. R2651:5

## John 6:35

**I am the bread of life** — That bread of life is the truth, particularly the truth related to the great Redeeming work of Jesus. He is to be the Bread of Life to the world because he bought the world with the sacrifice of his own life. R5087:6

As the Church now partake of the merit of Christ’s sacrifice, and become members of his Body, the one loaf, so in God’s due time the bread of heaven is to feed the multitudes of earth. R5087:6

Part of the “table of the Lord” (1 Cor. 10:21), a board richly spread with a bountiful supply of divine truth—bread of life and meat in due season and honey in the honeycomb, and the choicest beverages of milk and wine, and of the pure water of life, clear as crystal. R1899:2

**Cometh to me** — Not approaching as his hearers had done, coming across the lake, but as coming with hunger and thirst for righteousness, with a desire for the life eternal, and hence for the bread of life by which it might be attained. R2651:5

**Shall never hunger** — Whoever mentally accepts the merit of Christ’s sacrifice, and feeds upon it in his heart, feeds upon the flesh of the Son of Man; partaking of the privileges of restitution (or in this age, justification) provided in him. R2652:2

## John 6:36

**And believe not** — Their slowness to receive him, and the slowness of the people of Israel in general, was not an evidence that he was not the Messiah, but rather was an evidence that they were not in a condition to receive the Messiah. R2652:2

## John 6:37

**The Father giveth me** — It was not God's purpose that he should attract all the Jewish people, but merely that he should draw, by his gracious words and by his miracles, such as the Father had "given him"; such as were pleasing to the Father. R2652:2

Not all are called, not all are drawn. R5719:2

No one has a right to expect an answer to prayer except one who has become a disciple of Christ through full consecration, with the exception of minor children, one or both of whose parents are disciples of Christ. R5833:2

**Shall come to me** — Having first been drawn of God through the truth (verse 44). NS344:4; CR131:6

**In no wise** — The thought is suggested that there are many more worthy to have the Master's attention, that we are too insignificant, too sinful, for him to recognize. But faith holds on. R3848:3

**Cast out** — Reject. R4476:2, 4147:6

Assuring us that the drawing of the Father which brings us to him will insure for us his aid, his succor, his assistance, his acceptance. Thus, if we fall it will be our own fault, because of failure to heed his voice. R4148:5

But he would also have us understand that it is no easy thing to follow him, for his was a thorny, difficult way, promising no gratification to the natural man. R540:3

It says not one word about his holding men who come so that they cannot go from him again, crucify him afresh and do despite to the spirit of God's favor. R1698:5

## John 6:38

**I came down** — In his pre-human condition, when in the form of God, a spirit being, Jesus was humble. He did not meditate usurpation of divine authority to exalt himself, to seek a name higher than his own, as Satan did. R5846:6

**Not to do mine own will** — The Son was worthy to be the executor of the great plan of Jehovah, because he had no will of his own, but renounced his own will that he might be filled with the Father's spirit and do his will in every particular. E60

Our consecration, like that of Jesus, should be to do the will of our Father in heaven. The fact that you have any choice or preference as to what you shall do is an evidence of itself that your will is not dead. Consecration to a work of our own choosing merely, will never bring us the great reward. R317:1

Honey was forbidden in Israel's meat offerings to teach us that whatever is sweet to nature must be disowned, if we would walk after the example of Christ, who pleased not himself. R84:6\*

**The will of him** — At our consecration we say to the Lord, All my life is in your hands; do with it as you please. If it means joy or pain, sacrifice or pleasure, we surrender our own will in the matter. R5086:5

The Master always had this disposition of reverence for the Father, and of full trust and confidence in the divine wisdom, love, justice and power. R5846:6

Holiness in the sense of complete submission to the will of God; loyalty, a complete giving up of himself to the Father's will, whatever it might be. CR462:5; R5421:6

God is the great master workman and Jesus is the great chief agent in doing all the work God intended should be done. CR346:3

Because he had fully submitted his will to the Father's will and he had made the Father's will his own, therefore they were one. (John 10:30) SM493:1

Instead of being the Father masquerading as a man, Jesus was the Logos, the Word, or Message of God, whom the Father had sanctified and sent into the world to be the world's Redeemer. R5378:6, 3076:4; CR290:2

There is one God, the Father, and one Lord Jesus Christ (1 Cor. 8:6), and nowhere in the Scriptures are these said to be equal in power and glory. R4107:1

**That sent me** — Nor does the Son claim higher honor than to be the Father's agent and messenger. HG297:2

## **John 6:39**

**And this** — In the next two verses the Lord seems to distinguish between the two classes of saved ones, verse 39 referring to the elect class of this Gospel age, and verse 40 to the general blessing upon mankind to follow this age, during the Millennium. R2652:2

**Of all** — Everyone who obeys the leadings of divine providence, and attains to the likeness of our Lord Jesus in his heart intention (not perfection of the flesh), shall be saved in this great salvation. R2652:4

**He hath given me** — The elect are frequently, as here, spoken of as specially given to Jesus, while the whole of mankind are referred to as his because bought with his own precious blood. R2652:3

**Lose nothing** — Of such it is written, "No man is able to pluck them out of my Father's hand." (John 10:29) R2257:4

Not so much in respect to all who shall hear the tidings, nor to all who shall be drawn by the message of grace in Christ, nor to those who are called or invited to run the race of self-sacrifice, but especially in respect to the number who shall constitute the Bride of Christ, and to the character of all who shall be in that company. R2652:4

**Raise it up** — To the glorious station of glory, honor and immortality. R2652:4

As the baptismal candidate gives himself into the hands of the administrator to be buried, and then to be raised. HG264:5

It is of God that the dead are to be raised, but by Jesus. Our Lord is the Father's agent in carrying out the entire plan of redemption. His power is delegated. He and the Father are one in man's redemption, though not one in person. R2001:2; F399

**At the last day** — The seventh of the great week of thousand-year days; the Millennial day. R2652:4, 4148:4

## **John 6:40**

**That every one** — Not the joint-heirs, but the remainder of mankind whose ransom price our Lord Jesus has paid, and whom our Lord Jesus himself is to draw during the Millennial age. R2652:5

**Which seeth** — Their blinded eyes being opened in that Millennial day, as the Lord promised through the prophets (Zech. 12:10); but not until the god of this world, who now blinds the eyes of their understanding, shall be bound for the thousand years. R2652:6

**And believeth** — Even as the Father's drawing is not a compulsory drawing, so likewise the drawing of the Son will not be compulsory. R2652:5

**I will raise him up** — To perfection also, though theirs will be an earthly, and not like the others, a heavenly perfection. R2652:6

If it be remembered that it is "God in Christ reconciling the world to himself," (2 Cor. 5:19) it will be seen that we honor both the Father and the Son. R27:5\*

**At the last day** — But not at the beginning as with the "elect" of the "first resurrection." R2652:6

## **John 6:41**

**Bread which came down** — The Passover bread was unleavened. Leaven is a type of sin. Had he been of the Adamic stock he would have been leavened; but his life, unblemished, came from a higher, heavenly nature, changed to earthly conditions. R5192:4, 2772:3, 2272:1, 1636:6, 840:6, 466:6

## **John 6:42**

**The son of Joseph** — Evidently a sarcastic intimation that he had been born out of fornication. Even if Joseph was not his father, yet if he came into the world by natural generation, it would have been true, for he was conceived before Joseph had taken Mary as his wife. R443:3

Contrast this with the respectful conduct of the fallen angels, who said: "Thou art the Son of God," (Mark 3:11) and "I know thee who thou art, the Holy One of God." (Mark 1:24) R1680:1

## **John 6:44**

**No man** — There is a measure of selection or election as respects the class invited to constitute "the Bride, the Lamb's wife." "No man taketh this honor unto himself, but he that is called." (Heb. 5:4) R4883:1; HG410:1

God has divided mankind into two general classes—one is in sympathy with its environment and general alienation from God, not only outwardly at enmity, but in their hearts loving sin; the other, much fewer in number, has a love for righteousness and an opposition to iniquity, and loathes their own weaknesses and blemishes. NS624:2; R5303:3; CR392:4

The Church is not privileged to say, “Come,” to whosoever wills, but only to “as many as the Lord our God shall call.” (Acts 2:39) HG410:1; NS743:4

There is an exclusiveness about this: the time had not yet come, mentioned in Revelation, when the water of life shall flow freely, and whosoever will may come. (Rev. 22:17) R4148:1, 2508:1; Q824:4

The Father is not drawing all mankind now, but only believers. He is leaving the general work of drawing the worldly for the next age, the Messianic age. R4783:6

Jesus declared, “I pray not for the world, but for them which thou hast given me.” (John 17:9) Similarly our prayers and appeals do not need to be put forth on behalf of the world in general, but in the interest of those who have the ear to hear and the heart to respond to the heavenly calling of this Gospel age. NS644:1; R5939:4, 2508:1

God’s missionary enterprise is much grander and more comprehensive than Christendom’s. God’s plan is first to elect a “Royal Priesthood” during this age and have that priesthood teach, rule and bless the world in the next age. R536:2

It is only the few who are being drawn to Christ by a knowledge of the truth now, because only a few have a knowledge of the truth. R4783:6

**Can come to me** — As a disciple, a follower, a joint-heir in my kingdom; as a member of my Bride. R4516:3

In the present time, in the narrow way. R2759:5

The Father points them to the Son through the knowledge of simple truths. R5133:6

The Son receives these and acquaints them with the fact that he has already made atonement for sin. Then he guides them to the further privilege of the Gospel age, that they might become joint-sacrificers with him. R4352:5

Those whom the Father draws to Christ he, as an elder brother, receives as “brethren,” and assists in walking in his footsteps in the narrow way of self-sacrifice, even unto death. E146

No one will receive the holy Spirit without having been drawn to Christ, but some may be drawn without receiving the holy Spirit. R5133:6

**Except the Father** — I will not draw my Bride, the Church, but the Father. R2759:5

The drawing is of God, and through his Word. Q282:1

But a small proportion of the nations was at that time drawn to Jesus by the Father through the word of grace. The great majority were blinded. R2615:2

The Gospel Church, under the Abrahamic Covenant arrangement, are drawn to the Son by the Father, “Given unto him.” The world in the next age the Father will not draw, but the Lord Jesus will draw them to himself. R4387:6, 4049:1



Illustrated by the Vine, “the Father’s own right hand planting.” (Psa. 80:15); the Father making a marriage supper for his Son (Matt. 22:2); and John 10:29, “My Father, which gave them me, is greater than all.” R4476:2

Jesus was the Father’s agent, and he received them in harmony with the Father’s arrangement. R5683:6

We must be drawn first before we can come to Jesus, and then we must come to Jesus before we can have access to the Father. (John 14:6) CR40:5

Our primary drawing and calling is of the Father up to the time when we accept his grace in Christ and make our consecration. R4645:2

The Father is credited with doing all the drawing of the Church, although our Lord Jesus and all the faithful of God have been his servants, represented by Eliezer, doing the calling and drawing in the Father’s name. R1227:3; PD27/38

Thus we do not read that Isaac called his own bride and then acted as a mediator between her and his father, nor that Isaac had anything to do with the drawing at all. R4516:3, 4476:2; PD27/38; NS293:4

When the Church shall have been exalted as members of his Body, raised up as sharers in the first resurrection, then he will begin his drawing work, which will not be confined to a special class. R2759:5, 1227:1

During the Millennium Christ will “draw all men unto himself” (John 12:32) whether they hear or forbear. All the drawing thus far done has been done by the Heavenly Father himself; not by a mediator, nor by an advocate. R4476:2, 4148:2, 2330:5, 1056:2; E146, 414; HG181:6; NS568:6

**Draw him** — Invite him. PD27/38; Q193:3

All of God’s dealings with his intelligent creatures are on this principle of drawing, persuading and constraining, and not of compulsion. R1227:1; HG353:6

Instead of urging everybody to become his disciples and threatening them if they do not, the Master treats the subject in the very opposite style. NS344:5

There is room for difference of opinion in which the Father “draws” and “calls” the Church. Our understanding is that the Lord exercises a favorable influence upon a certain class only—an enlightening influence to the extent of bringing this class to a knowledge of Christ and of forgiveness of sins through faith in Christ. NS743:5

By the truth and by his providences. R1056:2

Whenever the truth reaches the heart and understanding, its influence is to draw, although the drawing may be resisted, not only in the present age, but also in the age to come. (Acts 3:23) R4783:6

That which the Scriptures speak of as a drawing of God seems to be a natural drawing along the lines of the flesh, not toward things sinful, but toward holiness, yet along lines which belong to the natural man. R5583:1

With some of the race, desire for God and righteousness has prevailed above the stupefying influence of the world, the flesh and the Devil. This class are drawn by the natural inclination of their minds Godward. SM428:5; R5320:2, 5053:6



In these persons that endowment which God gave to Adam and pronounced “very good” has been less impaired by the fall than it has been in others. Such naturally desire to have God’s approval and his blessings. R5133:6, 5201:2

While those not born of religious parents have had a large experience with sin and alienation from God, others, born in a measure of justification, have had a measure of fellowship with God, as children of believers. These are in a favorable condition to be drawn of God. SM429:T

The Gospel message knows nothing of the ordinary mission work of rescuing drunkards, harlots and the profane. While not refusing publicans and harlots it did not go about seeking them. It waited for them to seek for righteousness. SM176:3

Even when drawn, by the opening of our mental eyes to the truth, under the unfavorable conditions of the present time, we are not compelled to follow; we may “go away.” (Verses 66 & 67) R1056:2

The Father draws to the Son for “justification by faith in his blood” those who love righteousness and hate iniquity, and are feeling after God, if haply they might find him. R4352:5, 4341:4

As Abraham did not send Eliezer to draw any maiden whom he met, but only one from among those already related to him, so God does not draw sinners (represented by the Canaanites, to whom Eliezer was not to go,) but only such as are already justified, in harmony with God—friends of God. R1227:2; NS293:5

Some of the Lord’s followers were drawn to him of the Father before Calvary, and others have been drawn throughout the Gospel age; as the Apostle declares, “Even so many as the Lord our God shall call.” (Acts 2:39) R4367:6

**I will raise him up** — In due time he will draw all men, and it is for this purpose that the Little Flock is exalted and associated with him, that the knowledge of the Lord shall fill the earth and the power of adverse influences be broken. R1055:4

Exalt him. R2759:5

**At the last day** — The Millennial day, “early in the morning” of that day. (Psa. 46:5) R2759:5, 2652:4

## **John 6:45**

**Taught of God** — The source of all true knowledge. (John 17:17; Prov. 2:6) R3550:3

God, however, does not teach all in the same time and way. For 6,000 years he has been teaching the world the exceeding sinfulness of sin and its bitter results. By and by he will teach them the blessedness of virtue and holiness. R385:1\*

If led of the Spirit, we will take God’s point of view in every matter. Our love will beget a desire to know that we may do his will; our diligence and patience will leave no means unemployed to gain that knowledge; our faith in God will lead us to place implicit confidence in his word; our meek humility will cast out pride and love of self-exaltation. R385:5\*

God uses various instrumentalities for communicating his instructions. They may come through his disciples, teachers, evangelists, etc., but they must all be recognized as emanating from the Father through the Son. Q843:4

Our Lord Jesus was and still is the Great Teacher of men by the appointment of the Heavenly Father, the great Master Teacher. Likewise our Lord appointed special teachers under him, the apostles, and still others, to be under shepherds of the Lord's flock. E50

As our Redeemer said to Peter, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father in heaven." (Matt. 16:17) NS516:5

We should avoid following human teachers as leaders. Their teachings should be received only so far as they harmonize with the word of truth. R386:4\*

Whoever the human agent may be that God has made use of to bring you a knowledge of the truth, he was simply an index finger to help you trace it for yourself on the sacred page. R1321:1

God is teaching us through the words of the Bible. CR454:5

This precious truth is God's message to you, not man's. No such high and glorious hope could ever have entered into the mind of mortal man, had God not revealed it by his Spirit. R1321:2

No one can be a true child of God, "taught of God," and have reached an advanced position in the school of Christ, without having come to an appreciation of the spirit of liberty, which is associated with the spirit of truth, without wishing liberty of conscience for himself, and without wishing to grant similar liberty to others. NS64:1

It is not God's plan to build each member up in the knowledge of the truth independent of every other member. Each member of the Body must perform its part toward the building up of the whole Body. R386:1\*

Kept from the Adversary's blinding influences, and on the contrary have the truth revealed to them. R2268:1

Thus able to comprehend the dark and "hard sayings" (Verse 60) of Jesus, the meaning of which cannot be made plain to the masses, though even the world may be taught what they do not mean. NS307:3

The letter and the spirit of the divine word being the keys of the mystery of God. R2419:3

The Master desired that the disciples should come under divine, providential instruction, which he indicated would come through the Word of God. R5319:6

In his own appointed way God would bring to our attention whatever feature of divine truth would be "meat in due season" (Matt. 24:45) for the household of faith. R4685:4, 5615:4

The fact that the Great Teacher is present superintending the "harvest" work is, we believe, a further assurance along this line. R3856:5

**That hath heard** — No man can act unless he first hear. Q282:1

Those of mankind who have no ear to hear, or who never hear the message, are not drawn, are not called. Q282:1

If there were twenty people outside the door, and of the twenty, ten were deaf, and I went out the door and shouted aloud, "Every one of you that will, come in, I will give you a ten dollar bill!" How many did I call? Only those that had the ear. Q282:1

**Cometh unto me** — This is the sole object of truth. It is not given merely to gratify curiosity, nor simply to reveal God's character, but by that revelation to transform us into his likeness. R385:6\*

All who believed Moses and were taught of God were able to receive him when he was present in the flesh. R40:1\*

### **John 6:46**

**Not that any man** — If Joseph had been his father, this would not have been the fact, for his (supposed) “father and mother” they knew (verse 42). R443:3

### **John 6:47**

**Believeth on me** — Not merely a mental assent to some facts connected with the divine plan of salvation, but a faith in the atonement sacrifice and conduct in accord with its opposition to sin; a living faith which manifests itself in obedience of heart. F160

**Hath everlasting life** — Not that believers have everlasting life in the full sense of the word, rather that consecrated believers are begotten to newness of life, have the new life begun in them. F161

He made these statements before they had received the holy Spirit at Pentecost. This was treating them as though they had the full initiation into the divine family. R5683:6

### **John 6:48**

**Bread of life** — “Bread is the staff of life” amongst all mankind, the main dependence for this present life, and hence the appropriateness of the figure of speech which likens our Lord to the bread which imparts sustenance to the new life. R2291:3

The truth which brings us to the privilege of manifesting faith and obedience, and thus “laying hold on eternal life.” (1 Tim. 6:19) R1878:3; E386

### **John 6:49**

**Did eat manna** — A beautiful figure of the supply of grace in Christ. As it needed to be gathered daily, so our gathering is to be day by day. Feeding on the heavenly bread is to be a continuous privilege. R4012:5

Typifying spiritual food, the word of God, but in a deeper meaning, referring not only to the written word, but to the living Word, the true Bread of Life. R360:1\*

Some of this manna was put into the golden pot and hidden in the ark, illustrating immortality which the “Little Flock” shall enjoy, while, instead of this, the remainder will have eternal life supplied to them. R4012:1

As God did miraculously preserve from corruption the manna in the golden bowl, so it will not surprise us if, in the Kingdom, God shall show to the world the body of flesh—not permitted to corrupt, but preserved as an everlasting testimony of infinite love and perfect obedience. B130

Typified our Lord’s flesh. R5343:1

**And are dead** — The type could sustain the natural life only for a brief season, but the real bread sustains spiritual life forever. In either case, however, the bread must be eaten. R38:3\*

## **John 6:50**

**This is the bread** — Along with the lamb, the Jew partook of unleavened bread, pure, unadulterated, figuratively separate from sin; symbolizing the precious promises which come to us from the heavenly Father through our Lord Jesus Christ. R2918:3

**Down from heaven** — Truly said, since he who had been made in the heavenly or spirit state had become earthly or human, being made flesh. R1014:6

**A man may eat thereof** — To grow strong in the Lord and in the power of his might, we must feed upon him daily—we must appreciate and appropriate the merits of his sacrifice. R5279:5

**And not die** — Though they sleep (in the Adamic death), they shall not be hurt of the eternal death (the second death) from which there shall be no resurrection. R1755:5

As the Israelites would have perished without food, so the spiritual Israelites would not have sufficient strength for the journey without heavenly food. R5279:4

## **John 6:51**

**The living bread** — It typified the life-giving qualities which he possessed and which he sacrificed on our behalf. R4011:6

**If any man eat** — Feed upon. R2291:2

Including the thought of assimilation and absorption into the blood, signifying: (1) our appreciation of his sinlessness; (2) our faith in the fact that he offered himself a ransom for all; (3) our conviction that his sacrifice was acceptable; and (4) our desire for eternal life and the purity that is in Christ, and our separation from sin. R2291:5; PD67/79

Meaning the appropriating to his own use by the eater, of all the rights, liberties, and life which the perfect sinless “man Christ Jesus” possessed—no more, and no less. R1015:3

The trouble with the world is that they are starving to death, and have been since the Garden of Eden. R4247:3\*

What he gave up when he died is ours—it is free to every child of Adam. But it will give life only to such as eat, by faith appropriate, those rights and privileges freely given to us of God through Christ Jesus. R1015:3, 936:3

We cannot eat anything that is alive, nor would anything that dieth of itself (by disease) be fit for food. There was no way to give us this life—food, except by the sacrifice of the man Christ Jesus, who did not die because his life was forfeited, but who gave himself a ransom. R1014:6

In the Passover, through the blood-shedding, the life of the Israelites was preserved; but the wilderness journey was before them, and they had to eat the flesh as well. Through the shedding of Christ’s precious blood we have life. But that is not all. The journey of life has to be pursued, enemies overcome, and discipline perfected—this requires heavenly food. R1321:6\*

An out and out contradiction of all the various claims to the effect that a knowledge of the historic Christ and of his sacrifice for sins is unnecessary to salvation. R2291:4

**Of this bread** — Instead of the lamb would be the unleavened bread, representing our Lord's flesh. SM563:3

To eat the flesh of Jesus literally would have merely produced flesh; but to eat in the sense of appropriating his spirit and disposition is to partake so that our Lord's qualities become ours. R4012:5

**The bread** — During harvest there is reaping. Then follows the gathering into the barn. After a little time to season, comes the threshing; then the winnowing. Next comes the grinding of the pure grain; followed in due time by the kneading together of the fine flour. Finally the oven does its work (well heated), and the bread is ready for the hungry. R57:1\*

**I will give** — He had not yet given his flesh, through he was in the process of giving it. He was drawing out its vitality, its strength, in their service, but would complete the work of his sacrifice by surrendering his all to death. R4147:1

To suppose that our Lord's fleshly body was raised on the third day, would be to suppose that our Lord did not fully pay over the price necessary for our redemption, and would contradict his statement in John 6:51. R4123:6, 1247:6, 253:3

It is our Lord who is sacrificing his "flesh." All the merit belongs to him. R4491:2\*

As fleshly Israel gained a standing before God through the typical broken body and shed blood of bullocks and lambs, so do we in the merit of the sacrifice of our Redeemer. R1336:3

**Is my flesh** — Man is of the human or flesh nature; hence if the spiritual son of God would give to dying men the bread of life, it must be flesh, full of life-giving nutriment. R1014:5

It was the flesh which he sacrificed for us, not his pre-human existence as a spirit being; although that was laid down, and its glory laid aside, in order that he might take our human nature. R5870:6, 2772:3

The new creature's life was not given for the life of the world, the new creature was not sacrificed for sins. R4108:5

Flesh and blood uniformly represent human nature. (Matt. 16:17; John 1:14; Col. 1:22; Phn.16; 1 Cor. 15:50; 1 Pet. 1:24, 3:18, 4:1) R611:2

The fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners, and without any contamination from Father Adam, and hence free from sin, permitted him to be the Redeemer of Adam and his race. R2772:3, 2291:3

As it was the mission of our Lord not to rule or judge the world at his first advent, but to lay down his life for the world; so it is the mission of the Church not to rule or judge the world but to "lay down our lives for the brethren." (1 John 3:16) R2415:3

The Church is to be counted in as part of that "flesh;" as Paul states, "They two shall be one flesh...I speak concerning Christ and the church." (Eph. 5:31,32) R4491:2\*

**Which I** — The new creature did the sacrificing of the man Christ Jesus, and was the one recognized of the Father. R4108:5

**Will give** — Jesus kept the law inviolate, therefore he had a right to life, hence the Law did not demand his death, but when he died it was willingly a sacrifice for our sins. R608:1

Never to take it again. Consequently, when he was raised again, his existence was in a new nature, that our benefits might not be interfered with, and also that the abundant power of the divine nature might be exercised in actually reclaiming from sin and death those whom he had legally rescued. R1592:1, 1247:5

Our Lord could not take it again without taking back the price of our justification. R1228:5, 253:3, 16:6; NS177:5

He did not conquer nor overthrow justice, but recognizing the justice of the law of God in the forfeit of the sinner's life, he purchased it back with his own. R251:6, 15:4

Therefore it could not be resumed by him, and constitute his resurrection body. R1995:6

Therefore he no longer lives the life in the flesh, the human life, but, having sacrificed that, he is now highly exalted and ever liveth as our divine High Priest. R1806:2

Nor could he return in the flesh. R1873:4

If by Jesus' flesh and blood we are to understand Jesus' spiritual nature, then Jesus cannot now nor ever be a spiritual being, seeing he has given that for the life of the world. R719:3, 611:1

As God so loved the world that he gave his only begotten Son to redeem them, so likewise Christ loved the world as freely to become the instrument of Jehovah for its salvation. R2099:3\*

**For the life of the world** — The Son of God was made flesh that he might give his flesh for the life of the world. He was transformed from the spiritual to the human nature, so that he might give an exact equivalent for that which was lost. R1673:3

The giving of our Lord's unblemished flesh as a corresponding price for father Adam's condemned flesh constituted the purchase price by which Adam and all his race was redeemed. R2291:4

As the price paid by the Lord was a corresponding price, this proves that those for whom this price was paid had lost or forfeited just such things as corresponded to what was paid. R1228:4

He did not purchase the divine nature, but purchased father Adam and all of his posterity according to the flesh—human nature. The Church has given up human nature, therefore never shall reach human perfection. But, while developing as new creatures, they need the imputation of the merit to cover the blemishes and imperfections of original sin. SM667:1

## **John 6:53**

**Then Jesus said** — While our Lord addressed these words to the Jews, he intended them more particularly for us to whom they have been communicated and by whom they have been more fully understood. R4147:4

**Except ye** — The Church. Q279:2, 703:T

Thus by faith. R1800:6

**Eat** — But they could not eat him while he was alive, nor could they even understand what he meant. R4147:1

The eating is as much a symbol as the flesh and blood. R611:3

Assimilate and appropriate by faith. R3132:2, 611:4

Eat and digest the truth of his uncorruptness, “bread from heaven.” R1636:6

We do not eat the flesh of Jesus literally—we eat it by faith; that is to say, we appropriate by faith to ourselves the merit, the efficacy, which was in his flesh and which he surrendered to death on our behalf. R4147:1; Q703:T; PT389:1

The result of such eating by faith implies our justification on the human plane. R4147:3, 611:5; SM563:3

We have already eaten the true bread, Christ, and appropriated his virtue and merit—by accepting by faith, as his gift of love, the blessings secured for us by his death— “a ransom for all.” (1 Tim. 2:6) R1799:5

We are to continue to eat that we may grow stronger and stronger, to appropriate more and more the privileges which belonged to our Lord, but which he surrendered on our behalf. R4147:3

Eventually the whole world shall be privileged to eat of that flesh, to accept the grace of God in the cancellation of their sins, and to realize that these blessings come to them because Christ died for their sins. R4147:4

**The flesh** — Sacrificed humanity. R3132:2

Partake of his justification. Q279:2; R936:6

Primarily, the bread (of the Memorial) represents our Lord’s broken body. F465

Represents restitution to human privileges, i.e., the means to its attainment, and restores to man the life which he had forfeited—the life lost in Adam—human life, earthly life. R5342:3

Jesus was so in the habit of saying peculiar things that if they stopped to quarrel over them, they would have been led away from him. R5230:6, 2447:3

**And** — There is a difference, we believe, between the bread and the wine. The Church, in order to be accepted of the Lord as members of his glorified Body, must share in both of these by participation. R5342:3

**Drink his blood** — Additionally, those who are rightly influenced by the eating, drawn to a full consecration of their all to him, receive a special invitation during this Gospel age to drink of his blood. R4147:3, 611:5

Share his sacrifice. Q279:2; R536:6

The cup (of the Memorial) represents his blood, which seals our pardon. F465

The blood is the life in Scriptural language, and hence ordinarily the Jews were not to drink blood; to do so would make them guilty, or responsible for the death of the person or creature. R4147:3; SM564:T

Those who partake of the blood of Christ in the communion cup symbolically represent themselves as guilty of his death unless they see it signifying his death as sealing the New Covenant, and their laying down their lives with him in the great sacrifice through which the New Covenant will be established. R4147:4



The world, when dealt with in the next age, by Jesus, will indeed have the opportunity to eat of his flesh—appropriate the merits of his sacrifice, but no opportunity of sharing in his cup, drinking his blood. R5342:2, 5087:6; Q279:2; SM564:T

The world will not share in the sufferings of Christ. The Lord said, “Drink ye all of it”—drink it all. (Matt. 26:27) There will be none for the world to drink. R5342:3

It is not shown symbolically anywhere in the Scriptures that the world will partake of the blood, and thus participate in the sufferings of Christ. R5342:5, 5421:4

All who accept this invitation to drink of the blood thereby pledge their lives in the same service for which he gave his life. This thought is entirely additional to anything in the Jewish Passover type. There is no intimation that any of the household were to partake of the blood of the slain lamb. SM564:1

Symbolically, the cup signifies the sacrificed life. The world will have no share in the sufferings of Christ, represented in the cup. R5342:3, 5421:4

The cup, his shed blood, the blood of the New Covenant shed for many for the remission of sins, had the same significance as the broken bread; our partaking of it also meaning our appropriation of the benefits of his sacrifice, thus securing our justification. R1800:6, 3880:2

Does not this apply to the sufferings of Christ even unto death, the sacrificial cup, members of Christ’s Body? Are they not the only ones that have any life in them? R4489:2\*

This blood and its use are shown in the Atonement Day of Lev. 16 and in the blood of sprinkling in the Law. (Exod. 24:8) R5342:6

**No life** — Unless he had sacrificed himself for us, we could never have everlasting life. R1636:3, 840:5

To appropriate his flesh and its merits to ourselves we must acknowledge our own helpless and hopeless condition and rely wholly on him and his work for us. R1336:3, 5342:2, 611:4

They will be accounted or reckoned as beginning to live from the time that they begin to eat, but they will not be fully alive, perfect, until the close of the Millennial age of trial or testing. R3132:3

**In you** — Inherent life—life in themselves. The difference between this life and ordinary life is that the former is inherent, and the latter maintained. R5609:1, 5342:3, 936:6; Q279:2

Not only did the breaking of Jesus’ body provide the bread of life by which a man, eating, shall never die; but it also opened the “narrow way” to life, and gave us access to the truth, spiritual food, as an aid in its walking. R1636:3, 840:5

## **John 6:54**

**Hath eternal life** — Our Lord’s statements in many instances are made so broad that they cover, not only the Little Flock, but the Great Company as well. These, too, will have eternal life, but not immortality; not life in themselves. R5343:1



## John 6:55

**My flesh is meat** — The typical lamb represented Jesus himself, his own sacrifice for the sins of the world. NS75:1

**Indeed** — Meaning that this is the most valuable food and drink ever known. R5343:1

## John 6:56

**He that eateth** — Continuously. R2291:3

The idea that we are all right, and sure of the Kingdom because of an experience we had five, ten, twenty or forty years ago, is a dangerous one. What is our condition now? R38:5\*

Appropriate his merits; justification. R936:6

**And drinketh** — Continuously. R2291:3

Share with him in his sacrifice by rendering their justified humanity a sacrifice to his service. R936:6

## John 6:57

**Hath sent me** — Jesus was the honored servant of Jehovah, and his representative among men in the fullest sense. E43

## John 6:58

**Came down from heaven** — Whatever others may think or say of him, he claimed to be sent of God, and of heavenly origin. R1059:2

**He that eateth** — Not only was it necessary that Jesus should die, a meritorious sacrifice, but it is also necessary that all who would have profit through his sacrifice, must feed upon him, must appropriate the merit of his sacrifice. SM562:2

The eating of the Lamb signifies our appropriating justification from sin. We eat by faith, and therefore are said to be “justified by faith.” SM562:3

The more we eat, the greater is our feeling of satisfaction in respect to our freedom from condemnation and our reinstatement in divine favor through the merit of our Passover Lamb. SM562:3

## John 6:60

**This is an hard saying** — A difficult saying. R5088:2

It was a custom with Jesus to express truth under cover, in “dark sayings,” and to many this is one of the darkest. R611:1, 5506:3

Our Lord spake in this dark manner with the very intention that the majority might not understand. NS307:2

We can imagine their consternation, and to assist us in sympathizing with them we should remember that they were not spirit-begotten, because Pentecost had not yet come. R4146:6

Today, while it is generally recognized that Jesus did not mean that they were to eat his literal flesh, few have a very clear idea of what he did mean. R611:1

Considerably true is the claim of some that the doctrines of Christianity can be better gleaned from the writings of the apostles than from the sayings of Jesus because he spoke to none who had been spirit-begotten. R5088:2

Similarly, shortly after, when telling the twelve of his approaching crucifixion, Peter brought upon himself a rebuke by saying, “Far be it from thee, Lord. This thing shall not happen unto thee.” (Matt. 16:22) R4756:1

Are not some who were co-laborers, now stumbling at the word that the suffering of the Church as a sin-offering by the High Priest of our profession is a hard saying and will have none of it? R4489:3\*

**Who can hear it?** — Nothing can be explained, only to such as are able to receive it by previous leading or training. R38:5\*

So today there are some who cannot receive this teaching, which is the fundamental one of the Gospel of Christ. R4147:1

## **John 6:61**

**Doth this offend** — What consternation would follow in the churches today if the ministers of the Gospel should similarly declare the whole counsel of God! How quickly they would become unpopular. R5507:6, 3153:2

## **John 6:62**

**Ascend up** — A part of the great lesson that Jesus was no longer dead, and no longer flesh—that he is “highly exalted.” PD71/85

**Where he was before** — On the spirit plane. R5578:6

Proving the Lord’s pre-existence. R1161:4

Identifying the “Son of Man” with the Lord of glory, and with the man Christ Jesus, who gave himself, and with the pre-human Logos, which came down from heaven and was made flesh. E150

We conclude that before his advent to earth he occupied the right hand, or chief position on the heavenly or spiritual plane, but not so exalted as his present position at Jehovah’s right hand. R1059:3, 445:5\*

Referring to a difference in nature, in condition, from that he then had. Jesus had been in the world many times before, but never before was made flesh. R5622:4

Not merely a return to a previous place; rather, it should be understood to signify a return to a previous condition, a spirit condition. R5589:5

His memory extended back to his previous existence with the Father before the world was. R1916:5

The Bible nowhere tells us that Jesus took the human nature to keep it forever, and to return with it to heaven, where it would be completely out of order and out of place. HG627:6

## John 6:63

**Quickeneth** — Has an invigorating influence upon. R193:1\*

**The words that I speak** — Although the apostles explain the philosophy of the divine plan in great detail, yet in Jesus' sayings we find the very essence and kernel of the Gospel, and nowhere are the terms of discipleship more carefully laid down. R5088:5

**They are spirit** — To impress his disciples with the thought that they should not take his words too literally, but should look for the deeper meaning, which they could not expect to get until after his ascension. R5088:5

The words of Jesus were spiritual and could be understood only by those possessing the spiritual key, the illumination of the holy Spirit. R5088:5

It is useless to pray, Lord give us the Spirit, and neglect the Word of truth from whence that Spirit is to be supplied. Many seek the outward signs as proof of relationship, instead of the inward witness with the Word of truth. R376:3; E225

If we merely pray for the Spirit and do not use the proper means to obtain the Spirit of truth, we will continue to be at most "babes in Christ." E225

Independent thinkers, rejecting the dogmas of the past, have rejected the Bible also. These wander hither and thither, hungering and thirsting, looking for the Bread of life, and finding it nowhere, because they seek not where alone it is to be found. OV260:2

Jesus did not say that his flesh was spiritual, but his words. R611:1

**They are life** — In the sense that they conveyed the great message of the terms upon which we may have everlasting life and become his joint-heirs. R5088:5

This quality of the Lord's message makes the religion of the Bible different from that of all the heathen—a message of life as well as of holiness, of forgiveness as well as of condemnation, of love as well as of justice. R4644:6

Moses, personating Christ, foretold the blessed influence of the Lord's words, saying, "My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Deut. 32:2) R1937:2

## John 6:64

**There are some** — The Lord's preaching always produced two opposite effects upon the multitudes that heard him: he attracted one class and repelled the other. R5507:6

**Jesus knew** — The Lord's message and leading were so much intended to shake off and repel one class as to attract and hold another class. R2257:3

## **John 6:65**

**Therefore said I** — We read nothing of our Lord's becoming excited to a frenzy and appealing to the people and teaching them that they were about to fall into an eternity of torture if they did not receive him. R4147:6

**Except it were given** — Ye have seen me and believed not; because ye are not of the flock of sheep whom my Father hath given me to lead at the present time. R4147:6

## **John 6:66**

**Of his disciples** — Of course they then ceased to be his disciples and were no longer so recognized. A disciple is a pupil, a learner; and when a man ceases to be a student and pupil of Christ, he is no longer his disciple. R5508:1

**Went back** — Because of the claim of heavenly origin and pre-human existence. R1059:2; E89

Some because the chief priests said, "He has a devil and is mad." (John 10:20) Some because they did not understand his teachings. Others because his teaching drew the line too sharply between righteousness and sin. R2257:3

Failing to enter into the spirit of his teachings, failing to get the eyes of their understanding opened, because their hearts were not in the proper attitude. The way was too narrow for them; they had not a sufficiency of consecration or of love to lead them to the full surrender. NS382:2

The Lord's leading and the Lord's words lose their attraction to such, and they lose their interest correspondingly. R2258:4

Such siftings and testings of the Lord's disciples have been in progress throughout the Gospel age, and shall continue. R2257:3

This was at the Passover season (verse 4), when there seems to be a greater liability of falling into sin than at other seasons, a peculiar force of temptations. R3178:3

**No more with him** — We are intentionally exposed to the various voices which would call us away from our Shepherd, and from following in his footsteps. R2257:2

If the Lord had undertaken the work of the ministry according to the methods pursued today, depending for support on the good will and contributions of the people, the support would often have been very meager. R5507:6

## **John 6:67**

**Will ye also** — The Lord turned to some of his faithful who had remained and who had taken his yoke to follow him. NS382:3

As our Lord was not expecting all to come to him, so he could not expect either that many would go on still further and make the consecration to walk in his steps in the narrow way and thus be partakers of his cup. R4148:1

Every trial, persecution and difficulty of life is permitted to come upon those who have made the covenant of sacrifice to prove them, to test their love, to see whether or not their characters are fixed in righteousness. R2258:3

Only the merest handful remained. R5507:6, 3153:2

There is just a tinge of disappointment in our Master's words. It was because he was true, noble and sympathetic, and loved his friends, the lonely sadness crept over him and found expression in these words. R1710:3

“The Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul.” (Deut. 13:3) R2258:1

When various voices call in various directions, away from the narrow way of consecration, and sacrifice, humiliation and self-denial, in answer to the Lord's query, “Will ye also go away?” we will answer as the apostles of old. R2258:5

## John 6:68

**To whom shall we go?** — Peter had known what it meant to seek God's favor and everlasting life through keeping the Law; and had been discouraged, finding himself condemned both by the doctrines of the Pharisees and by his own conscience. Doubtless, also, he knew something of the various heathen philosophies. R1711:1

Peter's faith and hope had found in the doctrines of Christ a foundation and anchorage which they could not find elsewhere. R1711:2

So it is with us, we decide that although we have liberty to turn from the Lord, we could not think of so doing. We have formed a hatred for our former taskmaster, sin, and a dislike for the wages, death. NS382:4

For the consecrated to turn back would be to “turn back unto perdition,” to the second death. R2258:5

Having once heard the good tidings—the words of everlasting life—for what would we exchange it? R1711:2

Those who will stand the test here will be just like those for whom Peter spoke in the previous harvest testing. We will abide with and follow the great captain of our salvation: in his words and love and service we live and move and have our being as the elect of God. R1711:6, 2558:6

We would starve spiritually if we went to any other than the Lord's table. R5570:4

The true people of God have no desire to go to any one but him. If they stumble, they recover themselves, avail themselves of his arrangements for forgiveness and press on. R5218:3

Having heard the calls of the world, the flesh, and the devil, they have seen the emptiness of all their false promises, and how none of them can give a satisfying portion. R2258:5, 2257:2

How long it takes us to learn assuredly that worldly pleasures are fleeting, and that they have a bitter which counterbalances every sweet, and that the tendencies of Vanity Fair are quite contrary to the new ambitions, new hopes, new desires of our new natures! R2257:6

**Words of eternal life** — The message of eternal life. R3795:2

His teaching was that as a result of the ransom-sacrifice, which, by divine love and arrangement, he was about to give for all, all shall have the opportunity of everlasting life. R1711:1

He has been feeding us on the message of truth and life. R5570:4

The promised reward of righteousness through Christ, which he has promised to them that love him—namely, eternal life. R2258:5

The class who hear the Master's voice are most wonderfully blessed. These find in his word the promise of a blessing in the life that now is and also in that which is to come. NS412:1

We are so in love with the Savior, the true yoke-fellow, who has become our burden-bearer and the burden-bearer for the whole world, that we could not turn back. NS382:4

There is no other message of eternal life open during the present age than the call to joint-heirship with Christ, suffering unto death with him that we may share his glory thereafter. SM347:2

So it has been from that day to this, amongst those who have really heard and truly appreciate God's message through his Son and through the apostles. They have found in the Gospel message the only balm for this present life, the only explanation of the present unhappy condition. NS495:3

In the present harvest of the Gospel age, we have seen many of the "deep things" in the divine plan; clear lessons of the great Teacher—the words of glory, honor and immortality—words of eternal life. R1711:4

## **John 6:69**

**That Christ** — Peter recognized Jesus as the Messiah sent of God to be the Life-giver to the world, the true light that shall ultimately lighten every man that cometh into the world. (John 1:9) R1711:2

The refreshing evidence that the truth had taken fast hold of some. Not only was Jesus' heart cheered by Peter's zeal, but Peter also was blessed, "Blessed out thou Simon." (Matt. 16:16, 17) R785:2

## **John 6:70**

**Chosen you twelve** — There never were to be more than these twelve. OV395:5, 396:1

The Lord's specialization of the twelve apostles is variously referred to. R5002:6, 1521:2

The apostles occupied a special place in connection with his Kingdom, his Church, assigned to no others. R2820:1

The commission of the apostles was, in the main, the same as the commission of the Lord and of the whole church. It was to preach the gospel of the kingdom; but the twelve also were to be his witnesses to bear testimony of him after his death. R1521:5

Our Lord's object in selecting or ordaining the twelve was to so train and empower them, and to so establish their testimony concerning the truth of God, that other seekers might be convinced of the truth. (John 17:6-9, 20, 21) R1521:6

In making the choice the Lord doubtless took cognizance, not only of the willingness of heart on the part of these twelve, but also of the circumstances and fitness of the individuals for the pioneer work that was before them. R1521:3

The number corresponded to the sons of Jacob, the representatives and founders of the tribes of Israel, which in one phase of their typical character stood for the entire Gospel Church, and in another for the whole world. R1522:1

Seven reasons that these were ordained to fill the important office of apostles in the church; and four points on apostolic inspiration. R1524-1526

The early Church never regarded the apostles as lords in the Church; and the apostles never assumed such authority or dignity. Nor did any of these leading servants go about in priestly robes. R1523:5

They rightly revered the piety and the superior spiritual knowledge and wisdom of the apostles, and regarding them, as they really were, as the Lord's specially chosen ambassadors to them, they sat at their feet as learners, yet not with blank, unquestioning minds. R1524:4

We have their teachings in the New Testament, so full and complete as to require no addition; and hence the twelve apostles have no successors. E207; CR396:1

The early bishops, in accepting the title of apostles and claiming for themselves succession to the apostolic office, were honestly deluded, as much as were the people who thus acknowledged them. OV396:2

God gave the twelve to Jesus and he lost none of them save Judas, whose disloyalty had already been foretold. CR395:5

The other disciples, not so chosen, were also beloved of the Lord, and were doubtless in full sympathy with this appointment, recognizing it as in the interests of the work in general. R1521:3

**Is a devil** — Or adversary. R439:1

Upon Judas alone, of all who had to do with his death, our Lord placed the full responsibility and guilt. (Matt. 26:24) R4909:3, 1962:5

Jesus lost none of the twelve save Judas, whose disloyalty had already been foretold. OV395:5

In his own due time God brought forth the successor of Judas, St. Paul, of whom it is written that he was "not one whit behind the chiefest of the apostles." (2 Cor. 11:5) God ignored the choice of Matthias. OV395:4; R1522:2, 1523:2

## **John 7:1**

**After these things** — At least six months later, quite possibly a year and six months later, than the previous chapter. Evidently there was a considerable time in which our Lord "could not walk in Jewry, because the Jews sought to kill him." R3509:4, 2437:2

**In Galilee** — His home, to the extent he ever had one, most of his time being spent there. R2448:1

**Not walk in Jewry** — Judea. R1069:3\*, 2437:2

**Sought to kill him** — The scribes and Pharisees were jealous of his popularity, ashamed of his following and afraid that he would yet become the center of a futile movement antagonistic to the Roman government and their own prestige. NS629:5

They had greater animosity toward Jesus than toward John the Baptist, for in him they recognized a superiority over themselves, and because the ignorant, common people heard him gladly. R4130:2

Later they also sought the death of Lazarus, who was a living witness to his Messianic power. R2448:1; NS629:5

## **John 7:2**

**The Jews'** — The usage of the Jewish people on this occasion is described in lengthy quotes from Edersheim and others. R3509:1, 2438:5

**Feast** — From the 15th to the 22nd of Tishri, the seventh month, corresponding closely to October 1, but varying according to the Jewish calendar, which was calculated on lunar time. R3508:3

**Of tabernacles** — Held in connection with the Day of Atonement and its sacrifices for sins, which typified the better sacrifices of the Gospel age and the ultimate atonement for the sins of the whole world. R3508:6

Dwelling in booths. R3508:3

Instituted at the time Israel passed from the wilderness into the land of promise. It commemorated the wilderness life and the entrance into Canaan, where they were privileged to enjoy their inheritance. R3509:1

Really the festival of the New Year, and a kind of thanksgiving occasion for the ingathering or harvest of the year. R3509:1

This and the Passover Feast divided the Jewish year. On these occasions people from all over the kingdom were expected to visit Jerusalem to spend a week in fellowship, in thanksgiving to the Lord and the making of vows. R3508:3

These two festivals represent the beginning of a year—the one the civil year, the other the church year, yet both might be termed religious since the entire national government was built upon a religious foundation. R3508:3

**Was at hand** — This was the last feast of Tabernacles attended by our Lord, occurring just six months before the crucifixion. R3509:4, 443:2\*

## **John 7:3**

**Go into Judea** — Where the most learned men of the nation would have an opportunity for seeing, criticizing and fault-finding, and if possible, refuting his claims and miracles. R3509:5, 2437:2, 1069:4



## John 7:4

**If thou do** — Either do something, and make yourself great in the eyes of the whole world, or give the whole matter up and admit that your claims to Messiahship are fraudulent. R2437:2

**Shew thyself** — Their interest all along had been rather of pride than of faith. R2437:2

## John 7:5

**Neither did his brethren** — His kinsfolk. R2437:2

Probably his cousins, for cousins at that time were called “brethren.” R3509:4

In olden times the expression “brethren” signified kinsfolk, including cousins as well as brothers. R2424:6

They seemingly could not understand why he was so revolutionary in his teachings and so antagonistic to all the recognized religious teachers of his day, while his mother doubtless still pondered the mystery in her mind. R1736:5

Persecution from his earthly kindred was not lacking. He was unwelcome in the home of his childhood. (Matt. 8:20) They seemed ashamed of the unpopular notoriety which his course brought upon them as a family. R1069:3\*

So it will probably be in the end of this age with the Body of Christ. The separation must come closer and closer, with friend after friend departing. R1069:4\*

Mark 3:20,21,31 (Diaglott) seems to indicate more a spirit of fear and anxiety on the part of the Lord’s mother and brethren, than of opposition. R1736:5

His mother was doubtless always in sympathy with him, though she could not fully understand him. With a mother’s love as well as that of a disciple, she shared his reproach and followed him to Calvary and the tomb. R1069:4\*

## John 7:6

**Is always ready** — They might go at any time, but he was under certain restrictions. R2437:2

## John 7:7

**Cannot hate you** — They had not drawn upon them the murderous animosity of the most influential and powerful class of the nation. R2437:2

**Me it hateth** — And they seek my life. R1069:4\*

Because of his faithfulness to the truth, which he came to the world to serve. R2437:2

In proportion as you “let your light so shine” (Matt. 5:16) the world will hate you as it hated me. Q321:4

If we are finding no opposition to the world it is because we have not been faithful to our Father’s Word, and to our appointed mission in connection with it. R2437:3

## John 7:8

**I go not up** — Evidently not for fear of death. He felt it to be his duty not to ignore the Father's plan, so as to require a special miracle for his deliverance, that the divine plan might not be frustrated. R2437:3

While realizing that he had divine protection until his "hour" should come, nevertheless he did not tempt providence by going unnecessarily in the way of danger, rather shaping his course according to the conditions he found. R3509:4

We should not needlessly place ourselves in positions of jeopardy, expecting the Lord to miraculously intervene for our preservation; however we are not to deny the truth or forsake a duty for the preservation of our lives. R2437:4

**Yet** — For our Lord to have gone up early to the feast might have provoked the animosity of the religious teachers the more. R3509:5

His delay in going was no injury to the publicity of his teachings, because the people naturally inquired for him, expressed wonder, discussed his claims and told one another what they had seen and heard in their own areas. R3509:5

**Full come** — Neither the time for manifesting his power to the world, nor to lay down his life as a sacrifice. R1069:4\*

## John 7:10

**Not openly** — Seemingly avoiding the very means of centering public attention upon himself which would favor the sentiment of making him the King. In the triumphal entry, he deliberately does the opposite. R2296:2

## John 7:14

**About the midst** — He may have known that the rulers would seek to apprehend him at the beginning of the feast, during the commotion incident to the arrival of the pilgrims. Thus he deferred going until after the multitudes had gone. R2437:5

## John 7:15

**How knoweth** — As a perfect human being his mind was active and strong, his reasoning powers astute, his perceptive awake to educating influences, his moral perceptions discarding all evil and his memory treasuring up all of worth. R1682:2

They knew of Jesus' power with the people through the spirit of the Lord and of his straightforward presentation of the truth. To this day this is true of the followers of Jesus. R5840:1

**Having never learned** — In any of their schools. R5840:1

His humble birth gave him none of the advantages of education or social culture, yet even at twelve, all that heard him in conversation with the learned doctors of the Law were astonished at his understanding and answers. R1682:1

The class chosen to announce Jesus as King of the Jews was not a prepossessing one (being “unlearned”—Acts 4:13). It was so unlike the expectations of the Jews and out of harmony with their religious teachers, that they failed to recognize Jesus as the Messiah. R748:1

Similarly the perfect minds of the resurrected Ancient Worthies will quickly grasp present-day knowledge and inventions. And as Jesus taught positively, definitely and clearly, so it will be with these. D626

## John 7:16

**My doctrine** — My teaching. E50; R3726:5; NS773:5

**Not mine, but his** — Our Lord’s discourses were along the lines of divine revelation—the Law and the prophets. We should teach, as his representatives, along the same line; not human speculations and philosophies, but the Word of God. R3726:5

## John 7:17

**If any man** — Obedience is important if we want the Lord’s help to understand the plan. R85:4\*, 74:2\*

Mere depth of knowledge, power of discernment, or even prophetic insight, must be qualified by love of the truth, faith in God and devotion to personal holiness. R782:1\*

The intimation is that wrong-heartedness is intimately associated with wrong-headedness, as respects doctrines. R4334:2

If obedience to the Lord and to the truth brought us into the light, disobedience or loss of the Spirit of the Lord undoubtedly will lead us out of the light into the darkness prevalent all about us. R4334:3

Whoever, therefore, loses the doctrines of Christ after once having them, has surely done more than get his head confused; his heart must have been separated from the Lord previously. R5948:3

**Will do** — Wills, or wishes to. R285:5, 210:5\*

Fully consecrated to God and fully desirous of knowing his will and his plan. R5137:5

The Jews and the majority of professed Christians do not understand his words now; only such as have consecrated themselves to the Lord and have received the holy Spirit. R2419:3

For those who have made a covenant with him by sacrifice, a provision has been made whereby the willing, all desiring to do the divine will, and manifesting efforts so to do, are counted as righteous. R5137:5

If we are advanced in truth, we should also be advanced in holiness; and obedience to God’s will is an important aid in knowing the truth. R24:6\*

**His will** — The Father’s will. R4334:2, 5948:3, 3188:4, 2453:6, 923:1

Whosoever will resolve that he will no longer fear man, neither be in subjection to the creeds of the Dark Ages, but accept the Lord as his Shepherd, and listen only for the voice of his Word, walking only in accordance with its directions, fearing God and not fearing man, shall be blessed. NS400:4

God's will represents actual perfection of thought, word and deed toward God, the Body of Christ and all mankind. This is the divine standard set up, but we are no more able to fulfill its demands than were the Jews. R5137:5

**He shall know** — Only from the “inside” can the great plan of God be seen and appreciated, and only the “brethren” are admitted to this inside view. R2453:6

In proportion as not only the Jews, but all others, come into close accord with both the letter and the spirit of the divine Word, will they find in them the keys of the mystery of God. R2419:3

He is revealed in one sense in the statements of his Word, but he is revealed to the heart when his statements are understood; and the spirit of obedience is essential to understanding. We are to grow in grace and in knowledge. R74:2\*

“Light is sown for the righteous.” (Psa. 97:11) R4809:4, 1114:6

They shall not walk in darkness. R1114:6

These will learn faster to be able to prepare themselves for regal employment in the royal family. R285:5, 210:5\*

Those who sacrifice, suffer and endure most in the cause they serve—the Lord and the truth—are “always rejoicing” (2 Cor. 6:10) because, having done the Father's will, they know of Christ's doctrine. R1103:2

While education and thought-habits have much to do with our way of looking at matters, yet to suppose that honest-minded men, whose whole desire is to learn the will of God, could each go to the Bible and arrive at dissimilar religious views, implies either that God's Word is not a revelation, or that fallen man is so twisted that it is impossible for him to reason with the Creator. R922:6

**Of the doctrine** — We are living in a day when the very word “doctrine” seems offensive to the majority of Christians. Each denomination realizes its own system of doctrines is imperfect, and the same is believed in respect to all others. R5136:3

Our Lord associates his Word and doctrine with true discipleship. R3188:4\*

Instead of shunning doctrines, we should realize that they are the very things needed to cause the scattering of our darkness and superstitions, and to draw all of God's people nearer together. R5136:6

Evolutionists certainly cannot hold the fundamental teaching of Christianity. CR119:6

**Whether I speak of myself** — Whether Jesus merely made up these teachings himself, or whether he was the active agent of Jehovah in what he did and in what he taught. R5137:6

What we all need as God's people is to put away human theories and other gospels and take hold afresh on the Gospel of Christ. These other gospels are other messages of hope, aside from the one which the Bible presents. R5137:2

## John 7:18

**That sent him** — Our Lord Jesus was and still is the Great Teacher of men by the appointment of the Heavenly Father, the great Master, Teacher above all. Likewise our Lord appointed special teachers under him, the apostles and others in the Church, to be under-shepherds of the Lord's flock. E50

## John 7:19

**Moses give you** — God dealt only with one man in connection with the making of the Law Covenant; and that man was Moses, who stood in the position of a father to the whole nation, the nation being regarded and treated as children under age. R5046:4, 1725:3

As God's representative on the one hand, and as Israel's representative on the other, Moses could be and was the Mediator of the Law Covenant between God and that nation. R5046:6, 1725:4

Was our Lord deceived respecting Hammurabi's law, palmed off by Moses as of divine origin? No! R3177:4

**None of you keepeth** — Our Lord's censures of Pharisaism were not of their endeavor to keep the Law blamelessly, but for hypocrisy, claiming perfection and holiness with an outward cleansing, while their hearts were still impure, unconsecrated. B84

Since the Law was the measure of a perfect man's ability, no Israelite or any other man could get the blessings which it promised. All got more or less the curse or punishment, which failure to keep it threatened. R5946:3

They could not keep it, could not be justified by it. R4014:2

While the Jews had a blessing in the way of divine instruction through the Law, yet because unable to keep its requirements, they were specially condemned by it. NS18:5

## John 7:23

**On the sabbath day** — So, during the antitypical sabbath, the Millennium, it will be declared to all the world that "whosoever will" (Rev. 22:17) may have life and health eternal if they take the steps of faith and obedience. B40

## John 7:24

**Judge not** — The "doctors of divinity" of that time not only ignored our Lord's teachings, but opposed, and spoke evil against him falsely; warning and cajoling the common people, who heard him gladly, until they cried for his blood. R2432:3

**According to the appearance** — We cannot judge each other's hearts. We are incapable; and, besides, we are forbidden. R4334:2

If we see one doing something improper, we might say, “Your conduct would seem to be contrary to the Word of God.” If he should reply, “It does not seem to me that I am doing wrong,” we must not judge or condemn his heart. R5245:5; Q384:5, 385:3

**Righteous judgment** — There is a difference between judging the heart, which we have no right to do, and judging the conduct, which is right to do. But it does not follow that our judgment of another’s conduct must always be right. R5245:5; Q384:5, 385:4

## **John 7:26**

**Do the rulers know** — The fact that he was teaching publicly, and the rulers did not interfere with him, led to this inquiry. R2437:6

The common people always referred to the learned. R5087:2

## **John 7:30**

**Then they sought** — When the rulers saw that their timidity was really advancing the cause which they hated. R2437:6

**No man laid hands** — Because they feared the people, that too large a proportion would have at least a sympathy for his teachings. R2437:5

He seems to have exerted that power which belonged to him as a perfect man over weaker, imperfect men—the power of his mind alone, we believe, which overwhelmed and cowed their fierce passions. R1715:6

However great a power Satan may exercise over the world, we know that his power does not extend to the Church. In Heb. 2:14 his “power of death” should evidently be translated “dominion of death.” R1271:3

**His hour was not** — Everything that God does is in accordance with a definitely prearranged plan; and his appointed times and seasons are no insignificant or unimportant part of that plan. B25

The type could never pass away until its antitype had come, and the antitype of the killing of the Passover lamb must occur on its anniversary, the fourteenth day of Nisan. R2771:6, 3526:1; F461, 481; NS77:5

When the appointed time came for the sacrifice of the Son for the redemption of the world, then the rulers of the darkness of the world had their way. R1682:1

But when his hour was come he opened not his mouth, nor resisted in any degree the throngs that sought his life. R1715:6

## **John 7:31**

**More miracles than these** — Many of the multitude were favorably impressed and wondered if they could expect any greater miracles from Messiah than Jesus had done. R2437:5

## John 7:32

**The chief priests** — The special opponents of our Master were not the unbelieving world, but the unfaithful professors of holiness and of devotion to the divine Law. So our special opponents are to be looked for within the nominal Christian church. R2437:3

**Sent officers** — Similar to the ones they sent to arrest him in the Garden of Gethsemane. R2467:6

## John 7:33

**Unto them** — Apparently they felt they must hear some rebellious, anarchistic or blasphemous utterances from his lips or they would not be justified in the eyes of the people in making his arrest. R2437:6

**Yet a little while** — Only about six months longer. R2438:1

**I go** — Jesus had in mind the murderous designs of his enemies, and that it behooved the Son of Man to suffer and to rise from the dead. R2438:1

## John 7:34

**Ye shall seek me** — The Jews have been seeking the Messiah during the eighteen centuries of trouble experienced since that time. R2438:1

**Ye cannot come** — Meaning, he was going to heaven. R2438:2

## John 7:35

**Whither will he go** — The apostles did this afterward, preaching to the Jew first, and afterward to the Gentiles. R2125:3

**The dispersed** — There were probably more “Jews” living outside Palestine, among the nations, than resided in Palestine. R2125:3

The scattered Jews amongst the Greeks, speaking the Greek language, and not the Syrian, the language of the Jews in Palestine. R2438:2

It was to these “dispersed Jews,” “Israelites” of “our twelve tribes” that James and Peter wrote epistles. R2125:3

Contrary to the teaching of “Anglo-Israelites,” the scattered Jews were not considered lost in the Lord’s time. R2438:2

**Teach the Gentiles** — It would not occur to a Jew that anyone claiming to be the Jewish Messiah would go to the Gentiles. R2125:3

## John 7:37

**In the last day** — The eighth day. R443:2\*, 2438:4

The seventh day. R3509:3

Seven days were devoted to sacrificing, seventy bullocks being burned upon the altar, and understood to be sacrificed for the whole world; but this eighth day was especially a Jewish day, the most joyous of this thanksgiving feast. R2438:4

**That great day** — The last day of the feast, early in the morning, a priest with a golden pitcher led a procession to draw water from the Pool of Siloam, to pour on the altar, apparently symbolizing the outpouring of the holy Spirit. R3509:3

When the religious sentiments of the people were at their highest pitch he called their attention to the deep spiritual things symbolized by them year by year continually. R3509:5

**The feast** — The Feast of Tabernacles; about six months after the third Passover which was observed by our Lord: about six months before his crucifixion. R443:2\*, 3509:4

**Jesus stood** — Presumably it was just at the close of the pouring of the golden pitcher of water on the altar, with the multitude in the warm climate probably thirsty, aggravated by the sight of water, that Jesus made his announcements. R3509:5, 38:2\*

Using the pouring out of the libation as his text. Presenting himself as the giver of the water of life, as in the more private discourse to the woman of Samaria. (John 4) R2438:4

**And cried** — At the moment of the water offering there arose, so loud as to be heard throughout the temple, the voice of Jesus. He interrupted not the services, for they had for the moment ceased; he interpreted, and he fulfilled them. R2438:6\*

**If any man thirst** — All have some conception of natural thirst, but there are other thirsts and cravings of the human nature which need satisfaction; cravings for rest, peace, joy and fellowship. R3509:6, 2438:5

All who have sought to satisfy the earthly desires of fame, pleasure or wealth have found that they do not satisfy, but those who have received the water of life have received the only satisfying portion. R2438:5

Before anyone can come to the Lord he must thirst, he must have an appreciation of that which the Lord has to give—the water, the refreshment of eternal life. Our thirst is our desire. R4132:4

Only those who have such thirsts are called upon; “Blessed are they that hunger and thirst.” (Matt. 5:6) R3509:6

In the present time our thirst is in one sense of the word insatiable, in the sense that the Lord’s blessings are so great and so good that we can never in the present day and present condition have enough of them. R4132:5

Nevertheless, there is a measure of satisfaction in our drinking, even in the present time. As a thirsty one at a fountain drinks with relish, with appreciation and satisfaction, only to take more and more. R4132:5

**Let him come** — The coming to the Lord is the approach of faith. R4132:4

**Unto me** — Let us see to it that we recognize no other fountain than the Lord Jesus, no matter how much we may appreciate the channels through which the supply may have come to us. R4132:5



**And drink** — The receiving of the Spirit is the satisfying of our thirst. All through life we are drinking at this fountain. We will not be satisfied until we awake in the Lord's likeness. (Psa. 17:15) R3510:1

Water is the symbol of truth. R4132:4

## **John 7:38**

**He that believeth** — In the present time those who drink are merely the sanctified. In Rev. 21 we have the picture of the Body of Christ in glory, the New Jerusalem, from which issues the water of life which our Lord referred to in his discourse. R3509:2

**Out of his belly** — While the Lord will lead the Great Multitude to waters of life, they will not be, like the Bride, possessed of immortality, which the Lord describes as water springing up in his people. (John 4:14) R5865:5

Not fulfilled at Pentecost. There the Lord's followers began to drink and be united into one body. It is from this one body that the stream of water of life shall flow during the Millennium for the blessing of the world. R3510:1

**Shall flow rivers** — In each member of the Temple class already is a well-spring of truth and grace. When these well-springs shall be united to the great Head and Fountain, the results will naturally be a stream of good proportions; a river. R2508:3, 3510:2, 2424:4

Now a well of water in each believer's heart, overflowed many times, then the pure river of the water of life flowing wide and deep from out of the city and over the world. R118:1\*

The river of water of life does not flow at the present time. It cannot flow out to the "nations" until all the Little Flock as well-springs shall be brought together in the Kingdom. R2424:4

In order to be of the class from whom the great river of water of life will usher, it is necessary first that we come to Jesus and drink of him. As a result, all of the elect Church shall become minor well-springs in due time. R2508:4

**Living water** — Water of life—truth. R3510:2, 2424:4; E386

## **John 7:39**

**They that believe on him** — They were not waiting as sinners for power. They were already believers in the Lord and already consecrated to doing the Father's will, but they had not yet been acknowledged by the Father. NS201:3

The holy Spirit was given as a guide and comforter of the heirs of immortality, ever since Jesus was glorified. R385:4\*

**The Holy Ghost** — Various called the holy Spirit, the Spirit of God, the Spirit of Christ, the Spirit of truth, the Spirit of a sound mind, the Spirit of sonship. The various qualities are all applicable to the same class, the spirit-begotten. R5582:6

The Spirit in the sense of a witness of our sonship; as a guide into all truth. R218:4

**Not yet given** — No manifestation of the Spirit of God, prior to the first advent, was exactly the same as that upon our Lord Jesus, from baptism to crucifixion, and upon his Church from the day of Pentecost until now. E176

The holy Spirit exercised upon the prophets and under which influence they spake and wrote is different from the holy Spirit granted to the Gospel Church since Pentecost; a spirit of adoption and not the spirit of prophecy. R3510:1; E177

Throughout the Jewish age God was the instructor of the Israelites through Moses and the prophets; but they were not sons of God. They did not have the Spirit's begetting to sonship, but were only a house of servants. R5582:6

The begetting power of the new nature was given after Jesus' death, resurrection and ascension, to those who waited to be adopted from the house of servants into the house of sons. R2788:2, 2584:1

Previously the holy Spirit simply signified a holy energy and meant no begetting to sonship. Only persons fully consecrated are spirit-begotten now, but any person might be used of the Lord as a servant. R5637:3

Even the angels, sometimes used of the Lord as his channels in communicating with the prophets, were not permitted to understand the meaning of their communications, any more than were the prophets. E178

Jesus sent out the twelve, and afterwards the seventy as his personal representatives. He gave them of his own spirit. But they had not been recognized of the Father, they must wait for the spirit-begetting and anointing. R5587:5, 4593:2; NS201:3

The power by which the disciples did miracles then, while it was holy spirit or holy power, was not their own, but the Lord's. He gave them power, but they received no power direct from God until Pentecost. R1416:6

No wonder the people were astonished at such doctrines as Jesus gave forth, for none could perfectly understand except through the enlightening influence of the holy Spirit, which was not yet given. R5408:2, 4146:6

They could not expect to get his deepest meaning until after the Master's ascension. R5088:5, 2456:5

Thus even the disciples understood not his statements of his coming death, and feared to ask explanations. They were only natural men; none were begotten of the holy Spirit until Pentecost. R5361:3, 5291:2, 2657:4

The Spirit dispensation began at Pentecost, after our Lord was glorified. R4908:5, 4593:2, 4146:6, 1962:2; OV407:3

This added to the difficulty of proving his resurrection to still natural men. It was needful to make this lesson relating to spiritual things so plain that the least of them might be fully convinced. R666:1; B129; D618; NS198:1, 655:6

At that time they must be taught spiritual things in a natural manner, in pantomime. NS198:2

Nor could they understand the times and seasons. B120

Jesus had many things he desired to make known to his disciples, and that were necessary for them to know, but they could not receive them as yet, because the holy Spirit had not yet come upon them. R2456:5

They were justified human beings, but not begotten new creatures, thus Jesus' teachings refer but little to the highest things. Though justified men, they must be begotten of the Spirit to comprehend spiritual things. R412:2

Thus there may appear to be, at times, a lack of harmony between the words of Jesus and those of the apostles. Our Lord addressed those who had not yet received the spirit of adoption, while the epistles were to the Church. R954:1\*

Thus the choosing of Matthias as an apostle was not a selection by the Church under the direction of the holy Spirit, for this was before Pentecost, and the disciples were not recognized of God as the Church. R1891:5

Jesus was especially alone in the world; even his disciples could not enter into fellowship with him in respect to spiritual things. R2649:6

Thus, although our Lord proved to his hearers that his pronouncement of forgiveness was backed by power and authority, he did not explain the how and why of his conduct, and hence left their questions unanswered. R2584:1

They were still natural men, not fully begotten of the holy Spirit, hence unprepared to understand spiritual things "for the natural man receiveth not the things of the spirit of God." (1 Cor. 2:14) R2981:6, 5065:6, 666:2

Thus the dying thief, while having an abundant reward for the words of comfort spoken to our Redeemer in the hour of his trial, will surely not be rewarded with a place in the throne. R2788:2

Hence, though their prayers were answered, they could not "worship in spirit"; neither in "truth," for the truth would only be revealed by the spirit's guiding them into it. (John 4:23) R2070:2

We are to tell the heavenly things, but not to the natural man. R5065:6

The period from Jesus' baptism to his ascension differs from the period after Pentecost as the Millennial age differs from the Gospel age. The consecrated in these two periods, to a considerable degree, walk by sight. R4908:6, 1962:3

**Not yet glorified** — The ascension of our blessed Lord to the right hand of power signifies his ability to "give gifts unto men." (Eph. 4:8) R1829:5

Being under condemnation, none could be adopted into God's family, begotten as sons, while they were yet sinners. Our Lord's death could not benefit them until he ascended to God and presented the price on their behalf. R2819:2

Until after the ransom price had been made at Calvary and offered in the Holy of Holies. R2456:5, 5088:5

He went into "the Holy Place" unglorified. HG23:2

He had received his glorious body in the resurrection, as shown in 1 Cor. 15:43, 44; but it remained for him to be honored, and officially receive divine approval. R2819:2

It was not possible until he had ascended up on high and presented the merit of that sacrifice on our behalf to the Father; not until it had been accepted by the Father. R3510:1, 5831:1, 218:4, 182:4; B120

The Pentecostal blessing was of the Father, but by the Son. It was the Father's recognition of the merit of the sin offering. R1416:3

Referring to the installation into the majesty of power. When the Scriptures speak of a glorious body, the glory of grandeur of the person is referred to, and not the glory or power of office. R262:2

The glorification, or instalment in honor and power, should not be confounded with the change, which occurred at our Lord's resurrection. Likewise the Church will be given spiritual bodies before sharing his glory. R2156:5, 169:5\*, 168:5\*

From the time our Lord ascended up on high until the descent of the holy Spirit was ten days. R2075:5

The Scriptures speak of the Spirit of God as a special influence coming from God upon a special class, in a special manner, since a particular event, and not before that event. R5582:6

Since glorification, the Lamb has been breaking the seven seals (Rev. 5), thus opening the divine plan before men and angels. We share this knowledge most because, the last seal having been broken, the scroll is open to all. R2156:4

Hence, the holy Spirit poured out upon the Church at Pentecost became a sure indication that at that time our Lord had been glorified. R2155:6

## **John 7:40**

**Many of the people** — How many, how few of the multitude who heard could gain any reasonable understanding of this message! R3509:5

## **John 7:43**

**There was a division** — Some approving and some opposing. R3510:3

Because there is no fellowship between light and darkness, there can be no peace nor truce between the two. In proportion as the one obtains control, the other is excluded. R3510:3

With us, too, if we let our light shine, those who love truth will be attached in proportion as their hearts are sincere; those who love error will become antagonistic in proportion to their lack of sincerity. R3510:4

## **John 7:45**

**The officers** — Representing the Sanhedrin; present in the Temple amongst the people, charged with finding some fault with our Lord's teaching and making it the pretext for a measure of insurrection, and further, the arrest of our Lord. R3510:4

**And Pharisees** — What a sad commentary, that the men seeking the apprehension and death of Jesus were the most influential men in the holiest nation of earth; Doctors of Law, corresponding in Judaism to Doctors of Divinity in Christendom now. R3510:5

**Why have ye not** — Is it possible that any man could speak in public and that keen-minded men such as you would be unable to entrap him so as to form a charge against him in violation of the Law of Moses or the Law of the Romans? R3510:6

Similarly, the soldiers who came to take him in Gethsemane were overpowered for a time by the majesty of his presence and obliged to retreat before him, though he rebuked them neither in word nor act. (John 18:6) R575:3

## **John 7:46**

**The officers** — The very men that were commissioned to lay hands on Jesus and deliver him to death. R646:5

**Never man spake** — The man Christ Jesus “holy, harmless, undefiled and separate from sinners.” (Heb. 7:26) R5003:2; E154

The teachings of Jesus has a positiveness quite different from the various speculations of the scribes. So it is always with the truth. Wherever there is confusion and mysticism, there is error and ignorance. R5408:2

While recognizing that he was far above their plane, they nevertheless were drawn to him because he was the burning (warm, glowing and sympathetic) as well as the shining light. R4967:3, 4675:5

He told the people that God loved them, that he did not despise them even though they were miserable sinners. R5275:6

They had never before seen one in whom was life: all others whom they had met, like themselves, were dying creatures, nine-tenths dead. R4107:4

We can reason together with God when we take the voice of his Son and reject the voices of the “Dark Ages.” R3795:3

While our Redeemer’s ability to teach came through the anointing of the holy Spirit, the public knew not of this. His right to teach consisted in the fact that he could teach, that he could make plain the Word of God. OV159:1, 151:5

The common people heard Jesus gladly, but did not clearly comprehend his teachings. Nevertheless, there was something very attractive in the Master’s style, so that they would say this, though not fully comprehending. R3803:2

They perceived that he was a remarkable character. “All bare him witness and wondered at the gracious words that proceeded out of his mouth.” (Luke 4:22) R4107:4, 3803:2, 1937:2, 1682:2; E154; NS629:2; SM263:1

He had allowed his words and his works to testify for him. R3788:2, 4308:1

However much we appreciate the miracles wrought by our Lord, that which appeals to us as the most wonderful manifestation is his teaching, his doctrine. SM263:1

As in John 6, they did not believe, although they recognized Jesus as a very wonderful personage. R4147:5

Truth, rightly divided and fairly presented, commands the respect, even of its opponents. Its symmetry and beauty will irresistibly stamp itself upon the mind. Paul's eloquence was this eloquence of truth; the result of a thorough understanding and conviction of truth. R646:5

The Lord's people are to set a guard upon their lips that they sin not with their mouths. (Psa. 39:1) In proportion as this is true, it will also be true that they will be wiser and more discreet in their language than others. R3511:1

It should be true with all of the Lord's followers that their speech should be with grace, well within the limits of reason and righteousness, and strictly in conformity to the Word of the Lord. R2437:6, 1937:3

It is so easy to say what ought not to be said, to cast reflection upon the character of another. Let us seek to be more like our Lord in this particular also—to speak as other men do not speak. R3511:4

“Thou art fairer than the children of men: grace is poured into thy lips.” (Psa. 45:2) SM55:1

[Like this man](#) — Even his opponents recognized him as far beyond the ordinary of our race. E154

## **John 7:47**

[Are ye also deceived?](#) — Jesus' teaching of the people was weakening the power of the scribes and Pharisees and of the traditions of the elders. R5561:2

## **John 7:48**

[Have any of the rulers](#) — The Jewish clerical class—priests, scribes and Pharisees—represented that system as a whole. Our Lord so recognized them. He rarely rebuked the people for failure to receive him, but held responsible the “blind leaders.” C168

[Pharisees believed](#) — In accepting their suggestions and blindly submitting to their leadings, some missed their privilege, and failed to enter into the blessings of the new dispensation. So it will be with a similar class in these last days of the Gospel dispensation. D65; HG717:1

The secret of Israel's blindness was that the religious leaders relied so implicitly upon their interpretations, that they could not regard the humble Nazarene and his unlearned followers except as imposters. R5926:3

## **John 7:49**

[Who knoweth not the law](#) — Jesus perceived that those who sat in Moses' seat received not the message, and gave most of his time and attention to the lower classes who had not heard the invitation to the wedding feast. (Luke 4:16-22) R342:6, 2438:2

The theory of erroneous religious teachings is that ignorance and superstition are necessary for the preservation of sacerdotal power. Thus always has error hated the truth, and darkness hated the light. R5561:2

## John 7:50

**Nicodemus** — In his heart believing Jesus to be a teacher sent from God, though doubtful of his being the Messiah. R2437:6

Mentioned three times in connection with our Lord's ministry: here, visiting Jesus by night (John 3), and in connection with his burial (John 19:39). R4173:6

Carefully excluded later from the trial of Jesus before the Sanhedrin. R1809:2

**Saith unto them** — Defending the officers. R2437:6

Nicodemus cautiously interposed on Jesus' behalf when an attempt was made to seize the Lord. R4174:1

**Being one of them** — Nicodemus, a member of the Sanhedrin. R2437:6, 1809:6

## John 7:51

**Doth our law judge** — Nicodemus was making a plea for justice. R2437:6

## John 7:52

**Art thou also** — We should not be content with neutrality in connection with the truth and its service, but be positive as far as possible, taking our stand for righteousness and on behalf of the Lord's cause and his brethren. R4174:1

**Out of Galilee** — Even this plea for justice was met with a sarcastic remark. R2437:6

**Ariseth no prophet** — Jonah, a prophet of God, whose prediction at another time came true (2 Kings 14:25), was from Gath-Hepher, in Galilee, contradicting the unscrupulous, or else ignorant, Pharisees. R3568:2\*

## John 7:53

**Every man went** — The meeting disbanded, the conspirators angry because they were foiled in their murderous attempt. R2437:6

Nicodemus was not ready to affirm discipleship. R3485:3

## John 8:2

**Early in the morning** — On the day following the eighth or great day of the Feast of Tabernacles. R2438:3

This ninth day is a solemn day likewise, and is called "The Feast of Joy for the Law," because on that day the last section of the Law was read. R2439:1

Another view is that this was part of the discourse of the eighth day. R2438:6



## John 8:7

**He that is without sin** — Many who feel it to be their duty to speak slanderous words of others, if they would but hear the Master saying, “He that is without fault may speak against his neighbor,” would be silenced. NS401:5

The country would surely be safe from lynchings if those who applied the instruments of torture would first see to it that they themselves were wholly without sin. NS401:4

They were all thus convicted of imperfection in some particular themselves. R3434:4

## John 8:11

**Neither do I condemn** — It was not by chiding and accusing the apostles, but because instead our Lord sympathized with them, interpreting their heart intentions liberally, that they became more and more his faithful followers. R3434:4

**Go and sin no more** — Jesus was not forever blaming the people for not keeping the Law, but on the contrary, he was continually expressing sympathy for them in their weakness, and helping them out of them and encouraging them. R5095:2

## John 8:12

**I am the light** — Everywhere light stands for truth, for righteousness. Darkness represents error, superstition, sin. Our Lord Jesus, being in full harmony with the Father, was the light of the world. R5718:3, 5038:1

Only a few yet recognize him as “the true Light.” But eventually he will “light every man that cometh into the world.” (John 1:9) SM560:3

Now, enlightened from his Word, we, as his representatives, are the light of the world. We should keep our light trimmed and burning. We must let it shine, that those following us may not walk in darkness. R3243:2

The Spirit of Christ is the light which shines from the true Christian, which reproveth and condemns or opposes the darkness of this world. E293; R375:2

It is the light of God’s truth shining in our hearts, which shines out upon the world. Thus seen not directly, but by a reflex light through those who possess it, the spirit operates upon, but not in, the world. R375:2

The Sun of Righteousness. (Mal. 4:2) R3509:2

His Church are invited to become associated with him as lamp-bearers; and if faithful in permitting their light to shine now, they will by and by be parts of that great Sun of Righteousness. SM560:3

It matters not that this light was not comprehended and appreciated by the Jews in the days of his flesh, and that he is not comprehended even today by the world of mankind; he nevertheless is the true light. R2409:1

Therefore this light was not prior to Jesus Christ. R5105:5; Q66:1



At this Feast of Tabernacles four golden candelabra were in the center of the court and pious men danced before the people with lighted flambeaux in their hands, symbolizing the light of the Temple amidst the dark night of heathendom. This was the setting for Jesus' words. R3509:1\*, 2438:6

Another suggestion is, that as this Feast represented Israel's sojourn in the wilderness, the great light to be followed would probably refer to the pillar of fire and cloud which led Israel. R2439:2

On the ninth day the custom of the Jews was to take all the books of the Law out of the chest and to put a candle into it, in allusion to Prov. 6:23 and Psa. 119:105; symbolizing the light of the Law being superseded by the true light of the Gospel. R2439:1

Christ is the judgment of the world because he is its love, and he is its love because he is its light, and he is its light because he is its life. R1329:2\*

Our Lord is spoken of as being a great Light, in the same sense that the Heavenly Father is called the Father of Lights. (James 1:18) R5338:3

**Of the world** — Not merely the light of the Church. NS792:3

**He that followeth me** — We should esteem very highly all who may be used of the Lord as finger posts to point us to the Light, but not to follow them, except as we discern clearly from the Word that they are closely following Christ. R2548:5

**Walk in darkness** — The reason for so much darkness is that, under Satan's misleading, those who see the true light to some extent get to following popes, conferences and confessions of men, instead of following the Lord. R2548:5

**Shall have the light** — Walking in the light is understanding, acting upon and being in harmony with the divine arrangement, viewing matters as God views them. R2439:6

**Of life** — Plants may live a long time in the dark, though they lose their foliage and their beauty; but it is wonderful how soon the sun will revive them and restore their verdure. R860:3\*

Jesus' life-giving beams can vivify your soul more speedily than the natural sun can revive withered plants. R861:1\*

## **John 8:16**

**I am not alone** — Before Jesus came, God did the work, but since the Son came, the Father works by him. R52:1\*

**I and the Father** — Jesus' work and the Father's are one and not distinct one from the other. R52:4\*

## **John 8:17**

**Two men** — God the Father and our Lord Jesus Christ are two beings, not one. R802:5\*

## John 8:19

**Nor my Father** — If Joseph had been his father, this would not have been the fact, for his (supposed) “father and mother” they knew. (John 6:42) R443:3\*

**Known my Father** — They who recognized his spirit or mind, and thus knew him, would also be acquainted with the Father in the same way. T85

## John 8:20

**His hour** — The type could never pass away until its antitype had come, and the antitype of the killing of the Passover lamb must occur on its anniversary, the fourteenth day of Nisan. R2771:6; F481; NS77:5

**Not yet come** — Jesus exercised power whereby he walked away from his enemies. R5563:4

## John 8:23

**From beneath** — Meaning that he was going to heaven, and that they could not come to heaven. R2438:5

## John 8:28

**Ye have lifted up** — Clearly referring to the lifting up on the cross, not his exaltation to glory. R1054:2, 669:3

**Do nothing of myself** — Unlike some who style themselves teachers today, neither our Lord Jesus nor his apostles attempted to claim originality. E51

A statement he no longer made after he was risen from the dead. R745:4

## John 8:29

**For I do** — The secret of Jesus’ power with God was in the fact of his full and complete harmony with the will of God; and this likewise is the secret of power among all of God’s people. R1945:5

We, being imperfect, cannot say this; but, realizing our imperfection, we can come with humble confessions of our shortcomings and faith in his love and mercy. Then we are accepted in the beloved One. R1945:6

Because, in Christ, they endeavor to do always those things which please him, they are able to approximate the sentiment expressed by him when he said, “I know thou hearest me always.” (John 11:42) R1903:1

As with Daniel, where the king properly associated Daniel’s faithful service to God with his hope respecting God’s faithfulness to Daniel. (Dan. 6:20) R2502:3

**That please him** — Hence God twice burst heaven open to explain, “This is my beloved Son, in whom I am well pleased.” (Matt. 3:17; 17:5) R84:1\*

## **John 8:30**

**Many believed** — Our Lord’s preaching always produced two opposite effects upon the promiscuous multitudes that heard him. It attracted one class and repelled another. R3153:1

Apparently the multitude of those who heard him were so much on his side that the officers of the Sanhedrin failed to take him; the division of the people was quite largely in his favor. R3511:2

## **John 8:31**

**Then said** — One of our Lord’s discourses while at the Feast of Tabernacles, probably delivered on the last, the great day of the Feast. R3511:1

**To those Jews** — At his first advent our Lord came to the Jewish nation, which was in covenant relationship with God. To these he granted the first privilege of becoming sons of God. R5506:3

**Which believed on him** — Sinners are not called to discipleship, but are called to repentance and faith in the Redeemer for the forgiveness of their sins, justification. R2439:3

It was necessary that he should present the truth to those who were believing, that it might sift and separate amongst them. R3511:3

Not especially to the twelve apostles, but to the Jews in general who were sympathetically drawn. Nicodemus may have been one of these. R5506:6

**If ye continue** — Continuing under his direction, under the direction of his Word of truth, faithfully and perseveringly that the grand object of this school shall be attained. R2440:1

It is a blessed thing to take the first step, acceptance of Christ as our Redeemer and yielding ourselves fully through him. But the reward of this step depends entirely upon our continuance in his Word. R5508:1, 3153:3

The idea that we are all right, and sure of the Kingdom because of an experience we had five, ten, twenty or forty years ago, is a dangerous one. What is our condition now? R38:5\*

Hold on for a little while, you will grasp the situation in due time. Exercise faith, exercise patience. R5506:6

To study and meditate upon them, to trust implicitly in them, to faithfully conform our characters to them is the implication. R5508:2, 3153:5

Their blessing would be in proportion as they were faithful to the light that would come to them. R5506:3

The relationship to Christ is a matter which can be dissolved. R2439:2

A disciple is a pupil, a learner; and when a man ceases to be a student and pupil of Christ, he is no longer his disciple. R5508:1, 3153:3

**In my word** — As distinct from John 17:17, where it is the Word of Jehovah that sanctifies. Here Jesus says, If you continue in my word, you will become more and more acquainted with the heavenly Father and his Word. R5507:1

**Then are ye** — As you fully become my disciples you will be granted a knowledge of the truth. R5506:6

**My disciples indeed** — Those who finish their course in the school of Christ and graduate and become joint-heirs with their Lord, and ultimately become associated with him in teaching and blessing all the families of the earth. R2440:1

They were not yet fully his disciples; this discipleship would imply a desire to hear his message further, and a willingness to obey it at any cost. R3511:2

Implying a distinction between real and merely nominal disciples. The hypocrisy of merely nominal discipleship is an abomination to the Lord. R5508:1, 3153:3

Our Lord associates his Word and doctrine with true discipleship. R3188:4

The school of Christ may be considered a school of self-denial, of self-sacrifice, prompted by love and maintained by devotion. R2439:3

## **John 8:32**

**Ye shall know the truth** — This truth which our Lord gives has various aspects: first, realizing our enslavement to sin; next, that Jesus died to cancel its power; third, the time to free the world is the Millennium. R3512:3

When Pentecost came they were begotten of the holy Spirit. Then they began to see spiritual things, they were illuminated. R5507:1

Divine truth is found only in the divinely appointed channel—our Lord, the apostles and the prophets. R5508:2, 3153:5

This idea is compatible with that of heeding all the helps which the Lord from time to time raises up (Eph. 4:11-15; 1 Cor. 12:13,14); but it is the duty of each to prove their teaching by the infallible Word. R3153:5

We do not come into the knowledge of the truth at a single bound; but gradually, step by step, we are led into the truth. R5508:4, 3153:5, 2440:1

We have no commission to set before the household of faith anything which we do not believe to be truth. R1406:3

Not, Ye shall be “ever learning and never able to come to the knowledge of the truth.” (2 Tim. 3:7) R5508:2, 3153:3

**The truth shall** — Many tell us that it makes no difference what we believe—truth or falsehood—that it is by our works that the Lord will determine our standing. SM292:2

Where have we found any sect or party which has given special attention to Scriptural study, to an understanding of the Word of God, to an application of it to heart and life, with the desire for sanctification? NS471:2

The truth will mark in their foreheads (Rev. 7:1-3) those who receive it, branding them in a way that others of mankind are not marked or branded. R4880:5

Knowledge of truth and of Law was the ground of Jesus' liberty in denouncing the doctors of divinity in his days as "blind guides," etc. (Other illustrations from Martin Luther and the Apostle Paul.) R402:1, 310:2

**Make you free** — As soon as any measure of truth is received into a good and honest heart, it begins to strike off the fetters of sin, of ignorance, superstition and fear. R5508:4, 3153:6

The general effect of the light of truth is to break the shackles of superstition and to make people independent. R2440:1

The real need of the Church of Christ is still more liberty, until each member shall stand free and independent of all human bonds, creeds and confessions. F242; R5144:6

Only the courageous "overcomers" of those bound in the congregational fetters could even think of bursting the bonds which associate them with their food supply, their honor of men, and all opportunity they know for divine service. R5145:1

Let us be free from these awful dogmas of the past, free to love God, to believe his Word, to trust in and understand how Jesus tasted death for every man, to believe that he who redeemed will restore. SM33:1

Free from ignorance and superstition, and bold to declare the whole counsel of God. R1425:2

Not only free from superstitions and ignorance, but also from the service of sin. R2440:2

Not only made free from the condemnation of the Law Covenant, but made free from sin and death. R5507:1

This freedom is necessarily incomplete so long as we have this treasure in an earthen vessel, so long as the new creature must use the imperfect body of the flesh as its instrument and exponent. R2440:2

Those who make satisfactory progress will have in the resurrection full deliverance from sin, from all imperfections of the flesh, and from the flesh itself—through the power of the first resurrection. R5507:4, 2440:2

Made free, too, from the fear that we now see coming upon the whole world as the great civil and ecclesiastical systems that have so long ruled the world are being terribly shaken. R5508:5, 3153:6

The more you are getting of the truth, the more you are getting free indeed. CR14:2

## **John 8:33**

**We be Abraham's** — Touch a man's pride and you arouse his whole being. R3511:3

**Were never in bondage** — In this case our Lord's hearers resented the thought that the truth could make them free. R3511:5

How could they regard him as the Messiah when he spoke thus slightly of the Jewish nation and implied that in some sense of the word they were bondmen? R3511:5

## John 8:34

**The servant** — And not free. R2440:3

To some freedom and light are apt to bring as much bane as blessing, leading often to arrogance, self-conceit, unkindness, boastfulness, combativeness, dissatisfaction and general unhappiness. R2440:2

Bond-servant. R5149:5

To will to do right was present with them but not the ability to perform. Sin had such a hold in their members that their best intentions were unable fully to control their words, thoughts and deeds. (Rom. 7:15-23) R3511:6

**Of sin** — Recall the Apostle's expression, "Ye were sold under sin"—into slavery to sin. (Rom. 7:14) R3511:6

## John 8:36

**Make you free** — Free from the bondage of sin and death. CR391:6

Free from the terrible bondage to sin, which has become so interwoven with the very fiber of our being that the process of emancipation must of necessity be long and painful. R1738:4

Upon certain conditions: (1) a realization of sin and a desire for reconciliation with God; (2) the renouncement of sin and acceptance of forgiveness; and (3) a consecration of all to the service of God. NS668:5

If, freed from sin and condemnation to death, one intentionally returns to sin willfully and persistently, he loses this liberty and becomes again a slave to sin and a subject to death—second death. NS668:6

Having been tied with cords of vanity and enslaved to sin with a cartrope (Isa. 5:18), the sinner often rejoices and seeks pleasure in his slavery, knowing not the only One who can secure liberty. R3893:5

It was the divine purpose that all enjoy liberty under the limitations of righteousness, of respect for divine law, and mutual love and respect for the liberty of fellow-creatures. R1737:2

Freedom to cast off all restraints of God and man, to pursue a selfish course without regard to obligations to God and the rights of others, leads only to riot, anarchy and destruction. R1737:2

To fully emancipate all the slaves of sin and death will require the full thousand years of Christ's promised reign on earth. When sin and Satan will be destroyed men can be entrusted with the boon of liberty. R1737:6

Now liberty to one class of men brings slavery to another. R1738:1

**Ye shall** — Not the world nor nominal Christians, but merely those who come into special relationship to Christ by faith and consecration during this age. NS668:5

**Free indeed** — For he is made free by the truth. R1658:5

The truths of the Scriptures induce individual liberty amongst Christian people, enabling them to rise above sectarian limitations to a clearer knowledge of God, and a fuller degree of separation from the world, its spirit and methods. NS389:6

In the same way, when a man is sick, he must give up his will and personal liberty to the physician who undertakes to restore his health. R1738:4

Freedom from the condemnation of sin; freedom from the bondage of fear concerning the future; and daily, as we submit ourselves to Christ, more and more released from the hereditary bondage of sin. R1738:6

Released entirely from both the law given in Eden and that given at Sinai. R1726:2, 970:6

Freed from the service of sin that we might become the bond-servants of another, even Christ. R5356:3, 3512:5

Reckoned free—free from sin and its condemnation, death, the righteousness of Christ being imputed unto them by faith. R1738:3

Before we can fully realize the actual liberty which God designed for all his sons, we must first become the willing servants of a new master, Christ, in order that he may accomplish our deliverance. R1738:4

The true teacher's place, and the true Bible student's place, is outside of all human bondage, free to examine and feed upon all portions of the good Word of God, and untrammled to follow the Lamb whithersoever he leads. C145

Those who are bound by love of human approbation, and fear of the consequences of a public, bold advocacy of the Lord and his truth are not worthy of him. R2421:3

Escaped from slavery, being justified by faith in the precious blood of Christ. R3956:2, 3512:5

The Scriptures ascribe no sin to the new mind, and no perfection to our fallen flesh. R2440:3

But we should be on guard lest we use our liberty in such a manner as to stumble others weaker than ourselves. R4920:1

Those who seek to use liberty for themselves, who boast that they have a mind and will of their own, know not how dangerous is their position, that surely they will succumb to the ensnarements of sin. R3512:6

No other religious system teaches personal liberty to the degree that it is taught in the Bible. The essence of all human religion seems to be bondage to custom by ignorance, superstition and priestcraft. R4005:1

## **John 8:38**

**With my Father** — Our Lord Jesus was and still is the Great Teacher of men by the appointment of the Heavenly Father, the great Master Teacher above all. E50

## **John 8:39**

**Abraham is our father** — God's special promises and dealings with the "fathers," through pride and selfishness, they failed rightly to apprehend and use. R2604:6

**If ye were** — Not all the natural descendants of Abraham are to be heirs with him of the promise, but only such as Abraham would be honored in owning as sons—such as partake of his spirit or disposition. R4071:6

### **John 8:40**

**Told you the truth** — The truths which Abraham could not tell, because Jesus was proffering them assistances which their relationship to Abraham could not secure aside from him. R3512:1

### **John 8:41**

**Not born of fornication** — They knew that Jesus was not the son of Joseph, and this was the evident purport of this sneer. R2424:6

### **John 8:42**

**Proceeded forth** — A father is a life-giver. A son is an offspring, one who receives life from the father. This distinction implies that the father existed first. R5747:3, 3861:5

The terms “Father” and “Son” imply this; otherwise these terms are meaningless. R2408:5

**Came from God** — Being merely developed and nourished in Mary. E105

Therefore our Lord never regarded himself as one of the “children of wrath.” (Eph. 2:3) E108

### **John 8:43**

**Not understand** — The sore or bruised head (Gen. 3:15), we understand to represent the thinking part. Those whom Satan corrupts are injured in the head. R192:3\*

### **John 8:44**

**Ye** — Pharisees. R5462:2

**Are of** — His tools and dupes, because his work they do. HG365:6; R1217:4

Not that they were utterly devoid of every moral principle, but they were under the control of evil in the main as is the large majority of mankind today. R761:2

When our first parents sinned they forfeited fellowship with God, and because of disobedience became children of the Adversary. R5038:1

**Your father the devil** — The Israelites were fatherless in the sense that they had denied the Heavenly Father; the Creator, and had become children of the Adversary. R4811:2

Originally our race was recognized as related to Jehovah, but the relationship was broken by man’s willful disobedience, so that none are recognized as sons of God today without being begotten again. R3269:2



Satan is another name for sin, which is personified as a great monarch holding relentless sway over mankind. Satan properly stands as the representative of sin, of all unrighteousness. R5356:1

They became children of Satan in the sense that they became obedient to him. He did not give life actually to the world, but they adopted him as their father by accepting his terms and becoming members of his family. R5623:6

Since men's minds ceased to be godly, and became carnal and devilish, they might be said to have been reconstructed by the tyrant Sin to bear much of the image of God's adversary: sons of the devil, bearing his moral likeness. R1005:5

Satan is the corruptor of the human race, and those whom he corrupts are called his children. R192:3\*

The Apostle declares that Satan now works in the hearts of the children of disobedience (Eph. 2:2); who certainly are vastly in the majority. SM310:2

The image of God has largely given place to the image of Satan. R3773:6

The world, not having the spirit of God, but more the spirit of the Adversary, are walking in the way of slander and hypocrisy. R5462:2

Our position as Gentiles is as "children of wrath even as others"—strangers and aliens and foreigners—without God and having no hope in the world. (Eph. 2:3,19,12). R3365:6

Only those who have "escaped the condemnation that is in the world" (2

Pet. 1:4), and who have gotten back into harmony with God, through Christ, are Scripturally authorized to consider themselves the sons of God. E108

Some dogs are better born than some of Adam's race; and some with better dispositions—more of meekness, gentleness, patience and love and less of anger, hatred and strife. R3774:1

All along it was true that some children of Jacob, professedly children of God, were really of their father the devil, because they were not all Israelites that were of the nation of Israel. (Rom. 9:6) R4781:3

In opposition to the thought that there is no personal devil. R3165:6

In opposition to the concept of the "Fatherhood of God and brotherhood of man." R3269:2, 2323:6; SM268:1

In opposition to the thought that "humanity was naturally in Christ." R3457:6

What Jesus said of some in his day must be applicable in what today is styled Christendom. OV385:3

**He was a murderer** — He murdered our race by his deception. He did not tell the truth, but he misrepresented it. R5238:3

Indirectly, he is the murderer of the 20 billion of our race who have already gone down into the tomb. SM575:1

Though, like many another murderer, he had not probably intended to commit murder at first, but only robbery. R2839:6

He intended the murder of the race, and he was successful. R822:1\*

Errors and principles are not murderers and liars. It would be a misuse of language to make such application. Only an intelligent being can be a murderer or a liar. R5209:6

He did a killing thing, he told a murderous lie, when he said, “Thou shalt not surely die.” (Gen. 3:4) R433:1\*; HG192:2; NS549:4

He lied to our first parents, and through that deception he brought them under the divine death sentence. Thus Satan is the murderer of the entire race. SM96:T; R910:5

By his misrepresentations, not only he became the “prince of this world” (the present order of things), but additionally, he became the murderer of the race. HG593:6; SM548:1

He “murdered” our first parents that he might gain control over them—the object of his ambition. R5186:2, 2777:3; OV303:3

Some ministers murder in a spiritual sense the people under their care by taking from them their spark of faith and spirit-begetting; and doing it as did the great Adversary, by lies and contradictions of the Lord’s Word. SM301:1

It was the spirit of Satan that entered into Cain, taking the place of the spirit or disposition of the Lord. Satan’s spirit in Cain was a murderous spirit. R3928:4

According to the Christian standard, slanderers are murderers. Thus seen, the very suggestion to slander is to be shunned, as of the spirit of Satan. R3595:4

All haters are murderers. R3928:4

The final penalty for Satan and his angels is to be quite appropriate for them—fire, the fire of God’s anger, the fire of God’s opposition. SM231:T

**From the beginning** — Certainly not from the beginning of his own existence, for every creation coming from God’s hand is perfect; nor can we think of any other beginning referred to than man’s beginning in Eden. R1678:1, 5909:3, 5801:1; F612

It does not appear that Satan had any sympathizers or associate conspirators amongst the angels at the time of his secession. F612

**No truth in him** — Satan is the great deceiver. R5909:3

**He is a liar** — And thereby the slayer of our race. R910:5

In Eden God declared, “Ye shall surely die.” (Gen. 2:17) It was Satan who declared, “Ye shall not surely die.” (Gen. 3:4) Heathens, as well as Christians, have accepted Satan’s lie and correspondingly rejected God’s truth. R4551:5, 4792:1; HG513:1

Satan contradicted God point blank, by telling mother Eve that she would not die by partaking of the forbidden fruit. CR426:1; R4627:5

And he has since kept it up, and the sophistries used to back it up are truly wonderful, and worthy of such a master deceiver. R910:5; F616

The Devil has succeeded in keeping up this lie for so long a time, and today nearly all the world believes what he said. R171:1\*

Christian Science, Theosophy, together with the evolutionary and anti-Biblical theories, all bear the distinctive marks of the “father of lies.” They all declare man to be immortal. R5800:6

Scientists, our own senses, and the Word of God, all agree that the dead are dead; and not alive, as Satan, and all his emissaries would have us believe. Q765:4

If Satan had turned from his iniquity, then no doubt God would have found some way, even in Satan's case, by which he might come back to God. Q322:1

**Father of it** — Satan told the first lie, “Ye shall not surely die.” (Gen. 3:4) Q799:2

The father of lies. R4551:5; CR425:6

## **John 8:51**

**If a man keep** — But if any “fall away” after having the full benefits of this great favor, they “see death.” As they reach the tomb “they perish.” (Heb. 6:4-6; 1 Cor. 15:18) R875:6\*

**Never see death** — He may fall asleep, but he will be sure to be awakened, and if then he shall keep the Word of the Lord, he shall have everlasting life. Q208:2

The Church are “asleep” and have not “perished.” (1 Cor. 15:18) They have escaped from the condemnation and will be fully released (Rom. 5:18; 8:1) at once when their Head assumes control. R875:6\*

## **John 8:53**

**Art thou greater** — Jesus was then as much better and greater than they as the divine nature is superior to the human. R218:3

## **John 8:54**

**My Father** — Jesus calls Abraham their father, and God his Father. R218:3

## **John 8:56**

**Rejoiced** — He did not see God's plan clearly, as we see it, but he saw enough of it to make him rejoice. R5433:2

**To see** — Not with his natural eye, but with the eye of faith. R5433:2

**My day** — He may have seen his day of sacrifice, typified in the offering of Isaac his only son, but at all events he saw Messiah's coming glory- day, the Millennium. E90

The day of Christ—the Millennium. R5905:5, 3937:1

The day in which Christ, who has died for all men, will uplift the human family. R5433:2

Abraham believed that God was able to raise the dead, so much so that when he was tested he was willing even to part with Isaac, accounting that God was able to raise him from death. (Heb. 11:19) F110

The Bible mentions days of various lengths. R5139:3, 2836:1

**He saw it** — By the eye of faith. By the same eye Abraham saw the millions of Adam's race blessed of God by the Messiah, his Seed, during the Millennium. R5905:5, 5433:2, 4387:4

By going out to the unknown land and offering his son Isaac, Abraham grasped the future, seeing Christ and the heavenly country. R74:2\*

## **John 8:58**

**I am** — Signifying that there had been no cessation of his existence at any time; positively identifying Jesus, the Son of God, in the flesh, with the Logos, the first-born of all creation. E90

The Scriptures no place intimate that the existence of the Only Begotten ever ceased from the time it began until it ceased at Calvary for three days. E90

Originally he was on the spirit plane. Later as a man, he lived; he died. At his resurrection he was made alive on the spirit plane. But the identity, the personality, is the same. R5065:2, 1263:2\*

Since his humanity resulted from the transference of the life- principle from spiritual to human conditions, Jesus recognized himself. The "I am" expresses his continuous existence. R1059:3

The Logos could be translated to a lower condition, the human, and yet could preserve a good recollection of his previous experiences, and did so. R2477:4

It was his knowledge of heavenly things, his intimate and long acquaintance with the Father, which enabled him, as a perfect man, to overcome the world and present an acceptable sacrifice for our sins. R1060:1

The memory of things past is still with our Lord. He remembers the experiences which he had in the flesh, and also those which he had before he became flesh. Otherwise he could not identify himself. R5065:5

We have no reason to doubt that at the age of twelve his memory was active, and that he knew then what he here affirms. R1916:5, 1682:5

Nothing in this text implies that our Lord was born with the knowledge of all his previous experiences. After his consecration he received this knowledge by some means which we can not understand. R5065:5

Whatever others may think or say of him, he claimed to be sent of God, and of heavenly origin. R1059:2

By induction he tells of a pre-human existence. R5767:5, 4964:2, 1161:4, 505:2\*; OV328:5; SM491:4

## **John 9:1**

**As Jesus passed by** — Our Lord was in Jerusalem on the occasion of the Feast of the Tabernacles, in the fall of the third year of his ministry—just six months before his crucifixion. R4148:2

**He saw a man** — Sitting by the wayside soliciting alms, especially at that season of the year, when the crowds gathered for worship and were apt to feel benevolent. R4148:2

The blind man would fitly represent the world of mankind in general, who during the present life are mentally blind. R2670:1

**Blind from his birth** — Few now have the ability to see or hear. The majority are blind and deaf to his message, some completely blind and completely deaf, others partially so. R3519:4

Some of us were born blind—blind to the Lord and his true character, blind to the truth of the divine Word. The blindness upon us was neither our own fault nor the fault of our parents. R4150:2, 3520:5

This blindness does not represent a blindness on the part of those who have once seen God's grace, represented in his Word and plan, and who have then become blind thereto. R2670:1

Tabulated information shows that in 1870 the proportion of blind in America was one in 1900; in Egypt one to every 100; and Palestine probably one in every 200. R2667:3

At Gaza it is said that one-third of the population have lost one or both eyes, but amongst these cases it is difficult to find any born blind. R2667:6

This blindness is in great measure the result of the scarcity of water and the neglect of children, whose eyes are, in consequence, attacked by the flies. R2667:6

Showing the fallacy of the idea of Christian Science that there is no such thing as sickness or blindness, but they are simply mistaken thoughts or misbeliefs. R2669:2

## **John 9:2**

**His disciples asked** — It is proper, when we find ourselves in sickness, that we examine to what extent we have been responsible through careless living. If so, it is well that we repent and take steps to make correction. R4148:6, 2668:6

If we cannot find that our experiences and sickness was the result of self-gratification, we should examine carefully if they resulted from our activity in the Lord's service. If so, we should glory in them. R4149:1, 1773:3

Finding none of the above to fit the case, we should consider that our affliction is simply for our welfare, to assist us in the application of some valuable spiritual lesson. R4149:2, 2668:6

**Who did sin** — The question of the Lord's disciples was the expression of a common opinion among many Jews—that all suffering is the direct result of some personal sin. R1773:3

They had the thought that all sickness, pain and sorrow in the world was the result of sin. The Scriptures indicated that the various evils were, to some degree, the result of individual or inherited sin. R3519:1, 2668:4

While it is true that some afflictions are the direct results of personal sins and are promptly administered penalties designed for the warning and correction of the offender, such is not always the case. R1773:3

There is a great difference between claiming that all sickness is of sin and the devil, and admitting that much of it is produced or intensified by sin. R2668:4

**This man** — The man could not have sinned before birth; but it is barely possible that some of the heathen ideas respecting the transmigration of souls had come to their attention. R4148:3, 3519:1, 2668:1

It would be extremely unlikely that the apostles, “unlearned,” should have any particular knowledge of these theories of the heathen. R3519:1

Job’s case is another illustration of sickness and calamities of various kinds which were not the punishments of sin. R2668:5, 1773:3

## **John 9:3**

**Neither hath** — Not that he and his parents were without blemish; evidently meaning that it was not because of any special sin committed by this man or his parents that he had been born blind. R4148:3, 3519:2

**Nor his parents** — The principal point of this lesson is that calamities are not necessarily marks of divine disapproval. R4148:6, 2668:4

Not that God had specially intervened to cause blindness in this case, rather we may suppose that the blindness came through the general weakness of heredity. R3519:2

The Scriptures tell us that the darkness or blindness came from the Adversary, who blinds the minds of them who believe not, lest the glorious light of God’s goodness shine in their hearts. (2 Cor. 4:4) R3520:6

The blindness that is upon the world is, to a large extent at least, a matter of heredity. R2670:1

**Be made manifest** — The miracle gave unmistakable evidence of divine power manifested through Christ, and was a testimony to the truth of his claim to the Messiahship. R2058:1\*, 1773:3

## **John 9:4**

**I must work** — It behooved the Lord and all the members of his body to make use of the opportunities in hand for doing that portion of the Father’s work which is to be accomplished in the present age. R1774:1

Let us each do with our might what our Master has placed within our reach; and let us do it promptly and zealously, remembering the nearness of the night. R1746:5, 1591:5

**The works of him** — The works of God were not merely in the healing of one of the blind, but the manifestation of Jesus as the Light of the World and the influence and testing which that would mean to the Jewish people. R4149:2

We are not laboring for ourselves, but for the cause of the Lord, including the cause of all that are his. CR17:3

The work of him that sent him was the sacrificing of himself in the declaration of the good tidings, in the teaching of the people through parables, dark sayings and miracles. R3519:5

The Lord’s people are eager to do good, but in the way that will be the most effective, and in the way that will not stumble others. Their good works are the works of God. R5462:2

**While it is day** — The present little season before the storm-cloud bursts upon the world is a most favorable time for the work of the Elijah class, and corresponds to the successful days of both Elijah and John. B257

Since our Lord's first advent the glorious light of truth has had more effect upon the world than at any previous time. So much so, that the Gospel age may be called "day" in contrast with previous experiences. R5097:3

The light now shining more closely resembles that which shone upon the early Church, and in both instances it is the light of the parousia, the light of the presence of the Son of Man. R4149:4

Our Lord's ministry was in the eventide which followed the Jewish day, the day of Moses. A little of its light still remained. R3519:5

Our Lord's day and opportunity were rapidly drawing to a close. R4149:2

Similarly, with each one of the Lord's followers there is a daytime of opportunity when his time, talent and zeal may bring fruitage to the Lord's praise. To each will come a night when the opportunities will pass as he passes into death. R4149:3

The word "day" would seem to belong to the present time. R2670:2

While the eyes and ears of the masses are open. R5559:5

**The night cometh** — He well knew of the dark night which would follow his ministry, in which darkness would cover the earth and gross darkness the people. (Isa. 60:2) R3519:5

The apostles after Pentecost entered fully into the Master's spirit in respect to the shortness of time, laboring incessantly with the Jews until all the elect had been gathered from the once favored nation. R3519:6

A much darker time in comparison with the present, called day. B257

Even in this morning of dawning light we are to expect another time of deep darkness; a night time, an overcasting of the skies, a great morning storm. R4149:4, 3519:6

We may expect not only to see the storm-clouds grow much darker, but also to hear and to feel the rising "winds" which will culminate in a wild hurricane of human passion—a whirlwind of trouble. C230

When the religious liberty now enjoyed will be greatly restricted and when, as a consequence, the present work of disseminating the truth will be interfered with by the strong hand of combined civil and ecclesiastical power. R1409:1

Brought about by the wrath incurred by the true Church. R1754:5

"The morning cometh, and also the night." (Isa. 21:12) R1409:1

When the world, that has loved darkness rather than light, shall be overwhelmed by it, and in the midst of its shadows, reap the fruit of its own sowing. R1774:1

The opportunities for service will soon now be closed. The great time of trouble just preceding the shining forth of the Sun of Righteousness is near. R3521:1, 3332:1

As a snare, it shall overtake the world. D273

The gloom of that "night" will be dispelled only by the Millennial sunrise. C230

Typified by the imprisonment of John the Baptist. R1754:5



“The sun and the moon [the illuminating influences of the Gospel and Law] shall be dark [general infidelity having become widely prevalent], and the stars [apostolic lights] shall withdraw their shining.” (Joel 2:10) D544

**No man can work** — Except those who worship the beast and his image. (Rev. 13:16,17) R1002:6

Our work will be cut short—gradually at first, and then completely and finally. C230

When our opportunities for serving the cause and the brethren and for the public dissemination of the truth will be forcibly closed by the powers that be. R4149:4

The closing of the “door” in the parable of Matt. 25, marks the end of all opportunity to prove worthy of the prize by faithfulness: all opportunity for service will there terminate. C213

The warning is designed to increase diligence in the use of present opportunities. R1409:2

The Millennial morning comes, and just as surely the great time of trouble will immediately precede it—the night wherein no man can labor for the dissemination of divine truth. R4926:2, 3332:1, 1409:1

“The time will come when they will not endure sound doctrine.” (2 Tim. 4:3) R948:2

## **John 9:5**

**I am the light** — His light shone for another six months, but he left behind him some who were illuminated by the Pentecostal blessing. Of these he said, “Ye are the light of the world.” (Matt. 5:14) R4149:4

Now, enlightened from his Word, we, as his representatives, are the light of the world. We should keep our light trimmed and burning. We must let it shine so that those following us may not walk in darkness. R3243:2

Our Lord let his light shine upon many, and so we have opportunity to let our light shine upon many. But no one has the light within him except he is begotten of the holy Spirit. R4149:5

The Spirit of Christ is the light which shines from the true Christian, which reproveth or condemns and opposes the darkness of this world. R375:2; E293

**Of the world** — It will be at his second advent that our Lord will be “the Light of the world” in the full, glorious sense—The Sun of righteousness. R3519:5

## **John 9:6**

**He spat** — As the blindness of the man was figurative of the general blindness upon the people—to the truth, to the Light of the world—so this method of healing the blindness well illustrates the method the Lord has been using throughout the Gospel age. R3520:2, 2669:6

**Made clay** — The making of the clay would represent the formation of the elect Church for the blessing of the poor, blind world. R2670:4

We are imperfect ourselves, blemished, fallen; but the spirit of the Lord’s lips coming upon us so transforms our energies and talents as to make them useful in his service. R3520:2



The ointment had no particular virtue in it, neither had the waters used. It was merely an aid to the blind man's faith, but did not in his mind perform the cure. He recognized that it was a miracle, as did the Pharisees. R4149:6, 1774:1

**Of the spittle** — The secretions of our Lord's mouth represent his grace and truth, while the earth used may well represent the poor earthly talents of us and his disciples. R3520:2, 2670:2

He took of the clay of human agency and mixed it with his Word, the fruit of his lips. With that combination he anointed the eyes of our understanding and bade us wash in the waters of Siloam, his Word of truth and grace. R4150:3

So now, the words of his mouth, mixed with and used through the clay of humanity, may have been the agency in the opening of your spiritual perceptions to understand the truth and see its beauties. R213:3

He uttered the truth, brought it in contact with the dust of the earth—not in contact with all the dust, but with a limited portion, an elect portion, and of this he made the anointing clay. R2670:2

The Word of God's grace is designed in the present age to act upon a small fragment of humanity, and to consecrate them for the Master's use in the anointing of the eyes of the blind. R2670:2

## **John 9:7**

**Go wash** — After the Lord has used us, his servants, as the clay in his hands for the anointing of blinded eyes, it is necessary that we should direct them to the fountain of his truth and grace where they may wash. R3520:2

The washing of his eyes and the cure would seem to belong to the next age, the Millennial age. R2670:2

The world must be witnessed to during this age, but will not have the eyes of their understanding opened until the great washing time of the Millennial age. R2670:4

**The pool of Siloam** — The word Siloam signifies "The sending forth," or "The fountain." R2670:4

"In that day there shall be a fountain opened to the house of David for sin and for uncleanness." (Zech. 13:1) R2670:4

**He went** — Implying some assistance from the blind man. Faith was first followed by works and this attested a degree of perfection. R4149:5

Had he had no confidence in Jesus he might have despised the means and ridiculed the idea that the anointing with clay and the washing in the pool of Siloam would accomplish such a miracle. R1774:4

An act based doubtless upon what he had heard of Jesus previously. R2058:1

**Came seeing** — The opening of blind natural eyes could not give sight to the eyes of his understanding, the eyes of the heart; but it could and did figure or illustrate this. R3519:4

Thus washing we realized the forgiveness of sins and saw in a new light the love and mercy of our Father in heaven. Then came testings, not to destroy us, but to prove us and to develop us. R3520:6

Only a sample of the great work of restitution to be performed in the Millennial age when not only will the bodies of men be blessed, but their minds and hearts similarly liberated from the fetters of sin. R1773:6

The methods of restitution will doubtless be as varied as were the methods employed by Jesus in healing diseases at his first advent. R759:3

Our Lord did not heal all of the blind; the recorded instances are just six. R4148:2

This lesson differs from the five other instances in that this man was born blind. R2667:6

While multitudes were healed, still greater multitudes remained unhealed. R3519:4

If it had been our Lord's special mission to heal all the lepers and all the blind and all the deaf, and to have awakened all the dead of Palestine, then he failed most signally in accomplishing the work. R3519:4

## **John 9:8**

**The neighbours** — The agencies used by our Lord for our blessing were produced perhaps by our friends. R3520:6

## **John 9:13**

**Brought to the Pharisees** — This was a part of our Lord's design and a part of what he meant when he declared that the man was not born blind as a punishment for sin, but for the glory of God. R3520:3

## **John 9:15**

**The Pharisees also asked** — Full of envy against Jesus. R3520:3

Lest the matter should spread, and, if possible to corner it and head it off, they made an investigation. R4149:6

The scribes and Pharisees of our day wonder, criticize and try to account for the blessing which has come to us, finding fault with every agency the Lord used in connection with our blessing. R4150:3

## **John 9:22**

**Be put out** — Be counted unworthy of the name and privileges of a Jew, treated as an outcast from God and his people. R3520:3, 4149:6

This was the only "respectable church" in those days, and to the poor Jew it seemed disgraceful to be cut off from the church. R213:5

So now, those who receive present truth have so long been identified with the churches that the thought of sundering those ties is like cutting off a right hand. R213:5

All through the Dark Ages those who were faithful to the light were kept out of the churches. The church creeds and practices were conscience-barriers to keep light-bearers out. R5479:2

## John 9:24

**They** — The Pharisees. R4150:1

**Give God the praise** — The time of the healing of the world's blindness is in the Millennial age. R2670:1

Turning to the healed man, the Pharisee said to him, Thank God for your sight, even though it came through a bad channel, for we know that Jesus is a sinner, a hypocrite, a falsifier in claiming to be Messiah. R4150:1

## John 9:25

**He answered** — He might have kept quiet and believed in his heart and retained his standing in the church, but that would have been cowardly, and had he done so he would have missed his subsequent communion with Jesus. R213:6

It remains with us, as it did with him, to keep silence and remain in the church, or confess his presence and be cast out. R213:6

## John 9:27

**He answered them** — It is for us now to take a similar stand—to confess the truth, confess the light, confess the miracle which the Lord has wrought upon the eyes of our understanding, and to give him our hearts. R4150:4

**Ye did not hear** — As they repeated their questions, he became more indignant at their evil spirit. R3520:4

## John 9:30

**A marvelous thing** — Envy, hatred and the spirit of rivalry were absent from his mind, and wonder and gratitude prompted him to reason out the logical deductions from this marvelous fact. R2058:1\*

## John 9:31

**Heareth not sinners** — Consequently we, who by nature were sinners even as others, could have no audience with Jehovah until justified by faith in the sin-offering of Jesus, our Lord. R1410:4

Christ is the way, the truth, and the life, and no man cometh unto the Father but by him. (John 14:6) Prayer is the privilege of "believers," reconciled children of God, only. R2024:4

The habit of inviting people who are out of covenant-relationship with God to pray is both unscriptural and unreasonable. Those who come to him through Christ are acceptable only because Jesus is their Advocate. R5021:6

It is to no purpose to be a saint in the morning in thy closet, and then a sinner all day in the world. Having prayed against sin, be sure to watch against it. R585:3\*

There is a significance to the words so often sung, “Come to Jesus.” God “heareth not sinners,” but Jesus does. He says, “Come unto me all ye that labor and are heavy laden [with sin], and I will give you rest.” (Matt. 11:28) R469:1\*

## **John 9:34**

**Cast him out** — Consider yourself an outcast from the religious people of your own nation. R4150:2

The threat of ostracism was before our mind as we had confessed the blessing we had received and the source from which it came. R3520:6

All who follow the noble course of loyalty and obedience to God have found that, while it leads to a loss of fellowship in the nominal church, it leads also to greater fellowship with the Lord himself. R2670:5

It is for us to find that this will lead men to separate us from their company. R4150:4

As the Lord and the apostles shunned not to declare the whole counsel of God, they soon found little and finally no opportunity to teach the people in the synagogues. R986:5, 805:3

## **John 9:35**

**Jesus heard** — So with you, the Lord will hear of your witness for him. R214:1

**When he had found him** — He did not spare him from being cast out of the synagogue, but turned the same into a special blessing of instruction of much advantage to the man in every way. R4150:2

It was after we had endured something for the Lord’s sake that the Lord found us in a particular sense, revealed himself to us, and thus we became his disciples in the highest sense. R3520:6, 1774:4

His faithfulness under trials and difficulties, and his willingness to suffer the loss of earthly fellowship, led directly to a still greater blessing, even direct fellowship and communion with the Lord himself. R2670:5

**On the Son of God** — The belief that Jesus, the Son of Man, was also the Christ, the Son of the living God, lies at the very foundation of Christianity—on it the Church was to be built. R944:4\*

## **John 9:37**

**And Jesus said** — When you are separated from the nominal church, your experience will be that Jesus himself will teach you. R214:1

**Seen him** — The Lord granted him the opening of the eyes of his understanding in addition to the opening of his natural eyes. R3520:5, 2669:1

## **John 9:38**

**I believe** — This ignorant beggar was evidently at heart honest and sincere, because character and principle cannot be put on in a moment, but is the result of development. R3520:4

**And he worshipped** — In spirit and in truth, and no longer worshipped the creeds of men. R214:1

In many instances the Lord's people, looking back, can clearly see that things which at the time seemed to be adversities were really blessings, leading to the opening of their eyes of understanding. R2669:2

## **John 9:39**

**For judgment** — Greek, krima. Its strongest significance is condemnation or rejection. R699:6

A trial. R214:1

Messages of divine truth are the oracles of God and the principles of his holy law by which every man must be judged as worthy or unworthy of eternal life. R2057:5\*

The judgment in the case of the Lord's consecrated people culminates with the present life, and in the case of the world it will culminate in the world to come. R2058:5\*

There was the natural judgment of Israel, so also upon the nominal spiritual Israel, the nations of Christendom, the judgment of God is also to blindness and an overthrow in a great time of trouble. R2058:5\*

**I am come** — It was to establish the principles of judgment, and to acquaint men with them, as well as to redeem them, that Jesus came into this world. R2057:6\*

**Might see** — The authority of truth was received and appreciated, and from its blessed testimony were drawn the precious lessons of faith. R2058:4\*

**And that they** — The same truth which blinded one, enlightened and blessed the other. R2058:4\*

**Be made blind** — The blind sectarians who retained control of the synagogues were the more blinded by their prejudices. R805:3

The authority of truth was despised and its light rejected, the darkness being preferred because their deeds were evil. (John 3:19) R2058:2\*

## **John 9:40**

**Are we blind also?** — The theological pride of the Pharisees, representing some of their successors in spiritual Israel who are spiritually proud. R4150:4

Let us not be high-minded but fear lest the light should pass from us, lest pride of heart, the cares of this world or the deceitfulness of riches should again blind us to the goodness and grace of God in Christ. (Matt. 13:22) R3475:4

## John 9:41

**If ye were blind** — It would have been better for them if they had been blind, if their course had been actuated by total ignorance. R4150:5

**Your sin remaineth** — If you (Pharisees) were totally blind, you would not have been responsible. But now you admit that you see some; therefore you have sin. R723:6

They had considerable enlightenment and therefore corresponding responsibility. R4150:5, 723:6

## John 10:1

**I say unto you** — It was doubtless as a reproof of the false shepherding, which our Lord spoke of in the previous chapter, that he spoke this parable. R2441:1

**By the door** — Our Lord Jesus, as the “Shepherd,” by fulfilling the terms of the Law Covenant, entered the “door” and secured all the blessings and privileges which had been promised in the Law. Q845:3

The one way of approach to the Father during the Gospel age is repentance of sin, turning from it, acceptance of the merit of Christ, and a consecration to the Lord to walk in the footsteps of Jesus. NS411:5

**The sheepfold** — The homeland of the Lord’s sheep of this Gospel age is heaven itself, and his bringing them to it will mean their resurrection change. R5694:1; NS412:5

Jehovah established a typical kingdom or sheepfold, and accepted the nation of Israel as his sheep. He fenced them in with a Law Covenant. R2441:4

The sheepfold was the Law Covenant arrangement under which Israel was placed at Sinai. R4732:2, 2672:1

The fold described in the parable is a place of safety, rest, and protection from prowling wild beasts and from robbers. R4157:2, 4732:2

It is contrary to the will of the great Chief Shepherd that his sheep should be separated from each other by pens, and hindered from the proper liberties of the fold. R3142:2

Those who enjoy its security, enjoy also its liberty. It has one, and only one, wall to keep out the “wolves.” This wall is faith in Christ as man’s ransom-sacrifice. R3142:2

Let us stand fast in that liberty wherewith Christ hath made us free; allowing none to pen us up by human creeds; nor any to lead us beyond the Chief Shepherd’s bounds, into unauthorized liberties and speculations. (Gal. 5:1) R3143:1

**Some other way** — Than that of keeping the divine Law and purchasing the sheep. R2673:3

By a hypocritical observance of the letter of the Law, rather than by a heart observance and fulfillment of the spirit of the Law. Q845:3

By climbing over the Law, or by digging under it. R2441:5

Than that which God has appointed, through faith in the atoning sacrifice of Christ. R1647:6, 1582:3, 1442:2; NS411:5

There is “none other name under heaven given among men whereby we must be saved” (Acts 4:12) than Jesus, and the way he opened up when he “gave himself a ransom for all.” (1Tim. 2:6) R688:4

So-called Christian Science and the various no-ransom Evolution theories all are attempts to show men how to climb up to everlasting life by some other way than faith in the precious blood of Christ. R3199:5, 2672:6, 1647:5

Whatever theory does not square with the ransom for all, absolutely and in every particular, is proven to be a false one. R1719:4

**A thief** — Referring to those who attempted fraudulently to palm themselves off on the Jewish people as their leader. These are particularly referred to by Gamaliel in Acts 5:35-38. R4732:6

Various others presented themselves as the Messiah, falsely claiming the right to lead Israel—false Messiahs. R2441:4

Pretenders, who sought to gain possession of the sheep for their own selfish ends. R2672:2

Attempting to take what they had not secured a right to, and that for selfish gain. R2673:3

He not only steals the title of Shepherd or Pastor, but is willing to risk the destruction of the spiritual life of the sheep that the sectarian lines may be kept up, and his own personal interests served. R3527:3

The Scriptural basis of fellowship and disfellowship is of two parts: (1) an acceptance of Christ as the Redeemer; and (2) a full consecration to him. R3673:1

**And a robber** — In combining these two words our Lord represents the foes of the flock, some of them being crafty, and some of them open, bold, aggressive. R3527:2

## **John 10:2**

**By the door** — There was but one doorway into these folds and it was supposed to be guarded by a porter who would know the true shepherd and admit him and no other. R4157:2

Opening up a new and living way, or, more correctly, a new way of life. R4157:3

Not a new door, but the opening of the door which had previously been closed. The door was the Law, which could not open except by obedience to the Law. R4157:3

**Is the shepherd** — The Apostle John first presents Christ as the Light of the world; then as the Feeder of the hungry; the Giver of the water of life; the Healer of human woes; the Supplier of human needs; the Opener of the eyes of our understanding; and now as the Good Shepherd. R2441:1

David wrote prophetically, “Jehovah is my shepherd” (Psa. 23:1); for in David’s day the arrangements for the Shepherd and his flock of this parable had not been completed. R2672:1

Our word “pastor” signifies shepherd, as does also the Greek word rendered “bishop” in our Common Version New Testament; and God, the Great Shepherd, “set” these in the Church, says the Apostle. R2431:4

**Of the sheep** — Symbols of meekness, gentleness, harmlessness. R2441:2

The Messiah was introducing a new system of teaching the philosophy and ethics of a new dispensation, but it was so radical and revolutionary that it would only appeal to those with sheeplike meekness. R1647:2

The flock which the Lord was gathering to himself at the time of this parable was not natural Israel, but spiritual Israel. R3527:6

They were a small flock compared with the nominal Jewish system. R3528:1

A Little Flock. R1648:2

## **John 10:3**

**The porter** — The door was barred by justice, as represented in the Mosaic Law, Israel's covenant. R2441:5

The porter who could thus discriminate between the true and the false was the Law Covenant. Our Lord met the demands of the Law fully, and is thus identified to us as the rightful shepherd. R4157:2, 2672:2

The holy Spirit of God. R1647:3

**Openeth** — When the true Shepherd came, he satisfied the Law, the porter. R2672:2

By the various ways which proclaimed him to be the Son of God, as at his baptism, on the mount of transfiguration, at his death, etc. R1647:3

**His own sheep** — The special characteristics of the sheep are meekness, docility, lack of self-confidence, and the obedience to the shepherd in whom they fully trust. R5491:4

The barons and lords of England have adopted lions' heads, tigers' heads, eagles' heads, etc. This represents the natural mind. He who represented himself as a Good Shepherd and his followers as sheep had a very different idea of the whole matter. R4157:1, 2441:2

**By name** — In Palestine every sheep has a personal acquaintance with its shepherd, and he with it, and it is said that this acquaintance is so particular that the shepherds have a separate name for each sheep, and each sheep knows its own name. R2672:3, 2441:3

The Greeks had a similar custom with names corresponding to certain defects, such as Torn, Broken Legged, One Eye, etc. In a flock of hundreds of thousands each individual sheep knows and is known by his name. R4157:6

The call of the present time is not a general one, but a special call. R2441:6

He is interested in them, not only as a general flock, but as individuals. R1647:5

He gives to each one of us a new name, and we are each personally known to him—our peculiarities of character, temperament, etc., our strong points and our weaknesses—he knows them all. R2672:3

This suggests to us the intimacy of the relationship between Christ and each member of his flock. R2672:2

**Leadeth them out** — They had been “shut up” under the Law Covenant. R3527:6, 2672:2, 2441:5



Nevertheless, having started them in the way, he will not drive them. He goeth before them to lead, that they may follow. R2672:3

This means a very special supervision of the affairs and interests of each one of his true disciples. Whatever may come to these is not a matter of choice or luck. R5711:5

Our Lord's parable does not tell about the disciplines which the sheep are sure to receive, but these are set before us in the prophetic Psalm on the subject, in the words, "Thy rod and thy staff, they comfort me." (Psa. 23:4) R2672:5

## John 10:4

**Putteth forth** — Signifying his looking after them, that they all get started in the way of the green pastures and still waters for soul refreshment. (Psa. 23:2) R2672:3

They needed to be led out into the green pastures. The fold is a place for rest and protection, but not a place for feeding. R4732:2

**Before them** — To lead, and not behind them to drive. R1648:2

In Palestine the shepherd goes before his flock and the sheep will follow him. CR497:5

However varied the experiences of Christians may be, the Lord knows all about it, for he has felt the same, "yet without sin." (Heb. 4:15) R140:1

**The sheep follow him** — The sheep manifest their relationship to him as his flock by their obedience to his call, by following him. R2442:1

**Know his voice** — In the voice of the true Shepherd there is something that has the proper ring. In the sound is the chord of justice mingled with those of love, wisdom and power. R4732:3, 4158:1, 2672:5

Truth, like a magnet, gathers to itself all who have an affinity for it. Thrust it in wherever you will, it will invariably accomplish its work of finding the loyal and faithful. R1362:2

The important thing is that we should become true members of the Lord's flock, intimately acquainted with him, and familiar with his word, his voice. R2441:3

How important from the divine standpoint is knowledge, not merely head knowledge, but heart knowledge, intimate acquaintance with the Lord and his glorious plan. R4158:4

## John 10:5

**A stranger** — With such thoughts as universal salvation, evolution or eternal torture. R1648:4

The very ones who should have been helping the scattered sheep of Israel to recognize the true Shepherd were seeking to prevent the Lord's sheep from recognizing the Shepherd. R2441:1

**Not follow** — We have the Lord's assurance that none of the true sheep will be satisfied with the false gospel; it will not appeal to their hearts. R4158:1

The sheep will not follow another having a different voice, a different sound or message. R4732:3

They shun all profane babblings of science, falsely so-called, and being close students of the divine Word, are prepared to quickly detect error, though it lurk behind a plausible semblance of truth. R1206:3

It is the duty of every sheep to take special notice of the message and the manner of every brother before they aid in putting him forward as an overseer, either local or general. F247

We are to hear the Lord and his chosen mouthpieces rather than to follow our own imaginations or the imaginations of other uninspired men. R3346:5

A great mistake which some have made, in view of the conflicting ideas of what is truth, has been to discard every human instrumentality and expect God's guidance through the Bible alone. R1206:4

A Scottish traveler changed clothes with a shepherd, and thus disguised began to call the sheep; they remained motionless; then the true shepherd raised his voice and they all hastened to him in spite of his strange garments. R4158:1, 2441:3

If we see some whom we had supposed were of the Lord's flock heeding another voice, we need not be fearful; for if they are true sheep of the Lord's flock they cannot long be deceived, if at all. R2673:1

**Flee from him** — They will not be deceived by the Adversary, though he should disguise himself in garments of light, to deceive, if it were possible, the very elect. R2441:3

**They know not** — They do not recognize. CR444:5

**Voice of strangers** — Intimating that others would seek to call the sheep in his name, and to direct them, whose leading would be contrary to his. R910:2

## **John 10:6**

**Unto them** — It is supposed that this parable was uttered in the hearing of the man born blind, and in the hearing also of the Pharisees. R4157:3, 2441:1

No doubt the man was feeling discouraged because of his excommunication from the supposed fold of the Lord's people. The Lord illustrates the fact that he had not really been cast out of the Lord's fold, but merely out of a human organization. R4157:3

**They understood not** — Therefore the Lord repeated it in slightly different terms, proclaiming himself as the doorway by which any could enter into divine favor as members of the Lord's flock. R4157:4

## **John 10:7**

**I am the door** — He is both the door and the shepherd. He entered the door of the divine plan, and thus became to us the door of opportunity; he was also therefore counted worthy to be the Shepherd to lead us back to the fold of God. R1647:3

There was only one door, which had not been opened, and which none of these would-be leaders could open. That door was the door of redemption. Our Lord, by giving his life for the sheep, opened that door. R4732:3, 4157:3, 1647:3

Jesus as the “door” represents all the privileges and blessings of the true sheep. R3528:1

Jesus became the door of egress from the Jewish sheepfold, and there is no other egress. R4732:3

Thus the man who had been cast out of the synagogue might perceive that he had really lost nothing, but that on the contrary he had been assisted toward the right door of the true fold. R4157:4

## John 10:8

**Thieves and robbers** — The scribes and Pharisees. Q845:3

The word here rendered thieves contains the thought of craftiness, embezzlement. R3527:2

The word robber contains the thought of open violence, free-booting. R3527:2

## John 10:9

**I am the door** — As in the Tabernacle, there was only one gateway to enter the Holy Place or Court; the type thus testifying that there is but one way of access to God, one Gate, Jesus. T18

**If any man** — Inasmuch as there were not enough who heard his voice to complete the elect number of his flock, the Good Shepherd has lifted up his voice and has called sheep from amongst the Gentiles. R2441:6

**Enter in** — Many true sheep had gotten out of the fold and were lost in the wilderness of sin. His ministry was a call to these as well as to those who remained in the fold. R2441:6

**He shall be saved** — The Master did not say that he came to deliver the sheep from eternal torment, but that he came to deliver them from death. R4157:4

**Go in and out** — By him we enter into rest in the fold, the rest of faith. By him also we may go out to enjoy the liberties and refreshments to which as our Shepherd he leads the flock. R3528:1

Out and into pasturage and refreshment and to rest and security. R2673:3

## John 10:10

**Might have life** — Men by disobedience had “lost” the right to eternal life. It was this life-right that man needed and that Christ came to give back to him. NS3:1; SM534:1

The language spoken in Palestine in Jesus’ day was the Syrian. One of the Great Teacher’s titles is The Savior. This, in Syriac language signifies, “The Life Giver.” R4702:1; SM534:1; HG191:6

They will get back their soul, being, existence, with “life [Greek, zoe] more abundantly.” E336

**More abundantly** — Perfect life, everlasting life. NS340:4

Referring to two classes—the obedient of the world who sustain life everlastingly; and the Church who, with Jesus, will share the divine nature, “more abundant” inherent life, not requiring sustenance. R5609:4, 4157:5

Those becoming participants in their Lord's grace, renounce, or sacrifice with him the earthly inheritance, the earthly life, that they may attain heaven and its "life more abundant." NS74:1

## John 10:11

**The good shepherd** — More literally, the grand Shepherd, the ideal Shepherd. R4157:1

Fitly representing the close confidential relationship, but it is a figure that is quite contrary to the world. R2441:1

**Giveth his life** — Greek, psuche, soul or being. E336

There was but one way to become the true Shepherd. That way was the way of the cross, to give himself a ransom for all. R4157:2, 2441:5

He demonstrated his devotion to his office by the sacrifice of everything, even life itself, on behalf of the sheep. R3527:3, 2673:4

No matter how many others might claim to be the shepherd, he declared himself to be the only true one, and that he would prove it, even to the sacrifice of his life for them. R1647:2

Our Lord defended the interests of the sheep against the false spirits and the wolves of his day, and it cost him his life. R3527:5

The link between the Shepherd and the sheep, as here indicated, is love. R2672:5

Literally, lays down, as in Diaglott and Variorum. Young gives the meaning, "to put, set, place." Not in the past tense. The Lord was speaking of something he was about to do, not what he had already done. R1298:6\*

**For the sheep** — Our Lord's death not only satisfied the Law, "the porter," so that he opened the sheepfold, but it gave the true Shepherd the ownership and control of the sheep. R2441:6

## John 10:12

**That is an hireling** — The owner of the flock or his son usually did the shepherding, or sometimes an employee who was given an interest in the increase of the flock, as, for instance, Jacob with his father-in-law, Laban. R2441:2

The responsibility of those who have undertaken the gospel ministry in the name of Christ is very great. D62

To advance their own personal interests; but he, as the true Shepherd, instead of seeking his own welfare, was seeking the welfare and advantage of the sheep. R4157:4

Seeking their own advantage: honor of men, influence, wealth, etc., and willing to sacrifice the sheep to serve these ends, illustrated in the treatment of the man whose eyes had just been opened. R3527:1

They think chiefly of their own ease and comfort, honor and dignity. They are not very deeply concerned respecting the spiritual progress of the sheep, but specially in numbers and collections. R2673:4, 1647:6

Plato, Aristotle, Socrates, Confucius and others could not be classified as false shepherds, but as bell sheep, themselves lost, leading the flocks to the best pastures and purest waters they could find. R1647:5

Those who, after being enlightened, love darkness rather than light, and who, instead of pointing men to Christ, direct them to human philosophies, merit the appellations which the Lord applies to them. R1647:5

**The wolf** — The false teacher. R3142:3

Of infidelity. R1647:6

In sheep's clothing, of course; otherwise they would not be received. R3142:5

**Scattereth the sheep** — Only the wayward and heedless sheep can be harmed and scattered. The obedient, trusting sheep, will be tenderly cared for by the good Shepherd. R1648:2

## **John 10:13**

**The hireling** — Of all the professions, the Christian ministry has afforded the quickest and easiest route to fame, ease and general temporal prosperity, and often to wealth. D61

**Fleeth** — Some are fleeing from the old systems and running after Darwin and Huxley. Many are industriously endeavoring to dissuade the sheep from all faith in the inspiration of the sacred Scriptures. R1647:6

The great Parliament of Religions held in Chicago [1893] was a manifestation of the disposition of prominent hireling shepherds to attract the attention of the sheep to various heathen philosophies. R1647:6

Ignominiously, by silence and allowing the sheep to be misled. Our Lord could have taken this course by refraining from antagonizing the scribes, Pharisees and chief priests. R3527:5

**Careth not** — While none of them could have bought the sheep, since all were under condemnation, we have no reason to suppose that any of them would have been willing to purchase them at the cost of his all. R4158:3

**For the sheep** — The scribes and Pharisees neglected the interests of the people and were engaged in seeking their own gain—wealth and fame—while piously posing as religious leaders. Q845:3

## **John 10:14**

**The good shepherd** — He, in his absence, has made provision for his flock, that he would give them pastors and teachers who were to feed the flock of God, and to watch for their souls, for their lives, to protect them. R4158:3

The Good Shepherd will always be represented amongst the sheep by those who have his own characteristic. Through these he will utter his “voice” and lead his own sheep to pasture and to rest. R2673:5

As the true sheep know the true Shepherd and are known by him, so the true Shepherd should know the true under-shepherds and they should know the sheep intimately. R4158:3

**Know my sheep** — The shepherd was acquainted with his sheep and loved them, not merely as so much wealth and merchandise, but as friends with whom he conversed, and whose welfare he defended. R2441:2

Not all mankind are sheep, or have the Shepherd's care. In the present time only those who have heard the Shepherd's voice and responded to his call to become his sheep are his flock. His word is that it is a little flock. R3268:3

Other sheep are consecrated to human leaders, human institutions, human theories, human efforts, following their own bents, and are thus separated from the Little Flock. R2673:2

At the present time there are many sheep in the nominal church, but they are not all the Lord's sheep. The harvest is the time for separating the different flocks of sheep. R2673:2

**And am known** — From the standpoint of election, the Lord chooses such characters, and such characters choose the Lord. NS264:2

This class recognize, know, the Lord more and more intimately day by day, and find their love and devotion to him continually increasing. R3527:5

He knows us fully, we know him in part, known as we progress, but when the journey is finished then shall we know even as also we are known. (1 Cor. 13:12) R140:4\*

The true sheep must not judge of fellow sheep by the pelt; for a wolf can wear a sheep's pelt; but must learn to note the Shepherd's voice and manner—directly through his Word, and indirectly through his representatives. R3142:6

## **John 10:15**

**The Father knoweth me** — Has confidence in me, has entrusted the care of the sheep to me. R2673:5

**So know I** — I have full confidence in him, and recognize him as my Shepherd. R2673:5

This intimacy of acquaintance, this fellowship divine, is something which cannot be explained to others, but which is certainly appreciated by all the true sheep. R3527:6

**Lay down my life** — Greek, psuche, soul. E337

His life as a man, his life in the flesh, his humanity, was what he gave for the life of the world as the world's sin-offering, "My flesh I will give for the life of the world." (John 6:51) R1247:5, 4536:1, 1228:4

The drawing of the world could not take place except he were lifted up as the sin-offering. R2467:4

In harmony with God's arrangements for me and for my sheep. R2673:6

The sheep of the Little Flock now being called are to be sacrificed: as the Shepherd, the King's Son, himself was sacrificed as the Lamb of God. R2442:2

As it was the mission of our Lord not to rule the world at his first advent, but to lay down his life for the world, so it is the mission of the Church, not to rule the world now, but to "lay down our lives for the brethren." (1 John 3:16) R2415:3

His followers will not only have the same voice, the same Word, but they will have the same devotion to the interests of the sheep. R2673:5, 2442:5

**For the sheep** — For us, the Church, and for all mankind. E446

## **John 10:16**

**Other sheep** — There are two classes of sheep: obedient ones, easily led by the voice of the shepherd, and a more listless and somewhat wayward class who need some driving and guiding with the crook. R1648:2

Others who will become the Lord's followers under different conditions and a different call. R4784:3

Every soul that longs for the truth is one of the Lord's lost sheep. R1374:5

These other sheep will include all of mankind who, during the Millennial Kingdom, will be glad to avail themselves of the great provision the Lord has made for them in his plan. R5694:1, 5490:6, 4940:6, 4157:5, 3528:3, 2442:1, 1919:1, 1648:2, 1374:5, 655:1; NS272:6

The Good Shepherd gave his life a ransom for all his sheep, not merely for the Little Flock of this age. Christ's larger flock will be gathered after the kingdom is set up. R2442:1

I bought the whole world with the one sacrifice for sins, and all who have the true sheep disposition. R2673:6

Whosoever will live godly shall go out with joy and be led forth in peace by the great Shepherd of the flock. R3597:5

These other sheep are particularly mentioned by our Master in the parable of the Sheep and the Goats in Matt. 25:31-46. R4784:6, 3528:3, 2606:6, 701:2; NS181:5, 272:6

Evidently also referred to as another "book of life" from that of the Gospel age. (Rev. 20:12) R701:3

"Israel after the flesh" will not be neglected; for though of another flock, they are under the same shepherd. R633:5

While this may be particularly applicable to the sheep of the next age, it may not be amiss to apply it now to those who are received from amongst the Gentiles. R4732:6

The view that we who are of the Gentiles or "other sheep" mentioned are now being brought into the one fold is not correct. We were not the Lord's sheep at all at the time of this parable. R3528:2

God for a time recognized only Israel and left others unrecognized. These, blinded by Satan, are hindered by weaknesses within and errors without, and include such notable shining heathen lights as Aristotle, Plato, Confucius and others. R1180:3

He was speaking to his flock, spiritual Israel, whom he was gathering out from amongst nominal Israel and subsequently from amongst the Gentiles. The other sheep, now lost, the world in general, blind and deaf, will be found of the Lord shortly. NS272:6



The Good Shepherd has various flocks. “As a shepherd searches for his flock on the day that he is among his flocks that are scattered, so will I search for my flocks.” (Ezek. 34:20—Leeser) R633:1

**Not of this fold** — Not of the Little Flock of this Gospel age. R3268:3

They will be of a different nature from the flock which the Lord is selecting during this Gospel age. R5694:1, 5491:1

We who are not Jews by nature, but Gentiles when we came into Christ, are members of this same flock. R3528:2

**I must bring** — In due time, to a knowledge of the truth and to the full privilege of sheep. R3268:3

He has not yet begun to bring the other sheep; he is still taking the flock he first started to call, namely, spiritual Israel. NS412:2

The Lord will lead his sheep back to the heights of life. He is now leading his sheep of the Gospel age, the Church. By and by he will lead the world, during his Millennial Kingdom. R5654:4, 4158:5, 2673:6

Lead into truth and righteousness during the Millennial age. R655:1, 5490:6

The entire Millennial age will be required for the finding of the Lord’s true sheep amongst the world of mankind. R3528:3, 3268:3

At that time the present flock will have passed beyond the veil into the Kingdom and its full glories. R4158:5, 2673:6

The Lord intends to use the very elect Little Flock of this Gospel age to carry his mercy and favor to all, and to give them an opportunity of becoming members of the human flock. R4158:6; NS412:6

**One fold** — In the Revised Version and Diaglott: “one flock.” R4159:1

Illustrating unity and indivisibility. R81:2\*

“Of whom the whole family both in heaven and in earth is named.” (Eph. 3:15) R2673:6

The two flocks will come back into harmony with God, but the one flock will be of the heavenly fold while the other flock will be of the earthly fold. NS412:6; R4732:6

Eventually all of God’s creatures on various planes of being shall be recognized as one family of God. R3268:6

The flock will be one, but the sheep will be of various natures on various planes of being. R4159:4, 4940:6

## **John 10:17**

**Therefore** — Love with an if in it means love that is conditional, or because of something. R1253:5

**My Father love me** — There are two kinds of love: the intense, particular love, and the general love, or kindness; and two sorts of love, affectionate love and loving kindness. This text shows special love, or affection. R1254:3



**My life** — Psuche, being, existence; not zoeë, life. R667:4, 53:4\*; E337

**That I might take** — According to the divine promise and power, in the resurrection. E337

Literally, receive; in his resurrection. R667:3

When he laid down his being, it was a human soul or being; but when he was made alive from the dead, it was no longer a human being, but a life-giving spirit, of the divine nature. R667:3

## **John 10:18**

**No man taketh it** — Jesus' death was a voluntary act. While men might seem to take his life by crucifying him, yet they were mistaken; in reality, "no man taketh it from me." R198:2\*

No man took it from him in the sense that no man had that power, since God had promised that "he that keepeth the law shall live by it." CR95:5; R4642:4

**I lay it down** — Jesus surrendered his life. He did not give away his life, nor did he forfeit it; nor did the Jews or Roman soldiers take it from him contrary to his permission. R4704:4; Q445:2

He did not barter or exchange his life for the heavenly nature. Our Lord's life would have been protected had he not voluntarily submitted and laid down his earthly rights. CR96:5; R4751:4, 4642:4

He laid it down in the Father's hands, saying, "Into thy hands I commit my spirit." (Luke 23:46) R4642:4; CR96:5

**Of myself** — Christ likewise so loved the world as freely to become the instrument of Jehovah for its salvation. R2099:3

It was necessary that his disciples should know this, not merely that they might esteem their Lord more highly, but especially that they might realize him as their Redeemer, whose voluntary sacrifice for our sins redeemed father Adam and his entire race. R3528:6

Our Lord's earthly life was not forfeited, but merely laid down. The intention of laying it down was to abandon it, personally, forever, that humanity might get it. R5342:1, 4704:4; Q194:2

All other men are in bondage to corruption, and have no life in them by nature, but he being a perfect and sinless man, was not liable to sin's penalty, death. R677:1\*

Christ was able to, and did, keep God's perfect law of love, and by thus remaining a perfect human being, was not subject to death. R1213:3\*

Jesus kept the Law inviolate, therefore he had a right to life, hence it is that the Law did not demand his death, but when he died it was willingly a sacrifice for our sins. R608:1, 2037:5

Instead of the penalty of sin being "inflicted" upon our Redeemer, our Lord Jesus gladly and freely gave himself as our ransom, in harmony with the Father's plan. R1287:1

He submitted in Gethsemane, not because he must, but because he was voluntarily submitting himself to death, steadfastly refusing to yield to any appeals from his flesh to escape or lessen his sufferings. R5585:5, 4591:2

**I have power** — Or, privilege. R2037:3, 667:3

Authority. R4751:4, 1213:3\*, 667:3; Q445:2

He was commissioned or authorized by the Father so to do. R2037:3

**To lay it down** — Thus the human nature remains forever dead, and mankind, having a substitute in death, can justly be brought forth from death, and will be, in due time. R1337:1\*, 823:5

The life to which we are justified by our faith in Jesus' ransom must be laid down, even as he laid down his life. Thus we are "crucified with Christ." (Gal. 2:20) R814:2\*

Not, "laid down;" not past tense, but of an act in the future. R1298:5\*

**To take it again** — This passage should read, "to receive it again." R2037:3, 667:3

Our Lord's commission was not merely to lay down his life, but also to receive it again. R3528:5

The human existence of Jesus, our ransom, was surrendered to everlasting death; but he lives as a divine being to claim and restore to perfection mankind, purchased by his human life. R823:5

Jesus rights to earthly life, protection, dominion and power all belonged to him as a new creature when he arose from the dead. Those earthly rights are the basis of all the blessings of God through him to mankind. R4642:4; CR96:5

The Father was not content to merely restore him to his previous high position of the past, but made him a partaker of the divine nature in the fullest and most absolute sense. R3528:6

This same promise is open to us if we are faithful: "If we suffer with him we shall also reign with him," sharing his "glory, honor and immortality"—the divine nature. (2 Pet. 1:4) R3528:6

**This commandment** — Word, precept. R667:3

Authority or power to say this. R198:3\*, 4642:4; CR96:5

**I received** — I have obtained. CR96:5; R4642:4

## **John 10:20**

**He hath a devil** — That they were blinded by their own willful prejudice beyond that prejudice engendered by the fall, is evident because others, no less depraved, asked, "Can a devil open the eyes of the blind?" R724:1

**And is mad** — In the opinion of men he foolishly wasted his life. His life and teachings were mysteries to them. They could not understand him. A85

The world says of us that we are of an unsound mind because we care for the better things, the heavenly things. R5094:6; E196

## **John 10:25**

**In my Father's name** — Our Lord Jesus in all matters acts as the representative of the Father, Jehovah, in the work of salvation. E35

Neither Elijah nor Elisha nor Jesus claimed to give life to the dead by their own power. It was the power of Jehovah delegated to, or active through them. R810:3

## John 10:26

Not of my sheep — All who believe are his sheep. R140:1\*

## John 10:27

My sheep — During the Gospel age the Lord has but one Church, one flock who follow him. R4784:3

It is well that all should have the docile, sheep-like nature, but it is necessary also that the sheep have character, else they cannot be overcomers. F247

Hear my voice — Obey. F247; R279:4, 142:5

The Word of God. R2672:5

How does God call? By the Gospel. (2 Thess. 2:14) Jesus called by the Gospel when he was on earth, and then he gave the commission to the disciples, and so the calling goes on through the long dark night until the fullness of the Gentiles be come in. R810:6\*

There are many voices in the world, some calling in one direction and some in another. The world calls us, the flesh calls us, the Adversary calls us, and the Master calls us. R3163:3, 2672:6, 2257:1

We are intentionally exposed to the various voices which would call us away from our Shepherd, and from following in his footsteps. R2257:2

We may have difficulty in discerning between the voice of the Adversary and the voice of the good Shepherd, because the Adversary's method is to simulate, or counterfeit, the voice of the Shepherd. R3163:6

Not all are able to hear and recognize the Shepherd's voice in the present time. The majority are deaf on the subject. The Scriptures say, "He that hath an ear to hear [the Gospel] let him hear." (Rev. 2:7) R2257:1

The true sheep will listen intently for the faintest sound of the Shepherd's voice. R5491:4

The voice of the Lord, the Great Shepherd, amongst his sheep is to be heard now, because it is the time of his second presence. R5693:6

During this harvest time, the increase of light, this hearing of the voice of the Lord, brings a test—the separation of those who are the true sheep from others who do not belong to this flock. R3883:6

The true sheep hear the Shepherd's voice, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) R1790:3

We hear his voice assuring us that it is his will that we who belong to his chaste, espoused virgin class should all be one, no longer separated into sects and parties by creedal fences. SM125:2

If any are in Babylon and do not hear the voice of the Lord now calling them out, the inference is that they are not his true sheep. R5697:5

The shepherd of one flock calls his sheep in squads, and when the squad has done drinking, orders it away by sounds which the sheep perfectly understand, and calls up another squad. R4157:6

The Apostle tells us that “the ox knoweth its owner and the ass his master’s crib.” (Isa. 1:3) Although brute beasts, they know where to go for their nourishment. R3786:1

**They follow me** — Follow the voice, the instructions, of the Shepherd. E386

“Take up their cross and follow me.” (Mark 10:21) R279:4, 142:5

To gain everlasting life we must become the Lord’s “sheep” and follow the voice, the instruction of the Shepherd. It will not be forced upon any, but must be sought, desired and laid hold upon by all who would gain it. R1878:4, 1648:2

## **John 10:28**

**I give unto them** — Jehovah is our Father, life-giver, though he has used the Spirit and the Word as his agents in our begetting, and will use Jesus as his agent in our birth or resurrection. R297:2

It is God in Christ reconciling the world to himself. We honor both the Father and the Son. R27:5\*

As Lord, Christ gives immortality. R62:4\*

Granted only to those who, when they learn of it and the terms upon which it will be granted as a gift, seek for it, by living according to the spirit of holiness. E386

Contrary to Romanism’s teaching that immortality is inherent in all men. R560:4\*

**Eternal life** — It was by virtue of purchasing the sheep by his now precious blood that their eternal life is possible. R4157:5

“I will deliver him and honor him. With long life will I satisfy him, and show him my salvation [make him understand my plan].” (Psa. 91:15,16) R3332:5

**Never perish** — As the Father hath inherent life, so he gave to the Son to have this life—he had the promise of it during his earthly ministry and the reality of it in his resurrection. This same promise is given to the Church. R5608:6

A truly regenerated soul who abides under the blood never will be lost. R140:1

**Neither shall any** — We are as dear to him as the apple of his eye. He that began a good work in us is able to complete it in the day of Jesus Christ. (Phil. 1:6) R5118:5

## **John 10:29**

**My Father** — There is something thoroughly incorrect in the idea that our Lord Jesus was his own heavenly Father, Jehovah. R2773:3

**Which gave them me** — All the drawing thus far done from the time of our Lord to the present has been done by the Heavenly Father himself, not by a mediator nor by an advocate. R4476:2

**Greater than all** — On so important a question as the equality of the Father and the Son, we must not rely upon any man’s testimony except that of the inspired writers of the Scriptures. R5747:6; OV114:4

In combatting the error that Jesus was a mere man, some, loyal to the Lord, went to the other extreme and declared him, contrary to his own words, equal to the Father. R4165:1

Meditating no such usurpation of divine authority as did Lucifer. On the contrary, he was the very personification of loving obedience and self-abnegation. OV307:T

He had no thought of robbing the divine glory and honor by putting himself upon a equality with God the Father. R5846:6

The word “all” may be used to refer to all mankind, or all of a certain specified class. Here the all includes creatures on every plane of being—men, angels, etc. It is the plural form of the Greek word pas. R838:2

Even “the Son himself being subject unto him, that God may be all in all.” (1 Cor. 15:28) R715:4\*

The great Shepherd now present with his sheep and gathering out of all the various pens of Christendom those who know his voice, will not suffer the wolves to stampede his flock, nor to devour them. R4710:4, 4449:4

**No man is able** — There is no danger of others plucking or forcibly separating us from God’s favor, or turning his love away from us. The only danger is in our own doings. R1458:5

While each member of the Royal Priesthood is at liberty to go back to wallowing in the mire, yet if he choose to remain, none shall be able to pluck him out of his Father’s hand, nor to separate him from his grace. (Rom. 8:38,39) SM11:T

If the salt loses its savor it will be because we abandon the truth and turn unto fables, and not because God fails to supply it to his saints with abundant and convincing proof. R634:6\*

It does not imply an imprisonment of those in God’s care, so that they cannot go from him as they came to him, by the exercise of their own free wills. R1698:6

So long as our hearts are loyal, neither angels nor devils nor men will be permitted to separate us from him; but if we do not earnestly desire to abide in him, he will not only permit us to leave him, but will force us to do so. R2287:1

The Lord himself keeps the Church books and the individual accounts of each member. His unerring wisdom alone is sufficient for that. It is most unbecoming in any member of the Body to assume the authority of the Head of the Church. R1893:5

**To pluck them out** — Or blot their names from the records in heaven. R1893:5

## **John 10:30**

**Are one** — One in sympathy, one in plan, one in operation, and not one in person. CR229:5

This text is considered as a proof that our Lord Jesus is entitled to the name Jehovah, that he was both the Father and the Son; or that he had no Father and was not a Son. On the contrary, the thought of this text is that of harmony. E75

He and the Father were one in mind and purpose, because he would not do any will of his own; he would do only the Father’s will. They were in absolute oneness. E75; CR248:5

Because he had fully submitted his will to the Father's will and had made the Father's will his own, therefore they were one. SM493:1

It is a oneness which results from having the same mind or spirit; it is the same oneness that should exist between a heart union of man and wife; they twain are one. R369:5

The Bible says that all men should honor the Son even as they honor the Father. CR248:5

In John 17:20-23 the oneness of the Church for which the Lord prayed is stated to be exactly the same as the oneness between the Father and the Son—a oneness of mind, and not a personal oneness. E75; NS258:6

Christ's followers, when united to him, will be given immortality, thus being made one with him in the same sense that the Father and the Son are one. Thus will their lives harmonize and blend, yet the Father will be greater than all. R715:4\*

### **John 10:31**

**The Jews** — “A man's foes shall be those of his own household.” (Matt. 10:36) The Master was a Jew. The Jews were his brethren according to the flesh; and it was they that hated him without a cause, they that persecuted him. SM218:2

### **John 10:32**

**From my Father** — In discoursing with his disciples, Jesus tells them that they might pray to God as their Father. No Jew had ever done this before. R5683:6

### **John 10:33**

**Blasphemy** — Applicable to any indignity offered to God. Bouvier defines it: “Blasphemy is to attribute to God that which is contrary to his nature and does not belong to him, and to deny what does.” B306

Blasphemy, as the word is used in Scripture, does not signify profane swearing, but rather a misstatement of character. R499:6

**Makest thyself God** — Reasoning thus: that if a son of God, he was making himself to be also a God, or of the God family. R301:3

Jesus said that not only was he the Son of God, but that he would bring many sons to God. R5623:3

### **John 10:34**

**Written in your law** — Where all of the Lord's consecrated people, the Gospel Church, are called “sons of God.” He merely claimed the same title that was there freely given to those who would come into that relationship. (Psa. 82:6) R2781:5

**Ye are gods** — Clearly showing that the term “gods” in Psa. 82 is applied to all the sons of the Most High God, who will be joint-heirs with Christ Jesus. C239

Referring to other mighty ones—the Church, the sons of God, of whom Jesus is the head or chief. R421:3, 338:2

Greek, theos, seldom used in the New Testament except in referring to Jehovah, because the apostles rarely spoke of false systems of religion; yet so used of other than Jehovah, here and in Acts 7:40,43; 17:23; 1 Cor. 8:5. B274

## **John 10:35**

**Unto whom the word** — Those having ears to hear; and it applies still to the same class. E69

The gods there mentioned are the ones who receive obediently his words and example. If God calls such as receive Jesus’ teachings “gods,” the teacher of those gods could properly claim the same relationship as a son of God. R474:2, 301:3

**Cannot be broken** — Not only David was inspired, but this text proves that the 82nd Psalm, a “Psalm of Asaph,” also “cannot be broken.” R1418:3; HG310:6

## **John 10:36**

**Hath sanctified** — Jesus Christ was sanctified, and sent into the world for the good of the human race; and his Body or Bride are for the same purpose. R69:5\*

**I am the Son of God** — The charge of blasphemy against our Lord was based on his claim of being a Son of God—not the Father himself; that thus he was placing himself on a parity with God, as being of the same kind or nature. R2781:5

This feature of the Master’s teachings especially angered the Jews; for they declared that in claiming to be the Son of God, he was establishing himself upon a pedestal of honor in competition with Jehovah. R5768:1; OV329:2

He never acknowledged Joseph to be his father; nor did he ever acknowledge his earthly life to be the beginning of his existence. E89

Jesus claimed to be the Son of God, and consequently the Messiah. He also required his disciples to believe this truth. R944:4\*

Just what we claim. “Beloved now are we the sons of God.” (1 John 3:2) “The God and Father of our Lord Jesus hath begotten us.” (1Pet. 1:3) R301:3

## **John 10:38**

**Believe the works** — Messiah was to heal the sick, etc.; consequently our Lord must do these things, and in a measure begin the work of restitution, so that Israel could recognize him and be responsible for rejecting him and his “works.” R2000:4



## John 10:39

**But he escaped** — It seems as though his explanation satisfied them, for they did not stone him. R474:2, 301:3

## John 11:1

**Was sick** — Probably with one of the fevers common to that part of the country, similar to the one from which our Lord recovered Peter's wife's mother. R3529:1

**Lazarus** — It has been supposed by some that the rich young ruler who came to Jesus for advice and subsequently went away very sorrowful was his friend Lazarus. R3529:1

It has been inferred that later on Lazarus did become a consecrated follower of the Lord. R3529:3

Some have thought that they discerned Lazarus amongst later disciples of Christ—possibly Barnabas. OV334:4

## John 11:3

**Sent unto him** — The message was brief; it did not urge him to come nor ask a miraculous intervention; it merely stated the fact. In some respects it was a grand model of a Christian prayer. R4160:2, 3529:1

They thought it proper to send the Master word respecting Lazarus, but not proper to dictate to him what should be done in the case. OV333:T

They knew of Jesus' power to heal, even by the word of his mouth. They had faith that if he could help strangers, he would certainly be glad to assist his friend. R4552:4

They manifested their faith and submission also as to what answer would come—as to whether he would simply send word, or bless a handkerchief, or what not. They felt that he would care for them. R5230:2

Beyond Jordan, a distance of only about 30 miles. R3529:1

**Whom thou lovest** — For he was a special friend, and their home was his home whenever he was near Jerusalem. OV333:T

Though one whom Jesus loved, he was not one of the apostles which followed with the Lord. OV334:4

It speaks volumes for the character of Lazarus as a man that he had the love of the Lord Jesus. R3529:2

## John 11:4

**Not unto death** — Not that our Lord was mistaken, that Lazarus would not die, rather that the result would not be continuous death, knowing that he would awaken him. R4160:3



**But for the glory of God** — The matter of Lazarus' death was a part of the divine program, as was also his subsequent awakening from the tomb. R3529:1

## **John 11:5**

**Jesus loved Martha** — Jesus loved all mankind to the extent that he “tasted death for every man.” (Heb. 2:9) But among men he had his special loves. R439:4

Yet, when choosing his twelve apostles, and later the “seventy,” he chose none of his female followers. F265

Martha comes down to us as a synonym of bustling, energetic hospitality, “busied about many things.” Yet surely she was loving and loyal to the Master. OV334:4

As we note the special features of character which called forth the Master's love, we shall more and more be able to copy them in reaching our goal. OV335:2

## **John 11:6**

**He abode two days** — In order that the miracle might be more pronounced. R3529:4

It must have been a great trial of their faith when our Lord remained away. R5230:2

## **John 11:7**

**Let us go** — There would be no particular danger. The miracle he intended to perform would disconcert his enemies long enough to permit of his return to Berea a little later. R4160:3

## **John 11:9**

**Walk in the day** — As though we were living in the broad daylight, so that if the world understood all about any transaction of ours, they would realize that we are honest—even as the Lord understands all about it. R5098:5

## **John 11:11**

**Sleepeth** — Lazarus was not dead as a brute beast, but was merely inanimate for a time, awaiting the Lord's due time to call him forth, to re-animate him. R4160:3; OV333:4

Mankind's condition would be actual death, the same as a brute beast, were it not that the Lord has provided in Jesus for their resuscitation. We are to think of the world of mankind as not being extinct, but merely asleep. R4160:5, 3529:3, 2796:5, 1377:6; PD61/72; NS751:1

The Adamic death penalty was to perish, but it has been cancelled by Christ's ransom. No longer should it be regarded as a perished condition, but as a “sleep” from which the Redeemer will awaken all. R1126:2; HG293:5

In his sleep of death the four days of death were but as a moment; his awakening thought was next to the one he had when he fell asleep in death. R3531:4; E344; HG331:6

God's purpose of a resurrection is fixed, unalterable. Those whom men call dead "all live unto him." (Luke 20:38) From God's standpoint they are asleep, and not destroyed. R5611:5

Throughout the Scriptures we find death repeatedly mentioned as sleep: Abraham slept with his fathers; so did all the prophets and kings of Israel. R3529:4, 3027:6, 2959:1, 2197:6, 2172:3, 1881:1, 678:2; E345; HG332:2, 194:1, 121:6; OV333:1; SM38:2; NS830:6

All mankind fall asleep to wait for the morning of the great Millennial day, when the Sun of Righteousness shall arise. R5166:5; OV333:4

Many who use the term sleep, and who place it upon the tombstones, overlook entirely the fact that it implies that the sleeping one is unconscious, that he will not be conscious until the waking time, the resurrection. R2959:4

The Scriptures say also that all live unto God (Luke 20:38), for from his standpoint they only sleep. R5073:2

Did we suppose that the good "sleep" in heaven? We were told that the bad go to a place too warm for sleep. OV333:4; SM39:T

**Out of sleep** — A sleep that otherwise would have lasted until the dawn of the Millennial day when the general resurrection would be due, but a sleep that was interrupted temporarily. HG136:1

## **John 11:12**

**He shall do well** — The disciples had not understood the Master's words. R5611:6

## **John 11:14**

**Lazarus is dead** — Coming down to their ordinary use of language. SM39:1; R3027:6, 1880:6

It is actually death, but it was likened to a sleep in view of the resurrection. R1017:6\*

## **John 11:15**

**I am glad** — Because it will give me an opportunity to demonstrate to you and through you to all who shall be my disciples in the future the great power of God that is vested in me in respect to the resurrection of the dead. OV333:T; R4552:5

Remembering that their tears and troubles may be made to them, under the Lord's providence, a great blessing. R4160:6

So with us, the Lord will be glad to permit our trials, sorrows, tears and difficulties for our sakes, that we may thus receive some important lessons which we could not otherwise so well learn. R4161:1

**Let us go** — Manifesting a change in Jesus' attitude; discarding caution, he went directly to the house of Lazarus and his sisters. He knew that his hour was come; that the end of his ministry was at hand. NS629:5

With his disciples, he began the three days' journey to Bethany. R4552:5

## **John 11:16**

**That we may die** — This was the spirit of courage which the twelve shared, and it helps to reconcile us to their apparent cowardice on the night of his betrayal, a cowardice which was incited by our Lord's own refusal to accept assistance. R4161:1

Some of us who feel courageous for the Lord and his cause and ready to die therefor need indeed to watch and pray that we maintain this disposition and not succumb in the hour of stress. R4161:2

## **John 11:17**

**When Jesus came** — Portions of two more days were spent in reaching Bethany. R3529:4

## **John 11:19**

**To comfort them** — It was the custom of the time to have a funeral service of mourning for seven days. R4161:2

## **John 11:20**

**Went** — Evidently in the direction of the tomb, for the Jews who were mourning with her in the house, followed her. R4161:4

**And met him** — Jesus did not consider it the part of wisdom to go to the home, which he knew would be crowded with mourners. R4161:2

**Mary sat still** — Mary was so overcome because he had not sent some help in her brother's case, that she did not feel that she even wished to see the Lord. She did not feel like honoring him. R5230:3

Bowed with her grief and perhaps disappointed that the Lord's word, "This sickness is not unto death, but unto the glory of God" (verse 4), had apparently failed. R4161:2

It has been assumed that there was a special heart-fellowship between our Lord and Mary, and it is in full harmony with this thought that we find her remaining at home until she received the message that the Lord inquired for her. R3529:6

## **John 11:21**

**If thou hadst** — If thou hadst come when we sent thee word. OV334:1; SM39:2

There was in this remark something of the suggestion of chiding. R4161:3

We cannot blame the sorrowing sisters that they felt hurt that the Messiah should apparently neglect their interests. R4552:5

How apt we all are, while laboring under the weight of sorrow, to wonder why the Lord's omnipotent power does not intervene on our behalf, feeling that as his special friends we should have special consideration. R3529:4

**Had not died** — The sisters were greatly disappointed. They had not thought of the possibility of their brother's dying, because they so thoroughly believed in the power of Jesus. SM39:2

## John 11:23

**Shall rise** — Notice that our Lord did not say, "Thy brother is not dead; thy brother is more alive than he ever was; he is in heaven or in purgatory." R4552:5, 4161:3, 3530:1; HG194:2; OV213:5

He did not tell Martha and Mary that Lazarus was in heaven, with a harp in his hands. R5611:6; OV334:2

## John 11:24

**In the resurrection** — The disciples and followers of Jesus were Jews who, as a people, believed the dead were dead, and placed their hopes in a resurrection. R2795:4

While the doctrine of redemption is the central doctrine of the Christian system, the doctrine of resurrection is the end of our faith, our glorious hope through Christ. R1774:2

To those that believe that the dead are more alive now than when they were alive, the doctrine of the resurrection must, of necessity, be foolishness. SM35:3

The resurrection is contrary to the laws of nature, according to all the history of the past. Only those who have an implicit faith in the Creator will be able to receive this doctrine. SM36:1

**At the last day** — The great day, the seventh thousand-year day, the day of Christ's Kingdom, when all the dead will be due to come forth. R5611:6, 5339:4, 4552:5, 4161:3, 2795:5

## John 11:25

**I am the resurrection** — Speaking of the intended results of his sacrifice. F696

There will be no resurrection except by my power—why not ask me now? R5611:6, 4552:5, 4161:3; OV334:2; SM39:3

Jesus is God's appointed channel by which the world may obtain reconciliation, restitution, life everlasting, or, refusing it at his hand, their portion will be the second death. HG96:3

Even then he suspended temporarily the power of death, restoring Lazarus again, and thus illustrating the resurrection power which will be used in much fuller measure and degree. R2795:5; OV214:4

Resurrection power resided in our Lord Jesus because in the divine plan it was he who was to redeem the world by the sacrifice of himself and consequently to restore it. R3754:3, 846:1

He only hath the keys of hades and can re-create from nothing the beings that before existed and give them back the boon he purchased for every son and daughter of Adam. R822:6\*

Then he gave an illustration of his power in the awakening of Lazarus to life. R846:5

All the hope of the world is in the resurrection, yet even Christians now have little or no faith in it. R846:4

Not merely an awakening from death, but also such vitalization as would overcome the dying process of disease and ultimately bring the revived one up to the full perfection of being enjoyed in Eden. R3754:3, 3529:5, 1118:5\*

A deeper thought is that we who now believe in the Lord are sometimes spoken of as already having a new life, the resurrection life, as already having passed from death into life. R4162:6

Anastasis here has the Greek article, showing emphasis and indicating the first or special resurrection. The emphasis when used with anastasis always marks the chief or spiritual resurrection. R1512:1

All of these procedures are of the Father, though through the Son and through the Church. F399

Contrary to Christian Science teachings. HG700:1\*

**And the life** — Others may indeed think that they have eternal life in themselves, that by some inherent, immortal principle they will live forever. R3795:2

**He that believeth** — All mankind, through Jesus, will be made alive. No one will come up to full perfection of life without faith and obedience. Q591:4; R1232:4

Only believers shall be resurrected, made to live, which is the full force of the words “resurrection” and “life.” R1231:3

Belief in the ransom will be necessary to the full acquirement of the favor purchased, life. R1231:5

The preaching of the Gospel to all who hear it now is a savor of life unto life or of death unto death, knowledge proving our condemnation if we do not accept the free gift. R1965:4\*

**Yet shall he live** — Adam and Eve lived, had life in perfect measure, before sin entered. When death entered, dying commenced. It was a process of ceasing to live. R1231:3

## **John 11:26**

**Whosoever liveth** — The class referred to are reckoned dead to the human will, nature, hope, etc., and are alive toward God as new creatures. R473:3, 293:6

**And believeth** — Then, after “living.” F665

When awakened from death and brought to a knowledge of the truth, those who believe in Jesus and who walk in obedience to his commandments, may have life everlastingly. R846:5; Q592:T; NS670:5

If they believe, they will “never die.” R1856:2

We make no claims of universal salvation; for the Scriptures speak of some who will die the second death, having proven themselves not sufficiently in harmony with righteousness to be worthy of eternal life. SM442:3

**Shall never die** — Referring to those who will be fully made alive in the resurrection. R1856:2

Not only is the resurrection power vested in our Lord, but also power to keep the resurrected believers alive everlastingly. R1856:2

It is God's assurance that any who reach the condition of life may retain it forever, if they shall forever continue to be believers. R1232:4

We have everlasting life by faith and must wait for its actual reception until the resurrection. R1856:1

Will not die, but immediately, in the twinkling of an eye, be transferred to the new body like unto Christ's spiritual body. R473:6, 294:1

**Believest thou this?** — "Only believe" was the keynote of our Lord's reply to Martha. So each of us must learn the lesson of faith and confidence in the Lord's wisdom, love and power. R3529:5

## **John 11:32**

**If thou hadst been** — The same expression Martha had used. If the words contain a measure of chiding or suggestion of wounded hopes, it was a very delicate one. R3530:1

Likewise we are more or less inclined to think of what might have been if something had been different, apt to forget that our Lord has full charge of all our affairs, that no "if" or chance has to do with the Little Flock. R3530:2

## **John 11:33**

**Weeping** — According to the Greek original, wailing. R4161:4

At the very moment of death, a wild, piercing shriek, high and prolonged, a quavering wail announced the fact. The mourning continues violently for three days. R3530:2

While a certain amount of the emotion was perfunctory, nevertheless it had the element of sympathy for the bereaved, and illustrated the Apostle's words, "The whole creation groaneth and travaileth in pain together, waiting." (Rom. 8:22,23) R3530:2

**Groaned in the spirit** — He was touched with a feeling of man's infirmities. His perfect mind would make all his sensibilities more active than ours, his sympathy would be stronger, his sense of pain keener. R5103:6

## **John 11:34**

**Where have ye laid him?** — Not an indication that he did not know, but rather that it was his polite manner of saying, Shall we now go to the tomb? Lead the way. R4161:4

## John 11:35

**Jesus wept** — While the word used in connection with the weeping of the others indicates wailing, it is not so with the Greek word which refers to our Lord's weeping; he shed tears, but lifted not up his voice in grief. R4161:5

Theirs was the weeping of wailing or emotion, our Lord's was the silent tear of sympathy. R3530:3

In sympathy, not only with his bereaved friends, but also with the many similar scenes of sorrow which must thus afflict mankind before the dawning of the then far distant glorious day of resurrection. R1774:5; OV212:9

Entering deeply into the affliction that is resting upon our race. Our Lord is sympathetic, he knoweth our frame and remembereth that we are dust. (Psa. 103:14) R4161:5, 3530:3

The tear of sympathy is not to be understood as a sign of weakness. R3530:3

How unlike all the great ones of this world, whose greatness is so often represented in their coldness, stoicism, and really represents their lovelessness, their lack of sympathy. R3530:3

Our Master himself has bidden us to weep with those who weep and rejoice with those who rejoice. (Rom. 12:15) R3530:4

It was our helpless and pitiable condition as condemned sinners that induced his tears. NS189:1

Our Lord's tears were shed chiefly in sympathy on behalf of others. He forbade others to weep for him. (Luke 23:28) We also should be strong to bear our own griefs, and tender to feel the sorrows and sins of others. R1886:5\*

Nevertheless great weeping and wailing are not appropriate to us, for, as the Apostle says, "We sorrow not as others who have no hope." (1Thess. 4:13) R3530:4

The tears of Jesus forbid the thought that Lazarus had been in heaven. R3531:4

There is not a word throughout the Scripture to the effect that Jesus laughed; the surroundings as viewed from his standpoint were too serious. NS189:1

## John 11:37

**Could not this man** — So there are some today inclined to criticize the Lord for permitting sickness, sorrow and death, and inquire whether the power of God is lacking or the willingness of God lacking that he does not restrain these adverse influences. R4161:5

## John 11:38

**To the grave** — A cave, the doorway of which was closed by a large stone. R3530:4

## John 11:39

**Take ye away** — Of course, the same power that could awaken the dead, would have been sufficient to roll away the stone also; but it is a rule of the Lord never to do anything by miraculous power which could be as well done by human agency. R4161:6, 3530:4

So when we come to our Lord with our griefs and ask for his blessing, we should not expect any special intervention in matters that are possible to us. Indeed, we doubtless would lose a blessing thereby. R4161:6, 3530:5

**Martha** — The same Martha who a little while before had said, Even now I know that whatsoever thou shalt ask of God, he will hear thee. R4161:6

**He stinketh** — Decomposition has set in. OV334:3; R5578:2

We may assume that it was not the custom to embalm all the dead. R2795:6

## John 11:40

**See the glory** — Greek, optomai. The general significance of the word is recognize. R140:6

Mary saw no glory; but she did see Lazarus raised, and in the power thus displayed, she recognized the glory of God. R141:1

## John 11:41

**Lifted up his eyes** — In acknowledgment of the Father's power and that he was acting as the Father's agent and representative. R3530:5, 4162:1

**Father, I thank thee** — Here our Lord gave sanction to public prayer, showing that when he objected to the prayers of the Pharisees on the street corners it was because the time and place were unsuitable, and because they prayed to be seen and heard of men. R4162:1

The Lord's prayers could not have been recorded if they had not been heard; and the very object of their utterances in their presence was evidently for their benefit and blessing. R2251:6

As the world return from the tomb, our thought is that they will come back in answer to prayer, very much the same as did Lazarus. SM226:2

## John 11:42

**And I knew** — The Father was in loving sympathy with the Son, not leaving him to bear any trial alone, but always granting him the light of his countenance and a joyful sense of admiring approval. R3161:1

His prayer was in the nature of a conversation, as between a Son and his Father. R3530:5

**Thou hearest me always** — He never had a refusal because he always asked the things in harmony with the Father's will. R5708:1



Our Lord kept the incense continually burning, and thus could say this. So the under-priests will be heard always if they continually offer the incense of faith, love and obedience to God. (Rev. 8:3) T120

A small minority who, in Christ, endeavor to do always those things which please him, are able to approximate this sentiment expressed by him. R1903:1

**Because of the people** — That they might know that he did nothing of himself, that he claimed nothing of himself. R3530:5

He was acknowledging the Father that all those who stood by might take knowledge that not by his own power, but by the Father's power, as the Finger of God, he worked these miracles. R4162:1, 3530:5

From this we may assume that it would have been entirely consistent on our Lord's part to have proceeded to speak as the Father's representative without offering prayer. R3530:5

For the same reason Pastor Russell permitted his friends to express themselves with considerable freedom and laudation, as an offset to the calumnies of the "false brethren" before the minds of newer readers. R1659:3

**That they may believe** — It is proper to pray before believers. R3698:5

Our Lord himself set us the example of offering prayer in public; not only in the presence of his disciples frequently, but also in the presence of unbelievers. R2023:3, 4162:1, 2251:6

Prayer influences all who join in it. Jesus and the apostles indicate that it should be uttered in such a voice and manner as to enable those about to appreciate and intelligently join it. R799:6, 2251:6

## **John 11:43**

**He cried** — Or, commanded in a loud voice. No secret mumbling, nor incantation, or legerdemain. R4162:1

**Come forth** — Jesus did not say, Lazarus, come down from heaven, nor did he say, Lazarus, come up from below. R5611:6, 4552:6, 3531:4; HG135:6; OV334:3; SM40:T

These restorations are never called a resurrection in Scripture. Its meaning is broader and fuller than these partial resurrections. R360:2, 3531:1; OV352:1

Lazarus was not resurrected, he was merely awakened from the sleep of death. Resurrection would signify the complete raising up out of sin and death conditions, to perfection and life conditions. R3530:6, 5578:2

"The hour is coming in the which all that are in their graves shall hear his voice and shall come forth" (John 5:28), but, unlike him, to be then granted an opportunity for anastasis, raising up complete out of sin and death conditions to the full perfection of human nature. R4162:4, 3531:1

The Church class will come forth to perfection of life on the spirit plane. The world of mankind will come forth from the tomb imperfect, and will have to prove their worthiness of eternal life. SM40:1

Coming forth is one thing, resurrection is another. R4552:6

Though it is true that all that are in their graves shall “come forth,” they will come forth with a small measure of life, such as men now have. R1231:3

“Thou shalt call and I will answer thee, thou wilt have respect to the work of thy hands.” (Job 14:15) NS234:1

## John 11:44

**He that was dead** — Mark well that it was not the living that came forth, but that Lazarus was really dead. R4552:6

**Came forth** — The most notable miracle which our Lord performed. R4552:4

Where was Lazarus? What account did he give of himself? Not a word is there written on the subject. He had no account to give of himself; he was nowhere, he was dead. R4162:3, 3531:4, 1880:6

How strange it would be, if after he had been in heaven for several days, Jesus should do him the unfriendly act of calling him back to earth life. R4162:4; E345; HG332:1

He was quickened by our Lord’s power and authority. OV214:1

But later Lazarus died again. This is proof that the death of the condemned one does not make reconciliation for sin, nor entitle to a release from its penalty. R392:1

A picture, a demonstration, of the power of the Lord to testify in advance of how he eventually will be the resurrection power to the whole world. R4162:3, 4335:6

A foreshadowing, and therefore in a sense as typifying or illustrating the resurrection. R4603:4, 4552:4

**Bound hand and foot** — In a measure bound, though loosely; what we would call, swathed. R3530:4

**With graveclothes** — Or, the winding sheet customary at that time. R3530:4

**Loose him** — For in his burial his jaw had been bound and his limbs wrapped. R4162:2

This case, and that of Jairus’ daughter (Mark 5:43), indicate that the revived ones will require clothing, nourishment and assistance, and will acquire strength gradually. R734:2

A refutation of the claim that it would be impossible to provide food and raiment for so many. SM36:1

This miracle was intensified by the fact that he permitted those about him to do as much as was in their power in connection with the miracle: first, the rolling away of the stone; and here the loosing of the binding sheet. R3530:4

## John 11:45

**Which came to Mary** — After Jesus had called forth Lazarus from the tomb, Mary’s faith, love and zeal were revived and intensified. Her faith had been sorely tried and tested, and had finally triumphed. R5230:3

**Believed on him** — No wonder. It would be wonderful indeed that they could disbelieve under such conditions. R3530:6

## **John 11:48**

**All men will believe** — Fancying that the teachings of Jesus, if allowed to proceed, would certainly awaken the people to a faith in the Messianic Kingdom. They thought of Jesus as an imposter, but feared that his teachings would incite some kind of fanatical uprising. R5541:1

Fearing that the people would be so influenced by Jesus' teaching that they themselves would avail nothing; that Rome would pay no attention to the rabble, and that if they failed, God's cause in the earth would be blotted out. R5676:3, 4162:2

**Our place** — The clergy are as anxious now to perpetuate the institutions of nominal Christianity as were the scribes and Pharisees and Doctors of the Law anxious to perpetuate Judaism; and for the same reasons. D163

## **John 11:49**

**Caiaphas** — Evidently the ringleader in the conspiracy against Jesus. R2780:6

## **John 11:50**

**It is expedient** — Being outwardly and nominally a religious man and a representative of justice, he felt constrained to put the murder of Jesus, which he felt to be a necessity for the public good, in the light of an act of justice. R2780:3

**For us** — Caiaphas was probably only thinking of human expediency. R2780:3

**For the people** — For the good of the people. R1633:3, 4162:3

**One man should die** — Not because they believed him a bad man, but because they were so thoroughly wrapped up in their own plans and purposes in connection with their nation. R4162:2

They seem to have been unanimous in believing that his destruction would be for the good of the Lord's cause, as they understood that cause. R5540:6

**Nation perish not** — He realized that the teachings of Jesus were opposed to the general traditions of Judaism, and that their acceptance must mean a religious revolution. This, he reasoned, would mean the loss of prestige of the nation with the Romans, and the abrogation of all their rights and privileges. R2780:3, 5676:3

The difficulty was that they had a wrong view of God's cause and of their nation. They were leaving God out of the account. They were thinking that they must do the whole thing. R5676:3, 4162:3

## John 11:51

**He prophesied** — Illustrating how God may at times use the thoughts and intentions of wicked men to express prophetically profound truths. R2780:3, 2470:2

But we have no intimation in the Scriptures, nor any reason for supposing, that God ever used or recognized that church-nation, its rulers and representatives after it was cast off. C181

The same is true in connection with Babylon. She is “spewed out” of the Lord’s mouth; and neither the voice of the Bridegroom nor of the Bride shall be heard in her any more forever. (Rev. 3:16; 18:23) C181

It is not sufficient that we see certain facts; it is necessary also that we be in heart-harmony with the Lord, else we might, like Caiaphas, aid in fulfilling the Lord’s plan, but nevertheless, taking a wrong position, may be bringing ourselves, with others, under a curse. R2470:2

## John 11:52

**That nation only** — It was indeed expedient, not only for the Jews, but also for the whole world, that a ransom should be given for Adam and his race. R2780:3; E446

## John 11:53

**They took counsel** — Conspiring against the Master, as they supposed, for God’s glory. R5315:4

Similarly, in the end of this Gospel age, religious leaders, moved by similar motives of self-preservation, may conspire for the smiting, the injury, of some of the Lord’s followers. R5315:4, 4162:3

What the Sanhedrin there did in determining to oppose Jesus, the federation of churches will probably do in the way of opposing Present Truth. R4162:3

**To put him to death** — The religious leaders had murder in their hearts. It was merely a question of how they could accomplish the murder and deceive the people, so as not to provoke those who had begun to exercise faith in Jesus. R5541:1

But this determination was to be kept quiet. The chief priests and rulers worked secretly. R5230:5

We are not to suppose that these learned men got out into the streets with the people and hurraed for Barabbas and shouted against Jesus; but rather that they incited the rabble, and themselves assumed a more dignified line of conduct. R5676:2

Jesus continued his work until the whole city was in an uproar and the order-loving scribes and Pharisees had him executed. R1633:3 11:55

**To purify themselves** — The appropriateness of the still greater purifying of all who accept the New Covenant must be evident. R2022:4

## John 12:1

**Six days before** — On Sunday afternoon. R4212:1

The Jewish Sabbath, which ended at six o'clock in the evening. R2447:3

They probably arrived on what corresponded to our Friday, or the Jewish sixth day of the week. R3534:2

**To Bethany** — To the home of Lazarus, Martha and Mary; called the house of Simon the leper either because he was the father of the family, or the husband of Martha, who at this time was a widow. R3534:2, 3363:3

Our Lord and his disciples were en route to Jerusalem, and Bethany was on the way, in the suburbs. R3534:2

To whatever extent we have comfortable surroundings, in that same proportion we need to be specially on guard against the cares of this life and the deceitfulness of riches. R3534:6

Economically, the Bethany house was probably of a comfortable class. They had their own home, their own tomb, and on this occasion Mary was able as well as willing to spend considerable in honoring the Lord. R3534:5

Our Lord was a visitor in those parts, his home, to the extent that he ever had one, being in Galilee, and the most of his time spent there. R2448:1, 3363:3

The town is now called in Arabic El' Azireyeh, or the town of Lazarus. R1395:3

About two miles from Jerusalem. R668:3

**Where Lazarus was** — Also one of the table-guests. R2447:3

**Whom he raised** — Greek, egeiro, simply meaning, "to awaken, arouse, stir" (Liddell and Scott); used in speaking of temporary awakenings. R1512:2

Probably the first visit the Lord had made to the Bethany home since that great event. R3534:3

## John 12:2

**They made him** — In harmony with the Jewish rules governing in such cases, the dishes were evidently prepared in advance, as Sabbath labor was prohibited. R3534:3

**A supper** — No ordinary supper, but in the nature of a feast or banquet in our Lord's honor. R2448:1

On Sunday night. R4212:1

On the eve of the Jewish Sabbath. R3852:2, 2447:3

Saturday night, the evening following the Jewish Sabbath, after six p.m. R3534:2

**Martha served** — The two sisters evidently had the matter planned between them: Martha served at the table and Mary served in an especial manner with the ointment. R3534:6

## John 12:3

**A pound** — Nearly a pint, the Roman pound being twelve ounces. R2448:2

**Of ointment** — A misimpression: the word perfume would more nearly describe the liquid used. R3535:1, 2448:1

Hers was a literal perfume and in time lost its virtue; but the little acts of kindness and helpfulness we may render one to another will never lose their merit in the estimation of the Lord, nor their fragrance in the estimation of each other. R3536:3

The sweetest perfume that the home circle ever knows arises from the deeds of loving service which its members do for each other. R2448:6

**Very costly** — The amount that love is willing to expend for others is, to some extent at least, a measure of the love. R2448:2

The use of such expensive perfumes was very rare; indeed, even the emperors used it sparingly, but when used it was generally poured upon the head. R3535:1

Nero was the first of the Emperors to indulge in the use of costly perfumes for his anointing. R2448:2

Considered in the light of the odor and blessing which it has shed upon all of the Lord's people, Mary's alabaster box of precious perfume, very costly, has proven to be extremely cheap. R3535:2

**And anointed** — It is not our privilege to come into personal contact with our dear Redeemer. It is our privilege to anoint the Lord's "brethren" with the sweet perfume of love; and the more costly as respects our self-denials, the more precious it will be in the estimation of our Elder Brother. R2448:5

Those who bring the alabaster boxes of the perfume of praise and thanksgiving very generally have little to ask. Rather, they realize that they are already debtors. R3535:4

**The feet** — Our Lord, reclining at the table, both his head and feet were conveniently accessible to Mary, who proceeded to anoint first his head and afterward his feet with the ointment. R3535:1

John seems to have forgotten entirely the anointing of our Lord's head, so deeply was he impressed with the still more expressive devotion manifested in the anointing of the feet and the wiping with the hair. R2448:4

The entire Church of Christ, in the largest sense, is the "body of Christ." The Mary class would rather purchase perfume at a great cost whereby to serve the anointed Church, than to spend it upon themselves. R3536:2

Not only was the Head of the body anointed, perfumed, but all of the members of the body since have likewise received a blessing from the spikenard Mary class. R3536:2

It is our privilege to pour the perfume upon the feet of Christ, the last members of his Church of this Gospel age. R2448:5

We may all be of the Mary class as well as of the feet class. In other words, each member of the body may to some extent serve the fellow-members of the body, the fellow-members of the feet, as Mary served the feet of Jesus. R3536:3

Not to imply any neglect of our natural families, but our interests and efforts are not to be confined to those of fleshly ties, but to be “especially to the household of faith.” (Gal. 6:10) R2448:6

**Wiped his feet** — Those feet which had trodden the valleys and hillsides of Palestine, and that were so weary at times, symbolize the feet of consecration treading the narrow way. They soon would be pierced with nails on the cross, but now highly honored by one which appreciated and trusted them. R3536:1

She could not put him on the throne of earth, but she would show that she was his devoted servant forever. She showed her devotion to the best of her ability. R3535:2

**With her hair** — She took woman’s chief ornament and devoted it to wiping the travel-stained feet of her teacher. She devoted the best she had to even the least honorable service for him. R2448:4

The feet, recognized as the humblest members of the human frame, and the woman’s hair, recognized as her special treasure, are brought together in a way which signifies that Mary esteemed her Lord as infinitely above and beyond her. R3535:2

The Church are to wash one another’s feet, not in the rudest and clumsiest manner imaginable, but with appreciation symbolized by Mary’s spikenard, and in the love and solicitation represented in her using the very locks of her head. R3536:4

**With the odour** — And we doubt not that the odor remained for a long time; but far more precious was the sweet odor of Mary’s heart-affections. R2448:5

Ours is a sacrifice of sweet odor unto God; but the Gospel refers to it as of life unto life to some, and of death unto death to others. (2 Cor. 2:16) R3537:1

## **John 12:4**

**Then saith one** — Matthew says “the disciples.” Mark says, “There were some.” John mentions Judas only. Quite probably all the accounts are correct. Judas, no doubt was the instigator. R3535:3, 2448:3

**Judas Iscariot** — At Bethany, the sweet odors that filled the house had a very different effect upon Judas. R3537:4

Nothing appeals to us more than does the evident unselfishness of the Master and his specially chosen ones, Judas being the only exception, and his avarice cost him his fall. F286

## **John 12:5**

**Why was not** — It is necessary to be economical, not extravagant, as in the gathering of the fragments of broken bread after feeding the multitude. But the person who is economical in his dealings with the Lord is the loser thereby. R3535:3

It is for us to learn to be economical in respect to our own affairs, and to be liberal to the extent of extravagance in matters which pertain to the Lord and his service. R3535:4

Money is not the only thing of which people are sorely in need; some need love and sympathy who do not need money. R2448:3



It is the deep, loving hearts like that of Mary, which delight in costly sacrifices at times, which are also likely to be deeply sympathetic and helpful to the physically poor. R2448:3

The love of money and the begging system of Babylon today is much against its powerful influence; and the absence of this spirit amongst the Lord's faithful now, as at the first advent, tells much in their favor. F286

**Three hundred pence** — Greek, denarii. One denarius is represented as being the average daily wage at that time. (Matt. 20:2) R2448:2

Probably not an extreme valuation, worth about six dollars. Then the silver penny represented a day's labor and three hundred pence would practically represent the labor of a year. R5541:4

About \$48. R3535:1

About \$50. R3877:5

The equivalent in wages of \$150 of our money. R2448:2

**Given to the poor** — Judas thought to himself, There are the poor; I am the poor one. Q616:1

## **John 12:6**

**He was a thief** — As though he were a deliberate thief. When the Lord had been telling them that he would be crucified, Judas was thinking at the time about the money. Q616:1

The beginning of his downfall was the harboring of a love of money. R4906:2, 2779:3

The difficulty with him being that he loved the Lord too little and money too much. R2448:2

The selfish spirit not only led him to rob the Lord and his fellow-disciples, but eventually led him to think of how he could obtain money from the priests for the betrayal of the Master. R4487:6

His passion for money, like all other abnormal propensities of our fallen nature, grew stronger as it was encouraged, until finally he was ready to sell his loving Master for thirty pieces of silver. R4906:2, 2779:3; Q616:1

Some of the Lord's brethren may be killed, symbolically, as the Master was actually betrayed and killed, by the "money-lovers." R2045:5

Judas is probably not the only person who has plead for the poor and at the same time sought to divert funds to himself. R5541:2

In many instances people who are so careful lest money should be spent except for the poor are often like Judas, so avaricious that whatever money gets into their possession very little of it gets to the poor. R2448:3

Doubtless, even when appropriating the moneys contributed to the support of the little company of disciples, Judas could have some plausible excuse; for sin is always deceptive. R5552:3, 4488:1

Judas began to feel that if he was not to sit upon the throne as at first expected, he had best be "feathering his nest" financially, so that however matters may go with the others, he would not have made such a failure as they. R4487:6, 3887:5



It is possible for any consecrated one to let himself go and allow wrong motives to rule in his heart. I do not think this is possible for anyone who is loyal to the Lord. Q616:1

Not at first, but afterward apparently, did the disciples learn that Judas, who carried the treasurer's bag, was a thief. R5552:3

**Had the bag** — We may surmise that he chose the office of treasurer for the little company, whereas, had he been sufficiently alive to his own weakness, his proper course would have been to refuse it. R4906:2, 2779:3

Accustomed to voluntary giving to the Levites, the Jews evidently extended this usage to everything religious that appealed to them as being of God. F286

They evidently never lacked; though it is equally evident that they never solicited alms. F286

**Bare what was put therein** — The Revised Version renders it: "He was a thief, and having the bag, took away what was put therein." R3535:3

"He was a thief and had the box, and stole what things were deposited in it." (Diaglott) R2448:3

## John 12:7

**Let her alone** — Trouble her not, take it not from her, as though when the first motion was made to use the spikenard, the apostles had wished to have it spared that they might sell it. "Hinder her not." R3536:1

In the nature of a severe reproof to those whose sentiments of love had no other measure than that of money. R2448:3

**The day of my burying** — A little while and his sufferings would be ended and he would be glorified, beyond the veil, beyond the power of human attention. R3536:1

If Mary had waited another week she might have used the perfume upon herself, but not upon the Lord. R3536:5

Flowers on the coffin cast no fragrance backward on the weary road. R3537:1, 2449:4

## John 12:8

**The poor always ye have** — Indeed there were plenty of poor, and there would still be plenty of poor, and plenty of opportunities to minister to them; but the opportunity to specially honor the Lord would not be for long. R2448:3

Many of them have been the Lord's precious ones. Poverty has proven itself a blessing in many ways in many senses of the word under present conditions. R3535:6

There will be other and future opportunities of doing good to mankind in general, but the opportunity for serving "the body of Christ" is limited to the present age. R2448:6

Looking into the future, we rejoice to know that under the reign of the Kingdom, there will be no more poor, no more sorrow, no more want. R3535:6; Q813:4

**Me ye have not** — Our Lord, his own heart full of love, found comparatively little companionship even amongst his apostles. In Mary he seemed to find the depth of love and devotion which was to him an odor of sweet incense. R2448:4

## **John 12:9**

**They came** — The next day probably. R3537:4

**That they might see** — And when they had seen, the people were convinced that this must be the Messiah, the king long foretold by the prophets; and upon the spur of their convictions, they acknowledged him publicly as their king. R668:6

Three and a half years of public teaching and works, ending with the raising of Lazarus, culminated in a seeming triumph which raised high the hopes of his disciples and many in Israel that their king had indeed come. R1795:1, 668:6; B111

## **John 12:10**

**To death** — Who was a living witness to Jesus' Messianic power. R2448:1

“For the good of the cause.” This has nearly always been the basis for every mean and despicable act against the truth from first to last. Let us beware of such a sectarian spirit. R3537:4

## **John 12:12**

**On the next day** — On Monday forenoon. R4212:1

The first day of the week—Sunday. R3852:2, 2447:6

Just five days before his crucifixion. (See verse 1) R839:2, 465:3, 211:3\*

As the high priest leaves the holy on the tenth day of the seventh month, he starts from heaven; five days before the fifteenth, as when going to Jerusalem. HG73:3

Typified by the choosing of the Passover lamb on the tenth day, four days before his crucifixion. And it was on that very date that our Lord offered himself as their King, riding into the city on the colt. R5191:4, 2270:6, 1289:4 NS74:5

**Much people** — Not only from every quarter of Palestine, but from Babylon, Egypt, Greece and Spain. It is estimated that at some of these Passover feasts a couple of millions assembled within and on the outskirts of Jerusalem. R3537:3

## **John 12:13**

**Branches of palm trees** — Fernlike in shape and sometimes ten feet long. These were symbols of rejoicing and honor, symbols representing in this case that our Lord was the hero of the hour, whom they delighted to distinguish. R3538:1

Fulfilling the prophecy of Zech. 9:9. B224; R2447:6, 1795:1; Q522:7

Palm Sunday was not established by the Roman Catholic Church, it was given to us by Jesus centuries before there was a Catholic Church; likewise, if any desire to keep Good Friday as a remembrancer of Christ's death, I have no objection. Q522:7

**To meet him** — Evidently divine providence had much to do with this entire arrangement, the meeting of the two companies, etc. R3537:6

**Hosanna** — The word Hosanna is a word of praise and confidence and expectancy and very closely resembles in thought the word hallelujah. R3538:2

There was a joyous uproar of praise and thankfulness to God; they were carried away with the enthusiasm of the moment. R3538:1

Jesus knew that the shout now around him, gladly hailing him as the Messenger of the Covenant, would be disconcerted by the wolves—that they would be fearful of their own lives and interests. R3538:3, 1795:2

He knew that their unstable and fickle minds, swayed by false teachers, and unwilling to act upon their convictions in the face of opposition, would only a few days later cry, Crucify him! Crucify him! R1795:2

**Blessed is** — Their hearts were right. They had not yet been spoiled by the doubts and fears of human wisdom. R3538:1

So it sometimes is with the Lord's people today. In the simplicity of our hearts we see precious promises in his Word and are ready to believe them; then the Adversary brings along objections, fears and doubts. R3538:2

**The King of Israel** — For over sixteen centuries, since they had come into Canaan, they had been waiting for Messiah. The majestic personality of our Lord fitted to their grandest conceptions of Immanuel. R3538:1

The term "Jew" had come to be synonymous with the term "Israel." Pilate wrote for the cross, "Jesus, the King of the Jews;" while here the people shouted, "Blessed is the King of Israel." R2085:1

Evidence that the House of Israel was no longer regarded by our Lord and the apostles as the "ten tribes" merely. R1341:1; C293

## **John 12:14**

**Ass** — Donkey. R3537:6

## **John 12:15**

**Thy King cometh** — It was on account of the covenant of God with their fathers that Jesus, instructed by the prophecies, offered himself to fleshly Israel as their King. R1795:1

The triumphal entry prefigured the coming of Christ as King, in the end of this Gospel age, 1878 AD, which is the antitype of the Jewish age, the two being exact parallels in both time and circumstances. R1795:2

A message to test the people. C136

## John 12:16

**Understood not** — A detailed reference of a number of statements which were fulfilled in Jesus, but mixed up with other statements not specially applicable to him, that they might never have been so applied had not the holy Spirit brought them to the attention of the apostles. R435:3

## John 12:19

**The Pharisees** — The “rulers.” R4351:6

**Gone after him** — Our expectation is that the truth will have a very brief season of wonderful prosperity, which will draw the attention of Christendom to it through the pens and tongues of foes. R4351:6

## John 12:20

**Certain Greeks** — These Greeks were Jewish proselytes, hence not permitted to approach nearer the holy places than the Court of the Gentiles. R2757:3

Many Greeks were attracted to the early Christian Church because they recognized the wisdom of some of our Lord’s teachings. His Sermon on the Mount, for instance, appealed strongly to their philosophical minds. NS41:2

The movement started by these Greeks continued for several centuries, and there was quite a commingling of the Greeks and Christians, to such an extent that Grecian philosophy engrafted many of its tenets upon Christian doctrine. NS41:4

**Among them** — Our Lord continued his teachings in the Temple daily after his triumphal entry, going to Bethany at night, and returning to the Temple each morning during the few days that intervened prior to his arrest and crucifixion. R2757:3, 3539:6

## John 12:21

**To Philip** — They naturally enough went to Philip and Andrew, whose names of Greek origin implied that they had a knowledge of the Greek language. R3539:6

Probably the only two of the disciples who spoke Greek, they coming from Bethsaida in which the Greek language was considerably used. R2757:3

**Desired him** — Our Lord was at this time in a part of the Temple inaccessible to any except Jews by birth. R2757:3

Realizing that the Lord was not appreciated by his hearers, they apparently thought to invite him to go with them to their homes. R3539:6

Eusebius, a church historian of early days, relates that an emissary was sent to Jesus by the king of Edessa, Syria, inviting him to take up his abode with him, and promising him a royal welcome. R2757:6

**We would see Jesus** — Their request was that Jesus come out to where they were for an interview. R2757:3

Our Lord doubtless responded to their request for an interview, but the subject of their converse has not been considered necessary for the Church, and hence has not been recorded. R2757:6

## **John 12:23**

**Answered them** — We do not presume that our Lord's words here were addressed to the Greeks, but rather that a break in the narrative occurs. R2757:6

Probably after the interview with the Greeks the apostles' hearts anticipated that the world would shortly exalt their Master to the Messianic position and them as joint-heirs in the Kingdom. R2758:1

Jesus sought to prepare them in a measure to receive the coming disappointment, talking of the necessity of entire consecration, even unto death, and that the Father would reward and honor such service. R669:1

**The hour is come** — To show how his sufferings of the immediate future were the foundation upon which all the future glory must rest. R2758:1

His heart, fully consecrated, was merely waiting for the opportunity to finish the work which the Father had given him to do. R3539:6

At no other time was it possible for our Lord to have finished in death the sacrifice which he began when he was thirty; hence, though the Jews often sought to take him, no man could because "his hour was not yet fully come." (John 7:30) NS74:4

Not sixty minutes, just as "day" does not always signify 24 hours, but a comparatively short period. As compared with "Jesus' day," these experiences were properly enough said to occur in an "hour," or short time. R2758:2

**Should be glorified** — The disciples at first would take this as intimating his earthly exaltation, but he speedily drew their attention to the fact that while the beginning of this glorification was near, it must be preceded by the suffering of death. R2758:1

## **John 12:24**

**Verily, verily** — Truly, truly; most positively; emphatically. R2758:2

**Except a corn** — The grain of wheat was himself, "the man Christ Jesus." He alone had life. R729:1

In furnishing a reason for his death, the Lord drew an illustration from nature, likening himself to the seed grain whose death becomes a source of life to many grains of like kind. R1238:2

A dark saying. No wonder that the apostles and the Jews were mystified by such statements of the truth. R3539:6

**And die** — The grain of wheat which dies never revives, never rises; it is gone forever, it has ceased to be; its life is given as a substitute for the lives of the grains which receive their life and nature instead of it. R1238:2, 729:1

This illustration shows only the death of the man Christ Jesus as our ransom price; it does not show his previous condition as a spirit being, nor his subsequent exaltation. R1238:3, 729:4

Jesus did fall into the earth and die. We become sharers with him in his death, which the world will never do. They share in its outcome. R5343:4

**It abideth alone** — Had our Lord chosen to do so, he at one time had the privilege of remaining alone—of not dying on our behalf. If he had done so, he could have brought forth no fruitage. R2758:2, 1238:3

As in the natural life Christ was alone (he had no Church, then); so Adam was alone for a time. R67:6\*

**But if it die** — If Jesus had kept his life, had not sacrificed it, he might indeed have maintained it forever, but would not in that event been privileged to bestow life upon the Church and the world. R3540:1

**Much fruit** — Our Lord Jesus was the only kernel which had a germ of life, the only man who had a right to life since Adam lost his rights by disobedience. R1238:3

The immediate fruitage of our Lord's death was the bringing forth of the Church and the "household of faith." R4354:3

His death brings forth choice fruit in his Church, and indirectly, the fruitage will be still larger, for his disciples are invited to lay down their lives with him—the resulting fruitage will mean a larger crop in the age to come. R3540:1, 729:5

Our Lord's going down into death brought forth the first fruits, the Church, the 144,000. If the Church brings forth the same in proportion, that number would bring forth 144,000 times 144,000, or 20,736,000,000. R3626:5\*, 3540:1

All the work of this Gospel age is the getting ready of the food for the world. R5343:4

If a grain of wheat is planted and dies, it brings forth other grains like itself, and never produces grains of another kind or sort. R1238:2

All the blessings which result directly from our Lord's death are human and earthly. R1238:5

The man Christ gave all that he had in order to reproduce the human race lost in death through Adam. R729:3

"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." (Psa. 72:16) R4354:3

## **John 12:25**

**Loveth his life** — That loves to keep it after having consecrated it to sacrifice. R729:3

Supremely loveth. R669:5

That is to say, if we esteem highly our present existence we will not be willing to lay down our lives in the Lord's service in the hope of future life, seen only by the eye of faith. R3540:1

Those who would be the followers of, and sharers with, Jesus, must during this world willingly lay down existence in his service. R667:5

A new creature is no longer to be controlled by phileo or duty-love toward earthly life, but, moved by agapee love, he is to willingly lay down his natural life in the service of God— "for the brethren." R2807:2

Greek, psuche—soul, being. E337

Life is the Greek psuche. Young defines it and the corresponding Hebrew nephesh to mean "animal soul," limiting the word to earthly existence; but we cannot agree with this definition. R667:1

Being, or existence, is not life, neither is it body or organism, though both are needed. Heat is a good illustration: coal is not heat, nor is oxygen heat; but properly united they produce heat. R667:1

**Shall lose it** — Prove himself unworthy of the future existence God has proffered us, unworthy to have his soul, his being, restored in the first resurrection. E337

If now, after consecrating his life, voluntarily engaging to sacrifice himself in accord with his Father's will; if he should love his life he should lose it. R2758:3

This verse was applicable to our Lord alone, and not to his followers, for they had no life to lose. R2758:3

As soon as the ransom was given, the redeemed ones could be reckoned as having life-rights which they could consecrate and exchange for the heavenly life, following in the footsteps of Jesus. R2758:3

**Hateth his life** — Greek, psuche—soul, being. E337

Is willing to sacrifice it. R729:3

Faithfulness to God under present evil conditions necessarily means dissatisfaction with present conditions, and a willingness to sacrifice them all in the service of God. E337

Subordinates. R667:5

He must indeed despise the present life in comparison with the future and eternal one which the Father had promised him as a reward for obedience unto death. R2758:3

**In this world** — The Lord's words do not apply beyond the Gospel age. In the Millennial age things will be greatly reorganized. The Lord limits this matter, saying, "in this world"—that is, this kosmos or order of things. R3540:4

**Shall keep it** — Be accounted worthy of existence (soul, being) under the more favorable conditions of the dispensation to come. E337

Thus they can preserve their (psuche) existence unto eternal (zoe) life. But with them as with him, it will not be the same kind of existence. R667:5, 53:2\*

Shall have it. R729:3

## John 12:26

**Serve me** — The idea of service is one which is becoming more and more obnoxious to the minds of all classes of people, the understood motto being, The least possible service for the largest compensation. R1707:3

The reverse of this is the spirit of Christ, whose pleasure it was, in the execution of God's plan of salvation, to render the greatest possible service without money and without price. (Isa. 55:1) R1707:6

The only men and women worthy of remembrance when they have passed away are those who have faithfully and ably served their fellow men, such as, Moses, Elijah and Paul, and more recently, Washington and Lincoln. R1708:1

**Follow me** — To serve Christ is to enlist under his captaincy in the very service to which he devoted all his energies, even unto death—the service of mankind along the exact lines of the divine plan. R1708:1

Let him sacrifice the human nature to which he is justified by my sacrifice. R729:6

Follow him in this experience—the consecration and then the despising of his earthly existence compared with the spirit life and the heavenly glory promised. R2758:3

Our Lord Jesus was not only the Redeemer, but also the Great Shepherd and Guide of his followers. SM629:1

He does not say, Go in yonder way of humiliation and self-sacrificing service; but he says, Come, follow where I have led the way! I have not despised humble service, and the servant is not greater than his lord. R1708:1

**There shall also** — Whosoever will suffer with him during this Gospel age will attain to the same divine nature, the same glory, the same immortality—the difference being that our Lord will always be Head over all. R5621:4, 5588:4, 3540:4, 1708:4

**Servant** — Disciple. R5588:4

**Serve me** — Share with me in this service. R729:6

The same thought is expressed by Paul when he speaks of filling up that which is behind of the afflictions of Christ. (Col. 1:24) R729:6

**Father honour** — All such will receive abundance of honor in due time, but the crown must not be looked for until the cross has been borne to the end. R1708:5

The Father honored the Son because of his faithfulness unto death. Those who faithfully walk in his steps the Father will surely honor as he honored Jesus, whom he raised from the dead to glory, honor and immortality. R3540:4

## John 12:27

**My soul troubled** — While the world's representative crisis was reached at the time appointed for Jesus to lay down his life in sacrifice, it was also a crisis to him as an individual. R669:6

My feelings are turbulent; I am in a commotion. R2758:6



At that critical hour the whole world's salvation hung upon the shoulders of the trembling, suffering Lord. R669:2

To Jesus, undeluded by Satan's sophistries, death was a bitter cup. He knew of death as the great enemy. R729:2

No wonder if when he came to Gethsemane, he again found it needful to go to the Father for help to do his will. R146:6

**Father, save me** — Spare me. R729:1

Shall I pray, Father, deliver me from this hour? Shall I not, on the contrary, remember that for this very cause I am come to this hour. R2758:6, 669:1

Prayer proper before believers and unbelievers. R3698:5, 2252:1

**From this hour** — From death! R729:1

**But** — But no. R669:1

**For this cause** — Or purpose, to sacrifice. R729:3

He had come to this dread hour for the very purpose of suffering death. R669:1

He undoubtedly knew of his own pre-human existence. R146:2

## **John 12:28**

**Glorify thy name** — Faith questioned but for a moment, when his knowledge and past experience triumphed and he answers, Father, do as seemeth to thee best. R729:2

In thine own way, at whatever the cost to me. R2758:6, 3161:3

Jesus' self-denial meant the relinquishment of all desires to accomplish his beneficent work by any methods that might glorify himself, and a complete surrender of his own will to that of the Father. R814:4\*

**A voice from heaven** — God does not today speak to his people by such an audible voice; but he speaks none the less forcibly to us—through his Word and through his providences. Yet, now as then, some hear and appreciate more than others. R2759:1

Such a voice was heard on three different occasions: here, at the time of our Lord's baptism, and on the mount of transfiguration. R2237:4

**It** — "I have already glorified [honored] thee, and I will glorify [honor] thee additionally." (Vatican MS) F66; R5269:1

**And will glorify** — Our Lord's present condition in the heavenly, the spirit condition, is not only as high a condition as before he came into the world, but still higher. R5269:1

## John 12:29

**It thundered** — A voice which some understood, and others misunderstood, as is always the case with the voice of God. The world hears no message; believers hear partially; but begotten ones, in full accord with the Father, hear and understand fully. R2758:6

The voices from heaven, while understood and appreciated by some as attestations of our Lord's acceptance with the Father, were by others variously attributed. So it is with every manifestation of divine truth. R2237:5

We use this same form of expression today. If someone speaks in a low or indistinct voice, we say that we did not hear. We mean that although we heard the voice, we did not understand or comprehend it. R2117:6

## John 12:30

**Not because of me** — No doubt our Lord received a blessing through this message from the Father, and yet it was not sent specially for him. R2759:1

## John 12:31

**Now** — Now, notwithstanding the fact that it would be centuries before these things would be accomplished. R2759:4

By the arrangement of Christ's death, Satan is to be cast out. By this means will finally be accomplished the judgment of this world. R433:5\*

He evidently meant by "now" the same as in his previous expression, "The hour is come." (verse 23) But a little space of time now intervened until this would be accomplished. R2759:2

When our Lord Jesus by obedience upheld the Law, and proved that it was within the range of a perfect man's ability to keep it, he thereby "condemned sin in the flesh" (Rom. 8:3), and incidentally condemned Satan's entire rule. R3032:2

There could be no individual judgment until there was individual untainted life, and there was no individual untainted life until Christ brought it in. R1328:5\*

In another sense, the world is now passing judgment upon its rulership and condemning it. The world, by acclamation, will cast out the prince of this world, and the universal desire will be for a different ruler. R518:6\*

The final judgment of all mankind began with the Head of the Church, who, of course, passed his trial triumphantly. HG40:3

The judgment or testing of this world is now about to begin. R1226:3

The Lord uses the word "now" in the sense of applying it to the whole time from Christ's first to his second coming; as though he had said, the time to "begin" the work of salvation has come. R518:4\*

**Is the judgment** — Most authorities have it, Is a judgment. R517:6

Greek, krisis, or trial. R2759:2

The same Greek word from which our English word “crisis” is derived, and to which the same exact meaning is given, the turning point. R668:3

From the moment that Jesus said, “It is finished” (John 19:30), and died, the crisis was past. That was the great turning point. R669:2

As judgment means trial, it follows that where probation ends, the judgment ends. With the gospel Church it ends at death; and with the world it will end with their time of trial. HG40:5

As in a crisis of a disease, the patient may be entirely unaware of the change which takes place at the critical moment, yet it may be clearly discerned by the skilled physician, so with the world’s crisis. R669:3

The world has passed through two crises in its two representatives, Adam and Jesus, though unaware of both. R669:4, 1328:5

As the crisis with Adam was followed by the kríma, or sentence of death, so this crisis is followed by the kríma, or sentence which came by the one man Christ Jesus, unto “justification to life.” (Rom. 5:17-19) R669:4

The Greek here for judgment is the same word as in Matt. 11:24, and that class of texts; and evidently refers to the final and decisive judgment. HG40:3

The first trial took place in Eden, father Adam being the one who was on trial; now Jesus was on trial and the fate of the whole world was in the balance and depended upon his victory. R2759:2, 669:2

Satan and his rulership of disorder and sin had received no particular sentence or rebuke from the Lord up to this time. R3032:1

**Of this world** — The order of things then in vogue and still in vogue, was condemned, sentenced to overthrow, from the time that our Lord Jesus was lifted up. R3032:4

Society, as at present organized under civil and so-called religious restraint, is to be dissolved. R716:1\*

The great overthrow of Satan, and the great liberation of mankind has been delayed, waiting for the gathering out of the elect, the full lifting up of the whole Body of Christ. R3032:4

**Prince of this world** — Or, age. CR78:1

The prince of darkness. R2976:5

Satan, who fell from his holy estate and became the adversary of God through unholy ambition, has blinded the minds of mankind. R5909:3, 3032:1

There are three great ages in the Bible: “the world that was” (2 Pet. 3:6), “the world that now is,” and “the world to come.” (Heb. 2:5) “The world that now is,” or “present evil world” (Gal. 1:4), is the one over which Satan is the “Prince” or ruler. (2 Cor. 4:4) Q826:6; NS70:6

It is because Satan is the ruler over this present order of things that it is termed an “evil world.” Q827:T; R4350:3, 3032:4, 2303:4

He is not the Church’s adversary alone, but that of all mankind. F611

Whose very existence is now denied by many. F609

Who now dominates the world and who sways fallen men by ignorance, superstition and fear. R1226:3, 5304:3

Unwittingly represented, not by murderous thugs, but by very intelligent, cultivated, refined people, who under various names represent the wisdom of this world, the aristocracy and wealth of this world. NS377:3

Who now operates through the disobedient, through those not in harmony with God, who constitute the vast majority in Christendom and elsewhere. OV246:3

Not by right, but by usurpation; through fraud, deception and control of fallen men. It is because he is a usurper that he will be summarily deposed. Had he a real title as prince of this world, he would not thus be dealt with. A250

Not by divine commission, but by getting possession of mankind through misrepresentation of darkness as light, he has so blinded the world that he easily held the position of master of “god of this world.” (2 Cor. 4:4) E113

Our own flesh does not oppose us from bitterness or hatred; the opposition of the world is likewise not malicious; Satan alone is the willful, intelligent plotter and schemer. F611

This age is the one in which evil, as personified in Satan, prevails, and in which the Lord’s cause and his people are more or less set at naught. HG681:2; NS71:1

In contrast with Jesus, the Prince or Ruler of the coming age, the Millennial age. OV246:3

We would not at all agree with Wakefield’s suggestion, as given in the Diaglott footnote (on John 14:30). R3032:1

His kingdoms are falsely called “Kingdoms of God.” R720:5

How absurd to say that the present governments are of divine appointment, or Christian governments in any sense. R362:4

A detailed contrast between Satan’s reign and the reign of Christ. R492:2

Jesus refers to himself as the Prince or Ruler of the coming age, the Millennial age. CR78:1

Not a reference to Christ himself, nor the “judgment of this world” to his trial before the Sanhedrin and Pilate, as some say. R519:1\*

**Be cast out** — From the moment of Jesus’ death it was a settled thing that Satan, the prince of this world, should be cast out. Satan’s sentence of ejection was sealed at Calvary. R669:2

The trial now in progress in my own person will result not only in a cancellation of the death sentence, but it will also result in the present rule of evil in the hands of Satan. R2759:4

He shall be chained for the period of the Millennial reign, and shall subsequently be destroyed. R2759:4

The casting out of the prince of this world would be the deliverance of those held captive by him. Their resurrection will be their emancipation not only from bondage in death, but from the yoke of Satan. R1082:4\*

The casting out of Satan followed the redemptive work by Christ. He is cast out so far as the Church is concerned: for we are not to allow Satan or sin to bear rule in our mortal bodies. R3032:4

## John 12:32

**If I** — The drawing of mankind was dependent on the death, the lifting up, of Christ. R1054:5

Showing that the decisive act which determined the change of rulership and turned the condemnation from the world was the death of Christ. R669:3

**Be lifted up** — Clearly the lifting up referred to was a lifting up at the cross. R1054:2

To say that the lifting up of the Son of man meant his glorification— “I, if I be glorified, will draw all men unto my glorified condition”—would be a wresting of Scripture. R1054:2

It is a fact that our Lord Jesus after he was lifted up on the cross was highly exalted, but this fact is not taught in this passage. R1054:3

He has indeed been lifted up on the cross, but only a few as yet appreciate the fact; but he is to be lifted up in glory during the Millennium, and then the message will go forth, “Look unto me, all ye ends of the earth.” (Isa. 45:22) NS568:6

The day is nearing when he who was lifted up at Calvary, and afterward lifted up in resurrection power, will be manifested in power and great glory. R5316:1

We do not claim that our Lord’s lifting up to the glory of power was separate or apart from his being lifted up on the cross. On the contrary, “no cross, no crown.” R4476:3

The fiery serpent of sin has bitten our race. We are all dying. Only by exercise of faith in the Crucified One can any be healed. R5316:4

As the sin offering. R2467:4

The result of the lifting up of Christ will eventually be the drawing of all men unto him. R1849:3

It will be the power of the cross of Christ, it will be the love of Christ and of God there manifested, that will be the drawing power upon the hearts of men. R1849:3

The same Greek words rendered “lifted up” are used in John 8:28 and John 3:14. R1054:2

**Will draw all men** — “In due time,” granting them blessed opportunities for knowledge and blessing and restitution. R4507:4

Whether they hear or forbear, during the Millennium. R4476:2

This universal drawing belongs to the coming Millennial age. It will not be the drawing of a few nor of a class, nor of a nation, as in the past, but the drawing of all mankind, redeemed with the precious blood. E414

The drawing will continue throughout the Millennial age, until every member of the race shall have felt its influence and all the willing and obedient shall have been blessed, uplifted, restored to perfection. R4476:3

All men are not yet drawn to the Lord because the lifting up is not yet complete. The Head was lifted up, not only at Calvary, but subsequently was highly exalted. His Body must finish their course and also be highly exalted. R4148:2, 4476:3

Not that all men will come into a condition where they will be everlastingly saved; not Universalism, but merely a universal opportunity which must be decided by each individual for himself. HG353:5

Mark the distinctive difference between the drawing of the present time by the Father and that later drawing of the Millennial age, which will not be by the Father, but by the Son, and which will not be exclusive, but inclusive, including all mankind. R4148:2, 2759:5, 2397:3, 1056:1

The drawing of all men is a future work, to be accomplished by the Christ, while the drawing of the Little Flock in this present time is the Father's work through various agencies. R4049:1, 4367:6, 4148:2, 1849:5, 1227:1; E146; HG181:6, 353:5; NS568:6

Men cannot be drawn until they hear of him, therefore all men are to hear of him. R691:1\*

Not only will the way be much more favorable than the narrow way, but the call and drawing will be more attractive to mankind. Instead of being called to leave the human and earthly, it will be a drawing in perfect harmony with all that is good of human nature in mankind. R1227:4

The Father draws to the Son for "justification by faith in his blood" those who love righteousness and hate iniquity, and who are feeling after God, if haply they might find him. (Acts 17:27) R4352:5

All this time the drawing power of Christ has been exerted upon a special class, a Little Flock. Christ does draw some now to be his bride. It is the love of Christ that constraineth or draweth us now. (2 Cor. 5:14) R1055:1

The residue of mankind will not even be called or drawn until the Christ (Head and Body) has been lifted up, both in sufferings and in glory. E414

The Glorified One will draw all men by the influence of truth and righteousness. Only those who resist and refuse this drawing shall ultimately die the second death. NS568:6

The power which constrains or draws the saints into harmony and union with Christ, and through him with our Heavenly Father, is the truth. R1055:2

A knowledge of the same truth of God, of which the lifting up of Christ is the foundation principle, will be the drawing and moving power of the Millennial age. R1055:3

The Father's method of drawing is a proper sample of the drawing which our Lord Jesus will do. The word draw in both cases is from the same Greek word *helkuo*. (John 6:44) R1227:3

The Father draws us by the truth and by his providences. R1056:2

There will be no coercion or compulsion. It will be by the cords of truth that all will be drawn. Those who resist will be privileged to do so, none being drawn against their wills. R1227:3, 1056:2

The drawing is one thing and the coming another. It is God's prerogative to invite, and man's privilege to come. R1056:2

Even when being drawn by the opening of our mental eyes to the truth under the unfavorable conditions of the present time, we are not compelled to follow; we may "go away." (John 6:66,67) R1056:2

We have two cords binding us—first, the truth coming out from God and fastening upon honest hearts; and secondly, the faith and trust of our consecrated hearts reaching back unto God again. So it will be with all mankind. R1056:4

As the Father drew the Bride by the special promise of the heavenly estate, so our Lord Jesus will hold out an earthly calling. R1227:3

The “undrawn” and “uncalled” of the present time, the vast majority of the human family, are not reprobated to an eternity of torture, but will be given a fair and gracious trial for life. R1941:1

The testimony of the ransom is universal. R2633:1\*

Calvinists see in the word “all” no more than the elect, and in the word “draw” nothing but force and compulsion; Universalists get the “all” right, but hold the same erroneous view of “draw”; Arminians have a correct view of “draw,” but not of “all.” R1226:3

**Unto me** — The Greek word here rendered “unto” is pros, signifying toward. R1226:6, 2759:5

## **John 12:33**

**What death** — The narrator states what these words signified; nevertheless, they meant more than this. They meant also the high exaltation which was promised Jesus. R2759:5

And not with reference to his exaltation to glory. R1054:3; 78:1\*

The Jewish Talmud states, “Forty years before the destruction of the Temple the judgment of capital crimes was taken away from Israel. The Jews never crucified anyone. Only by the taking away of this authority from the Jews that very year was the matter put in such a form that Jesus was not stoned to death, but was crucified. R3554:4

Predicting that though our Lord’s death by crucifixion might seem like Satan’s victory, it would lead to his exaltation and power to draw all away from error and the service of Satan, to himself. R1226:6

## **John 12:34**

**The Son of man** — The Scriptures identify “The Son of Man” with the Lord of glory, and with the man Christ Jesus, who gave himself, and with the prehuman Logos, which came down from heaven and was made flesh. E150

**This Son of man** — The Jews evidently identified this expression, “The Son of Man,” with their hoped-for Messiah, no doubt basing their hopes in large measure upon Dan. 7:13. E150

## **John 12:36**

**Believe in the light** — But alas! Israel heeded not the light, nor the warning. R2036:2

## **John 12:38**

**Who hath believed** — The joyful message, which, rightly appreciated, should bring ready responses from every class, is generally rejected. E489

The vast majority of mankind are blind, so that they cannot see the light; some are stone blind, so as to see nothing; others partially blind and get a little glimmer by which they can discern some things indistinctly. R2414:4

The Church is to realize that her mission is not to the blind and deaf, but, To him “that hath an ear [to hear], let him hear.” (Rev. 2:7) R2414:4

**Our report** — Preaching. E47

**To whom** — Few recognize the Lord’s Arm during this age— “not many great,” etc. E47

**The arm of the Lord** — Our Lord Jesus is prophetically represented as the “right arm” or strength of Jehovah. E47

Christ is the power of God unto salvation. E489

## **John 12:40**

**He hath blinded** — “Unto you [not only the disciples of that day, but the disciples all through the age] it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables.” (Mark 4:11) R1742:1

These minds are so prejudiced and blinded that they cannot receive the message of redemption and reconciliation until the next age, when all the blinded eyes shall be opened. (Isa. 35:5) R790:5

**Hardened their heart** — That is to say, they were in a faithless attitude, not readily impressionable, but rather inclined to be skeptical. Therefore the evidences of the seal of God upon Jesus were not sufficient for them. R2651:3

## **John 12:41**

**Esaias** — Greek for Isaiah. E47

**Saw his glory** — In fulfillment of the divine promise, Jesus appeared at his first advent and tentatively offered himself to Israel as their great King of Glory. R4787:2

Applying Isa. 6:1; but in neither case referring to Jehovah, but Adonai, which in this text does not apply to the Father but to the Son. E47

## **John 12:42**

**Many believed** — Such as Simon and Nicodemus. Nicodemus came to the Lord by night to interview him, but Simon more shrewdly thought to get the opportunity of a conversation directly with the Lord by inviting him to dinner. R2201:1

## **John 12:43**

**Loved the praise of men** — Jesus’ doctrines so conflicted with the popular customs that they could be accepted only at the cost of social position. Thus the integrity of his hearers was put to the test. R582:1\*



Many modern preachers and intelligent lay members are fully convinced of the fallacy of modern theology, but their love of popularity and ease cause them to remain through life in a false and hypocritical position. R582:1\*

“Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.” (Luke 16:15) R582:4\*

## John 12:46

**Not abide in darkness** — Throughout the Scriptures light is used to represent God, his servants and their messages; and, contrariwise, darkness is the synonym for Satan, the prince of darkness, and all his deluded followers. SM241:2

## John 12:47

**Not to judge** — The Lord’s own testimony that the judgment of the world did not begin at his first advent. R2434:4, 1405:2\*

While judgment begins in a measure with every man as soon as he begins to comprehend the divine testimony, it does not, in the case of the world in general, reach its final decision until the Millennial age. R2057:6\*

Though our Lord’s mission at the first advent was not to judge, but to redeem the world, the testimony is unmistakable that, at his second advent, he will judge the world, and his saints will be associate judges. R1383:6

As it was the mission of our Lord not to judge the world at his first advent, but to lay down his life for the world; so it is the mission of the Church now not to judge the world, but to “lay down our lives for the brethren.” (1 John 3:16) R2415:3

We are not to judge the world now, but on the contrary to judge nothing before the time. But in God’s due time the saints shall judge the world, and that to the world’s blessing. R2415:3

That the world has not yet been judged is evident; the wicked are not yet overthrown. R1383:6

## John 12:48

**That judgeth him** — Greek, krino, is here used in referring to the judgment or trial of the Millennial age when the Christ, Head and Body, will be the judges. R2426:4

**The word** — The Scriptures. R2677:5

In Rev. 20:12, the books opened (according to the rulings of which men will be tried) we understand to be the books of the Bible. None are now on trial to whom those books are not to some degree opened, understood. R332:6; HG233:2

Not only the words of the Master and the apostles of the New Testament, but also the message through the prophets of old. According to these standards, each who would have eternal life must conform his living and his thinking. NS858:1

The same law and the same understanding of the divine character that is now presented to us will then be presented to them. God changes not, his plain law changes not. HG233:2

The removal of the Jewish ban from the New Testament is the beginning of the fulfillment of these words. R2420:4

The truth concerning the divine plan which he has been revealing since 1874 is doing its separating work; and the saints can see clearly where the lines of judgment are being drawn between the faithful and the unfaithful. R1362:2

Happy has it been for the comparatively few who have heard the Master's Word in this present life, and have judged themselves thereby, and submitted themselves to his righteous precepts. NS857:6

Individual Christians cannot shirk personal responsibility, placing it upon pastors, teachers, councils and creeds. It is by the Word of the Lord that we are judged and not by the opinions or precedents of our fellowmen. D66

When judgment shall begin at the nominal house of God, the nominal systems will fall, condemned by that Word. R5574:1

The Lord's Word is the test now to the nominal church—judging them, telling them where the right line is, not only telling you and me, but telling through us the fallen angels. Q19:T

We read also that they will be judged according to their works, and this is quite contrary to the judgment that is now upon the Church; for we are judged according to our faith, our endeavors, and not the actual results. HG233:3; NS858:4

**That I have spoken** — Directly, and through the apostles. R2420:5

**The same** — The judgment will not be along new lines, but along old lines. OV41:5

**Judge him** — The same word is in Rev. 20:12 and 1 Cor. 6:1; and is rendered “sue at the law” in Matt. 5:40. R332:6

**The last day** — The day of judgment, now present, since 1874. R5574:1, 2420:5, 1362:2

The day of final reckoning. R2057:6

The last thousand-year day of the seven, the Millennial day. R2434:4, 2057:6; HG233:3

## **John 12:49**

**What I should say** — Our Lord's discourses were along the lines of divine revelation, the Law and the prophets, and the fulfillment of these. Our teaching should be along the same line, not human speculations and philosophies, but the Word of God. R3726:5

## **John 12:50**

**As the Father said** — Our Lord Jesus in all matters acts as the representative of the Father, Jehovah, in the work of salvation. E35

## John 13:1

**Before the feast** — The thirteenth of Nisan apparently was spent by our Lord in quiet retirement. R3542:2

**Jesus knew** — The cup of bitterness and ignominy which Jesus was draining to the dregs was permitted of the Father. His will was entirely submitted to the Father's will. R2313:1

**His hour was come** — At the time of the Passover, to fulfill the types and prophecies of the Law. R2312:3

**Having loved** — Because of his love, he laid aside his glory and became a man; because of his love he devoted himself as the man Christ Jesus. R3542:6

There are two kinds of love; the intense, particular love, and the general love, or kindness; and two sorts of love, affectionate love and loving kindness. Here we see the special love or affection. R1254:3

**His own** — Jesus loved all of his disciples; but that love was more intense for some than for others. CR151:3

Not forgetting the length and breadth of Jesus' love for all humanity, he had a special love for all his disciples. OV331:3

Because they had those qualities of heart that would make them lovable from his standpoint. R5725:1

The quality that made Jesus love them was, first of all, their honesty. The disciples manifested that they were ready to confess that they were nothing of themselves. CR473:5

According to the Jewish custom, the Passover was celebrated by families, and the twelve apostles, specially chosen by our Lord, constituted the nucleus of the family of God, Judas not being excluded. R2449:2

This furnishes us the lesson that, as followers of Christ, we should not judge one another's hearts, nor surmise evil. R2449:2

Nor need we suppose that his love for the twelve applied to them exclusively: rather, that he viewed the twelve as his representatives of "them also which should believe on him through their word." (John 17:20) R2449:2

We are not to think of giving the world the same affection or love or interest that we give to the household of faith. Neither does God. CR473:3; R5724:6

**He loved them** — Because of his love, he was now anxious to help his dear disciples over a difficulty which, if not conquered, would hinder their usefulness as his followers both in the present and future. R3542:6

**Unto the end** — Completely, fully: his own sharp trials, present and approaching, did not distract him, nor absorb his attention. R2449:2

At the conclusion of his earthly ministry, the Master still dearly loved his disciples. R5724:3

Because he loved them, and knew that they loved him, he permitted them to accompany him to the place of prayer, that they might watch and pray with him. R1801:2

No waning of his love, not even when on the last night they all forsook him and fled; his love for them never decreased. CR151:3, 474:1

Sending out Judas, who had a different spirit, which he did not love. R1254:3

## John 13:2

**Supper being ended** — This was the Passover Supper—the Memorial Supper of bread and wine being instituted afterward. R2450:1

He waited until supper was being served (not ended as in our Common Version). R5091:1, 3543:1

They even proceeded to eat the supper, contrary to custom, with unwashed feet. R2449:4

**The devil having** — Judas' case resembles somewhat that of a lady who had permitted evil spirits to get control of her will and lead her to do a wrong, and then make her believe she had committed the unpardonable sin. R2283:5\*

Deliberate and intelligent rejection of the first principles of the Gospel seems to imply an unfitness for further favors, on the ground that he that is unfaithful in that which is least, would be unfaithful also with more. R2283:6

Whose very existence is now being denied by many. F609; R3165:6, 2169:2

## John 13:4

**He riseth** — We, too, should not wait until our assistance is requested, for in proportion as the served are developed disciples, they will not ask. R2279:4, 844:4

**From supper** — Apparently our Lord let the matter go to its full limit to see whether or not any of his followers would improve the opportunity to make himself servant of all. R5091:1, 3543:1

Permitting them to disagree without settling the dispute, without appointing any to the menial service. He allowed them to think the matter over, to relent and reconsider. R2449:4

**His garments** — His outer garment, or mantle. R3543:1

**Took a towel** — Attaching the towel to the girdle of his under-garments. R2449:4

**Girded himself** — That is to say, tightened the girdle worn around the waist, which would hold up the flowing undergarments and keep them out of the way of his activity. R3543:1, 5091:2

## John 13:5

**Poureth water** — The water was poured from a pitcher in a small stream upon the feet, which were washed and rinsed. The basin was merely a receptacle for receiving the soiled water. R5091:2, 3543:2, 2449:4

Thus each had clean water and little was wasted —for water is much more scarce and precious there than with us. R2449:4

**Wash the disciples' feet** — Apparently they not only did not have the disposition to serve one another, but they did not desire to wash even the Master's feet. R5091:1, 5193:4

The act was a pointed reproof for their neglect to wash his feet and one another's. R5091:2

Love not only led our Lord to administer the reproof necessary, but led him to do it in the wisest, best and kindest manner. His example should be observed and copied by all his followers. R3542:6

Jesus did what he did because it was a helpful service, and was the Father's will. R5375:5

We do not get the lesson of the institution of a formal ceremony. It was only a case of necessity. No such need exists with us today. R5091:3, 5375:5, 3543:6, 2450:2, 2278:3, 843:3, 194:5

There seems to be nothing symbolical in it. It is merely an illustration of the principle of humility. R2450:2, 3537:5

Only one of the Evangelists remembered even to mention it. R2278:3

Because of the wearing of sandals, the feet would be considerably soiled even after only a short journey and would, therefore, need refreshing. R5091:3, 3543:1, 3364:1, 2449:3, 194:5

In our climate, washing the feet would be an inconvenience, the very reverse of a pleasure and service to them; therefore contrary to the example. R2479:1, 194:5

As we are in contact with the world, we are liable to a certain degree of earthly defilement, and it behooves each, not only to look out for himself, but to help one another to get rid of earthly defilements. R3544:1

As the Lord's company were not guests, but merely had the use of the room, no servant appeared to wash their feet; and it would have been properly the duty of one of the number to perform the service. R3543:1, 2449:3

Some Christian people have adopted feet-washing as a religious custom. We are not to berate them. So long as they think they are doing the Lord's will, they are right to follow the custom. R5091:4

Once a year, on the day before Good Friday, the Pope washes the feet of twelve aged paupers, who are brought from the streets and duly prepared by a preliminary washing in private. A similar ceremony is performed annually by the Emperor of Austro-Hungary. R2450:4

Neither these ceremonies nor the ceremonious washing performed by various denominations of Christendom is according to our Lord's example, but contrary to it. R2450:4

Those who sat, really reclined with their feet extending backward, and could quite easily be reached without disturbing those who were eating. R2449:5

## **John 13:6**

**The cometh he** — Our Lord very evidently had already washed the feet of several of his disciples, and seemingly none of them offered objection. R2449:5

**Peter saith** — Peter had a peculiar combination of character, part of which was extremely good. R3543:2, 2449:5

**Lord, dost thou** — “It is not appropriate, Lord, that one so great as you should serve a person of my standing, a poor fisherman.” R3543:2

## **John 13:7**

**Jesus answered** — But our Lord did not stop to reprimand Peter. R2449:5

## **John 13:8**

**Thou shalt never** — Peter had too much reverence to wish the Lord to be his servant. R5091:2, 3543:2, 2449:5

Peter’s second remark was less praiseworthy than his first. It was hard for Peter to realize that he was the disciple and the Lord was the teacher; that it was for him to obey and not to dictate. R3543:2

## **John 13:9**

**Not my feet only** — If this gives me a more particular part with you. R5091:2

If his washing had anything to do with his nearness to the Master and his relationship to him, then he wanted it. R3543:2

Noble, thorough-going, whole-hearted, fervent Peter! R2449:6

**But also my hands** — There is a lesson for us in this matter: We are not to dictate to the Lord, nor to attempt to be wise or good or obedient in ways that he has not directed. R3543:3

## **John 13:10**

**He that is washed** — Properly they had all bathed in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season. R3543:3, 4906:5

The apostles had been with our Lord, and for three years had been greatly blessed by “the washing of water through the Word.” (Eph. 5:26) R2449:6, 2279:4, 844:5

All who are justified and consecrated members of his Body already had the bath, the washing of regeneration, and are already clean through the word spoken unto them. (John 15:3) R3544:1

**To wash his feet** — The Lord was giving a deep spiritual lesson: each one needs to be washed, to be cleansed, before he can be a joint-sufferer, before he can be a joint-heir. R5091:3

Public baths were in use at that time, but even after having taken a general bath, on return to the home it was customary to complete the matter by washing the feet. R2449:6

They merely now needed the rinsing of their feet, the cleansing of the members that had come in contact with the earth. R3543:3

**But is clean** — Somewhat obscure; the Revised Version is better: “He that is bathed needeth not save to wash his feet to be clean every whit.” R3543:3

“He who has been bathed has no need except to wash his feet, but is wholly clean.” (Diaglott) R2449:6

**Every whit** — Those who are cleansed by obedience to his message and its spirit, are thereby made clean outwardly, as well as inwardly. R5389:3

**Ye are clean** — He had accepted them as his disciples and had reckonedly imputed to them the merit of his sacrifice as a covering of their blemishes, the full testimony of which would be given them by and by at Pentecost. R3543:3, 4906:5

**But not all** — There was one in the number whose heart was not clean. R3543:3, 4906:5

There is an intimation in the Lord’s words, too, that the spirit of pride which had manifested itself among them had been inspired to some extent by Judas, as evil communications always are corrupting. (1 Cor. 15:33) R2449:6

## **John 13:11**

**For he knew** — Our Lord did not pass Judas by, but washed his feet with the rest, knowing the while of his perfidy. R3543:4, 4906:5, 2449:6

It seems probable that Judas was not with the others when our Lord washed their feet. R2772:2

**Not all clean** — This expression shows us clearly that he had in mind a higher cleansing, of which the washing of their feet and their previous bath were but figures. R3543:3, 4906:5

Although not understood by the rest, our Lord’s words must have been appreciated by Judas, as were also his subsequent words in verses 18, 26, 27 and 28. R3543:4

## **John 13:12**

**He said unto them** — To the foot-washing illustration he adds his words of counsel, showing how different must be the disposition among his disciples from that which characterizes the godless world. R1987:3

All four evangelists heard this discourse, but it was left to John to describe it. R1047:1\*

**Know ye** — Understand ye. R3543:5

This was in harmony with what he told Peter in verse 7. R3543:5

## **John 13:13**

**Master and Lord** — The man Christ Jesus, before his death, might be properly styled a Lord, a high one in authority. E134

When a man he was perfect, and hence far superior to those about him. In addition to this, as the agent or messenger of Jehovah, he was a Lord, a master, a teacher, among men. R809:4

**Ye say well** — Or, properly. R809:4



**So I am** — Pointing out that this menial service did not signify that he was not the Lord and Master; but, that as Lord and Master, he was not unwilling to serve the lesser members of Jehovah's family. R2450:1

## **John 13:14**

**Have washed your feet** — Thus rebuking their inhumility, and at the same time setting them an example that would apply to every affair of life, namely, that they should be glad to serve one another on every proper occasion. R3543:6

**Ye also ought** — You have witnessed my humility in this matter, and now I want to tell you that you ought to have this attitude toward one another. R5091:3

Esteem and honor one another in proportion as you find in each other unselfish sacrificing love and service. R2278:6, 844:1

**Wash one another's feet** — To teach the disciples that they should not be above doing the humblest service for each other as brethren, and to emphasize the need of daily cleansing of the Lord's disciples from earth-defilement. R5375:5

By love we are to serve one another, but not as a mere formality. (Gal. 5:13) R5091:6

The washing of the Body with the truth, the sanctifying and cleansing of it with the Word, is in progress now. What are we doing to cleanse and purify the faith and lives of our fellow members? R2279:4, 844:5

Wash and be washed one of another, cleanse and purge away the defilements with which each comes daily in contact in the world, that ye may be clean. R2279:4, 3544:4, 844:5

Before we can help others to cleanse their way of life, it is necessary that we have experience along the same lines. R5091:5

Some think it necessary to wash the feet of others. But since there is no real good to be accomplished by such a ceremony, there is no reason why it should be done. Jesus would not have washed their feet if they had not needed washing. R5375:5

The thought is to appreciate the privilege of real service, rather than the opportunity of doing something merely because it is menial. R5375:5, 4399:3

In 1 Tim. 5:9-16 we read that if a widowed sister had washed the saint's feet, if she had shown such a disposition, Paul would advocate a special care for her, for she had manifested a loyal and true spirit. R5091:4, 3543:6

## **John 13:15**

**An example** — Was the example in the principle, or in the method of service, in the ceremony? To suppose the latter would be to hide the real lesson under a form. R2279:1, 844:2

The example which our Lord set was not so much in the kind of service, feet washing, as in the fact of service. R2450:2

If the example were in the form, then every item in the form should be observed: an upper room; a supper; sandals; the same kind of garments; the towel girdle, etc. R2279:1, 844:2



Those in Eastern countries, where sandals are still worn, may find opportunity to follow the example in the same form; and those differently circumstanced may follow the “example” in a thousand forms. R2279:1, 844:4

**As I have done** — So it can be said that we remind others of someone they have known, Jesus of Nazareth; resembling him so much that we must be his brother. R285:4, 210:4\*

## **John 13:16**

**The servant** — Preceding events—the feast at Bethany, the triumphal entry, the inquiry of the Greeks—indicated a growing popularity, and the disciples were full of ambitious thoughts respecting the future. R3542:2

Even a very little prominence may become a dangerous snare unless it is coupled with great humility. R1987:3

As they assembled with a host to appoint them their places at the supper, a discussion as to their prominence and their rights to the most honorable places, nearest the Master, was not surprising. R3542:2

From Luke’s account it would appear that on this occasion there was a strife amongst the apostles, a contention, respecting which of them should be esteemed greatest. (Luke 22:24-31) R2449:3

The spirit of rivalry was warm in their hearts, and no one volunteered to render the service, nor had any one the right to demand it in a company in which the Lord had made no special rank. R3543:1

The Lord noted among his disciples a spirit of selfishness; overhearing them disputing which of them should be greatest, and foreseeing that this would injure them, he rebuked them for their lack of humility. R2278:3, 843:3

In their fear to be the least, all the disciples had shunned the opportunity of service to the Master and for each other. R3543:5

**Greater than his lord** — If the majority heard his words, you might expect them to hear yours; but if as a mass they rejected his words, they will reject yours also. R571:5

They called in question the legitimacy of his birth, applied all manner of vile epithets to him, denounced him as an enemy of the government, and finally caused his crucifixion. HG713:2\*

## **John 13:17**

**If ye know** — If you appreciate these principles applicable to all the affairs of life. R2450:4

**These things** — The things that make for our peace. R5228:5

The putting away of bitterness, evil-speaking, busy-bodying, that we may the more completely put on Christ, and be more fully under the control of his holy Spirit of love, meekness, patience, long-suffering, kindness. R4584:2

**Happy are ye** — You will be blessed thereby, helped in my service, and prepared for the Kingdom in which I have promised you a share. R2278:6, 844:2

**If ye do them** — If you practice the lesson. R844:2, 2278:6

If you live according to this rule, loving and serving one another. R2450:4

It is not enough simply to resolve or determine to do right or to obey God. Unless we go further, and actually make advancement in character, we will prove failures. R1802:2\*

How prone we all are to desire and to acquire knowledge at the expense of our spiritual development, forgetting that “knowledge puffeth up, but love edifieth.” (1 Cor. 8:1) R1802:2\*

## **John 13:18**

**I know whom** — Jesus knew who it was that should betray him, and was, therefore, neither surprised nor disconcerted because of Judas’ course; yet undoubtedly it must have had a saddening effect upon our Master. R4908:2, 3760:3

**The scripture** — Psalm 41:9. R4906:6

**Eateth bread with me** — Our Lord went so far as to quote the very prophecy which marked Judas and his disloyalty, his violation of even the common hospitality. R4906:6

**Lifted up his heel** — Would betray him. R4906:6, 4908:2

## **John 13:19**

**Before it come** — They did not yet know the full import of the word baptism and the word cup. When Pentecost should come, these things that Jesus had spoken to them would come to their remembrance. R5421:4

**When it is come** — When a vast amount of prophecy becomes a fact, it will prove the Scriptures true; and when they are proved true by fulfillment, it can but be a terrible blow to skepticism and infidelity. R108:1\*

## **John 13:20**

**Receiveth me** — If teachers be of divine appointment, those taught are divinely taught. R380:1

## **John 13:21**

**Troubled in spirit** — His sorrow was for Judas; for the thought that one of those he had so tenderly kept and cared for should now prove so ungrateful, unthankful, unholy. R2772:1, 4906:6, 3364:2

## John 13:23

**One of his disciples** — John seems to have been of a very modest disposition, quite unwilling to make his own name very prominent in his writings. R2571:3

## John 13:26

**He it is** — Repeatedly bringing his attention to the error of his ways, in hope that he may be turned therefrom, long-suffering toward all who become his disciples. This is a proper outline of our conduct in similar cases. R3543:4

So far from these incidents melting the heart of Judas, they seem to have aroused in him a malevolent spirit, just as his divine mercy toward Pharaoh in the stopping of the plagues, hardened his heart. R2772:2

So it is with all who professed the Lord's name in every time. The instructions which prove beneficial to some prove injurious to others: "a savor of life unto life, or of death unto death." (2 Cor. 2:16) R2450:1

## John 13:27

**Satan entered** — Fully, completely—took possession of his heart as an instrument of evil. R2772:2

Satan had been working with Judas previously. R4577:3

Satan's work in the heart of Judas was a gradual one. R3884:6

Instead of resisting the Adversary's suggestions, Judas entertained them more and more until he was filled with the Satanic spirit. R2772:2

Not the case of obsession, but of domination of the mind. R4311:3

And he resolved to earn the thirty pieces of silver by betraying the Lord. R3887:2

If Judas had maintained an attitude of consecration to the Master, Satan would never have had the opportunity; it is because he was at heart disloyal. Q616:1

For the accomplishment of his purposes there is no measure of hypocrisy which Satan would spurn; no depth of iniquity to which he would not descend; no measure of cruelty that he would spare; and no height of folly to which he would not lead his deluded victims. R1687:4

**Do quickly** — Implying that the matter was already arranged, and that Jesus by supernatural power was aware of it. R3366:3

## John 13:29

**Judas had the bag** — Accustomed to voluntary giving to the Levites, the Jews evidently extended this usage to everything religious that appealed to them as being of God. Evidently they never lacked, though it is evident that they never solicited alms. F286

## John 13:30

**Went immediately out** — Doubtless because he felt out of place in such society. R2772:2

None of these things moved Judas, evidence of the willful intention which marked his crime and enforcing our Lord's words calling him the "son of perdition" (John 17:12), declaring it would have been better for him if he had not been born. R3543:4

In the close of this age, the sop of truth will have become so strong as to drive forth from the company and communion of the faithful, all who do not rightly appreciate and value the ransom. R5191:2

## John 13:31

**When he was gone** — The promise of the Comforter, the holy Spirit, though it was ultimately to reach the whole Church through the administration of the apostles, was specially given to them on the night of the Last Supper, after Judas had gone out. R1525:3, 1254:3

## John 13:33

**Little children** — These were the "little ones" in malice and pride, and in the world's estimate. R2063:4

"Be not children in knowledge [character], howbeit in malice be ye children." (1 Cor. 14:20) R2063:2

**Ye cannot come** — Were the apostles promised translation to heaven at death? R1881:5, 2438:2; HG347:5, 334:3

Disbelieving Jews were not the only ones who could not go to heaven; neither could believers. R2438:2

It is because the believers of the past as well as the believers of the present age cannot go to the Lord, that all of them looked earnestly for his return, his second advent. "I will come again and receive you unto myself." (John 14:3) R2438:3

## John 13:34

**A new commandment** — A higher commandment, a higher law than was given to the Jew under the Law Covenant, hence higher also than will be given to Israel and mankind under the New Covenant. R4549:4, 5072:3; Q180:4

We are not without law, but under law in Christ. This law in Christ is the law of our covenant, which is the law of love, a sacrificial love beyond any requirement of justice. R5072:3; 4827:5

The Law said, "Thou shalt not steal" (Exod. 20:15), but Christ taught us that we should not merely refrain from robbing our neighbor, but be ready to share with him what we had, even laying down our lives for our brethren. HG582:5\*

The third commandment is not applicable to any except those who become the disciples of Jesus. He voluntarily put this regulation upon himself, and laid down his life sacrificially, which no law could justly demand. R5947:5; Q134:4

Jesus, who made us free from the Law under which Israel was placed, gave us another. This law of love contains the spirit of the Law to Israel, and is termed the “royal law.” (Jas. 2:8) R542:6

The Bible lays down no particular parliamentary usages, but gives to God’s people the one broad, general law to govern each one of them in all the affairs of the Church; to measure our every act, word and thought. R4772:5

**I give** — The new commandment is not the Father’s commandment at all, but the command of our Head to all those who have entered the school of Christ and who are hoping to become “members” of the Anointed One. R4549:5; Q180:4

**Unto you** — This new commandment applies only to the Church of this Gospel age. R4549:5; Q180:4

**Love one another** — Love is the law of God’s being, and shall ultimately be the controlling law of all his universe. R415:3\*

The rule of righteousness is to be observed toward our Heavenly Father and toward all our neighbors; but to our brethren we are to do more than the right, we are to sacrifice on their behalf. R5947:6, 4584:4, 31:5\*

It is easy enough to love some of the brethren, those on our own plane and of our own style and liking; some of the refined, wealthy, noble or educated, those on our own level or a little above. R4253:6

Experience shows that many of God’s dear people, striving to keep the first two commandments, find it more easy to sacrifice time, influence and strength in the service of the world than for the brethren. R5947:6

Love for the Lord and his truth he places on a parity when he says, “Me and My Word.” (John 14:23) Then comes love for the brethren, because they are his, because they have his spirit and seek to walk in his footsteps. SM259:1

This special love is not to be exercised toward the world, to whom belongs only the love of pity and sympathy; but is to be exercised toward them of like precious faith, of one mind with us and the Lord. R1670:5, 4766:6

We cannot love the world with that deep, intensive love. It is not incumbent on us to sacrifice our own interests for the world, but it is made obligatory toward all the household of faith. HG481:3; CR166:5

You are to deal with your neighbor as with yourself. You are not to give all that you have or sacrifice your own interest and yourself go without. But when it comes to the Lord’s disciples it is a different matter. Q440:T

Those who are less noble will need our love the more, because of a natural depravity and weakness and imperfection. R4254:1

If Jesus had loved just according to the Golden Rule, he would not have died for us; but he did more, and he requires that his followers should do more for each other. Q286:6; R5700:1

This will mean tender-heartedness, humble-mindedness and forbearance to recent injuries and revilings; not only submitting to these without retaliation, but, on the contrary, returning a blessing. SM703:1

Each should have sympathy for each other, should encourage one another, build one another up in the most holy faith, and by all means, do nothing to stumble each other in the narrow way. SM393:1; R4766:6

As daily and hourly we seek to cultivate this spirit of love, and allow it to dominate in our words and deeds, in the same proportion will be the measure of our blessing. SM339:1

When contending with an unseen but wily and powerful foe, what mere hypocrisy is that profession of love which fails to warn of immediate or approaching danger. R416:4\*

Being full of love for the brethren, our refusal to join with them in what we consider unwise or unscriptural arrangements would be presented in such kind and gentle terms as would be helpful to them. R5948:2

Even with good intentions, we would still be in danger unless we observe to the full the Lord's direction as to how love should deal with brethren who, in our judgment, have committed a fault. This procedure is stated in Matt. 18:15-17. NS566:1

It is one thing to love all God's children though entangled in sects, and another to avoid the meshes of their captivity. Oneness of thought, mind and action are required of the Church of God. R1130:6\*

Even, if despite our every endeavor to the contrary, it should finally seem necessary for a class to divide, nevertheless love for the brethren ought to be the blessed tie that binds. R5948:4

Therefore, when admonished to "hate" father and mother in Luke 14:26, the Lord used the word to impress that the terms of discipleship meant that they must love him more than all earthly ties and considerations. Q782:4

It was because the apostles had not enough love for one another that they disputed who should be the greatest, and were so determined not to stoop to one another that they neglected also to wash the Master's feet. R5193:4

Manifested, not by a socialistic community of goods, but this love will work no ill to its brother, it will neither slander his character, nor cheat, nor envy, nor in any way wrong him. It will not only be thus negatively good to him, but it will be active to do him service. R1327:6

**As I have loved you** — To the extent of dying for us. R5947:5, 4568:4, 4501:6

As he loved the Church and gave himself for the Church. R4584:4, 4549:5; Q180:4; SM703:T; NS566:1

With a pure, unselfish love which thinketh no evil, vaunteth not itself, is not easily offended, and seeketh not its own. (1 Cor. 13:4, 5) R4460:6

Namely, to the extent of laying down our lives for our brother, directly or indirectly, giving moments or hours, time, money or influence to aid one another in making our calling and election sure. NS644:3; R4445:6; OV211:T; SM703:T

"We ought to lay down our lives for the brethren." (1 John 3:16) R4568:4, 5947:5, 4501:6

If we had love one for another as Christ loved us, it would lead to the giving of our lives for each other if necessary. R31:6\*

He commends his love to us in that it is to each according to his needs: the more noble, the less of the Lord's grace is sufficient for them; the more degraded, the more grace is necessary and will be supplied. R4254:1

In effect: If you would be my disciples, if you would share my throne, glory and immortality, you must have my spirit—you must do more than keep the Law, you must be self-sacrificing. R4549:5; Q180:4

## John 13:35

**By this** — Brotherly love—the one important test of membership in the body of Christ. R4267:2

Not by intellectual or physical strength, not by wonderful works, not by anything that we can do or have done for the Lord, his cause and his people, are we to hope for eternal glory. R2230:4

**Shall all men know** — Legitimate children of God, begotten not of pride and formalism, but of God by his Word of truth, are to be found today and readily identified, not by titles or gowns, but by their love for the truth and by their sacrificing for it. R985:4

**Ye are my disciples** — The new creature must attain this character of love; for all of his hopes depend upon his attaining this character-likeness of his Lord; otherwise he will not be fit for the Kingdom. SM280:1

**If ye have love** — As love is declared to be the distinguishing characteristic of all who have the Spirit of Christ, so lack of love may be considered the distinguishing characteristic denominated the “error of the wicked.” (2 Pet. 3:17) R4326:2

Such will be the spirit of all the Lord's followers. Their delight will be, not in self-gratification, but in “doing good unto all men as they have opportunity, especially to the household of faith.” (Gal. 6:10) R2435:5

If any professed follower of Christ see his brother have need and close up his heart of compassion against him and refuse him aid, this would be an indication that he lacked the spirit of the Head. R4358:5

**One to another** — Love to God alone is not the full manifestation of this grace; nor can there be, according to the teachings of God's Word, a sincere love for God, without a corresponding love to man. R2155:5

## John 13:36

**Thou shalt follow** — Explained in John 14:3, “And if I go, and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.” R700:1\*

## John 13:38

**Lay down thy life** — Greek, psuche; soul, being. E337

**Denied me thrice** — Perhaps the Lord allowed that to happen to Peter for our sakes, that we might realize that we need to be careful to put our confidence in the Lord. CR307:5



## John 14:1

**Let not** — Three chapters of St. John's Gospel (14, 15 and 16) record the incidents of the intervening time between the leaving of the upper room and the arriving at Gethsemane, the place of the oil press. R4707:2

Hiding his own sorrow, he comforted them, and thus set an example to all of his followers. SM263:1

**Be troubled** — After washing the disciples' feet, giving the sop to Judas, telling the disciples that they would all be offended and Peter that he would deny him thrice, we may well suppose that their hearts were filled with fearful foreboding. R2453:3

He sought not needlessly to make them mourn, but sought to prepare them for the ordeal. R102:2\*

The trouble in their hearts was not in respect to the foundations of their hopes, for these were well established, The whole question before their minds was respecting Jesus—if he was the Messiah? R2453:6

They needed comfort, and the Master proceeded to give them the best and strongest spiritual food and instruction that they were able to receive. R2454:1

The Father knows your heart troubles. He wishes the burden to be there until you shall appreciate its weight, until you shall be ready to cry to him that you are sin-sick. OV180:4

**Ye believe in God** — In the hour of trouble remarkably few doubt the existence of God. But as we look to the Almighty for protection and realize our own weaknesses and shortcomings, the heart of man fails. OV180:T

**Believe also in me** — Believe that the Father hath sent me. OV180:3

Recognize the fact that all of the Father's plan will be accomplished, and inasmuch as you have seen my loyalty to the Father, continue to trust me. R2454:2

While still sharers in the trials, the consolations of the Scriptures offset these troubles and make of them "light afflictions" (2 Cor. 4:17), not worthy to be compared with the glories promised to be revealed to us. SM271:T

## John 14:2

**In my Father's house** — All creation is the Heavenly Father's house. R4064:3

The Father's house is really the universe, and figuratively speaking heaven is his throne, the earth his footstool. R2454:2; Q775:4

The Universe, and the different members of his great family. Q453:2

The Kingdom. R632:4\*

**Are many mansions** — Many apartments, many planes, but all harmonious, grand. R4159:4, 2454:2

Many stations; one is for the angels, another for the Little Flock of the elect, and still another for the world in general. SM85:2; HG235:1



Upon different planes of being he has creatures made in his own likeness, called sons; and for each of these a provision has been made suited to their conditions, nature, etc. R4064:3; HG751:6; Q452:T

We know not how many angelic orders there are, but the Scriptures intimate that there are spirit beings of various grades, of different nature, each perfect, but differing one from the other. Q776:T, 452:2

Conditions of being. What he was going to prepare for the Church was not all that is to be attained by God's creatures. A Kingdom has been prepared from the foundation of the world for the human sons. R632:4\*

The Scripture testimony clearly and explicitly points in every instance to the second advent of Christ, and the resurrection, as first, the hope of the Church, and, second, the hope of the world. F664

To be fit for any place in the Father's house all must cease to be children of wrath and become children of love. F403

**I go** — Our Lord's ascension was not only according to the type—not arbitrarily; it was an essential part of the plan. It corresponded to the act of the high priest entering into the Most Holy with the blood of atonement and presenting it before the Mercy Seat, together with the sweet incense. R1828:3, 5181:6

It was necessary that, after laying down his life, he should ascend to the Father and present his sacrifice as on man's behalf, as man's ransom. R2454:3

Explanatory of John 13:33-36. R700:2

**To prepare** — God has provided for mankind; the earth was made for man. But now was a new thing, a new creation, and there was no place for the new creation. Q453:2; R4966:2

Thus far no provision existed for a family of sons on the divine plane. Our Lord Jesus was the first born to this condition, and it is only through his merit that the Church can have this inheritance. R4064:3, 5181:6, 4973:6

There is no place yet for this "new creation," except in the Father's purpose, or plan, in which provision for the Church, as the Bride of Christ, has already been made. Q776:T; R4974:1

There is no "Bride" now; Jesus, during the Gospel age, has been preparing a place for the Bride. Q750:2

By making an imputation of his merit on behalf of the Church, thereby permitting them to become participators with him in present sufferings, that they may also become sharers with him in future glories. R5181:6; Q453:T

Not only present the ransom sacrifice on our behalf, but also that he might succor and help us to the eternal city and might correct and discipline us, and thus prepare us for the new conditions. R4064:3

He was to prepare the place, and they were to be prepared for the place through the teaching of the holy Spirit. R526:3\*, 341:4\*; Q776:T

**A place** — An official position. R341:4\*

A place in the divine nature. Q453:2

On the heavenly plane. CR401:6; R5654:6

One special place in the divine family would be made for the special followers of the Lord. The chief mansion will be for those called to the highest honor. HG751:6

The Bride of Christ shall, in the resurrection, be like unto the angels, heavenly or spirit beings. But the place for man, the earth, is a very different one from ours. R4966:2; SM122:T

Like unto the angels, but higher than the angels. Q776:T

“We know that if our earthly house of this temporary dwelling-place were dissolved, we have a permanent structure of God, a house not made with hands, everlasting, heavenly.” (2 Cor. 5:1) F673

**For you** — The Church, as represented by the twelve. R154:6\*

All the disciples and followers, not only the Apostles, but the humblest of the sheep, are included in these conditions and the promised rewards of the faithful. NS591:6

This word does not apply to the world, in the sense of embracing the whole human race. R526:3\*

## **John 14:3**

**If I go** — The leaving of his flock for a time was incidental to their testing proving, and development. R5694:5

**I will come again** — This will be the second advent. CR401:6; R5654:6

The Master says not a word about our going to him, but quite the contrary, that he will come and receive us unto himself. R5132:2, 2765:2, 1881:6, 700:2

Why say this if the Apostles were to go to heaven immediately at death? HG347:5, 334:5

Jesus would “depart” from the Father and at the same time “return” to his disciples. Q751:2

This Scripture is rendered meaningless by the acceptance of the theory that each member of the Church at death passes immediately into glory. HG267:6

It is because the believers of the past as well as the believers of the present age could not go to our Lord, that all of them looked earnestly for his return, his second advent. R2438:3

In like manner as he went away, quietly, secretly, so far as the world was concerned, and unknown except to his followers. B154; NS656:6

We look backward, if we have faith, to Christ dying on the cross, and we ought to look forward no less, if we have hope, to Christ coming again. R2798:3\*

He has come, he is even now present, and will soon receive us unto himself forevermore. R5863:1

The interim between our Lord’s death and his second advent is not long: from God’s standpoint, “a thousand years are as one day” (2 Pet. 3:8); from the believer’s standpoint, his average life and waiting about 50

years. R2454:3

Some confound the presence of Christ as a spiritual being with the presence of the Spirit of Christ. They are quite distinct. The latter never left the Church. Here we refer to the personal presence, which did go away and will come again as a spiritual body. R580:4; A89; B105; OV222:1

A personal coming and not, as quite a number think, that when sinners are converted, that forms a part of the coming of Christ. HG341:3; OV222:2

Not referring to the descent of the holy Spirit at Pentecost, or the destruction of Jerusalem, for in Revelation, 26 years later, he says, "Behold, I come quickly," and John replies, "Even so, come, Lord Jesus." (Rev. 22:12,20) A89

Error has so beclouded this clear statement that many have reached the impression that Jesus comes again every time one of his faithful followers dies. HG664:4

All of these procedures are of the Father, though through the Son. F399

**And receive you** — The object of Christ's second coming is to receive or gather his Church unto himself. Because neither Christ nor Paul mention any interval, it is most commonly supposed that the gathering is immediately after his coming. R154:6\*

A comparatively large proportion of true Christians are not living in that attitude of heart and daily life which would permit them to anticipate this meeting with sentiments of pleasure. R3191:3

Not only false doctrines, but sin, likewise, hinders joyful anticipation, inducing shame and fear—knowing that even those conditions of heart which may be hidden from fellow-servants cannot be hidden from the Master. R3191:3

Paul believed this doctrine and taught it to others, and was looking for and waiting for the Savior from heaven, when he would "ever be with the Lord." (Phil. 3:20; 1 Thess. 1:10; 4:16,17) F671; R1827:1

**Unto myself** — And take you to the heavenly plane by a change of nature from the earthly to the heavenly by a resurrection. CR401:6

His Bride is to be the Church glorified. The marriage takes place at the second advent of Christ. The reign of Christ, Bride and Bridegroom, follows. Q838:2

Under Jewish custom, the espousal brought the same obligation of chastity as though the marriage had taken place. Thus the Church, by her vow, is obligated to the full, although the marriage with the Heavenly Bridegroom will not take place until his second advent. SM122:T

Thus to enter into his glory and become heirs of God and joint-heirs with himself in the Kingdom. NS296:1

Their gathering unto him must precede their coming with him. (Zech. 14:5) R154:6\*

**Ye may be also** — The presence and providential care of the Lord in ones affairs, all being consecrated to the divine will, bring a peace and joy which the world knows not of. NS451:3

## John 14:4

**Whither I go** — For three years our Lord had been making them acquainted with the Father's character, hence they were to feel that they knew the Father better than ever, and could appreciate such a home of righteousness. R2454:4

**The way ye know** — Their experience with the Lord, and under his instructions and leading, had made them acquainted with the way to God, even though they did not recognize it as such. R2454:4

## John 14:6

**I am the way** — The way to the Father. R493:1\*

In that only through his sacrifice, the “ransom,” imputing his merit to sinners, could they be made acceptable to the Father or be received back again into fellowship with him. R2454:5

There is only one way of return, through acceptance of Christ and obedience testifying thereto. Its gate is Faith, and at present it is a very difficult road to travel, even after it has been found. R1771:1

There was only one gateway to enter the Holy Place or Court; the type thus testifying that there is but one way of access to God, one Gate, Jesus. T18

He is our Ransom, or Way; our Teacher, or Instructor in righteousness, in the truth, and our Life-giver. R2454:5

The breaking of Jesus' body opened the “narrow way” to life, and broke or unsealed and gave us access to the truth, spiritual food, as an aid to walk the narrow way which leads to life. (Matt. 7:14) R1636:3, 840:2, 466:5

Before justification, while getting a sight of our sin and corruption, we cry unto Jesus; he is our way unto God. R469:1\*

Reconciliation with God was impossible until first the redemption had been secured, that the one seeking at-one-ment might approach God through the Mediator of the New Covenant. E28

The door of Israel's Law Covenant was barred by justice. There could be no proper ingress or egress. All were prisoners of the Law, shut up unto that hope which should afterward be revealed, namely, Christ. R2441:5

**The truth** — The truth relating to the Father. R493:1\*

In the sense that only through his words, his instructions, his guidance, could there be any hope of coming into harmony with the spirit of God, the spirit of truth. R2454:5

Through him, the Word, and the Truth and the Life, they were sanctified, while he sanctified himself. R444:4\*

He was sanctified by the truth, but he himself said, also, “I am the truth.” R442:4

**And the life** — In that all the race was dead, under divine sentence, and none could come again into life conditions except through him. R2454:5

This is a prize never until the Gospel age placed within the reach of any, and it is obtainable only during this age. R814:2\*

The life from the Father. R493:1\*

**No man** — Those today turning to the Law, to good deeds and self-denials as the basis of hoped-for future life forget or fail to see that, because of sin and depravity, none can render perfect works to God. R688:1

So also Christ will be the Way, the Truth and the Life to the world of mankind in the Millennial age. R2454:5

**Unto the Father** — We must be drawn first (John 6:44) before we can come to Jesus, and then we must come to Jesus before we can have access to the Father. CR40:5, 346:5

If we merely come to the Advocate and do not proceed further we are not going to the Father. We must come to the Father in the name and through the merit of the one who redeemed us. Q734:6

We are “accepted in the beloved” (Eph. 1:6) by the Father, as sons. R1007:2

**But by me** — First of all, Jesus is made unto us wisdom. He gives us the necessary knowledge to come to God. Q123:5

God refuses to have any dealings whatsoever with those who cannot or will not accept of the great sin-offering which he has provided. R5737:2

The Lord causes his sun to shine upon the just and the unjust, and his rain to fall upon good and bad alike. (Matt. 5:45) But he recognizes none as his servants except those who have come to him in the appointed way. SM511:2

This excludes Jews, Mohammedans, the heathen; all who have not a knowledge of Christ and a faith in him as the Redeemer. R2252:3

Only such as are in covenant relationship with God have any right to go to God in prayer, to ask either forgiveness of sins or anything else. R5690:5, 5692:2, 3806:2, 2252:3

He cannot go to the Heavenly Father direct, but he can go to Jesus, because him hath God set forth to be our Savior. He did not say, “No man can come to me except through a preacher, bishop or pope.” HG694:2; R4786:4

As in the type, none but the priests offered incense before the Lord, so only the royal priesthood, the members of the Body of Christ, have this privilege in the present time. R3806:3

Where the husband or wife is not a child of God, unbegotten of the Spirit, it would be inappropriate that he or she lead in the worship, addressing the throne of grace. R3806:2

The apostles declare the necessity of an Advocate with the Father before any can approach him, come into his presence or receive any favor from him. HG621:6

There is a general tendency to ignore personal faith in the redeeming blood. Prayer is a wonderful privilege. It is not for sinners, but for those who have been justified by the great Advocate, Jesus. R5379:2, 5877:2, 5737:2

He is the Advocate for those who become his disciples and who engage to walk in his steps; but he is not the Advocate for the world—merely for the special class, his followers. R5690:6

God (the Father) “heareth not sinners” (John 9:31), but Jesus does. He says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” (Matt. 11:28) R469:1\*, 2024:1 CR304:6

Through an acknowledgment of sin and imperfection, and the realization of the need of a Savior. CR167:3

The Lord Jesus does not spurn sinners who evince a desire to forsake sin and to approach him. By their measure of faith and obedience all such are justified to fellowship with him. R5196:1

Contrary to the Roman Catholic Church tenet of praying to saints. R560:5\*

The court of heaven has regulations and ceremonies of respect and due deference which must be complied with by every man who would gain an audience with the King of kings. R1864:5

While God's desires and plan are all centered in Christ, yet "he desires all men to be saved and to come to an accurate knowledge of the truth." (1

Tim. 2:4, Diaglott) R1781:6, 1273:4

Faith in any creed or system of religious teaching not wholly founded on Jesus, as the purchaser or redeemer, and expression of God, is a delusion. R555:3\*

Our Lord forewarns of various theories of salvation through another channel than that which God has provided. SM268:2

The channel of all of God's mercy is Christ Jesus. R5179:3

An Advocate in this age, and a Mediator in the next. R5833:1

Whoever attempts to come to the Father in his own righteousness, or in the righteousness and merit of any other than this Savior, the same is a thief and a robber. (John 10:1) NS411:5; CR368:4

## **John 14:7**

**Known me** — Understood me. R493:1\*

**Known my Father** — Our Lord Jesus expressed and fully manifested the Father's love. R2466:4

To know God we must gain knowledge of him, and knowledge is assured belief, enlightenment, acquaintance with or understanding of God, his plans and purposes as revealed in Christ. R493:1\*

**Have seen him** — Jesus revealed or caused his disciples to see his Father by making known his character, revealing him by words and deeds as the God of Love. T86

Seeing with the natural eye and hearing with the natural ear are not all there is of seeing and hearing. All of God's children have seen him, known him, and held communion with him. B122

The word "see" has a fuller meaning than eyesight. It is "to know," "to recognize." R453:4

## **John 14:9**

**Hath seen the Father** — As it was impossible for the Lord's followers to actually see God, the only way in which they could see him was in the representative sense. Our Lord Jesus fully and perfectly represented the Father. He was God manifested in the flesh. Q781:T; R5653:6

In seeing Jesus they saw the most that was possible to be seen of the divine character, its likeness, its perfect image in the flesh. E77; R2454:6; CR249:2

He was the living representative of the living Father who had sent him. R1298:6\*

Perfect man is a perfect image of the invisible God. During the Millennium the Ancient Worthies, perfected, will be the best representatives among men of the Heavenly Father, Heavenly Son and Heavenly Bride. E77

## **John 14:10**

**In the Father** — Not that he was the Father, for this he had distinctly disclaimed repeatedly, telling them that the Father was greater, and that the works which he did were done by the Father's power. R2454:6

**Not of myself** — As a man. T54

Not merely because he was a perfect man while all others were imperfect, but also because his words were indited of the indwelling Spirit of the Father, men said of him, "Never man spake like this man." (John 7:46) R240:4

**That dwelleth in me** — By his spirit. T54

The anointed Jesus, filled with the holy Spirit at the moment of baptism, was the divine "new creature," though not perfected as divine until the resurrection. T54

**He doeth the works** — He ascribed always the honor to the Father. He was merely the Finger of God. R5920:2, 3161:2; HG661:4

Jesus' claim was that he was "a Son," an obedient son, who did not do his own will, but the Father's who sent him. R369:5

Neither Elijah, Elisha nor Jesus claimed to awaken the dead by their own power. It was the power of Jehovah delegated to, or active through them. R810:4

Before his death he had none but human powers, except as the Father's power was operated and manifested through him; since his resurrection he claims divine powers, not as the Father in him, but as his own. R188:6

If we, as our Head, are "led by the Spirit of God" even unto death, we become "the sons of God," who will also "work in us to will and to do of his good pleasure." (Phil. 2:13) R418:1, 164:6

## **John 14:11**

**In the Father** — He would have them understand the unity subsisting between the Father and himself. His will was buried into the Father's will. He would have no other. His words and works fully and completely represented the Father. R2454:6



## John 14:12

**Greater works** — Referring to the spiritual work of the Church during this Gospel age—opening the eyes of men’s understanding. R1722:4

Which is the greater work—the opening of the eyes of the naturally blind, or the opening of the eyes of the understanding? R2582:5, 4314:2, 2455:4

Not any of his followers have ever been able to do “greater works” than he accomplished in opening blind eyes, etc. These works, therefore, must be of a different nature or on a larger scale. Both are true. Q805:5

When the holy Spirit was come, after Pentecost, the Lord’s people, in his name, and as his representatives, began to do greater, more wonderful works than those which he himself had performed. R2455:4, 5104:4

Referring either (1) to a future work in which the Church will share with her Lord, during the Millennium, or (2) the works of spiritual quickening and revival as higher than physical healing and revival. R2126:4, 2454:6; Q806:T

Then the sick and the dead were only partially restored, and for a limited time only, which is as nothing compared to the full restitution of the health and vigor of perfect everlasting life. R2000:5

The Lord’s works were on a fleshly plane as a matter of necessity. The holy Spirit had not yet come. R2455:1

Amongst these the Lord mentions the quickening of the dead, looking down into the future, to the resurrection of the Church in glory and to the subsequent resurrection of the world during the Millennial age. R2434:3; Q806:T

**Because I go** — He ascended on high, presenting the merits of his sacrifice, so that he could bestow the holy Spirit. Receiving this Spirit, his followers would be able to accomplish the “greater works” of opening spiritually blind eyes, etc. Q806:T; R5104:4

His going was expedient (1) to make intercession for us, and (2) to receive his Kingdom and permit him to bring gifts for us—chiefly, the holy Spirit. R1829:1

## John 14:13

**In my name** — Means more than merely “by his authority.” It means that the petitioner must realize his own actual unworthiness to be received, and therefore he presents it in the merit of Christ, his Ransomer. R1410:4

Not that our Lord Jesus should no longer be recognized in prayer, but rather that, as the disciples had freedom toward Christ and confidence in approaching him, the time was coming when they could approach the Father direct, in his name. R1580:6

**That will I do** — As the active agent of the Father. R2455:4

The answer is certain. R5380:1\*



## John 14:15

**If ye love me** — Loving obedience must be more pleasing to the Lord than anything short of it, and doing it is the best evidence of love. R85:4\*

**Keep my commandments** — His commandment is: “A new commandment give I unto you, that ye love one another as I have loved you” (John 13:34), with such a love as would lay down life for the brethren. NS566:1

As God’s love shows itself in his works, so will our love show itself in our works. R21:4\*

Absolute perfection would mean perfection of thought, word and deed. The most that any of us can have now is perfection of love in our hearts. Those who have perfect love will fulfil their sacrifice. R4837:5

In honor to give each other preference, to forgive one another, to sacrifice for each other, to love even enemies—John speaks of these commands of the Lord, and not the Ten Commandments of Israel’s Law Covenant. R1730:6, 976:3

These commandments, under which we are placed, are not grievous and impossible to obey as were those of the Jewish Law Covenant, for Christ’s yoke is easy and his burden is light. R1731:1, 976:4 14:16

**I will pray** — The gift of the holy Spirit comes to us, not because of any direct relationship between the Father and us, but at the instance of our Lord Jesus, at his request and for his account the Father does this. R2456:2

How could one equal in authority pray to another that a third one equal to either of them should be shed forth as a gift? R4166:5

**He shall give you** — The holy Spirit must come from the Father, not from the Son. R4307:1, 4166:5

The promise of the Comforter, the holy Spirit, though it was ultimately to reach the whole Church through the ministration of the apostles, was specially given to them. R1525:3

The Apostle Peter said that our Lord, having been exalted to the right hand of divine power, received this holy Spirit from the Father and shed it forth or sprayed it forth upon his followers at Pentecost. R4166:5

**Another** — Instead of our Lord Jesus himself, whose going away was necessary and expedient. R4307:1

Our Lord thus mentions himself as a comforter. At the close of his ministry we hear him say, “I will not leave you comfortless”—orphans, bereaved of a caretaker. R3434:3

Our Lord Jesus was a comforter in Zion above and beyond all other comforters. He entered into sympathy with the meek and lowly and right-intentioned in all their weaknesses, trials and difficulties. This is the hold his character and words have today on our hearts. R3434:3

He was limited, as a man in the flesh, to the ordinary means of travel, and could only be in one place at a time, but the Spirit can be everywhere, and with any number of people at once. R102:5\*

The holy Spirit would be another Comforter, but the comfort would be of the same kind. R2455:3

Not implying that another God is meant, or another person of a trinity of Gods. E204

**Comforter** — Greek, parakletos. The thought usually conveyed by the word comfort, to soothe or pacify, is not the correct one. The correct thought is that of help, encouragement, assistance, strengthening; to sustain. E202; R2455:3

Not merely a comforter of woes and a soother of fears, but it would quicken their understandings, strengthen their zeal, and energize them for doing and enduring such things as divine providence might permit. R2455:6

The Spirit is a Comforter because it is a Teacher, as was Jesus himself. R102:3\*

A comforting influence, a guide, an instructor and helper to the Lord's people in the narrow way. R4166:5

Foretold in advance: "The Spirit of the Lord God is upon me; because he hath sent me to comfort all that mourn." (Isa. 61:1-3) R3434:3

Invisible, but its effects are tangible and visible, as illustrated by the electric current in the copper wire. E203

This meant to them a new era, a new dispensation. R2818:2

**Abide with you** — This abiding was not to be a temporary matter, for a day, a month, a year, but to the end of the age, age-lasting, for the entire period. R4167:1

Had our Lord remained as a person in the flesh, he would have been hampered by the fleshly and earthly conditions. R4307:1

**For ever** — Greek, aion, the age. R183:4, 2455:6, 4167:1

## **John 14:17**

**The Spirit of truth** — As God's children we are entitled to be "filled with the spirit" and we cannot ask for this filling too earnestly, nor too frequently go to the fountain of truth at which we may copiously drink into his spirit. The more of the spirit we receive, the more we will have room for. R183:4

Although a knowledge of the Truth is essential to possession of the Spirit of the Truth, nevertheless, one might have much knowledge of the Word of God without having any of its Spirit. E205

Not the letter only, but the very nature of truth, the truth itself, should be their guide. R526:6\*

The truth itself is the main channel of the Spirit of Truth; but all who are closely connected with the truth, and have its spirit, are to that extent also channels through which the Spirit influences others. E203

Our Lord indicated the channel through which the Spirit of Truth would come to his people, saying, "The words that I speak unto you, they are spirit and they are life." (John 6:63) E204

**Whom** — This passage has no reference to a person, but to the influence of the truth. The Diaglott reads: "The Spirit of truth, which the world cannot receive, because it beholds it not, nor knows it; but ye know it; because it operates with you and will be in you." E170

**World cannot receive** — What interest today has the world at large in Christ, God's dear Son, or in the revelation made of him in the Scriptures as the heavenly Bridegroom? R752:2\*

**Shall be in you** — The Apostle John and others heard his wonderful teachings and witnessed his exemplification of the holy Spirit of love and marveled; but it was not their privilege to possess the same Spirit until Pentecost. R2225:4

As by John the Baptizer repentant sinners were immersed in water, he was instituting a Church on a much higher plane, all who would be received would be immersed in the holy Spirit. R2818:2

Through them it would exert an influence upon others (Acts 24:25); but none others than the “sons” could receive it as an indwelling power, for it is a seal of sonship. R2070:4

If we would be used and useful as God’s agencies, we should seek to be guided by him. We are to hear his voice through the Scriptures and we are to realize his energizing power through the spirit of the truth. R4357:3

## **John 14:18**

**I will come** — The comforting of the holy Spirit is the Spirit of the Father and of the Son. The Father (verse 23) and the Son are referred to as the ones who strengthen, guide and comfort the Church—through the Spirit. E203; R2455:6

## **John 14:19**

**The world** — The appearances after our Lord’s resurrection were only to the believers, and never to the world. R2082:2, 1995:6

**Seeth me no more** — He will never again appear in the flesh. NS458:6; R2082:2

He whom the Father hath highly exalted, and who was the express image of his Father’s person, will be invisible to men at his second advent. NS178:5

When Jesus left heaven and was made flesh it was not the divine intention that he should remain a fleshly being forever. There was no reason to continue fleshly, and out of touch with heavenly conditions. R5830:1

Our Lord Jesus is no longer a fleshly being, but he is now a spirit being, as he was before he was made flesh. Hence he is not expected to return a flesh and bone being, but a spirit being. R1903:6

The world will not see him thus because it is not the divine provision that the world in its salvation shall be changed from earthly to heavenly nature. NS459:1

Never yet disproved; for none but the brethren saw even his manifestations after his resurrection, and no others witnessed his ascension. B154

None of the world ever saw our Lord after his resurrection, but merely his disciples, to whom he “showed himself.” (John 21:14) R2980:6

Neither would it be to the advantage of the world to thus see the Lord, and to have their physical eyes injured, as were the eyes of Saul of Tarsus. NS89:1, 459:3

The tribes of the earth will not see the sign of the Lord’s presence, nor will they ever see the Lord by natural sight; on the contrary, they will see the clouds of trouble and confusion incident to it. (Matt. 24:30) D599

If we should not be changed to spirit conditions by the power of our resurrection, we would not see him any more than will others who will continue on the human plane. R5291:3

The world will never see Messiah, except as they will see his mind, his disposition, through his earthly representatives in the Kingdom. SM733:T; R5291:3

All will see him, however, in the sense that eventually all the eyes of understanding will be opened, that all may see the light of the knowledge of the glory of God fill the whole earth. R5762:1, 5291:3; CR471:6

The seeing that is promised in the Millennial age will be the result of the opening of the blind eyes of understanding. NS459:2

Jesus said not one word about anyone seeing himself or any one of the apostles in Kingdom glory. But he did say, “Ye shall see Abraham, Isaac and Jacob and all the prophets.” (Luke 13:28,29) R5199:5; CR369:3

Although a spiritual Kingdom, invisible to men, it will be a real kingdom, exercising power more completely than any earthly kingdom could, because not handicapped by human limitations and conditions. R5761:6, 5455:3; OV56:2

**But ye see me** — Here, as everywhere, we have a clearly drawn line of distinction as between the Church and the world. NS458:6

“We shall see him as he is” (1 John 3:2)—not as he was in the flesh. NS459:1

Spiritual Israel would see him, but only with the eye of faith. R3539:2

With the eyes of their understanding. R2455:6

The faithful of the Gospel age, as the Bride, will be with the Bridegroom, and behold and share his glory, while mankind in general will neither see the Lord nor the Bride. HG366:5; NS89:1, 656:6

We do not see him as he is now, for we are still in the flesh, still human; but when our resurrection change shall come we shall be made like him. NS178:5

At his second coming our Lord will not appear in the flesh, else it would not be necessary for his Church to be changed to spirit beings, in order to see him as he is. NS657:1

Only the Lord’s faithful followers were to see him—because they are to be changed in the first resurrection. (1 Cor. 15:51) R5269:1, 5291:3, 1904:1; CR471:6

“Follow peace with all men, and holiness, without which no man shall see the Lord.” (Heb. 12:14) None but such will experience the first resurrection, be made like the Master, of the spirit nature, and see Him “as he is.” (1 John 3:2) SM458:1

**Because I live** — A dead Christ could not be our Savior. R4174:2

## **John 14:20**

**Ye in me** — This word “in” means something more than is generally appreciated—a glorious oneness with the Father and with the Son. NS740:1

**I in you** — Through the holy Spirit. R2455:6

## John 14:21

**Hath my commandments** — Plural, therefore not the same as when he said, “A new commandment I give unto you” (John 13:34); neither the epitomized statement of the Law of the Ten Commandments. R5520:3

These “commandments” would seem to be the general teachings of the Lord as they bear on all the affairs of life. R5520:4

Signifying, he that received my commandments and is willing to become my disciple. R5520:1

We are to recognize a distinction between the Law, the commands which Christ gives, and the Law Covenant. R5520:2

In the inspired words of the Lord and the apostles and prophets we have the divine will expressed, explained, illustrated, and enforced, line upon line and precept upon precept. R2093:3\*

Those, therefore, who ignore the Word of the Lord and have not his commandments, but who hearken to the voice of their own imaginations, are quite mistaken in claiming this promise. R3251:2

**And keepeth them** — Our Lord would have us apply not only our heads, but also our hearts, to the instructions of his Word. R2093:6\*

These experiences are promised conditionally to those who, hearing his commandments, are moved by responsive love to do them. R2456:1

Obedience to the heavenly wisdom constitutes the proof of our love to God. Thus also is proved our love of righteousness. R2093:3\*

It is not enough to simply resolve or determine to do right or to obey God. Unless we go further, and actually make advancement in character, we will prove failures. R1802:2\*

How prone we all are to desire and to acquire knowledge, at the expense of our spiritual development, forgetting that “knowledge puffeth up, but love edifieth.” (1 Cor. 8:1) Knowledge does not bring happiness; obedience does. R1802:2\*

The mere hearing of the command, or the mere understanding of the command, is not the receiving of it. R5520:2

It is one thing to have a begetting of the Spirit, and quite another matter to attain to that condition urged by the Apostle, saying, “Be ye filled with the Spirit.” (Eph. 5:18) R2456:1

This implies the study of ourselves, as well as of the divine Word, that we may see just what portions of the Word apply to our individual present necessities. R2094:1\*

A person may be a visitor at a school, but he has not become a member of the school unless he has met the terms—has accepted the rules and regulations under which the school is operated. R5520:2

Having taken the first step of belief, and the second step of response, the important question with each of us must be, Am I doing whatsoever he says? R3163:6

Not self-gratification, but self-abnegation, and self-purification. In meekness and humility we must deny ourselves. R2094:6\*

Not only are faith and obedience of the heart necessary before any can come into the spirit begotten condition, but a continuance and growth in faith and obedience are necessary in order to a continuance and growth in the spirit of holiness. R2456:1

This matter of a definite contract with the Lord is a very important one. Those who do not make it are not truly his disciples, have not really put themselves in his hands, and are in danger of shipwreck. R5520:2

The Vow was a binding of the sacrifice closer to the altar that I made when I consecrated. Since taking it, though I am weak and frail and old, the Lord has drawn me closer to himself. R4402:3\*

“Thy words were found, and I did eat them.” (Jer. 15:16) R2093:6\*

**That loveth me** — Our Lord’s commands are not put in the form of compulsion, but whoever loves him will serve him. R5520:5

Nothing is put in the nature of an arbitrary command, merely the statement of principles. But these become to us commands. To know his will is a law to such as love him, they wish to serve him. R5520:5

**I will love him** — The Lord will take note of those who appreciate this great honor, and when he comes to claim his Bride these are the ones who shall reign with him. R5520:6

There are two kinds of love: intense, particular love, and general love, or large-hearted generosity, kindness; and two sorts of love can be traced throughout the Scriptures in reference to our Lord and the Heavenly Father: affectionate love and loving kindness. Here we see the special love, or affection. R1254:3, 139:3\*

The love of Christ is as the love of a bridegroom. Marriage is the most complete expression of union between not only Head and Body, but all the members of the Body. R139:6\*

**Loved of my Father** — He is the mouthpiece of Jehovah, the Father, and consequently in pleasing and obeying him, we are pleasing and obeying the Father. R2456:4

Fatherly love and pity. R139:6\*

**Manifest myself** — Through the holy Spirit. R2455:6

If our hearts are humble, earnest and true; and if our candid, thoughtful endeavor is always to find the purest motive and the exact truth that we may conform our lives thereto. R1823:6

Seen from afar, the Lord is clothed with terror and awfulness. A near approach changes the terror into worship. R139:6\*

## **John 14:23**

**If a man** — Love with an “if” in it means love that is conditional, or because of authority. R1253:5

If any lose his relationship to Christ through loss of faith or loss of the holy Spirit through willful sin, such a one falls out from the covering of Jesus into the hands of the living God and his judgment by facts and works. To all imperfect creatures this means death. R2456:4

The Body of Christ is to be one, as a collective number, but this oneness is contributed to by each individual. R2638:4\*

**Love me** — A true son of a beloved and approving father naturally experiences the fervor of tender emotion. Especially is this so of a true son of God who recognizes in his Heavenly Father the perfection of every grace. R1914:3

We have promise of communion with both the Father and the Son; both are to be worshipped and loved equally. R1581:1

**He will keep** — Surely there can be no better test of love than devotion, and no better test of devotion than obedience. R2456:4

**Father will love him** — If there be a constant ripening of the fruits of the spirit, a sense of the divine acceptance and favor is given us from day to day in increasing measure. R3215:4

In the midst of all the temptations and trials that beset us in our earthly pilgrimage we may recognize the voice of our God, saying, “Fear not: I am thy shield, and thine exceeding great reward.” (Gen. 15:1) R1906:1

**We will** — The thought and care and interest of the Father and the Son will be constantly upon us; and we may engage the special attention of either or both. R1865:2

**Come unto him** — Day by day it is our privilege to realize the presence and favor of God, if, by walking in the path of life, the path of obedience and loving service, we draw near to God. R1949:2

**Our abode with him** — Through the holy Spirit. R2455:6

The promise not only of the occasional attentive hearing, but of the abiding presence of both the Father and the Son. R1865:1

Thus each individual saint becomes “a habitation of God through the spirit” (Eph. 2:22), a holy temple, a royal residence. R1981:4

The spirit of holiness prompts to the cleansing and purifying of body, clothing, home and all with which we have to do; for the outward man must be in conformity with the pure heart within, and with their heavenly guests that make their abode with us. R1739:6

A more serious error could scarcely be entertained than the idea of personal infallibility because of the supposed mysterious presence of another being within. R3251:2

## **John 14:24**

**But the Father's** — Our Lord Jesus was and still is the Great Teacher of men by the appointment of the Heavenly Father, the great Master Teacher above all. E50

He “did not his own human will” but was “led of the Spirit,” and the actions now were of God. (John 6:38) R418:4, 164:6

## **John 14:26**

**The Comforter** — When the holy Spirit came upon our Lord at his baptism it was a comfort indeed, but it nevertheless meant to him the sacrifice of every earthly aim and hope in the execution of the divine plan. E268



Only as we receive of the Spirit of the Lord are we able to understand and appreciate his love, compassion and provision for us, and to be comforted thereby. R2665:1

No matter how painful the crucifying of the flesh, we have learned to view it from God's standpoint, and to esteem present afflictions as light, compared with the glory that shall be revealed in us. (Rom. 8:17) R372:3

The clear comprehension of the Father's will and plan are comforting indeed, bringing peace, joy and contentment, even in the midst of tribulations and persecutions. E268

**The Holy Ghost** — Ghost is but another and bad translation of pneuma, generally rendered spirit. R372:2; E169

**Whom** — "Which," Diaglott. E170

**Father will send** — The fact that the Father sends the holy Spirit shows that it is under his authority, just as your powers are under your control. (See 1 Cor. 14:32) R372:2; E267

**In my name** — Just as a servant is sent in the name of his master and not in his own name, another contradiction of the unscriptural theory of three Gods of equal power and glory. E267

The holy Spirit is Christ's representative in his Church. R158:1\*, 2455:6

Because the entire work of redemption and restitution of sinners has been committed unto the Son, and the holy Spirit of the Father is the channel by which the Son operates. E268

**He** — Omitted in the Diaglott. E170

Might with equal propriety be translated she, herself or it, itself. Greek, heautou, rendered himself, is rendered "itself" nine times and ekinos, rendered "he," is much oftener rendered "that" and "those." E204

The masculine pronoun is often used in our Common Version for the holy Spirit because God, who is a Spirit, is represented as masculine, as indicative of strength, but can with equal consistency be translated it, and is often so rendered. (See Diaglott) R5749:5, 4306:5

**Teach you all things** — The holy power by which he would guide and direct his people and enable them to "walk by faith, and not by sight." (2 Cor. 5:7) E203

There were certain things that his disciples could not understand at that time, but would know afterwards, at Pentecost, because he would send the holy Spirit. R5088:3

Our Lord, using true wisdom, refrained from saying more than would be to his hearer's advantage to know, leaving such information for unfolding by the Comforter to them, at Pentecost. R2729:5

Nor was full knowledge then necessary: it was quite sufficient that they should faithfully take each step as it became due; hence the Master taught them little by little as they were able to receive it. B110

The mind of Christ, or the new spirit, leads us to search the Scriptures, God's storehouse of truth: thus the Spirit of truth works in us. R372:3

It also acts upon us by helping our infirmities and enabling us to comprehend his Word, that we through patience and comfort of the Scriptures might have hope while enduring present afflictions. (Rom. 15:4) R372:3



Those wholly consecrated and gladly following the Lamb “whithersoever he goeth” (Rev. 14:4) know that their Master will continue to give them “meat in due season” (Matt. 24:45), both in things “new and old” (Matt. 13:52), as they are “able to bear it.” (1 Cor. 10:13) R1151:1\*

To a certain extent this is applicable to the entire Church, but it was specially applicable to the apostles. It still operates toward the remainder of the Church through the apostles’ words. F217

The holy Spirit will be our instructor—using instrumentalities for bringing the instruction to us—the Word of truth, the writings of the apostles, and various helps and agencies. R2456:5, 2665:2

For sanctifying power, Jesus pointed us forward to truths to be revealed by the Spirit through the apostles. R442:4

The prophets’ words are valuable as showing many of the interests of the Jew and natural man and events, but, except in types and shadows, discernible only by the Spirit’s revelation through the apostles, they contain little spiritual food. R442:5

Though the writings of the prophets were held sacred as the Word of the Lord and reverently read by his anciently chosen people, fleshly Israel, their understanding fell short of its significance until the holy Spirit was given. R3052:3

Thus during this age the true followers of Christ have been led into a fuller unfolding of the mystery of God, which was entirely hidden from past ages, and is to be finished under the Seventh Trumpet’s sounding in the end of this age. R368:3

**Bring all things** — The only superhuman influence in the writing of the New Testament was that the Lord would facilitate the work by bringing important matters clearly and forcibly to the attention of these historians, and guarding them against misunderstandings. R1419:1; HG311:3

**To your remembrance** — The apostolic inspiration was threefold: (1) refreshment of memory; (2) guidance into an appreciation of the truth; and (3) special revelations of things to come. F218

The holy Spirit shows us things to come, and explains to us things that are past. R4167:4

Our Lord’s teachings were almost wholly in parables and dark sayings and may have been misinterpreted. After his resurrection, particularly after Pentecost, they remembered his words. R2476:3; A80

## **John 14:27**

**Peace I leave** — The peace of God is compatible with great commotion and with sorrow and pain of various kinds; for it is not dependent upon outward circumstances, but a proper balancing of the mind and heart. R4818:5

We need rest and peace and life everlasting. These we do not find in the world around us. There is no real peace outside of the Lord’s provision. R4883:2

It causes us no surprise to know that the saints will “be joyful in glory” (Psa. 149:55); but it may strike some as peculiar that the present condition of imperfection and physical frailty in which we groan should be a condition in which songs and thanksgivings and joy should prevail. R2231:6

Whatever their condition, whether sickness or health, whether very poor or in comfortable circumstances, these have peace within, and realize that godliness with contentment is a great gain. (1 Tim. 6:6) R1245:3

In the midst of the “perilous times” of this “evil day” how precious to the saints are the assurances of divine protection, care and personal love. R3331:2

As faithful servants of Bible times could rejoice in whatever experiences God permitted to come to them in the discharge of duty, so may we remember that ours is the same God, that he changes not. R3123:2

The foundation and security of this abiding peace which is able to survive the heaviest storms of life was their faith in the love, power and wisdom of God. R1834:6

As we learn to take a proper view of the Lord’s dealings, learn to have faith in him, learn to note his providences and trust his promises, proportionately it is our privilege to have peace and rest in every time of storm and distress. NS660:5

To the world it may seem that the course of the Christian is far from peaceful, for the Lord’s saints often have a stormy voyage. But if our hearts continue stayed on Christ we shall be kept through the storms of life. R5432:1

This peaceful condition is to be the rule; anything else is to be the exception, and more and more the rare exception. NS66:5

**With you** — Not alone to the early Church was this legacy of peace bequeathed. It is the blessed inheritance of the entire Church, even to the end of the age. R1834:5, 5432:1

**My peace** — That tranquility of soul, that rest and ease of mind, which he himself possessed—the peace of God, the same peace which the Father himself has always enjoyed. R1834:2

With Jehovah this peace was self-centered, because he realized in himself the omnipotence of power and wisdom; while the peace of Christ was centered, not in himself, but in God. R1834:2

Not the peace of indifference and carelessness, not the peace of self-indulgence, not the peace of sloth, not the peace of fatalism; but the peace of Christ. R2456:6

Not the short-lived peace of the world, which is sometimes enjoyed while fortune smiles and friends abound and health endures; but the peace that endures through loss, persecution, scorn and contempt. R1834:5

The darkened heavens, the quaking earth, the rending rocks, the torn veil of the Temple, all spoke to them a message of comfort which the world could not receive. R1834:4

He desires to develop in us character, and therefore permits temptations and “fiery trials,” promising that amongst these difficulties and besetments of life we may have “the peace of God which passeth all understanding” ruling in our hearts. (Phil. 4:7) NS597:1

Peace, deep and abiding, and ever increasing proportionately as we come to comprehend with all saints through faith and obedience the riches of divine grace. R2456:5

It is a peace which implicitly trusts to the divine wisdom that nothing shall by any means hurt his faithful, and that all things shall work together for good to them that love God. (Rom. 8:28) R2456:6

If the stoop of full consecration to pass under the veil be made, the result is full or perfect peace. R4901:5, 4579:4

**I give unto you** — Our Lord’s last will and testament. R1834:2

Yet how quickly the storm-clouds of trouble, which was even then growing very dark, burst in fury upon the heads of those very disciples to whom the words were directly addressed. R1834:3

**Not as the world giveth** — That is, not in stinted measure or in perishable quality. R4818:5

**Heart be troubled** — “That peace of God which surpasses all conception shall guard your hearts and minds by Christ Jesus.” (Phil. 4:6,7, Diaglott) R1046:4\*

**Be afraid** — There is nothing to fear. “If God be for us, who can be against us?” (Rom. 8:31) CR149:1  
Fear has been one of the terrible scourges through which man has afflicted himself. CR147:1

## **John 14:28**

**Greater than I** — The New Testament is as explicit as the Old in its statement that there is but one supreme God. HG661:3

In combatting the second century influence of Grecian philosophy that related our Lord to such philosophers as Socrates and Plato, some, loyal to the Lord, went to the other extreme and declared him, contrary to his own words, equal to the Father. R4165:1

In harmony with the usage of the Greek definite article in John 1:1. R3076:2\*, 2408:3

“The Son himself being subject unto him, that God may be all in all.” (1

Cor. 15:28) R715:4\*

The Scriptures clearly tell us of his greatness, his full harmony with his Heavenly Father, Jehovah, and his full submission to his Heavenly Father’s will in all particulars. R4051:5

We notice a oneness of honor. In honor each seems to prefer the other, the Father saying, “Let all men honor the Son, even as they honor the Father.” (John 5:23) R3161:2

The Master always had this disposition of reverence for the Father and of full trust and confidence in the divine wisdom, justice, love and power. R5846:6

Contrary to the denominational view that the Father, the Son and the holy Spirit are three in manifestation and yet “one in person, and equal in power and glory.” R2047:1, 1904:5, 560:2\*, 405:6\*, 290:3\*, 207:3; HG410:6; SM492:3

Should we think it strange that in the heat of discussion some of the followers of Jesus would make extravagant claims for him in their endeavor to oppose the theory that made of Messiah a mere sinful man? SM492:2

Sometimes Jesus spent the entire night in prayer to God. How inconsistent this would have been if he himself were the Father, who for a time was with men, outwardly appearing as the “man Christ Jesus!” R5378:3

Our Lord Jesus in all matters acts as the representative of the Father, Jehovah, in the work of salvation. E35

True messengers of God always seek to give the honor unto God, and decline it for themselves. R1634:6; HG297:2

“Of mine own self, I can do nothing.” (John 5:30) R2408:4, 5747:6, 5378:3, 4051:5, 3161:3, 3076:4\*

## John 14:30

**Not talk much** — Before our Lord's crucifixion, he had been on familiar terms with his disciples, but after his resurrection his manner was more reserved, to impress them with the dignity and honor of his exaltation. B131; Q826:2

During the forty days from the time of his resurrection to the time of his ascension into heaven, he manifested himself and talked very rarely with his disciples. Q826:2

**The prince** — Typified by Pharaoh on the night of the Passover. NS73:3

We would not at all agree with Wakefield's application, as given in the Diaglott footnote; rather, we understand the prince here to be Satan. R3032:1

Elsewhere called the prince of the power of the air, and the old serpent, which is the devil, and Satan; also, Beelzebub, the prince of devils. R1686:1; NS547:3

As "the prince of the power of the air" (Eph. 2:2) controlling the present "heavens," and as the "prince of this world" controlling the present "earth," both of which are to pass away. R332:4

Satan's castle is in the air, his dungeon is the prison-house of death. R615:1\*

The power of Spiritualism is not difficult to account for, and it has not yet reached the climax of its power; its powers are to increase wonderfully. R266:4

An intelligent being of great power and influence, and an ambitious leader. Yet in the beginning of his existence, he was pure and perfect. R1686:1

The grim reaper, death, is Satan's Brigadier-General, not the Lord's. R615:2\*

Though God has given over the world to his rule until the full end of the Gentiles Times, yet God has not given unlimited power. The wrath of man shall not work ruin to the plan of God. R5205:4

He has a great spiritual empire amongst men, which controls through ignorance, superstition and fear the vast majority of the human family. SM546:2

When Adam was created it was that he might be the Lord of this world. To him was given the "dominion." (Gen. 1:29) When Adam fell, his dominion and possessions passed into the hands of the crafty conqueror. R615:1\*

Man's inability to establish a perfect government is attributable to his own weakness, which has also been taken advantage of by Satan, who has led them captive at his will and made himself the ruler of this world. A250racter Satan, who fell from his holy estate and became the adversary of God through unholy ambition, has blinded the minds of mankind. R5909:3, 3032:1

Not by right, but by usurpation; through fraud, deception and control of fallen men. It is because he is a usurper that he will be summarily deposed. Had he the real title he would not be thus dealt with. A250; E448, 113

History convinces us that Messiah has not been King, and should not be charged with responsibility for bloody and atrocious persecutions, for wars, famines and pestilences. SM693:3; NS856:1

Satan is still the prince of this world. R4350:3, 5078:2

His schemes for power and dominion were deep laid and far reaching, having, as he supposed, ample time for full development. R1686:3

Unceasing vigilance, art, cunning craft, unscrupulous hypocrisy and unblushing impudence are the characteristics of Satan, who, unrecognized by men, is constantly manipulating human affairs, civil and religious, for the accomplishment of his own diabolical purposes. R1134:3

Who came to our Lord just as he comes to his followers—as an angel of light, with his real character and purposes cloaked. R1688:1, 1094:5

In the great temptation, when Satan could neither make our Lord to doubt nor tempt the Father, his last desperate stake was “the dominion.” R615:1\*, 314:4; E113

“We wrestle not against flesh and blood [not against human beings, but against evil spiritual beings] but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [controlling] places.” (Eph. 6:12) R267:1

**Of this world** — Dispensation, age. R2724:4, 2717:5, 525:3; NS855:6

The present evil world. R532:2; A67; NS87:6

The conditions of the “present evil world” (Gal. 1:4) are in harmony with the characteristics of the “prince of the world who now worketh in the hearts of the children of disobedience” (Eph. 2:2) —the prince of darkness. OV248:3; R1134:3

Or the order of things then in vogue, and still in vogue with the world. R3032:4

While Jesus has all power, for wise purposes he has not made use of it, permitting evil to reign and measurably control the world. R256:3

Working through the ambitions and selfishness of men, he has over turned kingdoms and revolutionized society with reckless indifference to miseries of men, in establishing his own dominion. R1686:6

In the great Papal system, the most complete representative of his policy, his lionlike strength has most fully appeared. R1687:5

We deny that kings and emperors now reign by the grace of God, or that God is in any degree responsible for their misruling. R1094:5, 1092:3, 362:4

We complain not at their appointment, we interfere not in their exercise of power, but say not, “By the grace of God,” countenance them not in the name of Christianity. Their appointment comes from the prince of this world, Satan, whose interests they advance. R507:6

Satan is not the Church’s adversary alone, but that of all mankind. F611

The kingdoms of the world, while professing to be the kingdoms of God, are really under the control of the “prince of this world”—Satan. R5917:2, 5853:6, 5832:4, 5204:4, 2691:5, 720:5; HG569:3; OV342:1, 193:1

Not that they realize this, but rather, they are deceived. Not that God has given Satan any authority to rule these kingdoms, but that he is ruling through human weakness. R5853:6

Seeing that Satan has wielded an evil influence, blinding mankind and deceiving the nations, will it be any less possible for the Prince of Peace to rule the world, open the blind eyes, and cause the knowledge of God to be generally appreciated, without his appearing in the flesh? HG365:6

The thrones of Rev. 20:4 are those of earthly kingdoms at the present time. These are all condemned as unfit, and are to be overthrown, to give place to the Kingdom of Christ. R331:3

It was no part of his original policy to prostrate the human race in death. He probably believed the lie, “Ye shall not surely die” (Gen. 3:4), having deceived himself. His object was to transfer man’s allegiance from God to himself. R1686:4

If posted in the world’s history, and candid, all must admit that the government men attribute to Christ has been a monstrously bad rule. Humanity, if given the entire control, would not do much worse than has been done in the way of misgovernment. R1092:3

Our great Adversary is he who “has the dominion of death”—whose power is manifest throughout the earth among those under condemnation to death. R1687:4

Understanding God’s plan, we are not to expect full justice or human rights to have great consideration now because Satan’s kingdom is based upon neither love nor righteousness, but selfishness. R2724:4

When God’s time for the establishment of Christ’s Kingdom comes, Satan’s kingdom will be brought to naught as effectually as was his former purpose at the time of the flood. R1687:1

The time of trouble will be the natural consequence of the transfer of rulership from the Devil, the prince of this world, to “him whose right it is” (Ezek. 21:27)—Christ. R592:2, 409:2

The present invisible spiritual prince of this world, Satan, will be fully cast out when the new invisible spiritual Prince, Christ, shall fully take to himself his great power and dominion. R547:4

“The earth is given into the hand of the wicked one; he covereth the faces of [deceiveth] the judges thereof; if not, where and who is he [the rightful ruler]?” (Job 9:24) R615:4\*

“Of this world,” and not in some far-off and unknown place called hell, stoking fires and causing untellable anguish to millions of our race. SM546:2

Surely conditions are not so in heaven; else it would not be heaven; Satan is not the prince there; sin does not prevail there; death is unknown there. NS547:6

**Cometh** — In the sense that he would triumph over the world and bring it into subjection to his own evil sway and dominion until the time for the Lord to set up his own Kingdom at his second coming. Q826:2

Soon he was to come in the power of his kingdom, the counterfeit kingdom of Christ, which was actually set up in the year 800 under the name of “Holy Roman Empire.” R1686:6

**Hath nothing in me** — And consequently no interest in his followers except to oppose, tempt, annoy and buffet them. A68; HG538:3

There are mighty invisible powers under the leadership of the prince of this world plotting to accomplish the stumbling of the “feet” of the Body of Christ. R1687:5

While evil predominates now, under the prince of this world, the Lord’s favored ones, his “jewels,” seem to be less favored and have more afflictions, more trials, more persecutions, more difficulties, a narrower way, than others. R2406:1

## **John 14:31**

**Let us go hence** — The statement of John 18:1, “When Jesus had spoken these words he went forth with his disciples,” would imply a considerable tarrying in the upper room after the supper was ended, probably to near midnight. R2464:3



## John 15:1

**I am the true vine** — The vine of Jehovah's right-hand planting. (Isa. 60:21) R3544:3

Some infer that this was an object lesson either suggested by the vineyards on the route or that their journey led past the golden gate of the Temple on which there was a large golden vine which Josephus describes. R3544:1, 2464:3

Probably suggested by the drinking of the "cup" representing the blood of the New Covenant, and may have been uttered after Judas had gone out, and before the Lord and the eleven went to Gethsemane. R2464:3

Suggestive of a false vine, and this thought is accentuated and elaborated in our Lord's last message to his people in the symbols of Revelation. (Rev. 14:9) R3544:2, 2464:6; B234; F207; NS59:1

The vine of the earth is the nominal Christian system organized along the lines of earthly wisdom. Its branches are the various sects and parties of Christendom. Its fruitage is temples, political power, etc. R3544:3; F207; NS376:5

There is a difference between the fruits of the true vine and the fruits of the vine of the earth: one bears the form of godliness without its spirit or power, the other transforms the mind. NS377:1

We who live at a time when both the true vine and the false vine of the earth have developed, have opportunity for noticing the difference between the two, that the one is a counterfeit of the other. R3544:2

God gave Christendom the advantage of the "choicest vine," Christ, and when he looked for justice and righteousness as the fruits, behold oppression and a cry. (Isa. 5:7) R2804:3\*

The grapevine was honored of the Master in that he used it in this parable to symbolize himself and the Church. R4666:1

**My Father** — Nevertheless the disciplines and prunings are accomplished in us and toward us through our Head, as the Father's agent. F401

**The husbandman** — Who planted, who owns, who cares for the true vine, and to him it yields its fruit. The word signifies not merely the caretaker, but rather the vineyard-owner. R2464:6, 3544:2

Whatever the channels or agencies employed by the divine power in the care of the vine, the entire matter is, nevertheless, of the Father, the husbandman. NS377:6

Therefore it is God, not Christ, who is the judge of the Church. R2425:3\*

## John 15:2

**Every branch** — Not every nominal Christian, every professor, nor even "justified" believers, ready to become branches, but only those who, by consecration, have been "immersed into Christ." R2465:1

**In me** — Being "in Christ" gives the thought of membership in his Body; in the Vine, partaking of the nourishment therefrom; "Christ in you, the hope of glory." (Col. 1:27) R5227:3, 140:2

While God in Christ has opened up the way and made it possible for us to become members of his Church, yet the joining of that Church is our part, and can be accomplished only by a full consecration. R1301:4, 374:1; Q303:2

The apostles did not join each other, but each was united in heart. So we should not join the apostles, but each should individually join the Lord as a member, each must have the sap if it would bear fruit. R3544:5

The sap of the Vine corresponds to the holy Spirit of the Lord, which invades the entire Church. NS378:1

**Beareth not fruit** — More than the mere making of a consecration is necessary. Consecration opens the door and gives us the standing. But to maintain this standing requires that fruits be produced, evidencing love and devotion. F78

The fruit of the spirit. R1414:6, 1301:6

They are all the same fruit, love, only in various stages of development, just as the flower and the green grape are developments toward the fully ripe grape. R1301:6, 2667:3

Jesus used the fruit of the vine to symbolize his death, and the fruit expected of every branch of the vine is the same, namely, a giving of your life for the world. R140:2

Some may become true branches in the Vine and yet overlook and not possess the fruit-bearing disposition. R3545:2

At the beginning of our existence as new creatures the fruits of the holy Spirit germinate within us, but these must grow to maturity. We must bear fruit. R5208:5

All the branches of the vine have a tendency to spend their strength upon themselves, in branch-making rather than in fruit-producing. R2465:2

If the transforming work is not going on within us, we are either dead or dying branches that must sooner or later be severed from the vine. R1414:6, 1081:5

The branch was in the Vine and yet did not bear fruit, did not make the effort to become Christlike. R5901:4\*

**He** — The Father. R5023:4, 1301:4; Q404:2

No one is competent to say of another that he has ceased to make his consecration. It is not given us to determine who are and who are not. It is the Lord's own work, and it is for him to determine who are in the Body. Q106:T

**Taketh away** — As a "sucker," cut off from further affiliation and privilege. E206

Cuts it off from fellowship in the Vine. R4494:5, 5208:5, 4663:4, 1698:5

The present state of our membership is not final, but probationary. R1698:5, 1570:3, 1302:1; E230

There is a danger to those members of the Body who are failing to fill their office, of their being finally cut off from the Body, and others more worthy appointed in their place. R732:2

Everyone who becomes a branch in the true Vine obtains a possession without works, without merit of his own; but, having become a branch, it is required of him that he should bring forth fruit. R4494:4



Cease to be recognized in any sense of the word as branches. They may retain their freshness for a time, but eventually lose every evidence of fidelity, wither away. R2465:2

The husbandman with a trained eye discerns between buds which would bring forth grape clusters and buds which would only have leaves, “suckers,” because they merely suck the juice and bring forth no fruitage. R3545:2

Under circumstances of unfaithfulness, the Lord not only permits us to leave him, his work and his Word, but, indeed, forces us to do so. R2287:1

Since Christ’s character, the standard to be reached, is reached gradually, we must get busy developing this character, or sooner or later we shall become completely and forever separated from the Lord. R5901:4\*

This conditional promise depends upon faithfulness to the end, patient endurance. R4911:1

Many, not only of the nominal church, but many members of the true Church, are weak and sickly, and many have gone asleep entirely, become dead to spiritual things, and, as dead branches, are cut off from the vine—the overcoming Church. R467:5

The Great Company, by their failure to carry out the contract of self-sacrifice, cut themselves off from the “Royal Priesthood,” from membership in the Body of Christ. T69

Touching our high calling in Christ Jesus, to be his Bride, they become castaways. R140:2

Of course the husbandman would trim off dead branches, or rather, they would cut themselves off, representing those who commit the unpardonable sin. R140:3

Since fruit-bearing is the very object of coming into the Vine, not cultivating the fruits of the spirit is cutting yourself off, for your failure to bring forth the fruitage God is requiring. OV303:2

**And every branch** — Every individual member of Christ. R4663:4

There are two classes, fruit-bearing and non-fruit-bearing branches. R2465:1

Both classes are developments; every branch begins as a very small shoot, develops leaves, has the same opportunities for sap from the same stem, Christ, and the same root of divine purpose and promise. R2465:2

**That beareth fruit** — He does not expect to gather ripe grapes from the new vine-shoot when first it makes its appearance; rather, the great Husbandman (1 Cor. 3:9) waits for the gradual development of the fruit. R3020:5, 2465:2, 1301:6

Nevertheless, manifestations of a coming fruitage of love are expected of the Lord quickly after our union with him. R3020:5

Be it ever so little. R67:4\*

**He purgeth it** — Cleanseth, pruneth. R4911:2, 5208:5, 3544:5; F401

The pruning is seen to be the trials and difficulties of life, but these are only for such as are branches in Christ. Q303:2; CR109:4

Cut us loose from all things contrary to his truth and to our best interests, and thus make us more faithful. R1302:2

He prunes away the earthly attachments and tendency to cling to earthly things. CR109:4; R4872:3

One peculiarity of the vine is that it seems to thrive the better in proportion as it is pruned. R2373:1

Aside from the suckers, there are branches which, while having fruit buds, would never bring forth fruit to ripe development. The wise husbandman pinches off the sprout of the vine beyond the bud to make it more fruitful. R3545:3; NS377:6

Vine-dressers tell us that they can very early discern the fruit-buds on the proper branches, and that the suckers lack these fruit-buds. R2465:2

Even fruit-bearing branches reach out and take hold of other things than those provided for their support by the husbandman. There is the same tendency among the consecrated to seek supports outside the Word of God and to lay hold upon the things of this world. R1302:1

As even the best branches in the vine require pruning, so even the most honest of the Lord's people require the Lord's discipline, otherwise they might soon run to woodmaking also. R2465:3; NS377:5

As it is proper enough that a vine should grow larger and larger, making new wood each year, so it is proper that the Lord's people should increase, spread and broaden year by year. NS377:5

But the important thing is the fruitage. Only so much growth can be allowed as will not interfere with the proper development of the fruit. NS377:6

Our Heavenly Father sees the sprouts of our ambitions in various directions, and knows, as we do not, whereunto these might lead; by his providence he nips in the bud many of our propositions. R2465:3

There is wisdom in shaking off some of our plans and arrangements and efforts for which we have little talent, and concentrating our efforts upon those which we can best bring to perfection. R2466:2

Many of the tendrils which were catching hold of all the various attractions of earthly life are pruned off. R2287:4

So if we have the trimmings and purgings that he gives to the fruit-bearing branches, let us rejoice that we are in the good Husbandman's care and are in good condition. R5023:4; Q404:2

Sometimes by taking away earthly wealth, or by hindering cherished plans and schemes, or permitting persecutions or sickness; for some were too busy and were laid aside for a season. R3545:3

There is more or less pain in the prunings and testings of loyalty and obedience, but every manifestation of obedience helps to prepare us for membership in the Bride class. R5208:5

Amongst the vine-growers of Palestine it is customary to cut back the vine clear to the roots yearly, in order to get fresh sprouts therefrom. R2373:1

Not that in every little company there would be so thorough a purging that only the true branches remain. R3545:1

**Bring forth more fruit** — We are on trial; and the trial is to prove our loyalty. If the trial time, or probation, is satisfactory, the membership is made permanent. R4911:4

## John 15:3

**Now** — The pruning work had already been done on them up to date. In the Lord's providences they had been purged of an unfaithful branch, Judas. R3545:4

It remains to be proved that there was any place or provision for washing in the typical Holy place. The laver was in the court and not in the sanctuary. R103:4\*

**Ye are clean** — Justified and accepted because of your faith, obedience and loyalty. R3545:4, 4436:4

**Through the word** — Through the teaching. R2465:4

The apostles had been with our Lord and under his influence for three years, and been greatly blessed by "the washing of water through the word" spoken unto them. (Eph. 5:26) R2449:6

"Sanctify them through thy truth; thy word is truth." (John 17:17) May we never fall into the error of presuming that the sanctifying work can go on better without the truth than with it. R1628:5\*

**I have spoken** — As the Father's representative, Jesus had been keeping the first branches of the vine. He had purged or pruned by his reproofs or counsels. R2465:3

## John 15:4

**Abide in me** — The bearing of the fruit which the Father desires cannot be accomplished except as we are related to Christ and his fruit is born in us by our relationship to him and the power of his Spirit. R3545:5

Remain under the blood of sprinkling, abide in his love. R2456:4, 1008:2, 1007:2

Let the mind of Christ dwell in you richly, let his spirit control your mortal bodies and present them living sacrifices, partakers of his sufferings and death. R1008:6

As no man could join us to Christ but ourselves only, so no man could "pluck us out" or separate us from Christ but ourselves only. R1301:5

**Bear fruit** — Many, misguided, think of earthly temples, orphanages, etc., as being the fruits; sometimes taken to be activities in the service of the truth. Not so! The fruits are still nobler, the fruits of the spirit. R3545:5

The name of all these fruits and graces of the spirit is expressed in the one word, love. R3546:1, 4663:4; OV123:1

## John 15:5

**I am the vine** — In the Scriptures, a vine is a figure used for the Church. R5383:1, 5505:4

"The cup of blessing" (1 Cor. 10:16) is the precious fruit of this vine, the development of which represents the sorrowful part of our experience. R5341:2

The Head. R140:1, 2373:2

**Ye are the branches** — The vine is composed of branches, practically all branches, and this well illustrates our Lord's double declaration: first, that he is the Vine, and secondly, that this vine includes all his consecrated saints. NS374:2

The branches do not represent denominations and sects, but the individuals who are united to the Lord. R3544:5, 2465:5, 1573:3; CR68:4; OV234:2; NS374:2

The Christian is a branch from the moment of his consecration, and is a partaker of the sap from the root; yet it is not expected that he will instantly bear all the fruits of the Spirit. E206

The first evidences of the relationship to this Church-vine will be association with other branches, a connection with the root, and evidences of life. E206

Next will be tendrils, by which progress will be attained; next, the leaves or professions; next, the flower; and later, the fruit. The fruit is extremely small at first, and requires time to develop. E206

When our justification has progressed to the point of full consecration, we are recognized as begotten of the Spirit, and as branches in the Vine. R5023:3

Many illustrations of oneness: from the mineral kingdom, living stones built up into him; from the animal kingdom, a Shepherd and his sheep; from the family, true husband and true wife; again, the Creator as the Father, himself as the elder Son, and all we as brethren; from the human body, the Head over the Body. R3544:6, 30:3\*; NS374:1

Illustrating oneness, and indivisibility. A82; R81:2\*

The Vine and its branches have such a oneness that wherever we touch a branch we touch the Vine itself. It is one vine composed of branches, and so is the Body of Christ one body, composed of many members. R2465:6

Century after century these have been planted by baptism into death with their Master and have been bringing forth the peaceable fruits of righteousness. R5505:5

The body. R140:1

**Abideth in me** — Only those who both eat his flesh, appropriate his merits, justification, and drink his blood, share with him in sacrifice, dwell in him as members of the "true vine." R1016:1

That a perfect knowledge constitutes one a member of the Body of Christ is an error. It is in the Vine, not separate from it, that the young and tender branch becomes a strong branch bearing abundant fruit. R118:3\*, 67:4\*

**Without me** — That is, separate from me. R118:3\*

A branch without connection with the vine is of no value. NS378:4

The divine power which operates through our Lord Jesus, through the Word of truth, through the followers of Jesus, can operate in the weakest member of the Body of Christ as well as in the strongest. R5942:4

To abide in Christ means to be subject to all the will of the great Husbandman, and gladly and meekly submit to all the prunings which his wisdom has seen best to permit. R2466:1

"In all thy ways acknowledge him and he shall direct thy paths." (Prov. 3:6) "I can do all things through Christ which strengtheneth me." (Phil. 4:13) R4064:1

Each should more carefully watch for the leadings of divine providence and realize that only as he is a co-worker together with God can he accomplish anything. R2191:5

**Ye can do nothing** — Even after exercising humility and coming to the Lord and being accepted of him, if the humility be lost our gracious standing in Christ is forfeited. R3842:6

Some imagine that they would become so perfect in the flesh that they would no longer need the robe of Christ's righteousness. This would be a serious mistake. R5902:2

## **John 15:6**

**If** — There is an "if," a contingency, upon which the scales of divine judgment as to our worthiness or unworthiness of the inheritance must turn. R2154:4

**Abide not in me** — Even when drawn, by the opening of our mental eyes to the truth, under the unfavorable conditions of the present time, we are not compelled to follow; we may "go away." (John 6:66,67) R1056:2

All who come into Christ submit themselves to his will and voluntarily make it their law; and those who willingly violate this law thereby cease to "abide in him" and will be "cast forth" as dead branches. R1726:2

Willingly violate his law. R970:6

**Is cast forth** — Not the worldly class, for they were never united to Christ, never were branches in the Vine; only those who have made a full consecration to the Lord. R3546:2

Not the household of faith, which, though believing in Jesus, never come to the point of becoming branches; nor the Great Company. R3546:3

As rejected branches "twice dead, plucked up by the roots." (Jude 12) R1056:2

**As a branch** — Burned as branches, destroyed as members of the company to which they originally were by covenant attached, but not necessarily destroyed individually to all eternity. R3546:3

**And is withered** — The cut off branch (v. 2) is not the one which has withered. R140:3

The branches here mentioned as cut off are what vine-dressers call "suckers," and fitly picture many who make only professions, and never bear its fruit—self-sacrifice to death. R140:3

**Cast them into the fire** — Seems to imply the second death, utter destruction of the class indicated. R3546:2

**They are burned** — The fact that they were branches avails nothing after they cease to be branches, for the wood of the vine is of no practical value. They are burned, destroyed. R2465:2

Implying that as branches they are destroyed, so they could never be reingrafted if once cut off. NS378:2

"Delivered over to Satan for the destruction of the flesh that the spirit (life) may be saved in the day of the Lord Jesus." (1 Cor. 5:5) R140:3

## John 15:7

**If** — The conditions are two: abiding in Christ and his word abiding in us. R4983:3, 4913:2

Only one condition or limitation, that they give attention to the Lord's Word that they may ascertain what is his will and what they may ask according to his will. R3546:4

Even to those who have become sons of God, Jesus intimates a danger of losing the privilege of prayer. R5692:3, 1998:6

**Ye** — It is limited to certain people under certain conditions. It does not say that anybody may ask what he will. OV400:2

Showing who may ask: ye believers, who are in me, whose wills are buried or immersed into the will of Christ Jesus. R1998:6

**Abide in me** — Only those can abide in Christ who are in Christ. F679; R4983:3; OV400:2

More than this, he must continue to abide in Christ as a member of the Body, a member of the new creation. F680

We abide in him by continuing as we began. We suggest that every morning we make a fresh presentation of ourselves to the Lord, not as making a new sacrifice, but as confirming the one already made. OV403:7

Pointing out the necessity for our continuance under his care. F120

If we abide in him it will mean that we abide loyal to his will, and are desirous of having his will done in us, and not our own will. NS226:1

Entirely subject to my will and plan, even as I abide in the Father's love, and seek not to do my own will but the will of him that sent me. R1999:3

Those who abide in Christ must have gotten into him by faith, repentance and consecration. R3663:2, 5708:2

Our Lord Jesus kept the incense continually burning, so the under-priests will be heard always if they continually offer the incense of faith, love and obedience to God. T120

This means that the petitioner has turned from sin, has accepted Christ, and the terms of discipleship. R4913:2

Not only that they have entered into a consecrated relationship, but that they are remaining there, dwelling there; that they are members of the Body of Christ in good standing. R5311:2, 5708:2

To abide in him means that their faith will abide, their repentance for sin and opposition to it will abide, and their consecration to the Lord and his service will abide. R4983:3, 3663:2

That the Christ-character and life are definitely formed in us. R3251:6

The majority, holding intercourse with evil, only occasionally flee to the Lord in some trouble, and that without entering into any covenant with him or receiving recognition as sons, and without desiring this. R5692:3

**My words abide in you** — My teachings. T120

If you remember and act upon my teaching. R5758:2

If he would have the wisdom necessary to ask, in harmony with the Lord's will, things which he would be pleased to grant. Otherwise, his prayers might go unanswered, because "amiss." F680; T120; NS225:6

The request must be in harmony with the divine will. Q774:3; R5219:6

If the Lord's words abide in us it will imply our love for them, and diligent study to know the words of the Lord, and the will of the Lord expressed in those words. NS226:1

Abiding in Christ implies that the will has been wholly swallowed up in the will of Christ; and if the suppliant's own will is gone, he surely would consult the words of Christ before framing a petition to the Father in Christ's name. R798:2

It is not only necessary that we seek divine grace, but it is equally proper that we avail ourselves of the divine revelation respecting what is the will of God our Father. R2466:3

We must study the Bible. This is the only way to know what God has said to us. OV404:2; R4984:1

They must search the Scriptures to know the will of the Lord; to know what he has promised and what he has not promised; to know what they may ask for and what they may not ask. R4983:3, 5311:2, 5480:5, 4913:2, 1999:3

In other words, petitions according to the Lord's will shall be answered, but those contrary to his will shall remain unanswered. R5202:6

**Ask what ye will** — Only those who possess both qualifications may expect to approach the throne of heavenly grace with full assurance of faith that their petitions will be answered—in God's due time. F680; R5219:6

The intimation is that the asking of the Father is a means by which we may more and more receive of the sap of the Vine, the holy Spirit, and be enabled to develop the fruits of the Spirit. R2466:3

It might seem at first as though we might ask for anything. But it has very particular limitations. R5311:2

Those thus abiding in him will ask chiefly for spiritual blessings. OV404:3

Our wills being in harmony with the will of God. R2163:6\*

The province of prayer is to ask for only such things as God has already declared himself well pleased to grant. R4983:2, 798:1

Whatever would be asked by one thus well-informed respecting the divine promises and fully submissive to the divine will, would be things which God would be well pleased to grant. R3663:2

We may ask anything that is guaranteed in God's Word; for his Word dwells in us richly, and we would not think of asking anything not authorized therein. R5708:2, 5758:2; CR421:4

There are many things for which we may pray, the answer to which would not involve any change in divine plans. We are not to understand that all the little incidents of life are foreordained and predestinated. R4913:4



Not by way of intimating that the Father would change his plans to yours, and do your will, but intimating that you can come so fully into sympathy with the Father that you will never be dissatisfied. R1999:3

When we pray, “Not my will, but thine, be done,” our prayers are always answered; but in such a condition the prayers will be very modest. (Luke 22:42) R4983:4, 1999:4, 798:2; NS226:2

Not as a begging arrangement, nor for instructing the Lord as to our wills; but communion of heart with our Father in which we may relieve our burdened and perplexed hearts by realizing divine sympathy. R799:2, 4984:1, 4983:2

Prayer opportunity is not for us to instruct Jehovah how to arrange matters for the best, but that we may be prepared to listen for his answer and advice through his Word. R4983:1, 797:6

The object of prayer is to bring the heart and the mind of the child of God into closer contact with the heart of God. R4983:1, 797:6

The fully consecrated will not want anything which is not in fullest harmony with the will of him we so love and adore, and who is so worthy of our love and loyalty. R5480:5

We may not ask for riches and honor, nor for fine food and fine clothing. To pray for these is contrary to the spirit of the Master. But we may ask, “Give us this day our daily bread.” (Matt. 6:11) R798:3

If the least disciple were assured, on good evidence, that the removal of a tree or mountain would be a part of the divine will, and that it was his duty to do the commanding, he should have equally strong faith in the results. R1967:3

## **John 15:8**

**Bear much fruit** — The Lord will be glorified the more in proportion as our fruit increases. It is a part of our covenant relationship that we will grow in grace. R3546:4

## **John 15:9**

**So have I loved** — Our Master has toward us the same kind of love that the Father has toward him. R3546:5, 2466:4

**Continue ye** — Continue, and if possible, increase your consecration, and you shall have fresh evidences of his friendship by growing “in grace and in knowledge.” R231:4

These words show that it is possible for us to forfeit the Lord’s love and to become castaways. R2466:5

The sap which produces the fruit can only be obtained by continued union with the Vine and its root of promise. If ever separated, all hopes wither. R2465:4

Only those who prove the sincerity of their professions will be accepted as members of the Church glorified, symbolized by the golden vine of the Beautiful Gate of the Temple. R2466:4



## John 15:10

**If ye keep** — Love with an “if” in it means love that is conditional, or because of something. R1253:5

Next come the terms and conditions upon which we may continue in his love. R3546:5

The Lord expects obedience: full obedience so far as the heart or intention are concerned, and as complete obedience as possible so far as control of the flesh is concerned. R3020:3

Our Lord’s continuance in the Father’s love was because of his obedience to the Father’s will. Following the same line, he must require that we be obedient if we would abide in his love. R2466:6

He must require that we should be obedient to him if we should abide in his love and share his throne and glory. R5082:6

As God’s love shows itself in his works, so will our love show itself in our works. R21:4\*

No mere outward formalistic obedience and piety. “I delight to do thy will, O God; yea, thy law is within my heart.” (Psa. 40:8) R2649:1

How would it be if we disobeyed through ignorance? Carelessness respecting the word of the Lord is one evidence of the lack of love. R2466:6

**My commandments** — Not the Ten Commandments. Our Lord’s commandments are less in the sense of requirements on our flesh; they are more as respects the requirements on our hearts. R3546:6

While justice is the first feature of the commandment of love, it is not the end of its requirements. R3020:6

Briefly summed up, he tells us that his law is love with all our heart, mind, soul and strength to the Father and for our neighbor as ourselves. R3546:6

Our Lord’s statement of these commandments briefly comprehends them all in one word, love. Dividing the matter, we find that it has two parts: love for God and love for our fellows. R3020:5

Whoever is not sufficiently in sympathy with the principles of righteousness expressed in the Lord’s commandments, would not be a fit person to enforce the divine laws during the Millennial age. R3020:3

“For this is the love of God, that we keep his commandments: and his commandments are not grievous.” (1 John 5:3) R3546:6, 3021:1

**Ye shall abide** — Implying that previously he has come to a knowledge of God’s grace in Christ, and has accepted his share in the same as one of the sons of God, begotten by the holy Spirit. R3020:2

It implies that getting into God’s love is by no means the end of the Christian way, but merely the beginning. R3020:2

We may abide in his love at first under other conditions, feeling through our love the restraints of his commandment of love, but as we grow in knowledge we must grow in grace and outgrow these sentiments. R3021:3

**In my love** — The love of Christ is as the love of a bridegroom, as typified by Isaac and Rebecca, Jacob and Rachel and prophetically told in the Song of Solomon. R139:6\*

**As I have kept** — By way of showing us that this is not an unreasonable proposition, our Lord declared that these are the same terms on which the Father deals with him. R3546:5

Our Lord's continuance in the Father's love, with all which this implies, was because of his obedience to the Father's will. R5082:6

As we look at the character of our Lord we perceive a love for the principles which lie back of the Father's commandments. He obeyed, not through restraint nor fear, but from a perfect love. R3021:3

In exercising mercy we but copy divine love; for our Heavenly Father not only deals with all his creatures according to justice, but going beyond the lines of justice he provided a Redeemer for sinners. R3020:6

## **John 15:11**

**Your joy** — "Enter thou into the joys of thy Lord." (Matt. 25:21) We enter now into these joys through faith and anticipation, but by and by we shall enter upon them in the actual sense. R3547:1

Those who give surest evidence of living nearest the Lord well know that obedience to the Lord's words is the greatest joy, a joy which wholly outweighs all the trifling pleasures the world has to offer. R5082:6

If our joys were dependent upon circumstances of this life merely, we should be without joy. F678

Blessings come through tears, sorrows and disappointments; the blessings of a realization of divine approval, a joy superior to that of the natural man, the joys of the Lord. F678

An increasing joy, which day by day and year by year becomes more nearly complete, a joy which will not be complete, however, until that which is perfect shall come. R3547:1

It is when hope has laid firm hold upon the promises of God that joys spring up as flowers in a desert. But the joy which springs into being through implanted hopes, must be nourished by prayer and activity. F678

Our Lord's instructions and commandments are not intended to terrify us, nor to deprive us of happiness. R2466:6

The Lord cares for our joy and comfort. He asks only what is for our good, "reasonable service," and yet he asks all— "your bodies a living sacrifice." (Rom. 12:1) Self-denial, under the Lord's direction, is the surest means of happiness. R21:4\*

In harmony with this we find the Scriptures testifying that the followers of Jesus were always rejoicing, in everything giving thanks, even in trials, difficulties and persecutions. NS191:1

**Might be full** — We are not to expect the full results of joy in doing the Father's will in the beginning of our experiences, nor are we to feel discouraged if in the beginning the motive be duty-love instead of a love for principles. R3021:6

## John 15:12

**My commandment** — The Law of God demands not only justice, but also love, love supreme to God, and love to our fellowman. It demands mercy, kindness. (Ex. 23:4,5; Prov. 25:21,22) R5643:6

If love so broad and so comprehensive as this is demanded by God's Law, and was obligatory upon natural Israel, to what degree should spiritual Israel possess and manifest this noble quality! R5643:6

Not that in order to prove ourselves worthy we shall not kill, nor steal, nor bear false witness; but that we follow after "the law of the spirit of life," (Rom. 8:2) the law of Love, to God and to neighbor. R1498:3

I command and direct that you love one another. Q180:4

**Love one another** — All who belong to the Church have the spirit of love at the time of their spirit-begetting, If progress be made that spirit will increase. But how frequently brethren fail to provoke to love and good works. R5921:1

Brotherly love is the one important test of membership in the Body of Christ. R4267:2

The new law given to us is the law of sacrifice. R4850:2

The New Commandment of the Master given to those who would consecrate their lives with his, even unto death. R4540:6

Have this text in each room so that you will think continually upon brotherly love, assured that it is the final test of character in God's sight. R4540:6

**As I have loved you** — I have loved you to the extent of laying down my life for you sacrificially. You must have the same spirit and cast in your lot with me in self-sacrifice or you cannot be my disciple, nor share my glory. R4549:2; Q180:4

The love of God and of Christ was a sacrificial love. Those who are invited to become members of Christ's Body are to have this same love. It is not merely the love demanded by God's perfect law, but more. R5644:1

Impossible at first, but as we become more and more filled with the spirit of the Lord, we approximate more nearly to this standard of perfect love. R3547:4

The love that would give up life itself for the brethren may certainly be expected to sacrifice smaller things in their interest. R4253:4

Love was not obligated to make provision for the redemption of fallen man. The act was purely of grace; and if redemption was of grace, it was not of justice. R5644:1

To do this would be far more than to do no injury to another. It would be laying down our lives for one another. This is far beyond any requirement of the Law. R4850:2

Justice could not say, "You must go over and clean the snow from your neighbor's pavement"; but justice would say, "You must not throw any snow upon your neighbor's pavement." Love says more than this. R4850:2

## John 15:13

**Greater love** — There is far more love displayed in God giving his only begotten Son up to death than there would have been in God dying himself, had that been possible. R1328:3

If the love and sufferings of Christ do not move people, no love and sufferings would. R770:5

**Hath no man** — It is surely true that none of the Lord's people are more generous-hearted than the Lord himself. NS99:3

**Lay down his life** — Greek, psuche, soul, being. E337

Jesus demonstrated his unselfishness as respecting earthly things. His laying down of his life not only proved his loyalty to righteousness and to the Father's will, but proved also his unselfishness. SM189:4

The laying down of our Lord's life was accomplished moment by moment, day by day, in teaching, in healing the sick, the deaf, the blind, and in instructing his disciples. R5375:5

This kind of unmerited, sacrificing love is wholly different from anything that is known to fallen humanity. R2648:3

The brethren could not demand this of us, nor we of them; but we should all do so gladly, as we have opportunity. R5644:4

Only with the few is God first. Only with the few is there the spirit of full consecration to do the divine will. Only with the few is there love of the brethren and a willingness to lay down life for one another. R4795:5

**For his friends** — For another! R5430:4

Christ died only for his friends, those at heart the friends of righteousness, while in fact they were all, more or less, opposing righteousness, unintentional enemies, by reason of the weaknesses. R1176:1

But to lay down his life for his enemies is certainly a much higher type of love, unselfish, gracious, heavenly. R2648:3

It is a beautiful friendship which in stress forgets self and thinks only of the interests of the friend. Nevertheless, in the case of Jesus, it meant more than any earthly love or friendship; for "while we were yet sinners, Christ died for us." (Rom. 5:8) R5664:4, 1175:2

There are throughout the world today millions whom God regards as his "friends," though he has not yet revealed himself and his plan of salvation to them. R1180:3

This love will be manifested to all men in the incoming age, now very near at hand. R5439:4

## John 15:14

**Ye are my friends** — While the enemies of God are thus the enemies of God and his righteous laws and regulations, let us not make the mistake that the friends of God can all be easily recognized now. R1174:6

If we submit our wills completely to his will he reckons us as friends. We may judge whether he reckons us among this class of "special friends" if he reveals his works and plans to us. R231:4

At this time the disciples were not begotten of the Spirit, though they were justified by faith. R231:1

**If ye do** — Following Jesus, in the best sense, means that we walk in his paths, strive to do as nearly as we are able what he would do today, taking our lessons from what he did and the instructions he left. R2418:1

## **John 15:15**

**Not servants** — Servants, or infants, under laws. (Gal. 4:1-6) R1735:1, 976:1

When the holy Spirit would come upon them it would be the spirit of adoption, of sonship, as no longer servants, but sons. R1416:1

**Knoweth not** — Excuse may be made for those who lived and died before the dawning, but for those now in contact with present truth, what shall we conclude? If servants at all, they are not such as knoweth what the Lord doeth. R3120:4

**What his Lord doeth** — His plans, etc. R231:1

**Called you friends** — A term for those who obey him, thus obedience is important if we want the Lord's help to understand his plans. R85:4\*

**All things** — Though justified men, they must be begotten of the Spirit to comprehend things above the human plane. R231:2

**Heard of my Father** — Brought forcibly to our attention in Rev. 1:1, "The Revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass." R2434:3

**Made known** — Making known to them his future plans. R2599:1

He has been telling them things regarding their new and high privileges, their new relationship toward God. R231:1

One of the evidences of our relationship to God, our sonship, is that he is more and more revealing to us his plans. R740:2, 50:6\*

If he is not making known his plans to us we cannot be his friends. R493:1\*

While it was not possible for Abraham to fully comprehend, and Jesus at the first advent spake in parables to the nominal house of Israel, yet a certain few, consecrated to the Lord, were treated as "friends" and had much explained to them. R2208:4

First the Lord comes, is present; next comes the revealing of his presence. Until the revealing, none will know of it except his saints, to whom it is revealed by faith through the testimony of the Scripture. R764:6

Therefore he kindly gives us, through Paul, a clue as to how and when his promise will be fulfilled. Rom. 16:20 reads, "The God of peace shall bruise Satan under your feet shortly." R11:2

## John 15:16

**I have chosen you** — Out of the world, chosen and separated from the world by the divine call and spirit-begetting. R5760:5; F132

He who has begun the good work in us will complete it unto the day of our glorification. R5862:6

The few are not chosen merely because he purposed to call them, but he calls them for a purpose. He has an object in view, a use. The few are chosen for the good of the many. R25:1\*

**Ordained you** — Appointed you. (Revised Version) R5002:2

A different Greek word from that used in Acts 14:23; here it is the word tithemi, used in 1 Tim. 2:7, "I am ordained a preacher and an apostle." F276

Not applicable to all of the Church, but chiefly to the apostles. R2658:1

It was the Lord who appointed the apostles and recognized their work. F204

Every member of the anointed Body, the Church of Christ, is anointed to preach the Gospel. (Isa. 61:1-3) R2157:1\*

**Bring forth fruit** — The fruits of the spirit are manifest: meekness, gentleness, patience, long-suffering, brotherly kindness, love. (Gal. 5:22,23; 2 Pet. 1:5-11) R5760:5; CR444:1

The gifts of faith, hope and love which the Apostle declared would abide were not miraculous gifts but growths, "fruits" as he elsewhere describes them. E207

Grow in holiness. R5901:5\*

**That whatsoever ye shall ask** — The more we bear fruit the more successful we will be in prayer; the more we can serve the brethren by obtaining blessings and enlightenment and mercy for them through prayer. R5901:5\*

**In my name** — This means more than merely by his authority. It means that the petitioner must realize his own actual unworthiness, and therefore he presents himself in the name and merit of Christ, his Redeemer. R1410:5

This excludes Jews, excludes Mohammedans, excludes the heathen, excludes all who have not a knowledge of Christ and a faith in him as the Redeemer. R2252:3

## John 15:18

**The world** — Jesus referred to the religious world; and realizing this, we know that it will be the religious world that will hate us, his followers. R5872:1, 5642:6, 5545:3, 4326:2, 3776:6

Not Gentiles, all the peoples not in covenant relationship with God, but the present order of things, and therefore the people of the present order, those who had religious influence. R5676:1, 4488:5, 4607:2

Including the nominal church. NS135:5

Including the scribes, Pharisees and Doctors of Divinity of his day, so the Lord's people should expect their trials chiefly from the worldly-spirited amongst the professed people of God. NS604:2; R4488:5

Today, as in the days of our Lord's first advent, there is a religious system which is more or less mixed up with politics. R5676:4

**Hate you** — Those who are faithful to the Lord are not only in a small minority, but are discredited with the majority and obliged to endure hardness as good soldiers. NS71:1

Opposition from the world we are to take as a matter of course, and not be surprised at the fiery trials which shall try us, but to consider that the Lord is wise in permitting such experiences. R3801:3

The world does not love those whom the Father loves, whom Jesus loves, whom the Apostle loves. R5737:6

Not because it is reasonable or proper, but because the Lord, wishing to test, prove and polish his people is willing to permit the evil to serve his cause in the preparation of his elect for a future work. R2415:3

Although the world disowns and despises this class, it recognizes, nevertheless, in them what it terms an impractical spirit, which does not bring prosperity and success at the present time. SM384:1

It is the Church, not the world, that is being tested at the present time. The opposition of the world and all the powers of darkness serve to test us as new creatures, to test our loyalty to God and his truth. R4967:5

In proportion to their faithfulness as followers of the Lord Jesus, the Lord's people are hated and persecuted. R5676:3, 4488:1

The more faithful and capable the brother, the more nearly a copy of his Master, the more sure he will be to have as enemies, not Satan and his messengers only, but as many also as Satan can delude and mislead. F293

Their marks of sanctification may be discerned by the world, but they will consider these evidences of the holy Spirit as evidences of weakness and effeminacy. F132

It did not hate them originally. It might have ignored them, but it did not hate them. But they hated the light and the light-bearer and now these had become sharers in holding up the light. Q321:4; R2501:2

An ambassador of a hated government is more critically and unsympathetically watched than under other circumstances. Such should endeavor to be all the more careful respecting their every word and action. R3330:4; NS384:6

Through this Gospel age those who have been lights in the world have been hated and persecuted almost exclusively by those who had some light, but whose light was darkness in comparison with the light of the Spirit. R4813:5

Counted as offscourings of all denominations: sometimes pitied, sometimes scorned. SM384:T

By the chief religionists, not because of evil, but because of faithfulness to God; because that faithfulness, as a light, rebuked, as darkness, the unfaithfulness of those who hated them. R2373:2

There is an outward religion today that is popular, just as there was an outward religion in our Lord's day that was popular. But true discipleship means alienation and separation. NS631:3



The depth of your message is not intended for the world, which is worshipping Mammon, but merely intended for the Elect. SM242:T

Does not fellowship with you. NS388:5

The friendship of the world can be bought only at the price of the sacrifice of truth. R5513:4

It is altogether a mistake, therefore, to suppose that the Lord's consecrated people, letting their light shine faithfully before men, could convert the world. Such was not God's intention. R4967:5

With spiritual Israel God's blessings and chastisements are spiritual, and do not extend to temporal affairs. R3223:2

The blessings from the Lord upon his faithful ones more than compensate for the losses of earthly friendships, wealth and fame, securable to them by their natural talents in other directions. NS104:2

But he also promised compensation for its hatred, even in this present life. R1346:2

The rewards of Christ's discipleship were not to be expected in the present life. All that we may now have in the way of compensation will be the peace and blessing of the Lord in our hearts, with glorious hopes for the future. NS602:4

The Great Teacher did not use the methods of modern revivalists. His methods were the very reverse. He set forth in plain terms the difficulties to be expected by all those who would espouse his cause. NS743:2

**Ye know** — Consecrated ones, realizing the object of present trials, glory in tribulation brought upon them by faithfulness, realizing that their experiences are similar to those of the Master. R3281:4

**It hated me** — He was hated chiefly by the most prominent amongst the people, the scribes specially, but also the Pharisees, chief priests and Sadducees. In time their hatred extended to the common people, for the lower classes are always led by the superior classes. R4813:2, 5676:1, 2415:2

Our Lord was not maltreated by either the Roman governor or the Roman soldiers of their own volition; for they were so totally blind as not to appreciate the light which he displayed. R4813:5, 2415:2

Our persecution may not go so far as unto death, as in the Lord's case, yet it will extend to every member in some manner, even if no more than that of mocking and speaking evil of them. R2778:5

**Before it hated you** — Consequently, by the operation of a natural law, we might say, it follows that "all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) F628

"If they have called the Master of the house Beelzebub, how much more them of his household?" (Matt. 10:25) R1652:3

The same spirit prevails respecting all the Lord's followers. Those who are honored today were generally dishonored and spoken against in their own day. NS135:5

## **John 15:19**

**Of the world** — Sharing its sentiments, methods, policy, etc. R2002:5



**Love his own** — Greek, filio, “Duty love.” Frequently translated “kiss” in the New Testament. By implication the kiss belongs to the family and implies a love that is more or less respect—exclusive and not for everybody, more of an individual or family love. R3949:5

Phileo or duty love is exercised by the worldly parent and child and neighbor on the selfish basis— “his own.” R2807:3

**But because** — Because every effort made by these to cleanse themselves is a reproof to others who are not striving to cleanse themselves. R5737:6

Their standard is so different from that of the world, and their viewpoint of everything so different, that it breeds an antagonism, a conflict of interests. R5513:4

Our presentations are clear cut, Scriptural; and the Scriptures are thus shown to be opposed to all sects and parties of Christendom, and their creeds are shown to be out of accord with the Word of God. R3924:5

The darkness of sin and error is in direct antagonism to the light of truth. The effect upon the enlightened world is to awaken opposition and thus to disturb those in sympathy with darkness. R4813:3

Even those who have gotten out of the extreme darkness of moral pollution into a kind of twilight of civilized reformation and moral reform, cannot endure the clear, searching light of the Gospel. R4813:5

**Not of the world** — It is because they are justified, reckoned free from Adamic guilt, that they are in any sense of the word like our Lord Jesus, “his brethren,” on a similar footing of divine favor and separateness from the world. E109

We are separate and distinct from the rest of the world. Our life comes from the Father— “the God and Father of our Lord Jesus Christ.” (1Pet. 1:3) The world gets its life from Christ. R5108:4

The Spirit witnesses, through the Word of God, that those who are the Lord’s people are separate from the world; their hopes, aims and general spirit are different. E235

Any pleasure, no matter what, must be sacrificed if it conflicts with his duty and covenants to the Lord. It is this that leads to sacrifice: the world being out of harmony with God, his will and with those who are in harmony with God. R2461:3

The Church, consecrated believers, have escaped the condemnation which is still on the world. But the world is still under condemnation. SM665:1; NS356:1, 475:6

It is a mistake to reason as though the Church were part of the world, and, therefore, that the trial of the Church means the trial of the world. SM153:1

Since none of the various denominations is the true Church, therefore the history of none of these gives her history. Containing not many wise, scattered among many creeds, she is wholly unknown to the world. SM124:1

There are two great principles in operation: right and wrong, light and darkness. All the children of God are children of light. The world’s condition is not that of light, but of darkness. R5099:5

We hold that the mixing of religion and politics is wholly wrong. The idea of opening political conventions with prayer, and appointing chaplains to offer prayers in Congress is farcical and hypocritical. R995:3

**I have chosen you** — He sent forth the twelve apostles as his special representatives in the establishment of the Church, a mission which entailed upon them special obligations and duties as well as special privileges and opportunities. SM629:1; NS591:5

Called, chosen, separated from the world. NS356:2; SM719:2

An especially called-out class. R5856:3

**Out of the world** — Or, to be separate from the world. R995:3

The Greek word ecclesia, translated by our word “church,” signifies “the called out assembly;” those believers in Christ called out of the world, separated from its spirit, aims and ambitions. NS388:4

The Church class were of the world until they got out of it through Christ. Noah’s ark represented Christ. Whoever comes into Christ comes into safety and salvation, out of danger and destruction. SM341:3

**Therefore** — The storms which come to the Church are specially peculiar and different in some respects from all that come to the world. They come to us because we are not of the world. SM744:T

**The world hateth you** — Whoever is satisfactory to the Lord need not expect to be satisfactory to the world. R5738:1

Someone has truly said, “Whosoever does well and is faithful and true, while others are dishonest and false, must expect to be opposed and hated. Envy is sharper than a serpent’s tooth.” R2501:3

If we wholly follow the Lord and so walk apart from the world in all things, as in it but not of it, we can only expect to be misunderstood and disliked. R2002:5

Not as some say: that a Christian life will not cost earthly friendships; that it is an extreme view of what is required of a Christian; that a course which produces such results is an unreasonable one. R5441:5

The peace of God is not an outward peace, for the Lord’s people, individually and collectively, have most distressing experiences. The Church has always been persecuted. R4818:3

Where shall we go to find the world today? The civilized world is called the Christian world today. R811:3

Notwithstanding the fact that heretic-roasting has become unpopular and intolerable to the world, there are methods of privately and symbolically roasting, slashing, wounding and killing practiced by those estranged from God. CR80:3

## **John 15:20**

**Persecute you** — These persecutions and oppositions from the world, the flesh and the devil are the hammer and chisel and polishing instruments of the Lord which he is using in the development of the New Creation. D628

An effect on the saints of Satan’s reign. R492:2; OV343:2

If they have smitten and spit upon and buffeted the Master, none of his servants should be surprised or complain if they should have somewhat similar experiences. R2781:6

If we have no opposition we lack the evidence of acceptability with the Lord. R5512:5

## John 15:22

**They had not had sin** — The light of his teaching gave a greater responsibility to those who heard it than to those who had not heard it. Their sin was greater in proportion to the greater blessing. R4988:6, 1962:3

**No cloke for their sin** — It was for envy that they delivered him up and called for his crucifixion, because his works were good and theirs were evil. R5215:2

## John 15:24

**Both seen and hated** — The Scriptures plainly declare that blindness in part is upon all the children of Adam through the fall, yet from these words we must conclude that the Pharisees were not totally blind. None except idiots and maniacs are totally blind. R723:6

If the people had such responsibility because of what they heard and saw, how much greater was the responsibility of the twelve chosen apostles. R4909:1, 1962:3

## John 15:25

**That is written** — Quoting Psalm 69:4, “They that hate me without a cause are more than the hairs of mine head.” R5215:1

**They** — In the case of Jesus and the early Church, the persecution came from their brethren according to the flesh, the Jews. Since then they have come from their brethren too, not Jews, but Christians. R5215:2

**Without a cause** — That is to say, without a just cause; they had cause enough to hate him, from their own viewpoint. R5540:6, 5215:3

So let it be with us, so far as possible, that the hatred, malice, envy and murder which may be poured upon us may be wholly unmerited by us, that our lives may be as nearly pure as possible. R2881:1

## John 15:26

**I will send** — The holy Spirit is Christ’s representative in his Church. R158:1\*

It was expedient for them that he should go away, pay the ransom price, be raised from the dead and ascend to the Father to make atonement for their sins, else the Comforter could not come. R2225:4

**Spirit of truth** — Not the letter only, but the very nature of truth, the truth itself, should be their guide. R526:6

The Spirit, in this sense of enlightening and anointing, is given only to the Body of Christ. R218:5; SM602:T

The holy Spirit is the spirit or power or influence which proceeds from the Father and from the Son, the influence or power with which we are anointed. SM602:T; R2818:2, 370:6

**Proceedeth from the Father** — Neither might they doubt the truth of the Comforter's teachings, for it is the spirit of truth, and proceeds from the Father. R372:2

In contrast, the spirit or influence of evil proceeds from the "father of lies." R370:6

**Testify of me** — Peter refers to prophetic testimony respecting the prophetic work; God himself more than once bore witness to his Son; Christ testified respecting it; and, on leaving the earth, spoke of other witnesses: the Comforter, the apostles, etc. R691:2\*

## **John 15:27**

**From the beginning** — Witnesses upon whom the people could rely as having been with him from the beginning of his ministry, and therefore manifestly acquainted with his doctrine and purpose. R1521:6

## **John 16:2**

**They** — Those who had charge of the synagogues were not always bad people, but they were mistaken, as was Saul of Tarsus when he hauled men and women to prison. (Acts 8:3) The same conditions exist today. R5172:6, 5479:2

**Put you out** — The faithful servants of the Lord will be ostracized by the world. Their attitude of full consecration to do the Father's will is not appreciated; for to the world it seems to be foolish. It is a reproof. R5173:6

The creeds of men have been barriers to keep out those who understood the Word of God. R5172:6, 5479:2

During the present life the Kingdom of Heaven, the true Church of Christ, suffereth violence. The meek have not yet inherited the earth; they seldom get even a good slice of it. CR493:4

This was so much different from what they had expected, in a kingdom of earthly glory, no wonder they were despondent and silent. R102:2\*

The sufferings of Christ include physical persecution and other less direct persecutions, ostracisms. The latter is perhaps most especially the portion of the Lord's people at the present time. NS460:2

Those who hear the voice of present truth, and who obey the call to come out of Babylon, are usually subjected to persecution. R5479:1

**Of the synagogues** — The Lord and the apostles could go into the synagogues and teach the people there for a time, but as they shunned not to declare the whole counsel of God, they soon found little and finally no such opportunity. R986:5, 356:5

As Cain slew his brother Abel, thus Jesus and the apostles received their persecution chiefly from Jewish brethren. Similarly Christians have suffered martyrdom at the hands of fellow Christians. PD13/23

**Whosoever killeth you** — Not only the Lord, the great Light-bearer, was persecuted unto death, but similarly all the light-bearers who follow in his footsteps must be sharers also of his persecution and suffering. E294

Literally fulfilled when Michael Servetus' horrible death at the stake was brought about by John Calvin. R5172:6, 5479:2

To suffer persecution for righteousness' sake is not because it is either reasonable or proper, but to serve the Lord's cause in the preparation of his elect for a future work of service. R2415:3

They expected earthly glory, and instead of this, he whom they loved and trusted now spoke to them of suffering and death. R102:2\*

### **John 16:3**

**Have not known** — Though the darkness recognizes the reproof of the presence of light, it comprehends it not. They have always persecuted the light-bringers because they knew not our Father, nor our Lord, nor his Body. R375:4

### **John 16:4**

**These things** — Not all that they might expect (verse 12). The same is true of all the Lord's disciples. They see a sufficiency for one step at a time. Future difficulties are withheld that they be not overwhelmed by them. R4164:3

**Ye may remember them** — He sought not needlessly to make them mourn, but as the time drew near, he sought to prepare them for the ordeal. R102:2\*

It was not merely the disappointment, but there must have been coupled with it a terrible fear that he had deceived them; that they had loved and trusted an impostor. R102:3\*

### **John 16:5**

**None of you asketh** — They did not ask where, for they believed his word, that he had come forth from the Father and that he would return to the Father who sent him. R4165:3

### **John 16:6**

**Sorrow hath filled** — What would they do without the Lord! How could the promise of the Kingdom ever be fulfilled if he went away! Had they been following a delusion for three years? R4165:3

While his departure remained to them an unsolved mystery, is it any wonder that sorrow filled their hearts? R102:2\*

## John 16:7

**It is expedient** — It really was to their advantage, in their interest, that he should go away. R4165:4

The Church is better off under the teachings and comforting influences of the holy Spirit than they could have been under the instructions, and enjoying the presence of Jesus in the flesh. R102:3\*

He was limited, as a man in the flesh, to the ordinary means of travel, and could only be in one place at a time, but the Spirit can be everywhere, and with any number of people at once. R102:4\*

Their loss of his presence and teaching was to be their gain. R102:3\*

If it was expedient that he should go away, would the same law of expediency not require that he remain away? An unanswerable objection to those looking for the Lord the second time in the flesh. R102:5\*

**That I go away** — I, personally. R1820:6

Had he remained with the disciples, present but invisible, and appearing to them and to all of his followers occasionally throughout the Gospel age, of what special advantage would it have been? R2819:1

Jesus could not make any use of the ransom-price while still on earth. He could not even bring his disciples into fellowship with the Father. Eii; R4165:4

**The Comforter** — As the influence to be exerted would be sustaining and comforting, the Lord denominated this Spirit or power a Comforter, a sustainer, a helper. R4164:6

Not another person. No other person could deal with them better than himself. It was a spirit, an influence, a power which he would send. R4164:6

The Spirit is a Comforter, because he is a teacher, as was Jesus himself. R102:3\*

Not another Messiah, or a different teacher. B265

**Will not come** — Hence it would not have been possible for them ever to be more than human beings, ever to become spirit beings or partakers of the divine nature, together with its glories and honors. R4165:4

**If I depart** — It was necessary for Christ to ascend and present the merit of his sacrifice before we could be accepted and adopted, before we could receive the holy Spirit. R4165:4, 2819:2, 2225:4, 218:4

**I will send him** — The Greek could with equal propriety be translated “it.” Nevertheless, we have no objection whatever to urge against the use of the word “him,” since the holy Spirit or influence is of or from him, the Father. R4165:5

Properly enough spoken of in the masculine, even as the Father and the Son are represented in the masculine. R4164:6

After forty days, invisibly present except on a few occasions, our Lord ascended, and after ten days the holy Spirit from the Father came, evidencing to them the fact that their sins had been forgiven. NS802:6

The disciples were not to take Jesus' words too literally, but they should look for the deeper meaning. Furthermore, they could not expect to get that deep meaning until after the Master's ascension. R5088:5

The holy Spirit is Christ's representative in his Church. R158:1\*

## John 16:8

**When he** — The Spirit of truth. E291; R375:1

The masculine pronoun is applied to the Spirit of truth because it represents God, who is masculine. E291

The word "he" could with equal propriety, according to the Greek, be translated "it." R4165:5

**Is come** — Upon the Church. R877:3

**He will reprove** — Operating through the Church, by precept and example. R877:3

The Spirit of truth in us constitutes us the light of the world. It is the light which shines from the true Christian which reprove, or condemns and opposes, the darkness of this world. E293; R375:2

The light borne in the world by the true Church has borne witness to the civilized world of the difference between right and wrong, and of a coming time in which the one will be rewarded and the other punished. A308

How? All of the Church, begotten of the holy Spirit and thus enlightened, are to let their light so shine before men that it will reprove the world. That which reprove the world is the holiness of the Church. R4165:6

Not with that attitude which proudly says, "I am holier than thou," but which, on the contrary, says, "I am no better than thou, except for the influences of divine grace, which are free to all who will accept them." R2099:3\*

The testimony of a holy walk and conversation cannot fail to be to the glory of God, to the reproof of unrighteousness, and to the fact of a coming judgment in which righteousness shall surely triumph. R2099:5\*

The seal of the spirit is a testimony of kinship with God, but also manifest to others—in its silent eloquence convincing the world of sin, of righteousness and of a coming judgment. R2065:4\*

**The world** — The holy Spirit does not operate at all in the hearts of the world. The power of God operates upon hearts that are fully consecrated, separating them from the spirit of the world and using them in divine service. R4165:6

It has always been the Church's mission to shine out truth and reprove evil. And its reproof has always been chiefly to nominal systems and professors. R375:4

**Of sin** — Showing those who see it what sin is, in contrast with righteousness. E294

That is to say, it will make the world conscious of its sinful condition. R4166:1

By showing their present life to be contrary to the will of God. R877:3



**And of righteousness** — By showing them, by word and example, what right is, what the will of God is. R877:3

It is not enough that the world be convicted of sin; it needs to understand something about righteousness, the opposite of sin; that a considerable measure of it is possible, only hindered by the fallen nature. R4166:2

No one can come into accord with the Father through any works of righteousness of his own; but forgiveness, the covering of sins through the merit of Christ's sacrifice, is necessary. R4166:2

**And of judgment** — The present life is not all that there is. There is a trial purposed in God's arrangement for the whole world of mankind, a judgment, a test. R4166:2; E294

By informing them that, though punishment does not always follow sin now, yet there will be a day and age in which every deed, whether good or bad, will have a just reward. R877:3

God has provided a day of judgment in the future for the world. Nevertheless their conduct in the present life has to do with that future judgment or trial. R4166:3

## **John 16:9**

**Of sin** — In Christ and his Church the Lord has established a new standard for the world. The Church, not only by its words but also by its actions, is to uphold these glorious standards. R4166:2

**Because they believe not** — Because they do not believe in and accept of Christ and his meritorious sacrifice for sin. R4166:3

## **John 16:10**

**I go to my Father** — Imputed righteousness which has been secured by our Lord Jesus through his sacrifice, which he presented before the Father. R4166:3

## **John 16:11**

**Prince of this world** — The kingdoms of this world which, while professing to be kingdoms of God, are really under control of the "prince of this world," Satan. R5917:2

Not that he had any divine commission, but by getting possession of mankind through ignorance and misrepresentation of false as true, he has so blinded the world that he held the position of "god of this world." (2

Cor. 4:4) E113

The "world that now is," or "present evil world" (Gal. 1:4), is the one over which Satan is the prince or ruler. Because he is ruler of this present order of things, this dispensation is termed an "evil world." Q827:T

Satan is still the prince of this world. R4350:3

**Is judged** — Our Lord has already redeemed the world, thus securing the legal right to dispossess Satan, the prince of the present order of evil. R4166:3



## John 16:12

**Many things** — These were the deep things of God, which only the spirit-begotten, spirit-taught children of God can understand. R5536:6, 5088:2

Jesus brought life and immortality to light through the gospel. (2 Tim. 1:10) Since Jesus' day yet more light shines, as he foretold it would. A22

At Pentecost, man for the first time knew the real purpose of the coming of Jesus to earth, and the object of his death and resurrection. HG512:6

Spiritual truths, those relating to our "high calling" to a spiritual nature, have only been brought to light since Pentecost. R715:6\*, 493:3\*; A80

Including the deeper meaning of the Memorial —that those who appreciate the sacrifice of Christ may present their bodies living sacrifices and thus have a part with the Lord Jesus in his sacrifice, as his Body. R5871:2

Including the fact that it would be a long time, from the human standpoint, between the suffering of the Head of the Body and the suffering of the last members of the Body. R3346:4, 2765:1

They did not then know of the full import of the word baptism, or the word cup. R5421:4

**To say unto you** — The promise of the Comforter, though it was ultimately to reach the whole Church through the ministration of the apostles, was specially given to them. R1525:3

The intimation is that our Lord could tell heavenly things, but was not disposed to do so, because they had difficulty receiving even earthly things. We are to tell the heavenly things, but not to the natural man. R5065:6; F632

**Ye cannot bear them** — Our Lord told his disciples only part of the truth. R4116:1

They had necessarily crude ideas regarding the manner and time of their Master's exaltation, and of their promised exaltation with him. Nor was full knowledge then necessary. B110

There was a reason why: the natural man cannot receive the things of the Spirit of God. Hence it was best for our Lord to leave the deep spiritual subjects until after Pentecost. R5608:4, 4827:1, 4314:3, 4166:4, 1524:4

This explains why our Lord Jesus did not present as deep teachings along spiritual lines as did some of the apostles. It was not his inability, but those truths would have been meat out of season. R4166:4, 5941:2, 4314:4, 1722:2

Hence the deeper things of our Lord's teachings were stated in parabolic form, which would not hurt them at the time, and which later they would come to appreciate and understand. R4166:4, 5455:5

When asked questions by his enemies who sought to entrap him, he avoided answering them or gave them evasive answers. R3675:1

Many of the Lord's people need to learn the lesson of secretiveness, not to tell everything that they know. R3674:6

We may talk of the deep things of God to those who are advanced in knowledge and prepared in heart for them. We are not to choke babes in Christ with strong meat, but to give them the milk of the Word. R3780:4, 3675:1; CR491:5

If we have the opportunity to present the message of salvation to a hungry soul, we are to be very careful not to tell him more than he is able to grasp, lest we do him harm rather than good. CR491:5

We are to be wise enough to know that all the truth even should not be mentioned at once. The Lord's people are eager to do good, but in the way that will be most effective, that will not stumble others. R5462:1

It is not wrong to withhold a part of the truth, if it is withheld for the benefit of the hearer. If the whole truth would do injury, then it is the course of wisdom and love to withhold the injurious element. R4209:5

It was not only the wisest way, but the best in every sense of the word, for God to arrange his plan so that only those in heart harmony with him would be able to appreciate it in advance of its fulfillment. R3910:4

**Now** — Until after his death and resurrection and the descent of the holy Spirit. R1525:4

The revelation of heavenly or spiritual things dates from Pentecost, after he was gone. R507:1

When the waiting Church were baptized with the Spirit, at once the things which the prophets had written and which they had hitherto been unable to understand, began to be made plain to them. R541:3\*

## **John 16:13**

**The Spirit of truth** — Which is, the “spirit of a sound mind.” NS563:5

We see that God is a spirit, not that God is spirit; but we do not speak of the holy Spirit as being separate, as though it were a person separate and distinct from the Father and from the Son. R4165:5

**Is come** — At Pentecost the holy Spirit came upon the Church, enabling all such to hear the deep things with appreciation, and some to teach the same. R1722:2

**He will guide you** — Gradually. R1951:3

The apostles first, and through them, the whole Church. R1524:6; F218

The Spirit often uses human agencies for communicating truth. R231:5

He has sent it through channels long-since prepared: through the prophetic and typical teachings of the past opened up to us through the inspired words of our Lord and his inspired apostles. E267

The prophets and apostles had inspiration to write, and the Church has the same Spirit's help to understand. R66:6\*

Not only true with the apostles: each one, presenting his Body a living sacrifice, has been accepted by the great Advocate, and then the offerer has been begotten of the holy Spirit to be a new creature in Christ. R5088:3

This he has done through the writings of the apostles and by believers all through the Gospel age. R4827:1, 368:3

Such as have full confidence in his wisdom and love, as well as in his power to make all things work out according to his prophetic promises. B262; R969:2

When we consecrate ourselves, we have a sufficiency of knowledge for that step. As we proceed, we are guided into the knowledge of the truth. So apparently the holy Spirit guided Jesus himself. R5156:3

Thus the pathway of the Church all the way down has been one of increasing light. R5055:4

They only who have the supernatural light of God's Word shall not be in darkness, these will be guided into an understanding of "things to come," not discernible from the worldly standpoint. R820:5

As each feature becomes due; in advance of the world's knowledge, and in advance of the facts themselves. R2973:6

Though the prophet's writing was held sacred as the Word of the Lord and reverently read by fleshly Israel, their understanding of it fell far short of its true significance until the holy Spirit was given. R3052:3

The prophets' words are valuable as showing many of the interests of the Jew, but except in types and shadows, discernible only by the Spirit's revelations through the apostles, they contain little spiritual food. R442:5

Scriptures written after Pentecost were devoted largely to the expounding of the Old Testament, adding new elements to make their symbols luminous. The New Testament thus becomes the key to the Old. R715:6\*

Sin, punishable with the second death, could not possibly have been committed prior to the Gospel age, since not until Pentecost did the holy Spirit come as a teacher to guide the Church into the truth. R261:1, 137:5\*

**Into all truth** — Our object as truth-seekers should be to obtain the complete, harmonious whole of God's revealed plan; and this, as God's children, we have reason to expect. A11

That is, all truth due. R309:2\*, 1416:1

The present generation of Christians knows more of prophecy and God's plan than any generation preceding. R67:2\*

The apostolic inspiration was threefold: a guidance into all truth concerning the divine plan; a refreshment of memory to recall and reproduce the Lord's personal teaching; and special revelations of things to come. F218; R1525:3

We want to learn what our object as truth-seekers should be: what we should seek, and what God promises we shall find. R1868:4

The Spirit witnesses that if you are a child of God you will not be ignorant of his Word, and will not only be in the light, as to present truth, but should know something about "things to come." R374:5, 231:5

It is the privilege of all who are "sons" of God to be so led of the Spirit and Word of the Father as to understand his purposes and be enabled always to be workers together with God. R1948:1

Will he guide a part of the Church into truth and a part into error? No! R309:2\*

The promised power to know and to understand times and seasons, and all things pertaining to a proper witnessing, applies to the whole Church, from first to last. B120

The work of calling spiritual Israelites was the work committed to the apostles, leaving to the future the work of guiding them into all truth under the ministration of the holy Spirit. R2924:4

To understand the “mysteries” of Jehovah’s plan. R1177:3

Some of the mysteries of God were due to be understood at once, and some more gradually down through the age, but the great unfolding we are expressly told was reserved until the close of the age. (Rev. 10:7) R2208:2, 368:3

God’s Word is a great treasure house in which he has hid in past time all knowledge needful to his children in all ages. It is a great store house from which his servants may bring forth things both new and old. R318:2

We have the advantage of the aggregate progress of the past, besides the fulfillment of the prophecies which clearly indicate our position on the verge of the glory of the Kingdom. R67:2\*

True love on our part will manifest itself in obedience. Should one ask, How would it be if we should disobey through ignorance? The answer is, that the Lord has made provision against our ignorance. R5082:5, 2466:6

To become a member of one of the earthly churches means to believe neither more nor less than is stated in their creed. This leaves no room for the spirit of truth to guide into all truth. R1067:3

The cry of “change the standards,” from those of the popes and councils to that of the Bible only, or “progress in religious thought,” was the battle-cry which shook the Church of Rome in the days of Luther. R780:5

**Not speak of himself** — Greek, heautou. The same word is frequently properly translated “itself.” In our Common Version it is rendered in the masculine, feminine, common, and neuter genders. E170

“From” himself. (See Diaglott, Revised Version, Rotherham, and Young) R614:2

To speak “from himself” would be to speak independently of the Scriptures and to render them of only secondary importance. R614:2

That is, he shall not teach independently and out of harmony with my teaching. E265; R372:2, 1524:6

You are not to expect a new teaching, subversive of my teaching, but rather a full development and instruction along the lines of my teaching. E266

It will be only a channel, and not an authority. R4166:4; E266

We have no intimation in the Scripture that the Spirit of God leads his children through any other medium than that of his Word. R614:2

**Whatsoever he shall hear** — That is, the same things which I have taught, or which have been heard, he will elaborate and teach more fully. R372:2; E266

That is, he will be my messenger to you. R1524:6

**Shew you** — Revelations through the holy Spirit by the apostles. R3486:6

**Things to come** — The favor of seeing further into the future than the world could look. It is both a comfort and a strengthener of faith to see how Scripture is being gradually accomplished. R362:1, 820:5

As future things become due to be understood by you, this Spirit of my Father shall guide you step by step into the full understanding of everything necessary and proper for you to understand. E266

We see, with wonderful distinctness of vision, his wise policy for the blessing of all in the incoming Millennial age. B16

A mark, seal or evidence of sonship, led by the Spirit of God. B169; E239; R310:5, 231:5

The things to come, as well as things past and present, are of great importance to the Church, not merely to satisfy curiosity, but in order that we disciples may more fully conform to the divine mind. R1354:1

First, that we may not be overwhelmed with fear; second, that we may be co-workers together with God; and, third, in order to be fully prepared to enter new relationships and their duties and privileges. R1354:2

Seeing beyond the trials and tribulations of the present time, we see the glories that will follow the present time of suffering. OV177:5

Students of the greatest of all sciences, divine revelation, the Bible, are guided thereby to search for its promised “things to come”; and, as promised, they find them, and thus are permitted to anticipate history. R2369:1

Only such truth-seekers, rewarded with the knowledge of things to come and the relationship of things past and present with those yet future, ever come to see the beauty and harmony of divine truth as a system. R1354:1

However willing Paul might have been to be nothing, his duty to truth led him to reveal that to him more than all the others the Lord had revealed more of those things to come. R5941:6, 1525:3; OV6:1

Showing both the future and the past. R5156:6

If, as we believe, the last members of the Body of Christ are now living, “the feet of him” (Isa. 52:7), it is time that we understood passages which clearly refer to the feet. R303:6

## **John 16:14**

**He** — The Father’s holy Spirit, influence or power. E266

**Shall glorify me** — By showing to the Church during this age more and more of the coming glory and glorious work of Christ, and the depth of the riches of God’s plans to be fulfilled in him. R372:2

**Receive of mine** — Those things written in the Scriptures. R614:2

It will be my things that will be shown unto you. R4166:4

The new teacher will not turn your minds from me to himself; but all of the teachings of the coming Comforter will be in harmony with my teachings, and to show you more fully that I am the Messiah. R372:2

## John 16:15

**Are mine** — There is no conflict between us: his plan is my plan, and his way is my way. R1524:6; 372:2; E266

There was a recognized oneness of possessions clearly expressed by our Lord. The Apostle says, God hath appointed the son the “heir of all things.” (Heb. 1:2) R3161:2, 4166:4

## John 16:16

**A little while** — That which has seemed to us so long a time, is not really a long while from God’s standpoint. A thousand years with us are in his own sight as yesterday, but a watch in the night when it is passed. (Psa. 90:4) NS457:3

The entire period of his absence from the divine standpoint, as compared to eternity, would be but a little while. R4707:3

From God’s standpoint only six great days of a thousand years each have elapsed since Father Adam’s creation in Eden. NS457:4

**Not see me** — The world saw him not after his resurrection; they did not see him ascend. R579:6

**A little while** — Our Lord refers to the nearly nineteen hundred years of this Gospel age as “a little while.” NS458:4

**Ye shall see me** — You shall be changed from human nature to divine nature in the resurrection and see me and behold my glory. NS458:6

We shall “see him as he is” (1 John 3:2), not as he was in the flesh. NS459:1

The world will not see him thus, because it is not the divine provision that the world in its salvation shall be changed from earthly to heavenly nature. NS459:1

The seeing that is promised in the Millennial age will be the result of the opening of the blind eyes of understanding. NS459:2

## John 16:20

**Ye** — Not applying to the world, in the sense of embracing the whole human race. R526:3\*

**Weep and lament** — In one sense it meant a little while of trouble, trial and vexation to his disciples and a little while of rejoicing on the world’s part. NS459:6

Those in Zion who mourn over and lament the mighty power of evil in the high places both of church and of state. R1493:6\*

Disciples of Jesus look at the fallen condition of the world with the same sentiments of the Master. They proportionately become more and more sensible of the sorrows of the world and of grief for the world. NS190:4

At his absence. R526:3\*

**Turned into joy** — As faith perceives God’s “little whiles” and takes the divine standpoint, hope reigns and counts the years that remain until their full completion. NS460:3

He had been with them a little while, he would be gone from them a little while. The more they could enter into his spirit the shorter would be that little while of his absence. NS459:6

Not only in the resurrection, but even now, anticipating that resurrection in their faith, in their hope, and passing from death unto life as risen with Christ and walking in newness of life. NS460:1

Though some earthly joys, once held very dear, are sacrificed one by one, in their places come heavenly joys that far more than compensate for the loss. F678

In harmony with this, we find the Scriptures testifying that the followers of Jesus were always rejoicing, in everything giving thanks—even in trials, difficulties and persecutions. NS191:1

## **John 16:21**

**But as soon** — The sooner they are able to accept the situation by faith the sooner they may with joy anticipate the coming blessings. NS459:6

**Delivered** — Greek, gennao. When used figuratively respecting the beginning of the work of grace, it should be rendered begotten; and whenever to the completion of the work in the resurrection, it should be rendered born. NS100:4

**For joy** — The mother’s joy when her pangs are over, and the child is born into the world. R303:5\*

## **John 16:22**

**I will see you again** — I will reveal myself to you. HG374:2

**Your joy** — So we, like his disciples, rejoice not merely that our Lord died as our Redeemer, but that he rose again from the dead, that he reveals himself at the end of the age and is spiritually present through the age. HG374:2

As when he went away, he lifted up his hands and blessed them; so, when he comes again, it is that their joy may be full. B154

It causes no surprise to know that the saints will be “joyful in glory,” but it may strike some as peculiar that the condition of imperfection in which we groan should be a condition in which joy prevails with us. R2231:6

This joy is a foretaste of the blessings to come, and earnest of our inheritance, inspired by confidence in him whom we have believed, that he is both able and willing to perfect the work that he has begun. R2232:1



## John 16:23

**Ask me nothing** — Not that Jesus should be no longer recognized in prayer, but that the time was coming when, with the same freedom and confidence they had in approaching him, they could approach the Father direct, in his name. R1580:6

**The Father** — While accepting homage, reverence, as the Son of God, he taught his disciples to make their petitions to the Father. E74

The world may not call God Father, but we “have received the spirit of adoption whereby we cry Abba, Father.” (Rom. 8:15) R520:6

**In my name** — Meaning more than merely by his authority. It means that the petitioner must realize his own unworthiness to be received at the throne, and therefore he presents it in the merit of Christ, his Redeemer. R1410:4

This excludes Jews, Mohammedans, the heathen, all who have not a knowledge of Christ and a faith in him as the Redeemer. R2252:3

## John 16:24

**Ask** — Ask in my name. R2205:5

Not that we should pray for a Pentecostal blessing, but that we should ask for the spirit of the truth, of a sound mind, for the wisdom which comes from above. R5202:4

Whatever may be our natural inclinations as regards constancy and definiteness in prayer, we must take our instructions from the Word of God. R5836:1, 2005:5

**That your joy** — “In thy presence is fullness of joy.” (Psa. 16:11) It is because prayer brings the soul into the presence of the Lord that it prepares the way for divine blessing and superlative joys. F679

The cultivation of the spirit of praise, thanksgiving and loving appreciation of all the manifest goodness of God, is the Christian’s secret of a happy life. R2031:5

**May be full** — There is a special blessing to those who look for a fulfillment of our Lord’s promise. R5202:3

## John 16:27

**The Father himself** — Thus new creatures need no mediator between them and the Father. R4516:5; 3916:1

There is no need of a mediator between the Father who loves his children and children who love their Father. SM720:2; NS356:4

The very presence of Christ in the glory of his enduring priesthood is the only appeal that is necessary on our behalf: for Jehovah himself loveth us. R1829:5

Puny indeed is the arm of flesh that is raised against the saints in defiance of the Almighty. The supreme Judge of the supreme court has acquitted, once forever, all that are in Christ. R1141:4



When we come to really know the God of the Bible we find him the very personification of love.  
(1 John 4:8) NS524:4

**Loveth you** — A true son of a beloved and approving father naturally experiences the fervor of tender emotion. Especially is this so of a true son of God who recognizes in his heavenly Father the perfection of every grace. R1914:3

The Father's love for them was phileo, duty love. He could not love them for themselves but exercised a duty-love toward them merely because they had attained a duty-love toward Christ and had become his friends. R2807:3

First, God loves the world. Second, in a much higher sense, he loves those who have accepted Christ as Redeemer and have consecrated themselves to him. This love can be lost, in part, or, eventually wholly. R3033:6, 5724:6; CR461:1

God loves the world with a broad, sympathetic love; but he has a special love for his true Church, those who have consecrated themselves fully to him during this Gospel age. OV423:3; R5276:1

Jesus is preeminently beloved of the Father; and the Bride class, the Church, are to be the members of Christ, their Head—members of the Beloved. R5694:5

We can readily see why our Lord Jesus was greatly beloved, for he expressed and fully manifested the Father's love. But it astounds us to know that the same love is exercised by the Father toward us! R5082:6, 5724:6

Not because of our character likeness, but because we have his Spirit. CR323:2

For such as have the evidence that they are sons of God, taught of God. NS507:5

While the realization of the Father's care for our interests is humiliating, in that it forces conviction of our weakness, yet, it is refreshing and inspiring in that it proves our Father's love for us. R5117:5

No matter how fiercely the storms of life may assail us, we must never let go of our anchor and allow ourselves to drift, but always remember such promises as these. R4817:6; 3331:2

To many it must seem as though the Lord were asleep, to many as though he were heedless or careless of his own; but the Lord knoweth the end from the beginning and will yet make the wrath of man to praise him. NS662:1

But only as we are able to realize an obedient faith are we able to apply these gracious promises to ourselves, or to rest therein. R3944:5

As we read the loving words of counsel, encouragement and warning, and the fervent prayer of our Lord for these disciples, whom he was about to leave in the world, we are constrained to say, Behold how he loved them! R847:3\*

Seeing the philosophy of why God cut off fellowship for a moment from his Son should fill us with appreciation for the privilege of returning to the Father's fellowship and love. R4173:2

Illustrated by the peculiar love Jacob had for Joseph. R3971:3

**Ye have loved me** — Greek, phileo, duty love; the highest form of love the disciples as a whole could as yet appreciate, not yet having received the holy Spirit and its agape, or highest disinterested love and its character. R2807:3

## John 16:32

**Shall be scattered** — Specially true in the Harvest when the sickle of truth is doing its work of separation: not only wheat from tares, but the ripe wheat is also to be separated from the unripe. R1069:3\*

**I am not alone** — In his last moments, treated exactly like the sinner whose ransom he was giving, mental communion with the Father was interrupted; and he felt for the moment alone, separated from the Father, cut off and condemned. R960:1

## John 16:33

**Ye might have peace** — In your hearts. R1652:3, 4818:4

Do any of the faithful in tribulation for Christ's sake yet lack the peace? It is because you lack faith to lay hold of the promises. R347:6

If you have peace without the suffering, while all men speak well of you, beware! That is the peace of a sleep in which one dreams that he is filled, and awakes to find himself empty. R348:1

**In the world** — But “in me ye shall have peace,” not peace outwardly, but the peace of God abounding in the heart, enabling one to endure the trials joyfully. R4818:4

**Ye shall have tribulation** — We may have both tribulation and the peace at the same time. R347:6

Charmed with the prospects, these are not daunted by the trials and difficulties of the way. HG652:3

Sufferings in the present time, for the truth's sake, are part of our wages. All who think they are running for the prize should look for these wages as a proof that they are so running. R347:3, 4730:3

Because “the darkness hateth the light.” Because we are being more and more transformed, hence we do not find the satisfaction in the world that we otherwise would and that others find. R4761:2

There is no suggestion that we can escape similar tribulation. Indeed, if we escape the sufferings of Christ, we will be denied a share in his coming glories. R4417:4

There is no other way to enter the kingdom than by self-sacrifice, mortifying the flesh. In proportion as the new creature grows, the old creature perishes, until the sacrifice is completed in death. R5118:2

If you do not suffer you have good cause for fear that you are not living up to your covenant, that you are not confessing him and his Word before men by word or act as you should do. R347:5

Do you have any tribulation? Make sure it does not arise from natural causes. R347:2

Do you experience little or no sufferings of Christ now? Do you begin to count the time of suffering over? That is a serious mistake. It is one of the devices of the Adversary to put to sleep the saints of God. R347:3

There was no deception in the Apostle's preaching in Derbe (Acts 14), no teaching that they would prosper in business interests by becoming disciples or that Christianity would lead to wealthy and refined social circles. R4369:6

Contrasted, under Satan's reign, with "I have seen the wicked in great power, and spreading himself like a green bay tree." (Psa. 37:35) R492:3

**Be of good cheer** — Do not allow these tribulations to make you discouraged. The glories far outweigh any sacrifices you may endure. Think of the joys and honors and privileges which will be yours if you are faithful to the end. R4761:4

The Lord is represented as a refiner of silver, watching his children in the fire, and thus he will purify the sons of Levi. (Mal. 3:3) These trials are often severe, but they have their attending joys. R199:4\*

He knew the imperfection of these disciples; he knew how they would all shortly forsake him through fear, and leave him alone to suffer and die; and yet he loved them, and declared that his Father also loved them. R847:3\*

**I have overcome** — And Paul adds, "In that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2:18) R2073:5\*

And is able to succor us in temptation's hour, and will do so if we but abide in his love and seek his protection. R4417:4, 4761:4, 2124:4\*

Having overcome, he has long since entered into his glory; and it is the Father's good pleasure to permit those to share that glory with him who, when tried and proved, shall not be found wanting. R2124:4\*

His perfection is imputed to us through faith. And now this is the victory that overcometh the world, even our faith. (1 John 5:4) R847:6\*

When our Lord Jesus was at Jordan he was an overcomer. Yet, while an overcomer at the moment of his consecration, he did not win the prize of the divine nature until the end of his race-course. R5082:1

The difficulties of this way are to act as a separating principle to sanctify and refine a "peculiar people" (1 Pet. 2:9) to be "heirs of God and joint-heirs with Jesus Christ." (Rom. 8:17) A214

As soldiers under our great Captain, we have enlisted in no uncertain struggle, unless our own faint-heartedness or unfaithfulness should make it so. R4817:3

The Lord, our great Deliverer, is on our part. We have laid hold upon one who is mighty to save; yea, more, he has laid hold upon us. Neither will he let us go so long as our hearts are loyal to him. R4100:5

Remember that I am the Captain of your salvation. I have gone before you; remember my degradation before obtaining a share in this Kingdom. R4761:4

As surely as God's hand upheld the Head, our Lord Jesus, so surely will he bear up the feet. R1801:6

## John 17:1

**These words** — All four evangelists heard this discourse, but it was left to John to describe it. R1047:1\*

**Spake Jesus** — Evidently a public prayer, or it could not have been recorded. R2023:3

By example commending praying in the church, and even calling attention to the propriety of praying in such a tone and voice as could be understood by others present. R3640:3, 2251:6

Our Lord's entire life furnishes an illustration of what the Apostle commends to all the Church in the words, "Pray without ceasing." (1 Thes. 5:17) R3551:2

Proportionately as we grow in his character-likeness we will similarly pray without ceasing and in everything give thanks. R3551:2

Our Lord's constant attitude of prayer without ceasing did not hinder his more particular devotions when he turned aside from the affairs of life to speak to the Father in secret. R3551:2

**And said** — A lengthy example of what the prayer might have contained had it been uttered by a nominal Christian believer today. R3551:5

**May glorify thee** — The Son's anxiety to glorify the Father is most marked when, realizing he was approaching his dying agony, he exclaimed, "Now is my soul troubled; and what shall I say? Father, save me from this hour? Father glorify thy name." (John 12:27,28) R3161:3

May God, now in the end of the age, glorify his dear Son, our Lord, and with him his elect, to the end that his own holy name may be glorified. R4120:3\*

## John 17:2

**Give eternal life** — Lasting life. R1235:1

It is the divine nature which our Lord has that he has been privileged to give to his followers. R4155:1

The heavenly Father is declared to be the Life-giver to all who attain spiritual conditions. Jesus, more particularly on his own account, will give eternal life to the world during the Millennial age. R3154:3

The context does not particularly state that the elect Church only is referred to. Rather, the fourth verse indicates that the world is here referred to. R3154:2

Though it is promised as a gift, yet it is only to a certain class that he ever agreed to give it—to those who by patient continuance in well-doing seek for glory, honor and immortality. (Rom. 2:7) R279:3, 142:5

**Thou hast given him** — To those whose God's truth and providence have the effect of drawing to Christ and to righteousness—to those whom the Father approves. R1235:1

## John 17:3

**This is life eternal** — This will lead to endless life. R1053:4\*

To gain everlasting life we must become the Lord's "sheep" and follow the voice, the instructions, of the Shepherd. R1878:4

Only those who have the mind of God will be granted eternal life—whether of the Church now or of the world in the next age. R5686:3

Continuing to grow in knowledge and love and devotedness to God, be accepted as co-workers and co-heirs with Christ. R1128:4

**That they** — Not every one, but only the special class referred to in verse 2, mentioned in contrast with "all flesh." R1234:6

**Might know thee** — To know the Lord signifies that one has passed from death unto life, is in relationship with the Father and has eternal life. NS167:1

The word "know" has the thought of appreciate or understand. R1234:6

To know God means to have intimate acquaintance with him, to be like him in character, to be able to view matters as he views them. R5686:3, 5277:1, 5118:5, 2137:4

There is a peace that comes from an acquaintance with God. NS524:3

More than knowing something of his plan and character. It means personal acquaintance and intelligent appreciation of his character. This requires partaking of his spirit—of holiness and of love. R4837:1, 2202:3; SM448:1

If a workman is known by his product, so the Master Workman must be known by his finished work. NS763:6

Only such as attain to this knowledge may have eternal life. NS809:4

All who will be fit for the Kingdom may be expected to have considerable clearness of understanding respecting divine things. NS745:5

No one can be so in harmony with God as to be fit for eternal life, except as he has attained a correct knowledge of God. NS763:4

How shall we know God? By study of his character. This knowledge at the present time is a secret knowledge—a "hidden mystery." HG447:2

Know his goodness, love, power and justice; knowing of God's character as revealed by Christ. R1128:4

Let us begin to know our Creator, for such knowledge is a step towards love for him and hence toward life eternal for ourselves. NS645:4

God himself is the very personification of those glorious elements of character which he demands we shall emulate, copy, pattern after. HG434:5

This is the knowledge that does not puff up, the wisdom that cometh down from above. The beginning of this wisdom is indeed the reverence of the Lord. R1919:6

The fear or reverence of God is our first knowledge. If rightly exercised, the Lord will reveal himself more and more. The reverence of the Lord is the beginning of wisdom, but is not the end of it. R3862:1

It is the knowledge of the Lord that is to fill the whole earth ocean-deep—not the knowledge of mankind, not the knowledge of sin, not human philosophy. HG434:4

A distinction should be recognized between a full knowledge of the truth and a full knowledge of God. The first must in due time come to all; the latter, that deep and full appreciation of God's character, is possible only to the consecrated. R1235:4

The wealth of our relationship to the "Great Shepherd" and his Son increases in our appreciation in proportion as we grow in knowledge. R4279:2

Such knowledge is not obtained instantaneously, but is the result of growth in grace. We grow in grace as we grow in knowledge, and we grow in knowledge as we grow in grace—the two keeping pace, as our feet in walking. R2895:5

The more obedient we are as children, the more intimate is our acquaintance with him. R5118:5

Their intimate acquaintance with God will be one of the evidences that they are the friends of God to whom he has promised lasting life. R1235:1

It is only as we realize something of the greatness and perfection of the divine character that we are properly able to estimate our own littleness and imperfection. R2137:4

Those convinced of his mercy, and yet always fearful, do not know him. They think of him as moved by like passions with themselves, more or less depraved, more or less controlled by animosity. R2895:5

There is a difference between knowing about God and knowing God. R3550:3; NS763:4, 809:5

God is not pleased to reveal himself to any except those who have his Spirit; therefore the very highest ambition any of us could have would be that we might know him—know more of his wonderful love and peace—because this draws us nearer to him. R5276:4

If eternal life consists in the knowledge of God and of Jesus Christ, then how can there be a trial for eternal life where Christ is not known? R1082:1\*; NS643:6

This being so, not many have yet eternal life, for only a few know God, a "little flock." (Luke 12:32) CR489:5; NS167:1, 643:6, 809:4

God's plan is one both of revelation and salvation. He reveals himself as a means of eternal life to man. R21:1\*

Is it not reasonable that a God who is love and no respecter of persons, and a kind and loving father, should provide for the education of every individual who ever came into the world? R33:3\*

The majority of worshipers of all various sects worship, partly under the impulse of fear, but without particular knowledge of whom they worship and without any particular desire to become acquainted with Jehovah. SM79:2

Not only the world perishes because of a lack of true knowledge of the Creator, but many of God's people are similarly hindered. "My people are destroyed for lack of knowledge." (Hos. 4:6) NS645:5

Only those of a contrite heart may now see, now understand, the real character of God, his real purposes toward man. OV230:4; NS588:2

**And Jesus Christ** — To know God we must know his Son. He is the word, the mouth-piece or declaration of the Father. And as Christ reveals the Father, the written Word reveals him. R493:2\*

Through whom they may come to a knowledge of the Father. R3848:4

Even in the flesh he was “God manifest.” (1Tim. 3:16) From his character in its perfection we get our earliest and truest idea of God. R82:6\*

Jesus Christ is most emphatically the way of God’s approach to us, the channel through which light and salvation flow within our reach— “the way, the truth and the life.” (John 14:6) R21:1\*

**Whom thou hast sent** — On so important a question as the equality of the Father and the Son, we must not rely upon any man’s testimony except that of the inspired writers of the Scriptures. R5747:6

## John 17:4

**I have finished** — The substitute, the corresponding price for the life of Adam and all who lost life through him was paid. The other side of the great work of atonement yet remains—the converting of the world to God. R931:5

**The work** — The Sin-bearer’s larger work in blessing all the families of the earth. R3154:2

## John 17:5

**Glorify thou me** — Our Lord does not deprecate looking at the prize. Not that we have a right to insist that our efforts be rewarded, but we should think of the blessing which God has promised as “exceeding great and precious.” (2Pet. 1:4) R5082:3

He did the Father’s will without any thought of compensation connected with it. So with us. R5066:4

This prayer is more than answered in his present exaltation to the highest form of spirit being, the divine nature. A203; R627:1

**With the glory** — The glory of our blessed Lord is of the same kind as that of the Most High himself— not merely first in executive authority, but first in executive power also, to accomplish the divine purpose. R1283:4\*

How rich he was in honor and glory. “He who was rich, for our sakes became poor, that we through his poverty might become rich.” (2 Cor. 8:9) E87

To know the Father’s plan and his privilege of cooperation in its execution was to appreciate it and joyfully engage therein. Willingly he laid aside the glory of the higher nature which he had had. HG292:5

**Which I had** — Not signifying that he had no knowledge of his prospective share in the divine nature. He had the assurance of the Scriptures. (Isa. 52:13, 53:12; Psa. 110:4) R5066:1

He knew of the Father’s proposed exaltation of him as a reward, but he did not mention this. NS813:4

To assume that Jesus is a fleshly being in heaven, bearing wounds and scars, is to suppose that the Father never really exalted him to the glory which he had with God before the world was. R5416:2



In his humility, he asked no higher glory. R5748:2, 5066:4, 5025:5

With characteristic modesty, he did not refer to the great glory promised him and expected, but to be restored to his previous station, as though he esteemed it honor enough to be the Father's agent. F65; OV354:4; NS439:1, 813:5

He asked no more. But God, who is rich in mercy and rich in his rewards, would not be content to give back to the Redeemer merely the blessings he had previously enjoyed and laid aside to be our Savior. SM787:T

The purpose of his coming into the world was not a selfish one. While the Savior is now exalted to a position much higher than his previous one, it was not with the desire for exaltation that he came. R5375:5

By induction he told of a pre-human existence. If he had no previous existence, if he had not a special birth, how could we understand these words except as deceptive? R5767:5, 5157:1, 4964:2, 4804:2, 1682:5, 1673:3, 1161:5, 1125:5; OV328:5; Q371:4

The Son of God experienced existence in three different natures—first, a very high order of spirit nature; secondly, the human nature; and thirdly, the divine nature. R1263:2\*, 626:6

The Logos could be transferred to a lower condition, the human, and yet could preserve a good recollection of his previous experiences, and did so. R2477:5, 1916:5

Because the two natures are separate and distinct, and yet the one a likeness of the other, therefore the same mental faculties (memory, et.) being common to both, Jesus could realize his former glory. A203

In bringing our Lord Jesus into his earthly condition, God stamped or impressed upon his brain the knowledge or recollection of his pre-human condition. Q364:3

My surmise is that when our Lord was begotten of the holy Spirit and the higher things were opened to him, that in some manner it gave him memory and recollection of the spirit things. Q371:4

Temptations did not overcome Jesus, as they did the perfect man Adam, because of the fullness of Jesus' consecration which was the result of his intimate knowledge of the Father and his unbounded confidence in him. HG292:6

Our Lord's present condition is the heavenly, the spirit condition, not only as high a condition as before he came into the world, but still higher. R5269:1

Different than the theory of incarnation. Our Lord left the glory which he had with the Father and was found in fashion as a man. R5064:3

Christ did not die twice. His becoming a man was not by laying down, as in death, his preexistent life. He gave up the glory, and afterward prayed, "Glorify thou me with the glory which I had with thee before the world was." R77:5\*

Without dying, our Master underwent a change of nature. R4098:2

**With thee** — Our Lord was not originally created in the way the angels were; for he was the direct creation of the Father, whereas the angels were the indirect creation of God, through the Son. R5748:2



**Before the world was** — A long way back into the past. But Jesus goes further. He tells us that not only “the world was made by him,” but “without him was not anything made that has been made.” (John 1:3) R1063:4\*

## **John 17:6**

**The men** — The apostles. F213; R1521:6

**Thine they were** — The disciples were true, God-fearing, consecrated men before they came to Jesus. Had they not had the spirit of consecration, they never would have left their affairs to join with John in his ministry. R4117:2

## **John 17:8**

**The words** — The doctrine. F213; R1522:1

**Which thou gavest me** — If we, as our Head, “are led by the Spirit of God” even unto death, we also become “the sons of God” who will also “work in us to will and to do of his good pleasure.” (Rom. 8:14; Phil. 2:13) R418:4, 164:6

## **John 17:9**

**I pray for them** — For those who had received God’s word, and whom he called his friends, specially and affectionately loved. R1254:4

So far from being concerned wholly with himself and his approaching crucifixion, he was specially thinking of and praying for his disciples. R3551:1

The ones he evidently prayed for were the eleven apostles, but the context shows that this prayer includes his faithful followers all the way down the age. R5358:2, 5319:3; SM75:T

These words were uttered by our Lord on the night of his betrayal, supposedly while on the way from the “upper room,” where the Memorial was observed, to the Garden of Gethsemane. R5358:2, 5319:3, 4707:2, 3554:1, 3365:4

After the Last Supper, about midnight, before Jesus and the eleven passed outside the gate of Jerusalem and crossed the little brook called Cedron. R2467:1

Because they would be his special representatives in the world. His prayer included also all of the 500 brethren who up to that time had believed on him with sincere hearts. R3551:5; NS75:2

He prayed not for the world because the world’s time for trial for life eternal had not yet come; he prayed for the Church, because its time of trial had already begun, therefore it needed the divine grace. R3915:1

In due time our Lord will pray for the world, and he will be heard. “Ask of me; and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” (Psa. 2:7-9) SM666:1

**Not for the world** — For sinners. QB815:2; NS675:6

His prayer was not on behalf of the world, but on behalf of his disciples and those who would believe through their word. His prayer for the whole Church was that the world might afterward have the opportunity to believe, in the times of restitution. HG336:6

He was about to die for the world; but he did not pray for the world because the salvation of the world was not yet due in God's plan. R5725:4; CR474:1

Not a contradiction of the Apostle's declaration to pray for earthly rulers (1 Tim. 2:1-4), but should rather be interpreted to mean, I am not now praying for the world. R3600:4

In none of Jesus' prayers did he ever pray for Caesar, or Pilate, or Herod; nor did he make any special effort to reach these with the gospel message. R798:6

Similarly our prayers and appeals do not need to be put forth on behalf of the world in general, but in the interest of those who have the ear to hear and the heart to respond to the heavenly calling. NS644:1, 675:6

It is not the divine plan to save people by praying for them, but, as the Apostle declared, It pleased God that through the preaching of the cross of Christ believers should be saved. (1Cor. 1:21) NS675:6

He did not come, at his first advent, to save the world; for he was sent only to those under the Law. HG16:2

Because the Lord's time for dealing with the world had not yet come—would not come until after the selection of the Church. R3551:5; CR21:4; SM163:1

Those who are doing slum work have the thought in mind that God is dealing with mankind in general now. The Lord is not now dealing with the world, but only with the household of faith. SM637:2

The work of the present age is not the world's conversion, but the selecting of his "Body," "his Bride." R961:3

The ransom-price is for the sins of the whole world. But the world has not yet gotten its share of the benefit, for it still "lies in the wicked one." (1 John 5:19) R4832:2, 3998:4; CR490:6; SM665:1

Not until first he shall have finished dealing with his own servants at his second coming will the glorious Messiah begin to deal with the world, and especially with his enemies. R5493:3, 5054:5

The very next day after he offered this prayer, he died for all the world— "he tasted death for every man." (Heb. 2:9) CR490:6; SM665:2

Since he knew that it would be more than eighteen hundred years before that due time would come, he could not with propriety pray for something so far in the future. SM665:2

## **John 17:10**

**Thine are mine** — Christ could say this as the Father's representative. Though the natural seed belonged to God, yet of Christ it is said: "He came to his own and his own received him not." (John 1:11) He came as Bridegroom and was rejected. R51:5

**In them** — Our Lord does not selfishly grasp all the glory. On the contrary, he marks the progress of his body-members as they develop in character-likeness to himself and would have them all bound up together in the Father's love. R5213:4

## **John 17:11**

**May be one** — Not a oneness of person, but a oneness of heart, of mind, of purpose. R2781:4, 5725:4; CR249:1; OV114:5; SM493:1

It is a oneness which results from having the same mind or spirit; it is the same oneness that should exist between a heart union of man and wife: they twain are one. R369:5

Christ is not disappointed that the outward organizations are not united. The real Church is composed of believers who are at one with the Father and the Son and with each other. R2538:5; OV122:2

How can the Church remain one in the midst of the conflicting voices and influences that will arise? (Article proceeds to answer this question in depth.) R1828:6

Christ's followers, when united to him, will be given immortality—being made one with him in the same sense that the Father and the Son are one. Thus will their lives harmonize and blend, yet the Father will be greater than all. R715:4\*

Would not the union of heart bind all those freed from Babylon? Would not the union of head under the guide of the spirit of truth soon be perfect? Would not the union of labor be a natural accomplishment? R694:2

We belong to no earthly organization, only to that heavenly organization. All the saints belonged to our church organization. There is no other recognized by the Lord. Any earthly organization which interferes with this union of saints is contrary to the Lord's will. R584:3

The fact that men today argue that division, sectarianism, is an advantage, and to the advancement of the truth, is the equivalent of the thing framed saying to God, "Thou hast no understanding." (Isa. 29:16) CR111:1

**As we are** — Not one in person, but one in harmony, because he did not his own will, but the will of the Father. OV114:5; R5358:3, 714:6\*; SM493:1

"The man Christ Jesus" was the perfect representation of the heavenly Father, so that he who saw the Son (who was the express image of the Father's person) saw the Father also. R2781:4

As our heavenly Father and our Lord Jesus do not need to be bound together by fear or threats, so likewise the true Church will need no such bondage to make them one in spirit or in doctrine. R4878:5

A oneness already existing between himself and the Father, but so far as his disciples are concerned it was and still is only prospective, and its full accomplishment is our ideal goal. R3160:3

He and his Father are one, even as he and his Church are one. R1278:3

He could thus be called "Immanuel"—"God with us." (Matt. 1:23) R9:2\*

Practically, if not as theologians teach, Christ's words are true: "I and my Father are one"—one in purpose and in work. R9:2\*

## John 17:12

**I kept them** — So long as our Lord lived, the Adversary, Satan, found no opportunity for sowing the seeds of error amongst the seeds of truth. R2276:5

Our Lord mentions himself as a comforter (John 14:16), and at the close of his ministry, says to his faithful ones, “I will not leave you comfortless”—orphans, bereaved of a caretaker. (John 14:18) R3434:3

**Son of perdition** — Jesus was to be the judge. He said that it would have been better for that man if he had never been born. (Matt. 26:24) This would not be true if Judas were to have an opportunity during the Millennial age. R5683:3, 4909:3, 4906:6, 1800:6

Should Judas be granted eternal life under any circumstances or after any experience, his birth could not be considered a disadvantage to himself. R1962:6

Son of destruction. This would tend to prove that Judas’ case was a hopeless one. But we find that Jesus applies just as strong names to the scribes and Pharisees. R2283:3\*

Judas was a minister of Christ before he became revealed as the “son of perdition.” He was not an infidel, denying Christ, but an apostle confessing Christ to the very end. This is not atheism, but hypocrisy. R639:2\*

Strong evidence of the wilful intention which marked Judas’ crime. R4906:6, 1962:5, 1800:6

Implying that Judas had enjoyed a sufficiency of light and knowledge of righteousness to constitute a trial, and that his deliberate sin against such light and knowledge meant the second death. R4907:3

Whose place was subsequently filled, through the Lord’s appointment, by the Apostle Paul. (Rom. 1:1) R2657:5

## John 17:14

**Thy word** — His teachings were of things he had already learned of the Father. E50

**Hath hated them** — The blessings of the Lord upon his faithful ones more than compensate for the losses of earthly friendships and wealth and fame, securable to them by their natural talents in other directions. NS104:2

**Not of the world** — The Church, consecrated believers, have escaped the condemnation which is still on the world. (2 Pet. 1:4; Rom. 8:1-4) SM665:1

The sons of God are not of the world, but chosen and separated from the world by the divine call and spirit-begetting. R5760:5, 4515:5, 4495:4

Therefore the world disrespects us, and offers us no places of public influence. R2695:5

Faithfulness to the Lord and to his Word and adherence to all the principles of righteousness are sure to bring the Lord’s people more or less into a condition of separateness from the world. NS104:1

## John 17:15

**Shouldest take them** — In harmony with this prayer, he has not during the age separated his people from the world, merely separating them so far as the heart is concerned. R3552:1

**Out of the world** — We are to be in it, not as citizens, but as aliens—but law-abiding aliens, rendering unto Caesar the things that are Caesar's, and unto God the things that are God's. (Matt. 22:21) R2002:4, 424:3

A wiser course than a man of wealth abandoning his superior opportunities to distribute his wealth to others and work as a day laborer. HG552:1

**From the evil** — The evil that is in the world. HG552:2

Out of sympathy with it. The same is true today, and that these in the world but not of it are now, in the Harvest time, being called out of Babylon. R3552:2

The Psalmist (119:9) shows that the only way for a young man to keep his course of life clean is to take heed thereto according to the Word of the Lord. R2146:3\*

## John 17:16

**They** — The exception, the very small minority, the Church. R2550:2

**Not of the world** — The prayer points out two things: how the Lord's followers will be kept—by the power of the truth in their hearts; and, secondly, why—because they are not of the world. R3552:3; SM391:1

Therefore all our experiences must be regarded as Christian, for correction in righteousness and for educational purposes. R5117:6

It is because these are justified, reckonedly free from Adamic guilt, through the blood of Christ, that they are in any sense of the word like our Lord Jesus, on a similar footing of divine favor and separateness from the world. E109

Let us not be ashamed of the name "saints," if it present before our minds saintship, holiness, separation from the world. It will help us the better to live separate from the world. R2987:5

Those who fully consecrate their lives are counted as separate and distinct from the world. OV377:5

The Church must not resist the powers that be except in matters of conscience. God's army is now being marshalled and his Church should stand aloof from both the governments that be and their opposers. R362:5, 3607:5

The Lord's people occupy largely the position of spectators in respect to the course of this world—its policies, politics, conquests, its frantic efforts to carry out its selfish projects. R5706:2

Therefore their participation in elections is to cast their vote for Jesus. NS263:3

The world does not understand us—they do not know that we belong to a different kingdom; but we understand them. R5461:2

The losing of the clear line of distinction between the Church and the world has been a serious injury to true Christianity. R3551:3

The world does not approve the followers of our Lord because the darkness hateth the light, because the standard of the Royal Priesthood is higher than the standard of mankind in general. F133

A point very generally overlooked by professed Christians, who seem to think they should be part and parcel of the world and sharers in its aims, ambitions and self-imposed responsibilities—political, social and military. R2002:2

The promises for the world in general have no reference to the class being chosen out of the world during this Gospel age. The promises to these are all spiritual. They are called with a heavenly calling. R5575:1

It is along this line that many in the nominal churches justify themselves in respect to the worldly forms and customs introduced—fairs, theatricals, games, etc. Footstep followers of Jesus must reject any such compromise with the world. R3719:5

Therefore the Church is not included in the term “men” in 1 Tim. 2:5— “one Mediator between God and men.” R4341:2

This distinction between the Church and the world is marked in the picture of the two animals offered on Israel’s Day of Atonement. R4340:2

The Church class were of the world until they got out of it through Christ. As Noah and his family were saved from death by coming into the ark in obedience to God, so the Church of Christ are saved from Adamic death by obedience to God. SM341:3

Though they are not of the world, but separated from it, they are not to forget that this separation is not to cultivate in them a pride of aristocracy, but for the purpose of blessing the world. R2099:3

The salvation and reconciling of the Church is one thing, and the salvation and reconciling of the world is quite another thing. These are two different salvations. NS822:1

Because we of the Gospel Church “are not of the world,” we are an exception to the rule. R1043:5\*

The Church, selected from the world during this Gospel age, is not reckoned as a part of the world. This Gospel age has not been the world’s day of trial or judgment, but the Church’s only. R408:6

**I am not of the world** — God never approved calling the kingdoms of the world by the name of Christ. Deceived by the church nominal, these nations are sailing under false colors, claiming to be what they are not. A269

Although the merit of Christ’s sacrifice is ultimately to be applied for the cancellation of “the sins of the whole world,” he did not in any sense or degree lay down his life in serving the world. R4492:3

## **John 17:17**

**Sanctify them** — The sanctification of the heart and the life produced by the truth. NS168:6; R4690:6

Sanctification does not mean perfection in every thought, word and act of life. It does mean perfection of intention. NS169:1

The end of this sanctification would be unity of heart, of mind, of purpose—very different indeed from the unity of the “Dark Ages,” or of the unity of federation now proposed. NS375:6

With the under-priests the Father deals directly, yet through their Advocate. Their call is of God. (1 Pet. 2:9) Their justification is by the Father. (Rom. 8:33) Their sanctification is of God. (1Thes. 5:23) R4528:6

The word sanctify has the significance of “set apart, made holy.” There are two parts to this work. The first we do, we set ourselves apart; the second comes gradually, a deeper setting apart, done by God. R5319:3; CR437:3

Sanctification is of two parts—first a consecration, and second, the performance of that consecration in our daily life. R374:6

Sanctification has not only two parts, namely, man’s part of entire consecration, and God’s part of entire acceptance, but it has additionally an element of progression. F133

There is a sanctifying that takes place before the real sanctifying begins. The Lord said to the people of Israel, “Sanctify yourselves and I will sanctify you.” (Lev. 20:7,8) R5320:1, 200:2

Sanctifying is a gradual work, lasting throughout the Christian’s life. R5320:6

The Lord’s people are to be more and more sanctified through the truth. The word sanctify conveys the thought of making saintly, holy. Every day of our lives should make us more sanctified—more fit for God’s service in the future. R5321:1

All thus sanctified are reckoned new creatures in Christ, and are addressed as “them that are sanctified in Christ.” (1 Cor. 1:2) R375:1, E243

Separate them from the evil. R2146:3\*

The only sanctification recognized in Scripture is a sanctification of the spirit (mind) through the belief of the truth. R377:4, 4690:6, 5507:1

A sanctified Church is composed of sanctified individuals, who are not called for their own sakes alone, but for a glorious purpose in God’s plan; and sanctified, not because of their own merit, but because of their relationship to Christ. R69:2\*

Seek to produce in others what you yourself have enjoyed of the sanctification which is of the truth and which affects and influences all the affairs of life. NS171:4

While we should not pray for the conversion of our families, neighbors and friends because the Lord chooses the Bride, we may tell them the good tidings and thus bring to bear upon them the sanctifying power of the truth. NS676:2

**Through thy truth** — Greek, en, with the primary significance of “in,” but also used to signify “through,” “by,” “with” and “under.” R826:3

“In truth”—see Diaglott, Revised Version and Rotherham. R444:4\*

The only way to possess the full harmony and union of the spirit is by possessing a knowledge of the truth. R694:1

The channel of sanctification. R5320:4

Fear may bring torments, but only the truth can sanctify and happify. NS620:2

To be forearmed with the truth is to be safeguarded against error. To be ignorant of the truth is to fall a prey to the error. NS862:3



While the spirit of the truth is to be sought, and not merely its letter, yet the careful study of the letter of God's word is needful, together with an honesty of heart that delights to know and do the will of God. HG328:4

God gives us in his Word counsel and admonition. As these enter our heart and impress themselves upon us, we are constrained to work out in ourselves the peaceable fruits of righteousness and holiness. R5877:4

The Spirit applies to our reason, and uses the Word of God as its agent. R200:4

How evident it is that God's people need more and more rely upon their Father's Word, and not upon feelings and impressions and "voices" which generally, if not always, deceive. HG328:4

The truth has a sanctifying power in the heart because it fills the longings of the heart. Our hearts need not only to be cleansed, through justification; but also to be filled with the Lord himself. R3552:5

Our hearts were filled at the beginning, but the capacity of our hearts was small. As they grow, as they enlarge, the sanctification must keep pace. F133

All of us should be studious to obey the truth, remembering the other statement of the Scriptures, "He that loveth or maketh a lie" is not of the Lord. (Rev. 21:27) HG119:6

The message of God received by faith is accepted to be the truth, to be true knowledge, and wherever it goes there must be a sanctifying, separating power. NS505:5

Let us not fall into the error of some, of presuming that the sanctifying work can go on better without the truth than with it. R1628:5; SM292:2; NS862:4

Error never sanctifies, but is always injurious. OV295:4; NS125:1, 440:1

For example, the error of death-bed repentance removes the incentive to become saintly. NS575:4

The general endeavor seems to produce sanctification by fear, superstition, etc., but this is a failure. NS168:6

In contrast to sanctification, the net result of the horrible doctrine of eternal torment is the vilification, misrepresentation and nullification of the power of God's Word. NS409:1

Truth is the mirror in which we behold—recognize—understand God, and we are sanctified through it. R493:5\*

It is nowhere said that he was sanctified by the word of the prophets. For sanctifying power, Jesus pointed us forward to the truths to be revealed by the Spirit through the apostles. R442:4

Isaiah compares this sanctifying and life-giving draught to water, exhilarating wine and nourishing milk. (Isa. 55:1-13) R1363:3

Pictured by the laver in the Tabernacle. As water cleanses the natural, so truth cleanses the spiritual. As water is the life of the natural, so the truth of God develops the life spiritual. R117:5\*

**Thy word** — The source of all true knowledge. (Prov. 2:6; John 6:45) R3550:3

The Word of God is the treasure-house of our Father, in which he has stored truth to sanctify the Church in every age. R200:5

We cannot be sanctified without the Word of God. Nothing else can take its place. SM362:3



Let us all be students of the Bible, and let us be honest and loyal, not handling the Word of God deceitfully. OV399:1

The mistake of some people is to suppose that to have a Bible in their possession is to have the truth in their possession. The Bible is not the truth; it is merely the expression of the truth. The truth is the spirit of the word—its meaning, its intention, its real essence. NS169:4

It is not the truth of geometry or trigonometry or geology or astronomy or any other science that we are to be diligent to study and be grounded and built up in, but God's Word. R5558:5, 5320:1; NS169:2

Not truth in general, along different lines, but rather that they should have knowledge of the divine plan and purposes. R5319:6

The teachings of all the Lord's representatives should be along this same line—not human speculations and philosophies, but the Word of God. R3726:6

Our Lord prayed that the work of divine instruction might go on in them, as it is written: "They shall all be taught of God." (John 6:45) R5319:6

The strongest and most faithful Christians in every period of the world's history have been those who loved and revered the Bible, and who went to it when they desired counsel from the Most High. R2240:6

No contradiction of other Scriptural statements which say that we are sanctified by Christ, or by the holy Spirit. E243; Q124:3

The sanctification of the Church is accomplished by the Spirit of the Truth, imparted to the consecrated ones through the Word of God which he provided for this very purpose. E243

Our Lord Jesus is the one who applies the truth to the Church, which is his Body. This application of the truth—teaching us and leading us in the right way—is his way of sanctifying. Q124:2

The divine Spirit is the sanctifier, and the Word of Truth is the instrument. R197:3\*

God has so much more to tell us than we have to tell him. Let him speak much and long and often through his Word. R597:6\*, 317:1\*

**Is truth** — The Word of God is the only real authority of divine truth. Neither the Church collectively, nor church councils, nor individual members of it, except for the twelve, are any authorities. R1584:5

## **John 17:18**

**I also sent them** — Of course the apostles were specially sent, but all the Lord's followers are sent in a sense. We are not sent until we are separated from the world. Then he gives us a work in his name and for his cause. R3552:6

Every true follower of Christ, male or female, is authorized to teach and to baptize according to this general call to the ministry, commission and ordination. R1541:4

## John 17:19

**I sanctify myself** — He separated himself from that feature of the glory and dignity of the Father's reward that his followers might have a share in it. R3553:1

**That they also** — Our Lord realized his disciples were to be developed to be sharers in his glory, joint-heirs. R3552:6

At first thought, such a sharing might appear to lessen the great glory of Jesus, just as the appointment of the seventy elders of Israel to be associates with Moses seemed to diminish his authority. R3552:6

## John 17:20

**For these alone** — Those then present with him. R3160:2, 1254:4

The apostles. F213; R5358:2, 1522:1; HG15:3; OV395:6

**For them** — The entire previously marked-out "Church." R827:5

The entire Gospel Church—to the end of the age. R1522:1, 4965:5; F213; CR367:5

Therefore giving divine authority to expound God's Word. (Isa. 61:1) OV161:1

**Which shall believe** — Five hundred had believed on his word. SM666:T

All who should believe on him so thoroughly, so sincerely, that their faith would separate them from the world to be his disciples. R3551:5; SM582:1

Nor need we suppose that the love for the twelve applied to them exclusively; rather, that he viewed the twelve as representatives of "them also which should believe on him through their word." R2449:2; F462

The first requirement of the New Testament of all who would share its blessings is faith—not a general faith, but a faith in God and in Christ Jesus. R2220:2

He ignored "sinners" completely. The reason why some good Christian brethren have not had their prayers answered is because they ask amiss. (Jas. 4:3) QB815:3; NS675:6

**Through their word** — The testimony on which faith rests is not man's, it is God's own. Those who live the life of God, breathe his spirit, conform to his law, do his works and speak his words, are the agency for the extension of his testimony. R1329:1

The Lord honored the twelve and their words, and prayed a blessing upon us all through them. R4097:2

The "very elect" he directed to give the same message to others, not for the conversion of the world, but for the calling, instruction and edification of "the Church, which is the Body of Christ." SM44:4

## John 17:21

**May be one** — The true Church of Christ, although of many persons, is ultimately to be one—not one person, but one in faith, hope, knowledge and service. R1904:5

Exhorting his disciples to have the same mind, the same will, the same spirit, which actuated him—the holy Spirit, the mind or disposition to do the will of the Father in heaven. HG661:4, 592:6; R5725:5, 802:5; CR474:2

In heart and purpose and love. R1522:1; F213

Oneness of spirit, oneness of purpose. R5352:2

The one purpose which is common to both the Father and the Son is the Father's purpose, which was gradually revealed to the Son in due time and order. R3160:3

The spirit or disposition and purposes and aim being common to us all. R3162:4

A oneness of confidence, of sympathy, of love, of honor, of mutual possession. (The article elaborates on each of these aspects.) R3160:3

Fulfilled throughout the age. All who have been truly his have had a oneness of heart, of purpose, of spirit, with the Father and with the Son. R3553:3

Surely not that his disciples might become one person, but that they might be one in spirit, in mind. They become one in mind and purpose by each giving up his own will to do God's will. R5749:1, 5358:3

We are not speaking here of the mysterious doctrine of incarnation, but of the equally mysterious and important doctrine of exaltation. R30:6\*

All who are thoroughly loyal would desire to do the Father's will, desire to lay down their lives in the Father's service. And this desire would make them one. R5358:6

If we can now recognize one true Gospel, we may all reunite in harmony with this prayer. SM121:T

The true Christian union is that in which each individual believer in the ransom for all is fully consecrated to the Lord; and all thus united to the Head and imbued by the truth with his spirit must be one. R1818:1

We find that, necessarily, because of the differences of our flesh, we cannot in everything see exactly alike. Now we can only see more or less obscurely. R5359:1

The marriage. HG15:3; R91:2\*, 48:4\*

The Church, made one with him as he is one with his Father, constitute the seed— "Heaven's conquering army." (Rev. 19:4) The work of the seed must follow the complete development of the seed. R22:6\*

The oneness of the divine family is represented in the cover of the Ark of the Tabernacle—the "Mercy Seat" was the lid, and hence a part, the top or head of it. So is Christ the head of the Church, and the head of the entire Christ is God. T126

The tendency in church federation is toward the enforcement of their views upon others. However good their intention, the results of these efforts will not be advantageous or in harmony with this prayer. NS375:6

**As thou** — Here the oneness of the Church is specifically stated to be exactly the same as the oneness between the Father and the Son. The oneness of the Church is oneness of mind and not a personal oneness. E75

Cannot mean one in person, but in fellowship. R30:6\*

**I in thee** — Jesus and the Father are one because Jesus surrendered his will to the Father's will, saying, "Not my will, but thine, be done." (Luke 22:42) R5749:1, E75

Thy Spirit, or disposition, and purposes and aim being common to us all. R5213:5, 694:2

**Be one in us** — While such is the oneness between the heavenly Father and all his anointed sons, it is blessed also to mark the same oneness between Christ Jesus and his anointed brethren. R3161:6

These wait until their foreordained number is complete, to enter into the honors and joys of their Lord—to be "glorified together" with him. R828:2

**That the world** — When the Church is made one. R555:6

This unity is shown to be not only the Christian's life and hope, but also the basis of the world's hope. Certain it is that the world cannot be saved until after the Church is glorified. R91:2\*

The ultimate purpose of this selection, both of the apostles and of the entire Body of Christ. F213; R1522:1

The development and exaltation of the Church is of first importance in order that, under the future leading and government of the perfected and glorified Church, the world may believe. R1332:6

Christ prays that he be glorified, that believers also be glorified "that the world may know" that the Father hath sent him. When that prayer is answered, then will believers be "read and known of all men"—the epistle of Christ. (2Cor. 3:2) R1323:6\*

**May believe** — Then, in due season. R798:6, 3205:5; NS192:6

In the next dispensation. R555:6

When the Church is perfected in the divine nature. R442:3

Jesus and the apostles kept Church and world separate in their teachings. Regarding sanctification, the two are alike, yet different. The Church consecrates first in the Gospel age, the world afterward in the Millennial age. R442:3

## **John 17:22**

**I have given them** — Instead of feeling jealous that any others should be exalted to the divine nature, this prayer declares his full acquiescence in the plan, his hearty cooperation and his joy to have it so. R3553:1

Even as they once bore the image of the earthly, human nature, they shall bear the image of the heavenly. A211

**They may be one** — Were we to believe that God and Christ were one being, we would be shut in to the fact that all the members of the Body of Christ will ultimately lose all personal identity in Christ, and be in God. R802:6\*

**As we are one** — One of the best proofs the Lord and the Father are not one in person. He could not have prayed for all the Church to be one in person. R5358:3

The Head of the under-shepherds is Christ, the Good Shepherd, and the head of the Good Shepherd is the Great Shepherd, and the flock is one. R2431:4, 4754:2

## **John 17:23**

**Be made perfect** — The thought is that of completeness. He is referring to the end of the age, when the work will be completed, perfected, when they will all be one. R5358:6

**The world may know** — As a result of the perfecting of that one Body, in due time. R827:5

But this statement can only be apprehended by becoming one with the Father and with the Son. R2431:4

**Hast loved them** — We were sinners and had nothing in us worthy of his love. But we have been washed and cleansed, and however imperfect our earthen vessels may still be, our hearts are perfect in his sight. R3161:6

**As thou hast loved me** — When the world shall come to understand the matter fully, they will all know the truth of the Lord's word, that the Father loves the Church as he loves the Lord Jesus. There is nothing selfish in our Lord. R5359:1

He did not say, "They will always be inferior to me. They will never have the glory that I shall have." R5359:1

If we follow in the exact footsteps of another, we always arrive at the same destination. R233:3\*

## **John 17:24**

**I will** — This is not a petition, but a declaration of the Lord's will, as though he were saying, Father, I understand that this is thy will, and I will it also, acquiescing in this great and liberal arrangement. R3553:4

**Whom thou hast given me** — Isaac chose not his own bride, but Abraham chose for him through his servant, illustrative of the fact that God, the Father, through his Spirit (the servant) is choosing the Bride of Christ. R161:2

**Be with me** — He would have them with himself, beholding and sharing the glory which the Father has conferred upon him as a reward for his loyalty and obedience. R5213:4

The hope of the Church is that she may be like her Lord, "see him as he is" (1 John 3:2), and "be partaker of the divine nature" (2 Pet. 1:4), and share his glory as his joint-heir. R5822:2

**Behold my glory** — It is written that "we shall see him as he is"—not as he was. (1 John 3:2) R1806:2, 1510:5

The glory of his mighty creative works, with all the other evidences of his Father's love. R3162:1

## John 17:25

**I have known thee** — The key to this wonderful knowledge of heavenly things is found in John 3:31,32: “He that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all, and what he hath seen and heard, he testifies.” E91

He had been with the Father from the beginning and he knew his love and goodness; he had seen the manifestations of his power; he had marked his loving-kindness. So we have come to know and trust him. R5432:2

Considering the length of time of creation, we may have some idea of our Lord's long and intimate acquaintance with Jehovah. R1060:1, 446:2\*

## John 17:26

**Thy name** — Thy character, thy greatness, thy goodness, thy love, thy benefactions. R3553:5

**And will declare it** — Still further, as they are able to bear it, as they grow in knowledge of the truth. R3553:5

**The love** — Christ's work is not to purchase the Father's love, but to manifest it. R9:2\*

Which not only redeemed us, but since has called us to joint-heirship with our Lord. This love would chasten us rather than permit us to fall away into second death, and will finally deliver. R3553:6

**Be in them** — In proportion as this love of God dwells in us, in that same proportion we will have a responsive love which will delight to do those things pleasing to our Father and acceptable to our Lord. R3553:6

## John 18:1

**When Jesus** — Implying a considerable tarrying in the upper room after the supper was ended, probably to near midnight. R2464:3, 2467:1

**The brook Cedron** — The valley of Kidron is otherwise known as the Valley of Jehoshaphat, and is the symbol and reminder of God's promise of a resurrection. R1400:6

**Where was a garden** — Gethsemane, the place of the oil-press. R4707:2

Our Lord probably went to the garden because it belonged to a friend and because in the open his disciples would have a better opportunity for escape from arrest. R4169:1, 4707:2, 3885:2

Perhaps a public garden, or possibly the property of someone friendly to our Lord. R2467:1

There are about six or eight very large olive trees in this garden at the present, giving evidence of being at least one thousand years old, but possibly much older. R2467:1, 3885:2

**He entered** — Having first comforted, counseled, and prayed for and with his disciples, his next strong impulse was to seek a solitary place for prayer and communion with God. R1801:1

If the Lord needed often to seek retirement from the busy scenes of his active life to be alone with God, surely we need to do so. R1802:1

**And his disciples** — Because he loved them, and knew they loved him, he permitted them to accompany him to the place of prayer, that they might watch and pray with him. R1801:2

## **John 18:2**

**Judas** — John's account omits the particulars of the betrayal given by the other evangelists. Possibly the loving disciple felt so much ashamed of the facts that he preferred not to mention them. R2468:1

**Which betrayed him** — So with the members of the Body of Christ; it must needs be that offenses come, but this makes none the less sinful the conduct of those who have to do with such betrayals—especially if they be “false brethren.” R2469:4

**Knew the place** — It is presumed that, under the guidance of Judas, they went first to the upper room which our Lord and the apostles had left less than an hour before. R2468:1

## **John 18:3**

**Having received a band** — The guide of a band of temple guards, or temple policemen, and their followers. R4168:6

We must wholly disagree with the common thought that this “band” consisted of an army of three to six hundred Roman soldiers. R2467:6, 2779:1

To our understanding this band which apprehended Jesus was very similar to the one mentioned in John 7:32-46. R2467:6, 575:6

**Lanterns and torches** — Needed for the searching of the foliage, although the moon was at its full. The midnight hour was best, because Jesus' arrest in the daytime might have led to a tumult. R4168:6, 2468:4

**And weapons** — Sticks and swords, such as were common to the people in general. He does not mention spears, which would probably have been a part of the armament of a band of Roman soldiers. R2467:6

## **John 18:5**

**Judas also** — Judas had been doing some sowing of evil thoughts for a considerable time before his thoughts took outward shape in evil acts. R2468:2, 2779:2

Many amongst the Lord's disciples, in a less degree, commit a crime very similar to that of Judas, being willing to sell the Lord for salary, social position, honor amongst men, popularity and titles. R2779:3

## John 18:6

**Backward and fell** — Overpowered for a time by the majesty of his presence, though he rebuked them neither in word nor act. R575:6

Doubtless the result of a power our Lord exercised upon them, the power by which he might have resisted them entirely had he so desired. R4169:2, 2468:4

They were so overpowered with the grandeur and nobility of this wonderful man that they could not have taken him had he not voluntarily placed himself in their hand. R1801:6

Quite possibly some in the band of men and officers had previous knowledge of our Lord, and this may have been the reason for their manifestation of weakness in retreat and falling to the ground. R2468:4

## John 18:8

**Let these go** — So they might escape sharing in his persecutions. Through all the trial and mocking, and finally in the crucifixion, his courage and solicitude for the welfare of others never failed. R1801:6

Here again we find an exemplification of the Master's care for his disciples. His prayer (chapter 17) was chiefly in respect to their spiritual interests; this illustrated his care for their physical interests. R2468:5

At first glance it would appear that the disciples were very cowardly when they all forsook the Master at the time of his arrest. But this was our Lord's own suggestion. R3888:1

## John 18:10

**Having a sword** — He was merely following the Lord's counsel in taking the sword with him, and evidently carrying out the divine purpose in using it. We see here nothing to blame and everything to commend. R2468:6

**Drew it** — Peter probably reasoned that if the Lord had directed the bringing of the swords, they were for use and not for ornament. R2778:6

Perhaps he remembered the Lord's words of a few hours previous, to the effect that his followers would all forsake him, and his own promise, "Although all shall be offended, yet will not I." (Mark 14:29) R2468:6

**Smote** — That it might be manifested that he was not overpowered by the high priest's servants, but that he merely yielded himself to arrest. R2778:6, 2468:6

This incident was evidently of the Lord's intention to show that his surrender was not because of cowardice on the part of the disciples or himself. It also furnished the opportunity for healing an enemy. R4169:2, 2468:5

**The high priest's servant** — Who evidently made the first assault upon Jesus. If Roman soldiers had been in charge, the high priest's servant no doubt would have been less officious. R2468:1



**Cut off his right ear** — The blow was evidently intended for the head, but perhaps was providentially warded off so as to injure merely the ear. R2779:1

## **John 18:11**

**Put up thy sword** — While the excitement and activities of a battle inspire courage, to be compelled to stand idle and not be permitted to lift a hand in self-defense in the presence of an armed enemy is most discouraging. R2779:1

My followers are not to fight with carnal weapons. R4169:4, 2779:1, 2468:4

“Love your enemies.” “Do good unto those who despitely use you and persecute you.” (Matt. 5:44) R2780:1, 2469:1

**The cup** — The cup signifies experiences. R3362:3, 5599:5, 5654:5, 5538:4

Jesus’ dying experiences, which were severe in the extreme. R5421:5

The shame and ignominy of arrest as a law-breaker; a public trial and conviction, and subsequent crucifixion as a malefactor. R2467:4, 5421:6, 5599:5; CR367:2

The cup symbolizes the means of our sanctification, by which we exchange our justified earthly rights for the heavenly inheritance and joint-heirship. R4547:4

The “cup of salvation.” (Psa. 116:13) R5538:4, 5155:5; CR307:3

**My Father hath** — He recognized the circumstances in which he found himself as being not those of his own making, nor yet those made for him by his enemies. Because the Father had so arranged it, it was his duty to drink it. R2780:2

The Father had poured for him a special cup of experiences, and had required of him a special baptism into death, as conditions precedent to his glory and Kingdom. R3362:3

It was his part to consecrate his life and not to hold it back. It was the Father’s part so to arrange matters that the Jews might not take our Lord until the Father’s hour for him had come. R5080:4

It was not the Jews that poured that cup for him; it was not the Pharisees, the Romans, the people, the hypocrites, nor the scribes; but it was the Father who provided the cup. R4602:5

**Given me** — Poured for me. R5599:5, 5569:6, 5538:4, 2988:6

The cup which the Father gave to him of suffering and ignominy was a test to prove his faithfulness and loyalty. The same cup he has passed on to his followers, saying, “Drink ye all of it.” (Matt. 26:27) R5180:4, 5654:5, 5599:6

**Shall I not drink it?** — Shall I refuse to drink it? SM731:2

Jesus meekly accepted it. R5569:6

He does not boast that his course is a voluntary one, nor seek praise as a martyr! He declares the simple truth, that the Father required this of him as an evidence of his personal loyalty to him. R2468:6

As a man, born under the Law, he was obligated to keep the Law. As a new creature, who had entered into a covenant of sacrifice, he was obligated to willingly and obediently sacrifice his life. R5079:5, 4641:1; Q376:1

When trying experiences came to him, he did not consider them as being merely from the individual with whom they originated, but as being, on the other hand, under the supervision of the Father. R4802:3

Jesus would not stand for his earthly rights. His dying was not merely at Calvary. It was begun at Jordan three and a half years before. R5325:5

He accepted the cup at the beginning, but it had to be drunk day by day, and at the very end were the very heaviest dregs of the cup. CR307:3

He did not say, As far as I understand thy will, Father, I am willing to do it. No, his consecration was simply to the doing of the Father's will, whatever that will might prove to be. R1041:1

This was the strength of his victory—his will was fully submitted to the Father's will. R2469:1; CR323:2, 462:5

It has been a part of the divine will throughout this Gospel age to allow his faithful servants to suffer reproaches and losses. R5189:3

The human life-rights, Jesus had need for up to the moment he died. In dying, he committed them to the Father, according to the Father's arrangement. R4905:2; Q442:7

King David exemplified this spirit when, in flight from Absalom, although the street rabble cursed him and threw stones and dirt at him, he did not threaten the mob or return railing for railing, but gave instructions to his guard to do them no harm. R4277:2

If it was necessary for our Lord to drink of the brook of experience, gain wisdom and thereby demonstrate his confidence to God, it is equally necessary for all the members of the Body. R2936:1

So we should be well prepared for whatever cup of bitter experiences and ignominy the Lord may have for us. R5569:6

Let us, after consecrating our all to the Lord, and while using our consecrated all as wisely as we know how, accept whatever divine wisdom shall mete out to us. R2988:6

All of life's experiences are under divine supervision and will work out for a blessing. HG374:4; R5569:6; CR307:4

We are to remember that he does not pour into our cup of sorrow and trial any bitter experiences that are not needful to us and that will not work out for us a far more and exceeding weight of glory. R2469:1

While the Lord may provide a way of escape, we are to be sure that it is not of our own, but of the Lord's provision. If we run away from duty and trial in one place, it will be to merely fall into other trials and testings, perhaps severer, in another quarter. R2780:4, 5569:6

## **John 18:12**

**Then the band** — The band of men whom Judas led out for our Lord's arrest were not Roman soldiers, but merely under-officers and servants from the high priest's household, armed with such weapons as they could command. R2779:2

**Took Jesus** — It would appear that the Jewish Sanhedrin exercised a certain amount of authority in respect to religious matters, and were permitted to make arrests, but not to execute criminals without Roman consent. R2467:6

Judas surely did succeed in expediting matters and in bringing about the installation of the embryo Kingdom of God; but not in the manner he expected, nor to any degree to his own honor or advantage. R2468:3

**Bound him** — The binding of our Lord seems to have been entirely unnecessary, except as the band of men and officers might desire to make an exhibition of their prowess to those who had sent them. R2469:4

## **John 18:13**

**To Annas first** — Who doubtless had bargained with Judas, and no doubt it was at this time that the thirty pieces of silver were paid over, Judas having now shown a fulfillment of the contract. R2469:4

The sending of Jesus to Annas was evidently intended to secure his sanction to his arrest and trial, and the influence which that would imply. R2780:6

Annas had been the high priest for a number of years and had been followed in office by several of his sons; and now, his son-in-law, Caiaphas, filled the position. R4169:4, 5561:1, 3888:2, 2780:6

Although deposed by the Romans, he was the rightful high priest, the office being held for life; and he probably would be so regarded by the Jews, who therefore sought counsel of him first. R1809:2, 2470:1

His presentation before Annas was probably merely a matter of courtesy, as apparently it was Caiaphas who had caused his arrest. R3888:2

Jesus did not need to take his case before the courts, because his enemies did that—taking him before the chief priests and the Sanhedrin. They condemned him in the Jewish courts. R5782:6

## **John 18:14**

**It was expedient** — A great truth may be seen from two opposite standpoints. The prophecy of Caiaphas was strictly true. R2470:2, 2780:3

He was used as an agent of God to deliver a great lesson and prophecy only a few days before that system was cast off, but we have no Scriptural intimation to suppose that God used either that nation or its rulers after it was cast off. Likewise with Babylon. C181

It was indeed expedient not only for the Jews, but also for the whole world, that a ransom should be given for Adam and his race. But so far as Caiaphas was concerned, he was probably thinking only of human expediency. R2780:3

**That one man should die** — It is not sufficient that we see certain facts. We must also be in heart-harmony with the Lord lest, like Caiaphas, we aid in fulfilling the Lord's plan, but, taking a wrong position, bring ourselves under a curse. R2470:2

## John 18:15

**Followed Jesus** — At a distance. Their deep interest in the Master would not permit them to go to their homes; they must keep him in sight, and note how things would go with him to the very last. R2469:2

**Was known** — Thus John readily gained entrance, not only for himself, but for Peter. R2469:2

**Went in with Jesus** — Peter's very courage led him into a trap placed before him by the Adversary, when he went into the courtyard of the palace and mingled with those who were there, even after having cut off the ear of one of the priest's servants. R5202:2

## John 18:17

**I am not** — Far better would it have been for poor Peter had he openly declared, "Yes, I am one of his disciples, and since I presume that none such are wanted here I will go out." R2469:2

So it is with some of the Lord's followers today —when by themselves or with others of the same faith, they are bold and courageous; but if they get into the palaces and amongst the servants of nominal Christianity, they are ashamed of the Master and fear to confess him. R2469:2

## John 18:19

**Then asked** — Annas questioned him but did not attempt a judicial investigation. R4169:4

The examination before Annas, the legal high priest, was wholly unofficial. R2470:2

## John 18:20

**I spake openly** — Refusing to make any specific explanations, he merely referred to his teachings, appealing thus to his rights as a Jew. R2469:6

**I said nothing** — Jesus spoke very plainly about the condition of the Jewish church, and of a certain class, but seldom of any one individual in it. His condemnation was of corrupt principles and corrupt classes, and was in public. R591:1\*

## John 18:22

**Struck Jesus** — Not that the officer was intentionally unjust. Rather, influenced by his desire to appear zealous in support of the high priest's judgment, this accentuated his mental unbalance as a fallen man and led him on. R2469:6

## John 18:23

**Jesus answered him** — Our Lord did not literally turn the other cheek to the man and ask him to smite that also, nor did he even receive the smiting in silence, unwilling that his good conduct be evil spoken of. R2469:6

In the light of this illustration, the Lord's people are to understand the command to turn the other cheek to mean simply that they are not to resist evil with evil. R2470:1

When before his judges, Jesus offered no resistance, in the sense of using his power either of eloquence or of divine energy, to resist their unjust decisions. R5782:6

**If I have** — Merely pointing out that the cause for the arrest must be shown to have been something which preceded the arrest. R2469:6

**Why smitest thou me?** — So, too, we may use any moral influence we may possess to escape from the power of our enemies, and be assured that we will have the divine care and protection until our lessons and experiences are completed. R3738:2

In appealing our case (the slander suit against The Eagle newspaper) we have followed the example of the Master, who inquired why he was smitten contrary to law. R5189:3

## John 18:24

**Sent him bound** — Annas thus saying by implication, I agree in your course that this man should be arrested and should be tried as a dangerous character—dangerous to our theories and institutions. R2780:6

**Unto Caiaphas** — The acting high priest, appointed by the Romans. R1809:2

The official high priest of Roman appointment and, as such, the president of the Sanhedrin, whose court room was probably in the same palace, across the corridor. R2470:3, 5561:1, 4169:4, 2312:2

The preliminary trial before Caiaphas is supposed to have been held between two or three o'clock on Friday morning—the members of the Sanhedrin, or Jewish court, being summoned by messengers. R2470:3, 5561:1, 2781:1, 1809:2

Carefully excluded, evidently, were a few such men as Joseph of Arimathea, Nicodemus (John 19:38,39; 7:50,51) and probably a few others known to be favorably inclined toward the new teacher. R1809:2

This hearing was preliminary in the sense that it examined Jesus and formulated and decided upon the charge on which it would convict at the formal meeting at dawn, about five o'clock. For the Jewish law forbade a trial by night. R2470:4, 1809:2

The formal trial before the Sanhedrin at dawn was merely a ceremony, a farce. R2470:4

## John 18:25

**I am not** — One false step leads naturally to another. To have now declared for Jesus would have been a public testimony that he was a liar, in addition to leading to his own apprehension. R2469:3

## John 18:27

**Denied again** — Let us hope that if any of us should come so sadly short of our own privileges, that the Master would not only pray for us, as he did for Peter, but would turn upon us a glance of reproof, as well as one of sympathy and love. R4169:5

Peter's failure was along the very line of his strength. He was naturally courageous, had boasted of it, and yet failed for lack of courage. "When I am weak, then I am strong." (2 Cor. 12:10) R2469:5

John omits reference to Peter's cursing and swearing. His love for Brother Peter evidently influenced him to omit that portion of the narrative not absolutely necessary to confirm the Lord's prediction. R2469:5

**The cock crew** — After he had noticed the cock crow, Peter remembered the Lord's words, "The cock shall not crow till thou hast denied me thrice." (John 13:38) R2469:3

Perhaps the Lord allowed that to happen to Peter for our sakes, that we might realize that we need to be careful to put our confidence in the Lord. CR307:5

## John 18:28

**Then led they Jesus** — It was in the interim between the 3 a.m. examination and the 5 a.m. formal conviction that he was subject for two hours to mockery and insults. (Matt. 26:67,78; Mark 14:65; Luke 22:63-65) R2470:5, 2781:5

There had been no intermission of the strain upon Jesus' nerves from the time that he ate the Passover with his disciples. R3553:3

**Unto the hall of judgment** — He stood before the representative of the greatest empire in the world, greatly disadvantaged, yet remarkably calm and self-possessed. R3553:3

It is not sufficient that we go through a form or ceremony of justice. It is all-important that we have the spirit of righteousness, a love of righteousness, a sincere desire to know and to do God's will. R2470:5

**It was early** — Probably eight o'clock or earlier. R3553:3

Before the people would be generally astir, before, therefore, there could be any general cooperation on the part of Jesus' friends, or by the people. R5570:2, 2470:4

Intent on getting him into the hands of the Roman soldiers for execution at the earliest possible moment, so that the multitude might realize his case as beyond the power of their intervention. R2470:6

The determination to kill Jesus, having been reached long before his arrest, was rushed through for two reasons: (a) they feared the common people would defend Jesus, and (b) they wanted to kill him before the Passover. R2470:4

**Lest they should be defiled** — How inconsistent and hypocritical! They feared that Pilate's judgment hall, being under jurisdiction of Gentiles, might have in it some leaven (a symbol of sin) and realized not that the real leaven of sin had permeated their own hearts. R2471:1

Similarly, those who have the spirit of love for the brethren will be hindered from becoming in any manner their persecutors. Only such can properly eat of the antitypical Passover. R2471:1

How much of murder and meanness can be covered with a garment of light, with a claim of religious purity, professing to be seeking to know and to do God's will. R3554:2

**Eat the passover** — Their solicitation was in respect to the Passover Feast which would last the entire week, beginning that very day. R3554:2

The Jews thought more of the Feast week, while we as Christians center our interests specially in the Passover Supper, or rather, in the Memorial Supper instituted that evening to take the place of the Passover. R3554:3

There can be no doubt from the account that our Lord and his disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it. R2771:5

## **John 18:29**

**Pilate** — He had a reputation for cruelty. Philo speaks of his corruption. Thus they seem to have taken it for granted that if any prisoner were brought to him with a request for execution he would take pleasure in complying. R2470:6

**Went out unto them** — Accommodating himself to their theory. R2471:2

**What accusation** — It was an unusual thing for them to accuse one of their countrymen before a Roman governor. It was customary, on the contrary, for them to seek to hide their faults and to secure acquittal or leniency. R2785:2

From his previous custom they had expected that Pilate would receive any culprit that they would bring to him, and be satisfied that if they had condemned one of their own nation he must indeed be a bad man and worthy of execution. R3554:3

**Bring ye against this man** — As though he would give the implication that Jesus rather had ground for making accusation against the Pharisees, which of course was the case. R2471:3

## **John 18:30**

**If he were not** — They answered evasively. R5570:2

**A malefactor** — An evil-doer. R2471:2

**We would not have delivered** — Do you suppose, Pilate, that we would be willing to place in your hands as the representative of Roman authority any of our citizens of good repute? R3554:3

They expected Pilate would condemn him without question as was customary. R3554:3

## **John 18:31**

**Take ye him** — Pilate's thrusting back the responsibility upon the Sanhedrin was very proper. R3554:4, 5570:2



He dismissed the matter as one of Jew against Jew, and not of Jew against Caesar. R2785:3

Saying in substance, This is some petty religious quarrel with which I care to have nothing to do. R2471:3, 5570:2

**It is not lawful** — The Jewish Talmud states: “Forty years before the destruction of the Temple the judgment of capital crimes was taken away from Israel”—this would have been the very year the Lord was arraigned. R3554:4, 2785:3

The Jews never crucified anyone. Only because the authority to sentence a person to death had been taken from the Jews that year, was Jesus crucified Roman-style, instead of stoned to death Jewish-style. R3554:4

Pilate had in his hands the power of life and death. The Jewish Sanhedrin was permitted to govern the country in a religious way, but had no power to order public executions. Apparently they did have the power to stone, as in the case of Stephen, but failed to exercise it lest the people would resent the injustice. R2470:6

They may also have realized the wide influence already attained by his teachings, and desired to make his execution as public and disgraceful as possible, that his followers might be chagrined and humiliated. R2470:3

**Put any man to death** — They revealed the depth of their wickedness—they had been deliberately plotting to have Pilate inflict the death penalty upon an innocent person. R5570:3

## **John 18:33**

**Entered into the judgment hall** — That he might have the better opportunity for thinking quietly, and also for hearing what Jesus would say in self-defense. R2471:3

**Art thou the King** — The Jews had not made such a charge against Jesus; indeed, they were far from wishing to acknowledge the Galilean as King of the Jews. R2471:4

They well knew that their condemnation of Jesus for having said that he was a Son of God would be nothing in the estimation of Pilate. Hence they made a new charge before Pilate. R2785:3

A serious charge before the Roman governor, which he was bound to consider. R5570:3

This was a question our Lord could not properly evade. He was the King of the Jews. He could not deny the fact now before Pilate. At the same time he should plainly show Pilate by his answer that he was not seeking to wrest the government from Rome at this time. R3554:6

## **John 18:34**

**Of thyself** — We might paraphrase thus: “Are you asking this question from your own standpoint as a Roman, or are you asking from the standpoint of the hopes of the Jews as religionists?” R3554:6

Are you an interested inquirer after the truth on this subject, or are you merely calling up a matter of which you have heard? R2471:4



**Did others tell** — It would seem therefore that Pilate had previously heard from some quarter about the riding of Jesus on the ass, and as being hailed by the people as the Son of David a few days previously. R2471:4

## **John 18:35**

**Am I a Jew?** — You are aware that I am not a Jew and do not enter sympathetically into the hopes of your nation. R3554:6

We are not inclined to blame Pilate seriously for the death of Jesus. He acted as he was expected to act. R5570:2

## **John 18:36**

**My kingdom** — While doing all we can for ourselves and our neighbors, let us remember that the work is not ours, but the Lord's. NS623:6

**Not of this world** — Not a kingdom of the present order or arrangement. R3555:1, 5578:2, 5570:5, 5396:5, 3555:1, 2471:5

When it shall be established it will be a spiritual empire, against which flesh and blood will have no prevailing power. NS238:6

The Kingdom of Heaven is now at hand, not in its mere embryonic or incipient stage, as at our Lord's first advent (Matt. 3:2), but in the sense in which he declared it was yet to come— "in power and great glory." (Matt. 24:30) B14

As it was the mission of our Lord not to rule the world at his first advent, but to lay down his life for the world, so it is the mission of the Church not to rule the world but to "lay down our lives for the brethren." (1 John 3:16) R2415:3

This was as much as was necessary to be told under the circumstances, as much as Pilate could have understood—more probably would have confused him. R3555:1

Our Lord Jesus spoke of Satan as being the Prince of this world or age (John 12:31), and of himself as the Prince or Ruler of the coming age, the Millennial age. CR78:1; OV246:3; HG223:4; SM693:2; NS855:6

Under the seventh trumpet, when the saints are rewarded, the kingdoms of this world become the kingdoms of our Lord and of his Christ. Hence, until that time, they remain in possession of those who are opposed to Christ. HG13:6

It is our business to render obedience to the laws insofar as these do not infringe upon our consciences; but this does not mean that we are to become partisans in political strifes amongst men. R3179:6

Instead of taking the place of Caesar as the Emperor of the world, and as King of the Jewish nation for the conquering of the world at his first advent, he endured the cross for the world's redemption. NS697:4

Jesus was not in conflict with Caesar's kingdom. This would account to Pilate the fact that neither Jesus nor his friends made any manifestation of rebellion against the civil government. R5570:5

**My servants fight** — To call Pilate's attention to the fact that his followers were not fighting for him, not seeking to establish his Kingdom authority by force. R3555:1

But, because they are not of the world and are under my teachings, are opposed to wars, fightings, and are children of the "God of peace." R1757:4

**But now is my kingdom** — The rejection of Jesus made it seem as though God's whole plan had been turned aside. Yet we see that the crucifixion of Messiah was the very thing necessary to the accomplishment of God's purpose. R5898:5

**Not from hence** — Not yet due to come into power. He marks his Kingdom as beginning at his second advent. R3555:1

Our Lord's Kingdom was not established then and has not been established since, and hence his servants or followers are not in any sense qualified to fight for its maintenance. NS238:6

## **John 18:37**

**Art thou a king then?** — Do I understand you to mean that you are to be a King, but have not yet become a King, that your reign is in the distant future? R3555:1

Remarkably few of those who have heard of Jesus recognize that he is a King. Many can realize our Lord in the attitude of priest who fail to realize that he is also to be a King. R2471:5

The priest's office speaks of mercy and forgiveness; but the kingly office is no less essential. Men must be delivered from the bondage of sin and death, and must be ruled with an iron rod to fit them for life everlasting. R2471:6

**Thou sayest** — That is, "Your statement is correct: I am a King." R2471:5, 2781:3

**To this end** — To be a King, and reign in righteousness. R238:1\*

**For this cause** — If God had not purposed that there should be a kingdom, it would have been wholly unnecessary that our Lord should die. R5898:2

**Bear witness** — We are indeed bearing witness to the truth—the same truth to which our Master bare witness even unto death—about the Kingdom, and that God is not a vicious or cruel God. R5898:6

It was his witness to the truth that cost him his life. Similarly, it is such a witness to the truth of God's character and plan that will cost all the followers of Jesus their lives. R2471:6

**Unto the truth** — Not only was he speaking truthfully, but he was upholding the truth. R5898:2

This is the great truth—that Jehovah God has provided salvation for "all the families of the earth." (Gen. 28:14) The types of the Law foreshadowed it. The prophets testified to it. R5898:3

It seems rather remarkable to the Editor that without any effort on our part this word "truth," and the term, "truth people," are identified with ourselves. R5898:6

Heareth my voice — Only such would be able to appreciate his testimony. R5570:6

## John 18:38

**What is truth?** — Without waiting for or expecting an answer, as though he would say, Yes, yes; we hear of truth, justice and equity, but what is it, and where is it to be found? Who shall determine what is the right? R2785:5, 2472:1

Nobody seems to know. R5570:6

What is it to be sincere? How true and how sincere should we be? These were questions beyond his depth. R3555:3

Our Lord's reference to truth, sincerity, honesty, seemed to touch a tender spot in Pilate's conscience. Few worldly people respect insincerity. R3555:2

**No fault at all** — In these words we have Pilate's verdict—not guilty. According to Roman law this was the proper ending of the case. R3555:4, 5570:6

There must have been something very striking in our Lord's personal appearance to have caused Pilate to consider for a moment the rejection of the demands of the Jewish Court. R2471:3

Pilate had made up his mind definitely that there was no danger whatever to the Roman Empire from the meek and lowly person he had interviewed—he was surely not an anarchist nor an insurrectionist. R2785:5

Pilate's position was in many respects a delicate one: he must please the government at Rome, and he must avoid unnecessary disputes with the local authorities. R2471:4

Pilate's decision has been the decision of all honorable, fair-minded people throughout the world from his day to the present, irrespective of religious prejudices. R2785:5

## John 18:39

**Ye have a custom** — Pilate thought this a favorable opportunity to dispose of Jesus and get him out of the hands of the chief priests and leaders of the people. R5571:1

**Unto you** — It occurred to Pilate that one way to appease the Jews—to let them feel that they had not been utterly defeated—would be to allow the supposition that he was justly condemned and then to let him be the prisoner usually released at this season every year. R3555:5, 2786:2

## John 18:40

**Cried they all** — How untruthful is the proverb, “Vox populi, vox Dei.”—The voice of the people is the voice of God. R3555:5

The Pharisees knew not what they did, as Peter says, “I wot that through ignorance ye did it, as did also your rulers.” (Acts 3:17) R2471:1

They did not mention the charge on which they themselves had convicted Jesus falsely, namely, blasphemy; for this would have been no crime whatever in the eyes of the Roman governor. R2472:2

**A robber** — And a dangerous person. R4713:2

A seditious person and a murderer, and probably the real ideal of many of those who were hounding Jesus at the instigation of the priests. R3555:5

## **John 19:1**

**Scourged him** — As a last resort. R2786:5

Thinking that by scourging him the clamor would cease. R104:1; PD68/81

Influenced more by considerations of policy than of principle. R1810:4

## **John 19:3**

**Smote him** — After such experiences it seems marvelous that any vitality remained for the ordeal of crucifixion. R1815:3

## **John 19:4**

**No fault** — No cause of death. Having proved himself entitled to life, “he gave himself a ransom for all.” (1 Tim. 2:6) R105:5

According to Roman law this was the proper ending of the case. R3555:4

## **John 19:5**

**Behold the man!** — “Ecce Homo!” This exclamation of Pilate concerning Jesus seems to express his admiration of the perfect man. R104:1, 5571:2, 3561:2

Behold the countenance! None can have a really beautiful character without the inner beauty being reflected in the face. His face must have been one of marvelous beauty. R5291:4

Pilate evidently was impressed with our Lord’s personality; never before had he seen so splendid a specimen of the human race. R2472:4

Not only the Jew above all other Jews, but the Man above all other men. E154

See the character of the man you are willing to crucify. Note that he has the most kingly features, such as none of your race possess. R4713:2

As though he would say, Do you really wish me to crucify such a noble sample of humanity, and of your race? R4171:4, 5571:2, 3561:2, 3369:2, 2786:5, 1394:3, 104:1; PD68/81

Not before Pilate only does he appear to tower above other men: as a child, he was a marvel; when a man, he had but to say, “Follow me” and his disciples obeyed; as a teacher, the common people heard him gladly. R104:2

Jesus was found in fashion as a man; not in the fashion of a sin-blighted man, but in fashion as a man such as God made Adam—a “very good,” a perfect and upright man. R104:5

## John 19:6

**Crucify him** — A few days before, they gave him a royal welcome and hailed him with Hosannas; but their unstable and fickle minds were swayed by false teachers and unwilling to act upon conviction in face of opposition. R1795:2

To have stoned him to death as a blasphemer they feared would leave him a martyr, while to have him publicly executed as a criminal would, they hoped, brand Jesus, his teachings and his followers forever with infamy. R2473:1

## John 19:7

**We have a law** — Thus appealing to the Jews that he was a blasphemer, one whom God commanded them in the Law to destroy. R2786:6

They perverted the truth in their endeavor to uphold their course, for the Law did not prescribe death as a penalty for the claim of being the Son of God. R2472:5

**The Son of God** — Had our Lord claimed to be the Father he would have come under the terms of the death sentence for blasphemy; but there was no such penalty, nor was it blasphemy, to call himself the Son of God. R2472:5

## John 19:8

**The more afraid** — The features of Jesus were impressive of themselves, but if one possessing such features made the claim of relationship to God there certainly was some ground for fear. R2472:5

## John 19:11

**No power at all** — So it is with all the footstep followers of the Master. Man is powerless to harm a hair of our heads, unless it is permitted by our Father in heaven for his glory and our own highest welfare. R5540:5

This is equally true of every member of the Body, from his begetting. We have every reason to believe that in some measure divine providence extends even beyond the new creation to those whose lives are closely linked to theirs. F646

God permits the wrath of men and of Satan, within certain limits, in connection with the world of mankind; but in respect to the elect Church it is different. Nothing that befalls them is of accident. F646

Our difficulty has been to some extent the same that our Lord mentioned to the Sadducees saying, “Ye do err, not knowing the Scriptures, nor the power of God.” (Matt. 22:29) NS661:4

We need have no fear of the power of evil spirits against us as long as we are the Lord's and are walking in our daily life not after the will of the flesh, but after the Spirit. R4069:5

Thus Paul knew, on his return journey to Jerusalem, that all the powers of darkness would assail him in vain, except as the Lord should permit, and that the Lord would permit nothing that would not be to his real advantage. R3183:4

**Except it were given thee** — When the door of opportunity for services shuts, we will consider it our duty to use all reasonable energy and maintain our legal rights to keep it open. When it shall close, in spite of our every endeavor, we will accept it as the result of being of divine providence. R3992:3

If the power for the suppression of the truth is given by our Lord, it will mean to us the good tidings that the Kingdom is very near at hand. R3532:4, 3992:4

**From above** — Watching and praying will cultivate confidence and faith in God. God is still at the helm, and is still working all things according to the counsel of his own will. R4488:6

Permitted him by the heavenly Father. This was the secret of our Lord's composure. So should we be calm under most severe and trying ordeals, the peace of God passing all understanding ruling in our hearts. R3895:4

**He hath delivered me** — Pilate could do no more; even Jesus himself assented, and claimed that it was in the divine order that he should die. Pilate signed the death sentence. R2786:6

**Hath the greater sin** — We are not of those who condemn Pilate; he was a servant of the empire. Our Lord in no sense intimated guilt on the part of Pilate. R2472:6

## **John 19:12**

**Art not Caesar's friend** — Assuring Pilate that if he let the prisoner go, the Jewish leaders would report him to the Emperor. R4713:4, 2786:3

This was putting Pilate in an awkward position. R5571:4

**Maketh himself a king** — The accusation brought before Pilate involved the charge of treason, a charge most likely to arouse the indignation and wrath of the Roman rulers. R1809:6

**Speaketh against Caesar** — Intimating that if Pilate frustrated their designs and refused to crucify Jesus, they would report him to Caesar as an enemy of the empire, a succorer of seditious persons, a fosterer of rival kings in the empire. R2472:5

## **John 19:13**

**The Pavement** — In quite recent times excavations on the supposed site for Pilate's palace revealed, at a considerable depth, an extensive portion of a mosaic pavement of fine work, such as would be connected with a palace. R4171:4, 1394:3

## John 19:14

**Preparation of the passover** — There can be no doubt from the account that our Lord and his disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it. R2771:5

When the Lord and the apostles celebrated the Passover Supper for the last time together, they partook of it early on the fourteenth. R833:3

If the Passover fell on the weekly Sabbath, i.e., on Friday, they began an hour sooner, that they might dispatch their business by the time that the Sabbath began. Hence, they called it the preparation of the Passover. R2953:4\*

**About the sixth hour** — About noon. The time was the third hour, nine o'clock, according to Mark. Mark may have referred to the fact that the sentence was pronounced in the third hour, while John recorded the time Jesus was actually on the cross. R4172:2

**Behold your King!** — Pilate exclaimed, when presenting the noble personage of Jesus before the people. R5571:4

Jesus was not the mob's ideal of a king. Had he been coarse, vulgar, a boaster, he would have been more nearly their ideal of a person likely to lift their nation from under the Roman yoke. Neither are the footstep followers of Jesus the world's ideals. PD68/81

## John 19:15

**Away with him** — Only when a riot was feared did Pilate consent that Jesus should be crucified, and gave the order therefore. R4171:3

**We have no king but Caesar** — By this hypocritical course they had forced Pilate to crucify Jesus, on the claim that it was necessary to the protection of the throne of Caesar. R2316:2

## John 19:16

**They took** — It was customary to have four soldiers attend each prisoner to execution. R2473:5

**Led him away** — The Via Dolorosa, or the "sorrowful way," is still pointed out, as well as a portion of the archway known as the Arch of Ecce Homo, reputed to be the place where Pilate said, "Behold the man!" R4171:3

Indeed a sorrowful way. Pilate felt uncomfortable. On the way, tender women, not disciples of Jesus, wept. We even credit that his accusers, out of conscience, were far from happy. R3561:2

## John 19:17

**His cross** — The cross of Christ (not the pieces of wood, but the sacrifice made thereon) is the very center of the great plan of salvation which God prepared for our race before sin entered the world. R4171:2

**Place of a skull** — The supposed site is on a hill near Jerusalem, which in the distance has the general contours of a skull, with hollows corresponding to eye-sockets. Modern scholars are well agreed as to this site. R4171:5, 3560:3

The site answers well to the general requirements of the narrative—outside the city walls, nigh to the city, in a conspicuous position, near a frequented thoroughfare, and still called by the Jews the “place of stoning.” R4171:5, 3562:1

Christian tradition from the fifth century fixes this as the place of the stoning of Stephen. R4171:5

**Golgotha** — The Hebrew word signifying a skull; the Latin name for a skull being Calvary. R2473:3, 4171:5, 3560:3

Newman Hall suggests: “Golgotha! There is a legend that it was the very center of the earth’s surface, the middle point of the habitable globe. We think nothing of the legend, but very much of the truth which it suggests, for the cross of Christ is the true center of the Church where all believers meet, of all tribes and nations.” R4174:1

A description of the crucifixion process by Farrar. R2473:1

Another lengthy description of the crucifixion process. R3562:1

Calvary was the fulcrum, as it were, upon which divine love and justice operated for the rolling away of the curse resting upon humanity. R3560:3

## **John 19:18**

**They crucified him** — The death of the man Christ Jesus in any form would have been a sufficiency to offset the original sentence; but God was pleased to test our Redeemer’s loyalty by arranging a particularly trying death. R4171:2

The death of the cross was intimated in the Scriptures as being the most ignominious— “Cursed is every one that hangeth on a tree.” (Gal. 3:13) R4171:2

Crucifixion particulars are not given, and we may be glad of it, for the picture which suggests itself to the mind is horrible enough without any incidental details. R4172:4

Practiced only upon culprits—usually outlaws, brigands and seditionists. Thus our Lord was, in harmony with the statement of the prophet, “numbered with the transgressors.” (Isa. 53:12) R2787:4

Its severity was to intimidate and deter evil-doers, rather than as a gratification of cruel sentiments. R2473:1

A detailed description of death by crucifixion by Ian MacLaren. R4172:4

It was not so much the torture of death which gives us the feeling of sympathy and sorrow (for others went through the same), and not only that it was unmerited, but that it was in payment of our penalty. R3560:3

“There shall no evil befall thee.” (Psa. 91:10) No evil befell him as a new creature. All the things that happened to him were necessary. Without these he could not have fulfilled the calling given him. R4767:2



Our Lord's followers have to some extent lost the esteem of friends and neighbors. They have been tested in every possible manner. These things were necessary for them; therefore, these experiences cannot be considered as evil befalling the follower of Jesus. R4767:2

So far as our Redeemer himself was concerned, this disgrace of the cross became to him a stepping stone to glory, honor and immortality, the divine nature. R4171:2

The crucifixion occurred at about 9 a.m., and ended in death at 3 p.m. R1815:6, 3370:3

**Two other** — Probably members of the band of Barabbas, and were probably considered by the people as more or less heroes. R4172:3

To himself it would mean the depths of humiliation. From the standpoint of his accusers, it was specially desirable; it would help to keep the people from thinking of him as a martyr. R3561:6

Fulfilling Isa. 53:12— "He was numbered with the transgressors." R1815:6

With the members of the Body of Christ also it has been true at times that the Father has permitted experiences to come to them in such a manner as might imply that they did not have his favor, and were really impostors. R2474:2, 1816:1

## **John 19:19**

**On the cross** — It was customary to publish the crime for which the execution took place by a printed notice over the head of the victim. R3562:2

**KING OF THE JEWS** — Little did Pilate comprehend the great truth; few yet have realized the truth of this statement that Jesus is a King; comparatively few have yet rendered him allegiance, bowing the knee of their hearts in sincerity and truth. R2473:6

Thus in spite of his enemies, the crucified Jesus was proclaimed the Messiah. Yet how strange! A crucified Messiah! How different are God's ways and means of accomplishing an object from man's ways. R4172:3

Doubtless he worded it especially as a rebuke to them, for he perceived that for envy, malice, they had delivered Jesus to him for death. R4172:3

It was a title of shame and contempt, a brand of blasphemy to those who read it; and the multitude, going and coming from the city, jested him upon his title, and the failure of the fraud he tried to perpetrate. R2787:4

## **John 19:20**

**Hebrew and Greek and Latin** — In three languages: in Hebrew, the language of the people; in Latin, the language of the government; and in Greek, the language of the educated at the time. R4172:3, 3370:3, 2787:4, 2473:5

The different wording by each of the evangelists may all be correct, for the notice was written in three languages. R3562:2, 2473:5

## John 19:21

**Write not** — The Jewish Doctors of Divinity were willing enough to have Jesus condemned as the king of the Jews, but were quite unwilling to have this sentence publicly recorded. R2473:6, 2316:2

## John 19:22

**I have written** — Pilate refused to alter it, doubtless as a rebuke to the Jews. R4172:3, 2316:2

His refusal to amend the charge was a just one; if there was enough merit in the claim to lead to Jesus' crucifixion, the matter should be plainly stated. R2474:1

His decision not to alter the writing was correct, and ultimately all the blind eyes of the world shall be opened to this great fact that Jesus was indeed divinely appointed to be the King of earth. R3562:2

## John 19:23

**Took his garments** — It was the custom to count the personal property of an executed person the perquisites of the soldiers performing the execution. R3370:3, 2474:1

**Four parts** — His outer robe, his head dress, sandals and girdle—enough to give one piece to each. R3370:3, 3562:4, 2474:1

**Coat was without seam** — An under garment which reached from the neck to the feet. R2474:1, 3562:4, 3370:3

The seamless robe appears to symbolize the righteousness of Christ which can be appropriated only as a whole. It is of one piece, and may not be marred. R2474:1

So beautifully represented our Lord's own personal perfection. R2316:1

Perhaps a symbol of the wedding garment. R2474:1

Probably a gift from one of the noble women mentioned as being amongst his friends. (Luke 8:3) R2316:1

The curtain of the Tabernacle court, being without seam, reminds us of the seamless linen robe that Jesus wore—a robe that cannot be put on by inches, and when it covers, covers completely. R100:3\*

## John 19:24

**Cast lots** — Not by lot or accident or chance does this robe come to the Lord's people. It is obtained only through the exercise of faith, and held only by the obedience of faith. R2474:1

**The Scripture** — Psalms 22:18. R2474:1

**Parted my raiment** — Dividing it among the Roman soldiers. The grave clothes were left folded away in the sepulcher. Therefore the clothing in which he appeared on different occasions must have been specially created. B128; R5222:6

## John 19:25

**There stood by** — We are not to think too severely of the apparent lack of courage on the part of the others of Jesus' friends. R3562:5

**And his mother's sister** — Her cousin. R3562:5

The three women might reasonably feel themselves free from danger of molestation notwithstanding their manifestation of interest in the suffering one. R3562:5

They were all sorrowful. They could not deny that apparently the claims of our Lord had been fraudulent. They could not understand how he could be so helpless. They could do naught else but love him and trust him. So it is at times with the Lord's followers since. R2787:5

**Cleophas** — Who is supposed to have been a relative. R2474:2

## John 19:26

**The disciple** — John. R4172:6

John seems to have been of a very modest disposition, quite unwilling to make his own name prominent in his writings. R2571:3

We remember that John had a friend in the high priest's household. Quite probably he was present to give a report of the whole proceedings. John's courage may have been influenced by this. R3562:2

The choice of John was doubtless because of his loving, tender disposition, his zeal and courage in being near to his dying Master. R2474:3

**Whom he loved** — Specially loved. R1254:5

**He saith** — It is not to be expected that anyone under such conditions would have much to say. It is quite probable, therefore, that the recorded words or message of our Lord were the only ones he uttered. R4172:5

**Behold thy son!** — Our Lord, so far from thinking of himself and his own anguish, was thinking of others. R4173:1, 3902:6, 2474:2

Thus exemplifying the teaching of Scripture that each should seek to make provision for his own dependent ones. "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an unbeliever." (1 Tim. 5:8) R2474:3, 854:6

## John 19:27

**Behold thy mother!** — Jesus commended his mother to John, possibly because he had some means wherewith to care for her. R2095:3, 3257:2

Shall we suppose Jesus taught others to neglect their parents? R854:6

Had our Lord formed a community, he would doubtless have commended his mother to it instead of to John. D480; R1862:5

**That disciple took her** — We cannot show our sympathy at Jesus' cross, but we can lend our presence and aid to dear "members of his Body" in their dark hours; and he will count it as done unto himself. R3562:5, 4173:1

**Unto his own home** — It is far from the truth to claim that our Lord and his disciples dwelt together on communistic lines. He personally cared for his mother, Mary; and evidently John had separately a home and means of his own. R3257:2, 1862:5, 1421:5, 1390:5

While Peter may have been a very poor man (Acts 3:6), there is good reason for supposing that John had some property. R2095:2

## **John 19:28**

**Knowing that all things** — When all the work which had been given him to do had been accomplished, and not until then, might he refer to his own condition. R4173:2

**The scripture** — Psalm 69:21. R4173:2, 3562:6, 2474:3

**I thirst** — Exposed to the heat of the sun, with but slight covering and under nervous excitement and pain, thirst must have been one of the principal elements of torture to the crucified. R4173:2

Doubtless, with a fever raging such as would be induced by the crucifixion, he had been thirsting for quite a while. R3562:6, 3371:2

Our Lord hungered and thirsted that we, with all for whom he died, might have the water of life and the bread of life—might attain eternal life. R4173:3

## **John 19:29**

**With vinegar** — Not ordinary vinegar, but more properly sour wine, the common, cheap drink of the soldiers. R2474:3

Not as an injury, but as a kindness. It was supposed that the mixture would assuage thirst to some degree. R3562:6, 2474:3

**Upon hyssop** — A reed, probably two and one-third feet long. R4173:3

## **John 19:30**

**Had received** — Our Lord had refused the stupefying draught, but now accepted the refreshment given him from a sponge lifted to his lips. R4173:3, 3562:6

He sucked some refreshing moisture, when his wounds must have developed a raging fever in his blood. R3371:2, 3562:6

**It is finished** — The sixth word was one of triumph. He had finished the work which the Father had given him to do; he had been loyal from first to last. R4173:3, 5030:2, 2317:3, 1816:4

The giving of his life at thirty years in consecration was finished at Calvary. R4536:1, 5622:3, 5061:1, 4969:6, 4173:3; OV383:3

The laying down his life, surrendering it, sacrificing it, permitting it to be taken from him. Nothing more could be laid down than was there laid down—a ransom, a corresponding price, for Father Adam. Eii

Our Lord's last breath, with all his remaining strength, was exhausted in his effort to utter with a loud voice that last grand truth, "It is finished." R931:2

Our Lord's earthly mission had been accomplished. He came to die to redeem the death-condemned race of Adam. With his dying breath, expiring, he could say that he had finished the work. R2474:5, 2317:3

The Lord Jesus died, not as a convict, but as a sacrifice for the sin of the world. His was a sacrificial death, and began at Jordan when he presented himself in full consecration, and was finished when he died upon the cross three and one-half years later. Q764:4; R5847:2, 4657:5

He had "poured out his soul unto death," "made his soul an offering for sin," (Isa. 53:10, 12) and permitted his life to be taken from him. These things had all been prefigured in the type. R5085:3

The substitute, the corresponding or equivalent price for the life of Adam and all who lost life through him, was paid. R931:5

And thus "made an end of sin," (Dan. 9:24) made full and complete reconciliation toward God for the iniquity of men. B68

Just before his crucifixion he had said, "I have a baptism to be accomplished and how am I straitened until it be finished." (Luke 12:50) R4173:3; HG262:5; Q277:2

His baptism into death was finished. OV242:4; R5847:2, 5621:1, 5104:2

"I have finished the work which thou gavest me to do." (John 17:4) R931:3

This did not mean that our Lord had finished all the work of the Divine Plan, for both the work of calling out the Bride and presenting her blameless, and the work of the Millennial age were yet future. Q277:2

He had not finished the work of blessing the world, but merely his own personal sacrifice was finished. CR367:2; R931:5; Q177:T, 277:2

We are to recognize a difference between providing the ransom-price and giving, or appropriating, or delivering it. It was merely provided at the time when Jesus died. R5880:3

The other side of the great work of atonement yet remains, the converting of the world to God. R931:6

We rejoice that the great sacrifice has been finished (especially in view of the fact that the heavenly Father subsequently declared that it was finished acceptably) realizing that there is, therefore, now no condemnation to them who are in Christ Jesus. (Rom. 8:1) R2474:5

Jesus had finished the laying down of the ransom-price; he had fully provided the ransom-price. R5880:3, 4964:4, 2474:5, 1453:2, 931:5

In opposition to the view that our Lord is now making the ransom; that since his ascension he has been expiating the sins of the world in heaven, a work that will not be finished until the end of the Millennial age. R1453:2; E429

**Bowed his head** — Probably still under the cloud of separation from God, but with the realization of the meaning of the experience. R3563:1

**Gave up the ghost** — Apparently he died by the actual bursting of his heart. It is the tendency of deep grief to interfere with the circulation of the blood and to cause a pressure upon the heart. R3563:4

### **John 19:33**

**He was dead already** — He died of a broken heart. R4173:5, 3563:4, 2316:6

### **John 19:34**

**Pierced his side** — Before regenerating the world, God has arranged that first from the wound in Christ's side, figuratively, an elect Church shall be formed to be his companion and joint-heir in his Kingdom—the second Eve. R5141:5, 90:1

**Blood and water** — A positive proof that death, dissolution, had taken place. R2476:2

The separation of the watery portion of the blood gave proof that he was already dead, and had been dead for some time; for had he not been dead, the flow would have been red blood. R198:1\*, 3903:2

### **John 19:36**

**Not be broken** — Provision was made that the Passover sacrifice was not to be divided. It was to be eaten whole. Not a bone was to be broken. It represented, not Christ and the Church, but Christ alone in his sacrifice. (Ex. 12:46) SM559:2

One of many prophetic predictions of the Messiah. A58

### **John 19:37**

**Look on him** — It will not surprise us if, in the Kingdom, God shall show to the world the body of flesh, crucified for all in giving the ransom on their behalf—not permitted to corrupt, but preserved as an everlasting testimony of infinite love and perfect obedience. B130

### **John 19:38**

**Joseph of Arimathea** — From all accounts he must have been a noble character. Matthew says he was “a rich man;” Luke says, “a good man and a righteous; who was looking for the kingdom of God;” Mark says he was a “counselor of honorable estate,” that is, a member of the Sanhedrin. R4173:5, 3374:6

The solemnity of our Lord's dying moments seems to have given greater courage to some of his friends. R2788:6, 4173:6

When the last member of the Body of Christ has finished his sacrifice, there will doubtless be many of the rich and influential to come forward then, to honor the humble ones and to garnish their sepulchers. R2788:6

Evidently he, Nicodemus, and a few others favorable to Jesus, had been carefully excluded from the session of the Sanhedrin condemning Jesus. R1809:2, 5561:4, 3374:6

**But secretly** — Had this Joseph of Arimathea not been a rich man he probably would have been fully a follower of Jesus. R4173:5

Much more to their credit and advantage would it be for such as these to come boldly forward in the time of sacrifice and bind their own sacrifices to the horns of the altar. (Psa. 118:27) R2789:1

Too careful of their reputations to avow their interest in Jesus previously, their dilatory acknowledgment of Jesus reminds us of the peculiar difficulties which hinders all persons of wealth and influence. R2788:6

We hope that ultimately he became a disciple and footstep follower in the fullest sense. R4173:6

**Besought Pilate** — According to Mark, he went “boldly” to Pilate and asked for the body of Jesus. R4173:5

**Took the body** — Geike remarks: “It was no light matter Joseph had undertaken; for to take part in a burial at any time would defile him for seven days and make everything unclean which he touched (Num. 19:11), and to do so now involved a seclusion through the whole Passover week.” R4173:6

## **John 19:39**

**Also Nicodemus** — A member of the Sanhedrin; evidently friendly to Jesus. R3374:6

With pleasure we find Nicodemus, another wealthy and influential ruler of the Jews, associated with Joseph in caring for our Lord’s body. R4173:6

This is the third time Nicodemus comes into the Gospel records: first, visiting Jesus by night (John 3); second, interposing on Jesus’ behalf (John 7:44-52); and here, “improving one last opportunity for service.” R4173:6

**Myrrh and aloes** — Aromatic and preservative, supposedly used by the Jews in wrapping up the dead. R4174:1

We should bring our flowers to cheer and comfort in life and not wait until death has prevented an appreciation of these. R4174:1

**An hundred pound** — A hundred Roman pounds, 67 pounds of our weight. R4174:1

## **John 19:40**

**To bury** — Apparently, Jesus’ declaration that he would rise the third day was not appreciated by his followers. R2476:3

## John 19:42

**Preparation day** — The Jewish Sabbath begins just as the “Day of Preparation” closes, at 6:00 p.m. Friday night. R4212:5\*

**Nigh at hand** — The tomb in which it is supposed he was buried is within a stone’s throw of the supposed location of the cross. R3374:6

## John 20:1

**The first day** — Sunday morning. This day is reckoned as the third day and night which Christ spent in the tomb. R4212:5\*

After the “high day,” on the morning of the third day. NS795:3

**Cometh Mary Magdalene** — With her were Mary, the mother of James and Salome, and Joanna, the wife of Chuza, Herod’s steward. R4176:3

Arising earlier than her companions, Mary went alone. R3564:4, 3375:6

Mary had an appointment with others of the Lord’s friends to go to the tomb with spices to embalm his body, a proceeding which had been impossible because of the late hour of his crucifixion and the intervening Sabbath day. R3564:4, 4176:3, 2477:5

The women lived in various parts of the city, and did not all arrive at the same hour. Mary Magdalene arrived first. R2797:5, 2477:5

Woman had the honor of being the first to be made acquainted with our Lord’s resurrection—perhaps because the feminine mind is more activated by intuitive faith, rather than analytical faith; or, perhaps, as a special recognition of woman’s tender sympathy. R2317:3, 2802:3, 940:6

How great was the reward of these devoted women—last at the cross, and first at the sepulcher, anxious to bestow upon the lifeless remains of their beloved Lord the last tokens of their esteem and love. R1816:6

While never commissioned to take the chief and public place in the preaching of the Gospel, yet they have a good place in this service of the truth. R2318:1

Not the Mary, sister of Lazarus and Martha, neither Mary the “sinner,” who washed our Lord’s feet with her tears in the Pharisee’s house. R3564:4

It is a mistake to suppose that she was an unchaste woman. R2797:4

Called Mary Magdalene, probably because her home town was Magdala, a town on the sea of Galilee. R2797:5, 3564:4

Not only had she come from Galilee to Judea, but she was near the cross at the time of his death. R2797:5

Who at one time was possessed by evil spirits, but who, being freed from their domination became a faithful and loyal follower of Jesus. R3564:4, 3375:6

**Early** — Taking advantage of the very earliest opportunity for embalming before decomposition could set in. R3564:4



**When it was yet dark** — In the dawn of the day. The same is true of the Church's resurrection in the great day-dawn, or transition between the Gospel age and the Millennium. R92:1\*

**Unto the sepulchre** — To complete the work of embalming our Lord. NS795:3

Our common word cemetery signifies a sleeping place and the thought conveyed is in full accord with the Scripture teachings on the subject. Because of our faith in the resurrection, we speak of death as a sleep. R4174:6

**The stone taken away** — In their eagerness they forgot the great obstacle of the stone. But the sweet incense of their devotion arose to heaven and God sent his angel to remove the obstacle. R1816:6

## **John 20:2**

**Then she runneth** — It seems that Mary Magdalene separated from the other women and ran to tell Peter and John, while the others went to tell the rest of the disciples. B112

**To the other disciple** — Mary hastened to the home of John, with whom Peter was lodging. R4176:3

**Taken away the Lord** — The method adopted by our Lord was, first, to make very distinct to their natural sense the fact of his resurrection by the removal of his body from the tomb. R4176:2, 1817:4

We incline to the opinion that the flesh which was man's ransom-price, will never see corruption, but that it will be preserved by divine power as an everlasting testimony throughout eternity. R2478:6

## **John 20:3**

**Peter therefore** — The majority of the disciples evidently regarded their story merely as superstitious excitement, but Peter and John said, We will go and see for ourselves. B112

**Came to the sepulchre** — Apparently after the other women had been there and gone their way. R3375:6, 2797:5, 2477:6

After she left them, Jesus appeared to the other women on the way. (Matt. 28:9,10) B112

## **John 20:4**

**Did outrun Peter** — Being younger. R4176:3, 2477:6

## **John 20:5**

**Linen clothes lying** — As though they had been laid aside by one awakening from sleep. R4176:2

## John 20:6

**Went into the sepulchre** — Being still more courageous than John. R4176:3, 2477:6

**The linen clothes lie** — The power manifested by our Lord to create and dissolve clothing, was just as superhuman as the creating and dissolving of his assumed human body. R5222:6, B127

The seamless robe and his other clothes were divided among the Roman soldiers, and the grave clothes left folded away in the sepulcher. Therefore the clothing in which he appeared on different occasions must have been specially created. R5222:5

## John 20:8

**And believed** — Their belief was not that the Lord had risen, but that Mary's story was true, that his body had been removed. R4176:4

## John 20:9

**For as yet** — Now they began to think of the words which our Lord had spoken respecting his resurrection on the third day and John "believed"—yet no doubt with much confusion of thought at first. R2477:6

**Must rise again** — While the death of Christ was the greatest event in history, his resurrection from death holds second place. The death of Christ without his resurrection would have left our race just as helpless and hopeless as before. R3563:1

The resurrection of our Lord is the assurance of the resurrection of mankind. R1816:2

Neither we nor the Scriptures speak of the resurrection of Christ Jesus as a man. All the evidence shows conclusively that our Lord was resurrected a spirit being. R2477:2

Justice might properly object to the re-creation of Jesus as a man, but would have no ground whatever for objecting to the creation of a new creature. R2477:4

To understand correctly our Redeemer's resurrection: (1) permits us to see how he arose without taking back our ransom price; (2) that he is not now hampered by the lower or fleshly organism; (3) that he does not bear in glory the scars of the thorns, spear and nails; and (4) that the Church will not to all eternity bear the marks of imperfection. R2479:1

If he still bears the ignominious scars of Calvary, then shall we also bear the scars that mar us; and every mutilated martyr will be disfigured to all eternity. R1817:5

Our Lord's resurrected being was a direct gift from the Father, and not something which our Redeemer held over from a previous existence: it was a re-creation on a higher plane of existence. R2477:3

## John 20:11

**Mary stood without** — Having returned for a second visit. R2797:5, 4176:4, 3375:6

**Looked into the sepulchre** — As though to reassure herself that it was empty. R2797:6

## John 20:12

**And seeth two angels** — The angels had doubtless been there when she was there before, but she had not seen them, because of their not choosing to “appear.” R2797:6, 2477:6

Doubtless holy angels had in charge not only our Lord’s body, but also the interest of his bereaved followers. R2797:6

**In white** — In contrast, our Lord did not appear in shining garments, but in ordinary apparel, assumed for the purpose, in order that he might have the better opportunity for giving instructions his followers needed. R2797:6

## John 20:13

**Why weepest thou?** — Calculated to assuage her grief, for they manifested no grief, and by their question implied that she had no ground for it. R2798:1, 4176:4

## John 20:14

**Turned herself back** — A noise, or perhaps a shadow, calling her attention backward. R4176:4

## John 20:15

**The gardener** — Whom she presumed to be a servant of Joseph of Arimathea, the owner of the garden. R2798:1

Nothing about this person indicated who he was. He probably had on gardener’s clothing—his own clothing, we know, had been appropriated by the soldiers. R3564:5, 5579:1, 3376:3

Lest they should get the idea he was still a man, our Lord appeared in various forms: a gardener, a stranger traveling to Emmaus, a stranger on the shore of Galilee calling to the fishermen. R4176:2, 3904:1, 2478:1, 1817:1; B125

According well with all we know of angels: they come in sudden and unaccountable ways, vanish out of sight as mysteriously as they come, and assume any features or appearance they choose. R1817:1

**I will take him away** — Her thought seeming to have been that Joseph was unwilling to have his tomb cumbered longer, and had therefore ordered that our Lord’s body be removed, and that probably the gardener had attended to the matter. R2478:1

She considered herself a trespasser to some extent. R2798:1

## John 20:16

**Jesus saith** — All who know the Master truly know his voice, know his message, know his spirit. As he expressed it, My sheep hear my voice and they follow me, they recognize not the voice of strangers. (John 10:5) R4176:5

With us as with Mary, sorrow sometimes fills our hearts and we see not the streams of joy which the Lord has for us; not until we hear his voice, his words, do we appreciate the truth. R4176:5

**Mary** — Calling her by name, probably in the old familiar voice. R3564:5, 3376:3

On no single occasion was Jesus known by his features as on previous occasions, but always by his words, his voice, or his conduct. R1817:2

**Rabboni** — With a woman's intuition, she stopped not to inquire why there were no marks of the nails in his hands and in his feet. R2478:2

Women seem to be able to exercise faith more readily than men; hence our Lord appeared first to Mary, and through her prepared the hearts of the others. R2802:3

## **John 20:17**

**Touch me not** — Greek, haptomai, embrace. Do not tarry for further demonstration of your affection. B113

More properly translated, Cling not to me. R2798:1, 2478:2

Professor Young's Lexicon shows that the word here rendered "touch" has the significance of "hold on." R2317:6

Her first impulse was to embrace him, and to tarry in his presence. B113

"Now that I have found you again I cannot let you go." R2478:2

As though fearful that you will never see me more; my time to ascend has not yet come. R2317:6, 2036:6

Her thought evidently was, This is a vision, this will pass away and I will see my Lord no more; I will hold him tightly; where he is I must be. R4176:5

Her love, her devotion, her persistence, gained for Mary the great honor of being the first to whom the Lord revealed himself after his resurrection. R2478:2, 1816:6

Mary's touch could do him no harm, for others touched him subsequently. But our Lord would lead her mind away from a mere clinging in the flesh to a higher relationship and intimacy of spirit. R2798:1, 2478:2

We are not to merely hug the truth to our own hearts, but are to remember that it is also for others, and to take pleasure in dispensing it to them. R3375:6

Recognizing her Master, she clasped him by the feet as though afraid he would leave her. R4714:1, 2798:1, 2317:6

Can we suppose that Mary would have clasped him by the feet and not have noticed the great wounds made by the nails? R2478:4

**I am not yet ascended** — I will be here a while yet before I ascend. Your great opportunity for clinging to me will be after I have presented to the Father, and he has accepted, the great atonement for sins. R2798:1, 2478:2; B113

He would have her remember that he had already said, "It is expedient for you that I go away." (John 16:7) Why, then, should she detain him? R4176:5

He had not been to Paradise, for Paradise is not yet even in existence. He had not been to heaven, for he had been dead. R5133:1, 4176:6, 506:6; F670; HG645:4, 596:6; NS575:6, 689:4

**To my Father** — Our Lord disclaims being the Father, and declares that the Father is in heaven, and was not on earth, except representatively. R3788:3

**Go to my brethren** — The intimation is that she should rather have been thinking of such a service instead of holding him by the feet. R4176:5

She was neglecting a great privilege and a great duty, to be the first to announce to the disciples positively that the Lord was alive again. R2478:2

We, too, have heard of the death and resurrection of Jesus and additionally have learned of God's grace through him. It is our privilege to carry the message to all of the brethren wherever they may be. R4176:5, 3375:6, 2798:4

This is the second instance in which our Lord ever addressed his disciples as "brethren," with all the word implies of fellowship and of all being children of the one Father. (Matt. 12:48) R2798:4

According to Matthew's account (28:1,19) "the other Mary" must have been near by, and have come forward by this time, and received a commission with Mary Magdalene to tell the disciples. R2478:3

**Say unto them** — Having knowledge of his resurrection, she should become the newsbearer to the disciples. R3564:5

**I ascend** — Jesus could not make any use of the ransom-price while still on earth. He could not even bring his disciples into fellowship with the Father. Eii

**And your Father** — Emphasizing their relationship as "brethren." R2798:4, 2317:6

Jesus is not the everlasting Father (Isa. 9:6) to the Church. The Scriptures reveal him as our elder Brother, and again as our Bridegroom. R3912:5, 1359:6

Not only was Jesus begotten of God, but every member of the anointed body is thus begotten. R905:2, 369:6, 297:1; E143

We are not begotten of the Spirit by our Lord Jesus, but by the Heavenly Father. NS102:6

Jehovah is the only Father, or giver of the divine nature. R297:1

**To my God** — Our Lord Jesus was a god (mighty one) before he came into the world. But he is not The God, he never was and never will be. R5748:3

## **John 20:18**

**Told the disciples** — Undoubtedly much happier in the delivery of the message than if she had been permitted to remain clinging to the Lord, enjoying her knowledge somewhat selfishly. R2798:4

## **John 20:19**

**The same day** — The third manifestation on the day of his resurrection (counting that of Matt. 28:9 and John 20:14 as the same, and that of Luke 24:15 and 34 as the same). R2802:3

Five of Jesus' post-resurrection appearances were on the first day, the resurrection day, the remaining six being scattered through the remaining thirty-nine days of our Lord's presence. R3905:4

**The first day of the week** — Still the first day of the week, the day of the resurrection. R4182:2

**The doors were shut** — Very explicit—not that the apostles did not see them open, but that they did not open at all. R5237:5

The Lord warned the disciples that they would suffer persecution for his sake. No wonder that, when they met in the upper room, the doors were shut, and we may safely conclude, barred, bolted and locked. R2802:3, 3376:4, B127

The material body and clothing could not have gone through the walls while the doors were shut; a spirit being, however, is not limited by doors or locks or walls. R4182:2, 5623:1, 5579:1, 817:2

The security which was felt from having the doors fastened, caused the disciples to feel the more terror when they beheld a stranger with them. R2802:3, 5579:1

The disciples could see that our Lord had a different power altogether from what he had had before he died. He appeared time and again, a few minutes at a time, to demonstrate that he was a spirit being, and had power to come and go like the wind. R5237:6, 5222:5

Demonstrating the double lesson: first, that he was risen; secondly, that he was changed and was no longer the man Christ Jesus. R4176:2, 5352:3, 5222:5, 4714:2, 2796:3

Convincing them he was no longer the fleshly Jesus. They knew about angels; Mary herself had seen two in the sepulcher. They knew that angels could appear and disappear. R3565:1

The apostles and the five hundred brethren, converts to our Lord's teachings at the time, were natural men and needed such proofs as would appeal to the natural man. R4175:6

During the forty days after his resurrection he appeared, probably, not more than three hours in all. R5222:5

Less than twelve hours, or one eightieth of the entire time. B125

He was present, but unseen, during most of the forty days, appearing, in all, perhaps not more than seven times. R262:3, 122:5

The world will not see the graves of the Church open. A spiritual body, coming out of the grave, will not make any more of a hole in the ground than Christ's spiritual body made in the door. R263:5

Traditionally the same "upper room" where the Passover was eaten. NS795:6

**The disciples were assembled** — We may be sure that the disciples were discussing the great and momentous event and the news they had indirectly received of our Lord's resurrection. R4182:2

Discussing their own safety and also the reports of Mary and the other women at the sepulcher. R3565:1

**Came Jesus** — Immediately transferred from Emmaus. R4182:1, 2802:3

Spirit beings are able to transport themselves from place to place independent of physical laws. HG29:3

Simon and Cleopas must have immediately returned to Jerusalem from Emmaus to tell the disciples their experiences. R2478:3; B115

Perhaps in clothing resembling that which the soldiers had divided among themselves. R3565:4

After his resurrection he had the power to appear as a man, but he was not a man, and was no longer controlled by human conditions, but could come and go like the wind, even when the doors were shut. A231

We do not think that the apostles saw the body of our Lord in the resurrection. But what they saw was proof that he was no longer a human being, but a spirit being. R5625:6

The body in which our Lord appeared was materialized. This was not a deception. It was intended, on the contrary, to keep the disciples from being deceived. R5237:6

To make a body suitable for the occasion was no more of a miracle than were any of the other things connected with the resurrection. R5625:6

To produce a body with the same convolutions of the brain, the same individuality, the same soul, is a miracle so great we cannot conceive of it. Yet it is the very thing which God purposes to do for the whole human family. R5612:4

While Jesus could have brought the body, he did not do so. If he had done this they would have been deceived, supposing that he had arisen in his body of flesh in which he had been crucified. R5237:6

Had this appearance been the first manifestation, we can readily suppose that it would not have produced the faith and joy it did produce. R2802:5

**Peace be unto you** — His familiar salutation. R4182:2

“My peace I give unto you” (John 14:27) were the Lord’s words on the night of his betrayal, and “Peace be unto you” were his words when he first met the disciples together after his resurrection. R2802:6

It is only those who realize in Jesus their Redeemer and Lord, and who have given themselves to him to be his disciples, who can really receive of his peace— “the peace of God which passeth all understanding.” (Phil. 4:7) R2802:6

## **John 20:20**

**His hands** — Wishing to emphasize the identity of his risen self with the crucified one. R2478:5

Nothing in this implies of necessity that the flesh which they saw was the identical flesh which had hung on the cross. R2478:5

Some Christians regard the assumed body as his spirit body. Many others have the idea that it was the same body that was crucified. This would prove, first, that the resurrection body is not glorious; second, that we know what a spirit body is; and, third, that our ransom price was taken back. B128

To claim that his “glorious” body is ingloriously marred with the wounds of spear and spike, and that the flesh he gave as our ransom he took back, would render null and void the finished work of Calvary. R1817:4



The evidence, added to what they had already heard, was convincing to all who were present. R2802:3

The appearing in the flesh would remove their fear and enable them to hear the better what he had to say to them. R3565:4

**Then were the disciples glad** — The perplexities were not all gone; but they were getting the lesson that their Master was triumphant over death. R4182:2

So are all glad who realize this great fact of our Lord's resurrection from the dead and who have any conception whatever of its weighty importance as connected with the divine plan of our salvation. R3565:1

## **John 20:21**

**As my Father** — Affirming the title, "Son of God," officially applied to the man Christ Jesus before his birth. (Luke 1:31-35) NS256:6

**Hath sent me** — This subservience and dependence upon the Father not only was true of our Lord while he was in the flesh and before he was made flesh, but is distinctly asserted of him since his resurrection. R3861:5

The Father's commission to The Christ was all addressed to the Head, we having no standing with the Father except through him, and no other commission than his for our service. R2803:2

**So send I you** — I commission you. R2803:1

Our Lord Jesus in all matters acts as the representative of the Father, Jehovah, in the work of salvation. E35

He was the Father's representative; we are the special representatives of our Lord and Head, though, of course, through him and in him representatives also of the Father. R3565:4

As God has but one Church, so he has but one ordination for all who are his ministers. Jesus is the Chief Minister. His ordination took place at his baptism. All coming into him share in his ordination. R5971:5

I have done the work the Father gave me to do; I now appoint to you a great work, which you are to do in my name, even as I worked in my Father's name. R4182:3

Implying that we as his disciples are to be engaged in the same work that he is engaged in. R2803:2

To "fill up that which is behind of the afflictions of Christ" (Col. 1:24), and then to share with him in his glory in the blessing of all the families of the earth. R2803:2

## **John 20:22**

**He breathed on them** — Evidently symbolical, an illustration of his words, "Receive ye the holy Spirit." R2803:3

A pantomime teaching. R4182:3; Q45:2



He would have them understand that the holy Spirit would not be a person, but the Father's spirit and his own spirit—the breath or spirit of God. R3565:5

**Receive ye the Holy Ghost** — Thus representing that he would put his spirit, his disposition upon them which would enable them to carry out their consecration, even as he was so enabled by receiving the Spirit at his own baptism. R4182:3

He would have the disciples anticipate the blessing that was to come to them. R3565:5

He did this as a sample of his spirit power, influence, or mind in them, by which they would cast out devils, heal the sick, etc., in his name. Q45:2, 639:1

He had received the Spirit without measure. He used it in his healings. So he gave his disciples of this power and sent them forth as his representatives in his name. Q332:2

I fancy that while John recorded it here, the fact is that it was done some time before, at the beginning of his ministry, when he sent forth the disciples in his name. Q332:2

## **John 20:23**

**Ye remit** — The twelve apostles in particular, and less particularly all the Lord's true members while in the world, will be under the guidance of the holy Spirit to such an extent that they would know the terms and conditions on which it would be possible to forgive sins. R3565:6, 2803:4, 2658:1

The apostles did define sin and the terms of forgiveness, justification, reconciliation, in a manner entirely satisfactory, in a manner in which our Lord himself never explained these things. R2803:3

Whoever can know about his own sins, should know also how to direct and assist others in knowing of the cancellation of their sins. R3565:6

This privilege was not granted to all believers, but merely to the apostles. It is not true that this authority descended from them to others, the clergy. R4182:4, 2803:4

**They are remitted** — We may assure anyone who gives evidence of contrition, restitution to the extent of ability, faith in Christ and obedient desire to walk according to his ways, that his sins are forgiven. R3565:6

Not that we have the power to forgive sins, but we, being intimate with the Master and knowing his mind on the subject, can speak for him as his mouthpiece to declare the terms of reconciliation. R3565:6, 2803:3

Not that the Father or the Son gave over to the apostles the power of remitting sins. Indeed, sins could not be remitted by power, but only by the satisfaction of justice. R2803:3

While it is not granted to any but the apostles to fix the limitations upon which sins are forgiven, it is the province of all the Lord's mouthpieces to make known these limitations to the Church. R4182:5

While this "ministry of reconciliation" (2 Cor. 5:18) belongs in its fullest sense to the next age, when the Atonement sacrifices are completed, yet even now, we may say to those who believe and repent, "Thy sins are forgiven thee." T100

## John 20:24

**Was not with them** — It is quite probable that Thomas was not permitted to be present at the first interview for the very purpose that there might be that demonstration, that it might be easier for some of us to believe. R5625:2

This would imply that he had disbelieved the stories told by the sisters respecting the message of the angels and the Lord's manifestations to Mary. R2803:5

## John 20:25

**Put my finger** — He would not even trust to the sight of his eyes, which might be deceived. R2803:5

**I will not believe** — Thomas seems to have been of a rather skeptical turn of mind. R5236:3, 2803:5

Some of us would find it difficult to believe from any lips that a person whom he had three days before seen dead and laid in the tomb had manifested by his presence to others that he was again alive. R5624:6

From one standpoint, the person who is inclined to be somewhat critical is to be approved. We would naturally incline to disapprove those who are too easily credulous, too easily persuaded. R5237:1

Had none of the apostles never seemed to doubt the Lord's resurrection, they might have failed to bring out convincing proof of the fact. R5237:1

## John 20:26

**After eight days** — Again on the first day of the week, under similar circumstances. R5625:1, 3376:5

Sunday, "the eighth day," the Jewish method of counting including both days. R2803:6

Probably again in the evening, the beginning of the eighth day from the time of our Lord's resurrection. R4182:5

Our Lord instituted the observance of the first day of the week, not by command, but by example. R1942:3, 4176:3

Thereafter the first day of the week was made an occasion for special meetings of the Lord's followers in remembrance of his revelations of himself on the first and on the eighth days. R4182:6

It was made sacred by our Lord's resurrection; it became, therefore, to his followers the day of hope. R4176:3

No wonder the early Church, appreciating the value of our Lord's resurrection, and the fact that they were no longer under Jewish law, gradually changed the day of divine worship from the seventh day to the first day of the week. R4176:2; B115; Q608

These first-day-of-the-week gatherings were love-feasts, and never intended to take the place nor in any sense to represent our Lord's Memorial Supper. R2771:4, 1942:6, 1787:1, 840:1, 803:1

**Thomas with them** — Although still skeptical, he had become sufficiently interested to want to be present. R2803:6

While he appeared to many other disciples, he was specially careful to very clearly establish the fact of his resurrection to the apostles, carefully looking up each one of them. R1522:4

**The doors being shut** — See comments on verse 19.

**Peace be unto you** — How beautiful and how blessed it would be if the Lord's people whenever they come together, to meet each other and to meet Jesus in spirit, would greet each other with this salutation from the heart. R2803:6

Uttered in the right spirit it would imply that their hearts were in a peaceable condition, seeking each other's peace and welfare and to avoid strife. R2804:1

## **John 20:27**

**Saith he to Thomas** — Immediately addressing Thomas, thus indicating his thorough knowledge of his doubts and fears. R2804:1

Our Lord, while dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or evasive answers, took time and care in making truth clear and plain to the humble, earnest seekers. B27

**Reach hither thy finger** — He thus showed that he knew what Thomas had said without being told. B116

The fact that the Lord gave to him the desired evidence was an indication that he did not disapprove of his demand for more convincing demonstration than the others. R5625:1, 5579:4

**Behold my hands** — Not of the body crucified and buried in Joseph's tomb, but a materialized body, with the same facial expressions, the same hands, the same feet, that the human body of Jesus had. R5625:6, 3376:4

His appearance with the wounds to convince Thomas shows he was ready to give any demonstration that was necessary, because unless the disciples really believed they could not do the work before them. R5579:4, 5237:1, 4183:1, 1522:4, 941:2

**Thrust it into my side** — Using Thomas' own language. R4183:1, 2804:1

We are not informed whether or not Thomas did put his finger into the nail prints and his hand into the Lord's side; it matters not, for at all events his mind was convinced. R4183:1

We presume Thomas did as he said, although the account does not mention it. R2804:1

**Be not faithless** — We do not think that Jesus reprovved Thomas for his doubts. Some minds require more proof than do others. Undoubtedly the whole Church has been blessed by Thomas' action at this time. R5625:5, 5237:1, 4182:5, 2803:6

Gently reproving him. B125; R2318:5

**But believing** — Jesus helped those who were in the right attitude of heart to receive him; he assisted their faith and encouraged their confidence. R4117:5

## John 20:28

**My God** — Not only Lord and Master, but he recognized him as his God, as a mighty one, superior to all mankind, worthy to be called by the name God, which signifies “mighty one.” R4183:1

Thus we also properly recognize the Lord Jesus as our God, a mighty one, in harmony with and one with the Father. R4183:4

Not that Thomas supposed our Lord Jesus to be the heavenly Father. R4183:4, 2804:1

Men should honor the Son as they honor the Father. R4183:4

The word God is applied not only to the Father and to the Son, but also to the holy angels and on one occasion to men, to the seventy elders of Israel, whom Moses appointed in the wilderness. R4183:4, 2804:2

## John 20:29

**Because thou hast seen** — Thomas lived in the Jewish age, not among spiritual children of God, but in the fleshly house (until Pentecost). He was used to seeing things after the flesh, and had not his eye of faith yet opened. Yet Jesus expected more of him. R123:2

All the doubting Thomases in due time have the more tangible evidences in store for them. But more blessed are they who can now walk by faith. R1675:1

**Blessed are they** — While not reproving Thomas, he did tell him of a more excellent way: that, while it is good to believe upon the basis of physical sight and physical touch, there is a still higher attainment of faith. R2804:2

Others who could believe without demanding the physical test, were the more blessed. R2318:5, 1450:5

Speaking of those of us who live subsequently, and not of the disciples. We have testimonies and evidences that Thomas did not have. R5625:1

He was seen of some 500 at one time. (1 Cor. 15:6) Afterward the brethren were obliged to believe without seeing, merely on the testimony of others. We are in this same category ourselves. R5237:2

**That have not seen** — The stronger evidence was that which was not addressed to natural sight. B125

All the Christian Church throughout the Gospel age have believed without seeing the outward demonstration. Whether on this account the Lord would be specially pleased with us, we know not. But we think not. R5237:2, 2804:4

**Yet have believed** — Following this appearance was a long interval apparently in which there was no appearance whatsoever, and the disciples, discouraged, resolved to go back to their homes in Galilee. R3905:4

## John 20:30

**Many other signs** — Greek, *seimion*, has the significance of proof or evidence. D598

In view of the importance of the resurrection of Jesus, we cannot wonder that the Scriptures lay great stress upon that fact, and deduce various proofs and demonstrations intended to establish our faith in it. R3564:1

It took several of these manifestations to attest the fact that he was a changed being. R5238:1

Manifesting himself occasionally, yet invisible to them the remainder of the period. He would have them learn gradually not to expect him again in the flesh. R3565:4

He must lead their minds step by step, and their thoughts link by link, from the cross and the tomb to an appreciation of his present exaltation as a spirit being. R2797:4

Our Lord purposed that these eleven should be thoroughly convinced. Unless they had absolute faith in him as the ascended Redeemer, they would not have been prepared to receive the holy Spirit at Pentecost. R5625:2

The necessity for these proofs lay in the fact that in the divine plan this Gospel age was marked out to be a faith age. But faith needs reasonable foundations upon which to build its superstructure. R2796:1

These forty days seem to be the most important part of our Lord's ministry; for on them depended all the success of the Gospel message which was to be launched by these very men to whom he appeared. R5625:3

## **John 20:31**

**These are written** — The Gospel narrative of the words and acts of our Lord, and also the words and acts of the apostles. R3521:6, 2220:5, 1046:6\*

Instead of using legions of angels to communicate with man, or instead of using a system of instant punishments and rewards, or instead of blazoning the message in letters of fire in the sky in all languages. R3521:3

“It has pleased God through the foolishness of preaching to save them that believe.” (1 Cor. 1:2) R3521:3, 3580:2, 2220:5

**That ye might believe** — The entire object and purpose of all of God's messages during this Gospel age, and hence the object and purpose of all the preaching done in his name and by his authority. R3521:2

The world thinks it strange that believers should be saved on account of their belief rather than from the standpoint of works. R3580:2

**That Jesus** — The first prerequisite is a faith in the personality of God and in his willingness to be approached; second, a faith in Jesus, by whom alone we can approach the Father. R3580:4, 2220:2

**Is the Christ** — More than a mere belief that Jesus lived and Jesus died, a man of Nazareth. The word Christ signifies Messiah and Messiah signifies God's appointed King. R3580:4

A further part of this hope of which Jesus, the Messiah, is the center, is that those who are now called, the obedient through faith, shall be joint-heirs with the Master in the great Kingdom. R3580:5

To believe anything less seems to be lacking the faith here enjoined; to believe all of this seems to be essential to discipleship. R3521:6

**The Son of God** — Not the son of Joseph. R3521:6

**That believing ye might have life** — No hope is here held out of life without believing, and no hope held out on a vague faith will be satisfactory. R3521:6

Faith marks every step of progress for those who are the called according to the divine purpose during this Gospel age. R3580:3

Believing is not only the precedent to the life to come, to be attained at the resurrection, but it is also a precedent to a proper life in the present time. R3580:6

Not that merely believing will bring the life, for “devils also believe and tremble” (James 2:19), but that believing brings them into that relationship with God where it is possible for them to become followers of Jesus. R4188:4

If of these early Christians it was required that their faith should bring a corresponding life, much more should this be true of us who have still greater knowledge of the divine plan. R3581:5

They are the oracles of God and the principles of his holy law by which every man must be judged as worthy or unworthy of eternal life. R2057:5

Life eternal through the merit of him who loved the world and bought it with his own precious blood. R3522:5

Few come under the conditions of this text. R3522:2

**Through his name** — Through the power, through the authority of this Messiah—by virtue of the work which he has accomplished for them and the door of opportunity which he has opened to them. R3580:6

## **John 21:1**

**After these things** — The third manifestation to his disciples, presumably three or four weeks after the Master’s resurrection. R5052:1, 4183:2, 3905:4, 2806:1

Five weeks after the crucifixion. R941:2

The sixth manifestation of his resurrection. R4183:2

Our Lord’s fifth manifestation, some would say, seventh. R2806:1

The delay was evidently for the purpose of testing the faith of the apostles and of leading them to reach a conclusion respecting their future work, which Jesus wished to correct. R5052:1

During this interval we may be sure that our Lord was frequently with the apostles in spirit, watching over their interests. R4183:2

**Jesus shewed himself again** — During the forty days it was his chief concern to gather them again and to reestablish their faith in him as the long-looked-for Messiah, by proving to them the fact of his resurrection. R940:6

Notice how our Lord gave his instructions—not all at once, hastily, but little by little, and in such manner as to make the deepest impressions. R940:6

**At the sea of Tiberias** — The journey to Galilee and the resumption of business presumably took another week. R5052:1

## **John 21:2**

**Simon Peter** — The oldest of the disciples. R941:2, 3377:3

**Nathanael** — He whom Jesus termed “an Israelite indeed, in whom there was no guile,” (John 1:47) who, though not one of the apostles was one of the “brethren.” R941:3

Commonly understood to be another name for Batholomew. R2572:1

**The sons of Zebedee** — James and John, the youngest of the disciples, had formerly been partners with Peter in the fishing business. R941:2

**Two other** — Probably Andrew and Philip. R941:3

## **John 21:3**

**I go a fishing** — At least two Sundays had passed without any further manifestation, and, giving up hope, they decided to return to the fishing business, and did so. R5052:1, 5670:1, 5588:6, 4183:2

They probably waited in expectation at Jerusalem over the third and possibly over the fourth Sunday. R2806:2

The death of our Lord was a great trial of faith to all the disciples. R3179:1

He wished the disciples to reach the extremity of thinking in order that they might be prepared to receive the instructions he had to give respecting their future course. R2806:3

The apostles became discouraged. They were about to leave the work of fishing for men. R5570:4, 5588:6, 4183:2

Some, who have been zealous for the colporteur work under much less favorable conditions than the present and the future, are going into worldly business. R5824:5

As active men, in the prime of life, they must be doing. R2806:2, B117

**Go with thee** — Speedily the partnership revived. They returned to Palestine and took possession of the ships and fishing tackle which they had abandoned three years before. R4183:3, 3377:1

How foolish they thought it would seem for them to convince the people that a man, crucified as a malefactor, was indeed the Messiah! How foolish it would seem to tell of his resurrection! R5052:2, 941:3

How could they tell others of their hopes in a King who had been crucified, and whom they, although he was risen, could no longer see nor point out to others? R2806:2

They had left all to follow him, but now they could no longer follow him. Everything was changed when he was changed, so far as they could see. R2806:2

Probably the rest also turned again to their old employments. B117



**They went forth** — Who can doubt that the Lord was among them often whilst they were preparing, and that he had all things arranged which would make this a valuable lesson. R941:3, B117

**They caught nothing** — By miraculous power exercised in some manner unknown to us, he hindered fish from going into their nets that night. R2806:3

If they should have great success and become swallowed up with interest in the business, they would soon be unfit for the higher service, so the Lord taught them the lesson that the success or failure of our efforts in any direction he can control if he please. R941:3; B118

It looked indeed as though God was punishing them for the course they had taken in becoming disciples of Jesus. Everything was going wrong. R5052:2, 4183:3, 2806:4; NS197:3

We know not what is for our highest welfare. Sometimes those things which we crave and desire to grasp, considering them to be good, might really be to our disadvantage. R2806:4

## **John 21:4**

**Knew not** — He was in another form. R262:3, 3377:2; NS197:4

## **John 21:5**

**Jesus saith unto them** — He would demonstrate he had a mission for them to perform in connection with the fishing for men which they had not accomplished, and which his death and resurrection would not interfere with. R2806:3

**Have ye any meat?** — Any fish for sale. R5052:2, 2806:4

## **John 21:6**

**On the right side** — They felt that such a change would be unavailing, because the boat was small anyway and continually turning, and what was one side now would be the other side shortly. NS197:5; R3377:2

To all who have a talent for teaching, and who see the truth clearly, we suggest you become fishers of men and women rather than of children; and fish for the consecrated in Christ Jesus. R534:1

## **John 21:6**

**They cast therefore** — So humbled were they by their disappointment that they did not stop to argue the question. R2806:5

**The multitude of fishes** — A prophecy of their success as fishers of men. They were to catch multitudes. The prophecy has been amply verified in the long fishing season of the Gospel age. R1716:1



## John 21:7

**Disciple whom Jesus loved** — Specially loved. R1254:4

Jesus loved all mankind to the extent that he “tasted death for every man.” (Heb. 2:9) But among men he had his special loves. R439:1, 1254:5

Quick and impressionable. B118; R941:4

It was the loving John who first realized that the miracle implied that the stranger on the shore was the Lord. R4183:3, 3377:5

**It is the Lord** — John remembers the feeding of the multitudes, the strange days in which they were living, and that Jesus had appeared to them already. R262:3, 122:5; B118

Though, since his resurrection, we cannot recognize him by his appearance. He now appears in a variety of forms; but we know each time that it is he by some peculiar circumstance. B118

They knew instinctively that the unknown stranger was none other than their Master. They remembered a very similar experience at the time they were first called to leave their nets. R5052:3, 4714:1

Brethren, the Lord only could do this. Don't you remember that it was just so when he first called us—we had labored all night and caught nothing until he told us, “Let down your nets for a draught.” (Luke 5:4-9) R941:4

**Simon Peter** — Whose heart still burned as he remembered the Lord's words, and perhaps as he remembered also his own weaknesses. R2806:5

**Cast himself into the sea** — Fearing that the Master would disappear, even before he could get to him. R5052:3, 3377:3, 2806:6

His impetuous, ardent temperament, while it yet overflowed with love for the Master, was constantly a great disadvantage to him. R628:5\*

Peter evidently was timid when he reached the land and waited and helped to pull the net full of fish to the shore. R4183:5

## John 21:8

**Other disciples came** — They hastened to the shore, more anxious to meet him than to care for the fish they had caught. NS197:5

## John 21:9

**Fish laid thereon** — The Lord gave them evidences that all success depended on him, that without him they could do nothing. They toiled all night, but caught nothing. In the morning Jesus was on the shore with the fish already cooked. R5824:5

He had power not only to give them fish in the ordinary way, but to provide cooked fish by miraculous power if it better served his purpose to do so. R2806:6, 5589:1

Demonstrating in a most practical manner that the divine power by which he had hitherto provided for their necessities, and had at times fed multitudes, was still his. R2806:3

While we have no objection to those who claim they have better health as a result of a vegetable diet, we do object to the claim of special sanctity and acceptableness with God on account of this diet. R3098:3

Some say that animal foods are proper enough for common people, but not for believers who have entered “the resurrected life.” Twice, at least, Jesus ate fish after his resurrection. (Luke 24:41-43) R1855:6

**And bread** — They learned the lesson that, under his direction and care, they would not be left to starve. B119; R941:5

## **John 21:10**

**Jesus saith** — There is no indication that on this occasion our Lord appeared with marks in his hand or his feet or his side. R4183:5, 2806:6

## **John 21:12**

**Come and dine** — Our Lord, while dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or evasive answers, took time and care in making truth clear and plain to the humble, earnest seekers. B27

**Who art thou?** — They were so sure that it was he that they could not think of even seeking to question the fact by inquiry. R2806:6, 5052:3

**Knowing** — Feeling sure from the miracle, for they saw not the print of the nails. R262:3, 5052:3, 2806:6, 122:5

For on this, as on other occasions, the eyes of their understanding being opened, they knew him though he had “another form,” different from the one they had been used to seeing before he died. B119; R941:5, 262:3, 122:5

## **John 21:14**

**The third time** — His manifestations to the women on the morning of the resurrection, and later to the two as they went to Emmaus, are not counted—only counting his appearance in the upper room, and later to Thomas as well. R5052:1

## **John 21:15**

**When they had dined** — It was in connection with the eating of natural food that twice our Lord made himself known to the disciples. Probably both were on the first day of the week. Is it any wonder, then, that they formed the habit of gathering on “the first day of the week” to “break bread”? R1787:1, 1421:2, 1014:2, 840:1

It is not probable that they ate in silence, yet their conversation is not recorded, except that none of the disciples felt at liberty to inquire if it were the Lord, confident that it was he. R4183:5, 2806:6

**Simon** — His old name; possibly an intimation that he had not manifested in the last few days the rock-like qualities implied in his surname, and was now inclined to leave the work for the Church for secular business. R2806:6

While the Lord addressed Peter specially, the instructions were for all the “eleven,” and applicable, though not in the same degree, to all ministers of the truth today. R2808:2, 3377:3

**More than these** — These boats and nets pertaining to the fishing business. R5052:3, 4183:6, 3377:3, 2806:6, 1824:1, 941:6; NS197:5

He may have meant more than these nets and boats, or more than these other disciples. R4183:6

Not the other disciples, but his fishing tackle and business prospects. R1823:6, 941:6

Once, in obedience to the Lord’s call, he had left these to follow him, and then he went back to the old business. R1824:1

It was as though he had said, Are you willing again, Simon, in the face of all the public prejudice and hate, to leave your business and social prospects and go and preach the Kingdom? R1824:1

The same question is addressed to every consecrated follower of the Lord. Lovest thou me more than the business pursuits and prospects, social ties and pleasures, ease, fame, wealth, a good name, or any earthly good? R1824:4, 4184:2, 2808:6

He will have in that select Little Flock only such as love him supremely—more than they love houses or lands, husbands or wives, or children, or any earthly thing. (Matt. 10:37) R2808:6, 942:1

It is necessary that we have more or less contact with the world, business, home duties and social amenities. The question is how to balance them with our duties toward the Lord. R2808:6

Many of the Lord’s professed followers today fish for earthly things: for money, or influence, or a great name, or self-gratification, or some thing of the sort. R942:3

**I love thee** — Our Lord used the word *agapao* for love, while Peter used a different word, *phileo*, supposed to signify a warm, personal affection. R4183:6

I affectionately love thee. He used a word expressing fondness of love. R5052:4

Peter thus states his personal attachment and devotion to the Lord, but refrains from claiming the highest love for which our Lord inquired. R2807:2

This humility was an excellent sign, showing Peter had learned a needed lesson and had ceased to boast, but rather to fear his own weakness. R2807:2

**Feed my lambs** — The Lord used three different Greek words in his three exhortations: the first time he exhorts to feed the lambs; the second time to care for the sheep; the third to feed the weak or delicate sheep. R2808:1

This gives us three views of the Lord’s flocks: the young, the beginners, the lambs who need the “milk of the Word;” (1 Pet. 2:2) the more mature sheep who need guidance and direction; and the weak sheep, weak in faith, who are to be fed and cared for. R2808:1

These three classes of the Lord's flock are to be found today: the young, the advanced and strong, and the weak and delicate who need special assistance. R2808:2

The lambs and sheep make one flock, and there is but one Shepherd, who superintends and cares for all. "Feed my lambs!" "Feed my sheep!" Was this not saying: Neglect no part—Feed the flock? R118:3\*

My little sheep. R4183:6, 2807:1

While the babes in Christ, because of their very feebleness and inexperience, have much special care bestowed upon them, it is not the will of God that they should always remain babes. R3622:1, 1568:1

The "lambs" should be fed until they become "sheep." R5052:5

A partial restoration of Peter to the work of ministry. R4183:6

Although not directly reproving Peter, intimating that by his mistake and denial he had forfeited his place as one of the apostles and indirectly implying that he might not be a full shepherd amongst the sheep. R4184:1

Two reasons have led to neglect of feeding with "the doctrines of Christ"—a misconception that now is the time for the world's conversion, and the error that eternal torture is the doom of the unconverted. R5052:6

## **John 21:16**

**Feed my sheep** — "Tend my sheep." R5052:4, 4184:1

Care for, serve, the sheep. R4184:1

The sheep should be tended, cared for, guided, instructed. R5052:5

Give your thought, attention and care to them, rather than to these fishing implements and boats. R2807:1

Not yet the full liberties of shepherding. R4184:1

## **John 21:17**

**The third time** — The third time must have sent the memory of Peter back to the scene in Caiaphas' Judgment Hall, when he denied his Master the third time, even with cursing. R5052:4, 4184:1, 2807:1, 941:5

Thrice had Peter denied the Lord, and now thrice would the Lord have him reaffirm his devotion to him, and receive three additional assurances of his ample reinstatement in his love and favor. R1823:3

The three inquiries our Lord made of Peter were the only rebukes ever given him as punishment for his denial of our Master. We might have felt it necessary to make him humbly apologize first. R5053:4, 2807:6

Let us learn well this lesson of reproofing others very gently, by a hint rather than by a direct charge, by an enquiry respecting their present heart condition, rather than respecting a former condition, in which we know that they have erred. R2807:6

**Lovest thou me?** — Are you sure that you have even the duty love, Peter? R2807:2

Here Jesus uses the same word that Peter had used, as though he questioned the affection and depth of Peter's love. R5052:4

It began to imply to poor Peter that the tendency with him was to love and serve business more than Christ. R941:5

When our Lord said "lovest" in the first two inquiries, he used the word agapas, which signified love in its most disinterested form. Now he uses phileis, duty love, obligatory love of relatives, even where the deeper love is lacking. R2807:1

**Peter was grieved** — He felt remorse. R941:5

The one most praiseworthy trait in Peter's character was his perseverance inspired by his ardent love. If he made a misstep, he was just as quick to realize it and to retrace it. R628:5\*

To feel that there was possibly a shadow of doubt between him and the Lord which his repentance had not fully removed. R1824:1

**Thou knowest all things** — Thou knowest my weakness. He immediately threw himself upon the Lord's mercy. R941:5

**I love thee** — I would not send thee on such an important mission did I not know thy love supreme for me and mine. And all thus sent I will endue with power from on high. R628:6\*

Peter was sifted, and almost failed; but, being "clean," true at heart, he was enabled to come off victorious. C189

**Feed my sheep** — Make that, not fishing, your business. R941:5

With this third confession our Lord restored him fully as a bishop or shepherd, authorized not only to feed the lambs and tend the sheep, but finally to feed the sheep also. R4184:1

Specially reaffirming Peter's commission. R1522:4

Peter: I called you once to be a fisher of men, and, knowing your heart to be still loyal and zealous, I renew your commission as a fisher of men. B119

Had Peter continued in the fishing business and neglected the sheep, his actions would have contradicted his reply. This would have been loving in word, but not in deed and in truth. (1John 3:18) R941:6

The sheep should be fed with stronger meat than that which the lambs could appropriate. R5052:5

In harmony with these words, the chief work of his followers has been to minister to the needs of the spirit-begotten sheep. R5052:4, 5670:4

It is in the service of the Church, our fellow sheep, that we are to sacrifice present interests. As Christ laid down his life for us, we ought also to lay down our lives for the brethren. (1 John 3:16) R942:3

So he says to all his followers. Not that we can have the place of apostles, but that each of us may find opportunities for tending and assisting, feeding, nourishing the flock of God. R4184:3

It is proper, nevertheless, that each one for himself provide things decent and honest in the sight of all in a temporal way, and also give attention to his own spiritual feeding and refreshment. R4184:3

Paul, addressing the elders of Ephesus, counseled that they “feed the flock of God, which he had purchased with the blood of his own Son.” (Acts 20:28) R5052:5

Whoever is heedless of the sheep should not in any sense of the word be recognized as an elder, a leader. R4184:3

Do not offer as an excuse for not feeding the sheep, that there are others more capable of feeding them. This is not the language of love. The loving servant inquires, Lord, how much can I do? R942:2

As for Peter and his denial, and as to offenses which may come to us, we may know that some corrective discipline always follows, but we are not to attempt to inflict these penalties, nor to impress a condemnation. R2808:1

Sending them forth with joy to prove their love by their works. R1824:4

## John 21:18

**Thou shalt be old** — Not a very bright prospect to hold out before Peter; it meant a further testing of his loyalty. R4184:4

There is a touching tenderness in the epistles of the aged Apostle Peter, showing that, while he realized that the time of his departure was drawing nigh, his solicitude for the growth and development of the Church was increasing. R3215:1

## John 21:19

**What death** — A violent death. R4184:5

## John 21:21

**What** — It seems to be a trait of human nature to think of companionship, even in trouble, and many, like Peter, have wondered why they should have trials different from those which come upon others of the Lord’s flock. R2808:1

**This man** — John, who in some measure or degree, represents the last living members of the “little flock.” R4870:1, 4185:1, 2808:5, 980:2, 581:6, 528:6\*, 473:5, 293:5

The things which happened to John are the things which have happened or will happen to the Church. R4185:1

## John 21:22

**That he tarry** — John did not tarry, but a class whom he in some respects illustrated has tarried, a class who see with the eyes of their understanding the visions and revelations that John saw in symbols, in a trance. R4870:1

**What is that to thee?** — Our Lord's refusal to answer may be considered rather in the light of a reproof to Peter and a lesson to us all. R2808:4

Almost curt; amounting to, Mind your own business and you will have plenty to do, though it was stated in a more polite form. R4184:5

If we allow ourselves to wonder why some fellow-disciple is apparently not receiving the same amount of chastisements or trials, if we become judge of the Lord and his providences, the result will be disastrous to ourselves. R4184:5

Applying this lesson to ourselves, some are disposed to query as to how long they must wait for their resurrection change. Let us leave the entire matter to the Lord. R4185:1

If the harvest work is under the Lord's supervision at all, the Lord is responsible, and not we, and can be trusted to accomplish his own ends in his own best way. R4067:2

**Follow thou me** — Referring not merely to a spiritual following, but he walked along the shore of the sea, the disciples following. R2808:4

## John 21:23

**Then went this saying** — The saying has gone abroad and has been generally received that this part of the Church will not die. R473:5, 293:5

Illustrating the dangers of oral tradition. R434:5\*

**Yet Jesus said not** — It was purely an inference on the part of the disciples. R2808:5

**He shall not die** — The fact is that he outlived all the other apostles. R4185:1

**Tarry till I come** — Neither Jesus nor the apostles said we should not die, but that we would tarry till the Master's presence and be changed in a moment and not sleep. R473:5, 293:5

## John 21:25

**And there are also** — This is one of the few verses in our common English Bible which is really not part of the Bible proper (from the apostles). This was added by unknown parties between the fifth and tenth centuries. R1536:6, 1314:3, 278:2, 207:1, 62:6; F202; Q325:T; CR245:6

What a whopper! Somebody who wanted to make it large, felt at liberty to add that verse without any authority. Q325:T

When copying by pen, the transcribers frequently made a parenthetical note of their thought upon the subject. These notes were mistaken by subsequent copyists for parts of the inspired texts. R62:6