

Fulfilling Old Testament Prophecies

Sabbath afternoon, November 16

The Son of God came to the world as a restorer. He was the Way, the Truth, and the Life. Every word He uttered was spirit and life. He spoke with authority, conscious of His power to bless humanity, and deliver the captives bound by Satan; conscious also that by His presence He could bring to the world fullness of joy. He longed to help every oppressed and suffering member of the human family, and show that it was His prerogative to bless, not to condemn. —*Lift Him Up*, p. 37.

Christ distinctly appropriated to Himself the right to authority and allegiance. "Ye call me Master and Lord," He said, "and ye say well; for so I am." "One is your Master, even Christ." Thus He maintained the dignity that belonged to His name, and the authority and power He possessed in heaven.

There were occasions when He spoke with the dignity of His own true greatness. "He that hath ears to hear," He said, "let him hear." In these words He was only repeating the command of God, when from His excellent glory the Infinite One had declared, "This is my beloved Son, in whom I am well pleased; hear ye him." Standing amid the frowning Pharisees, who sought to make their own importance felt, Christ did not hesitate to compare Himself with the most distinguished representative men who had walked the earth, and to claim preeminence above them all. —*Lift Him Up*, p. 37.

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God's thought made audible. In His prayer for His disciples He says, "I have declared unto them Thy name,"—"merciful and gracious, long-suffering, and abundant in goodness and truth,"—"that the love wherewith Thou hast loved Me may be in them, and I in them." But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which "angels desire to look," and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto. —*The Desire of Ages*, p. 19.

Sunday, November 17

Signs, Works, and Wonders

The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each.

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?” Hebrews 1:1–5. — *Testimonies for the Church*, vol. 8, p. 268.

God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.

Jesus said to the Jews: “My Father worketh hitherto, and I work. . . . The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth.” John 5:17–20.

Here again is brought to view the personality of the Father and the Son, showing the unity that exists between them. — *Testimonies for the Church*, vol. 8, pp. 268, 269.

God does not annul His laws or work contrary to them, but He is continually using them as His instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. There is in nature the continual working of the Father and the Son. Christ says, “My Father worketh hitherto, and I work.” John 5:17.

The Levites, in their hymn recorded by Nehemiah, sang, “Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things therein, . . . and Thou preservest them all.” Nehemiah 9:6. As regards this world, God’s work of creation is completed. For “the works were finished from the foundation of the world.” Hebrews 4:3. But His energy is still exerted in upholding the objects of His creation. It is not because the mechanism that has once been set in motion continues to act by its own inherent energy that the pulse beats and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of Him in whom “we live, and move, and have our being.” Acts 17:28. — *Patriarchs and Prophets*, pp. 114, 115.

Monday, November 18

The Authoritative Role of Scripture

It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets “prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.” 1 Peter 1:10, 11. It is the voice of Christ that speaks to us through the Old Testament. “The testimony of Jesus is the spirit of prophecy.” Revelation 19:10.

In His teachings while personally among men Jesus directed the minds of the people to the Old Testament. He said to the Jews, “Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me.” John 5:39, R.V. At this time the books of the Old Testament were the only part of the Bible in existence. Again the Son of God declared, “They have Moses and the prophets; let them hear them.” And He added, “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” Luke 16:29, 31. —*Patriarchs and Prophets*, pp. 366, 367.

Jesus rested upon the wisdom and strength of His heavenly Father. . . . Pointing to His own example, He says to us, “Who is among you that feareth the Lord, . . . that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.” Isaiah 50:7–10.

“The prince of this world cometh,” said Jesus, “and hath nothing in Me.” John 14:30. There was in Him nothing that responded to Satan’s sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ’s humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. . . .

And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan? By the word of God. Only by the word could He resist temptation. “It is written,” He said. And unto us are given “exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” 2 Peter 1:4. Every promise in God’s word is ours. “By every word that proceedeth out of the mouth of God” are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the word. All its strength is yours. “Thy word,” says the psalmist, “have I hid in mine heart, that I might not sin against Thee.” “By the word of Thy lips I have kept me from the paths of the destroyer.” Psalm 119:11; 17:4. —*The Desire of Ages*, p. 123.

Tuesday, November 19

Old Testament

Prophecies of Jesus: Part I

In John the Baptist the Lord raised up for Himself a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony in reproving and denouncing sin. Luke, in announcing his mission and work, says, "And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:17). . . .

The voice of John was lifted up like a trumpet. His commission was, "Shew My people their transgression, and the house of Jacob their sins" (Isaiah 58:1). He had obtained no human scholarship. God and nature had been his teachers. But one was needed to prepare the way before Christ who was bold enough to make his voice heard like the prophets of old, summoning the degenerate nation to repentance. —*Selected Messages, book 2, pp. 147, 148.*

A herald had been sent from God to proclaim the coming of Christ, and to call the attention of the Jewish nation and of the world to His mission, that men might prepare for His reception. The wonderful personage whom John had announced had been among them for more than thirty years, and they had not really known Him as the One sent from God. Remorse took hold of the disciples because they had allowed the prevailing unbelief to leaven their opinions and becloud their understanding. The Light of this dark world had been shining amid its gloom, and they had failed to comprehend whence were its beams. They asked themselves why they had pursued a course that made it necessary for Christ to reprove them. They often repeated His conversations, and said, Why did we allow earthly considerations and the opposition of priests and rabbis to confuse our senses, so that we did not comprehend that a greater than Moses was among us, that One wiser than Solomon was instructing us? —*The Desire of Ages, p. 508.*

A light was shining about the tomb, but the body of Jesus was not there. As [the women] lingered about the place, suddenly they saw that they were not alone. A young man clothed in shining garments was sitting by the tomb. It was the angel who had rolled away the stone. . . . He says, "Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

He is risen, He is risen! The women repeat the words again and again. No need now for the anointing spices. The Saviour is living, and not dead. They remember now that when speaking of His death He said that He would rise again. What a day is this to the world! Quickly the women departed from the sepulcher "with fear and great joy; and did run to bring His disciples word." —*The Desire of Ages, pp. 788, 789.*

Wednesday, November 20

Old Testament

Prophecies of Jesus: Part II

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” Zechariah 9:9.

Five hundred years before the birth of Christ, the prophet Zechariah thus foretold the coming of the King to Israel. This prophecy is now to be fulfilled. He who has so long refused royal honors now comes to Jerusalem as the promised heir to David’s throne.

It was on the first day of the week that Christ made His triumphal entry into Jerusalem. Multitudes who had flocked to see Him at Bethany now accompanied Him, eager to witness His reception. Many people were on their way to the city to keep the Passover, and these joined the multitude attending Jesus. —*The Desire of Ages*, p. 569.

Priests and traders fled from His presence, driving their cattle before them.

On the way from the temple they were met by a throng who came with their sick inquiring for the Great Healer. . . . eager to reach Him who was their only hope. . . . Again the temple court was filled by the sick and the dying, and once more Jesus ministered to them. . . .

Quietly returning to the temple, [the priests and rulers] heard the voices of men, women, and children praising God. Upon entering, they stood transfixed before the wonderful scene. They saw the sick healed, the blind restored to sight, and deaf receive their hearing, and the crippled leap for joy. . . . Now with glad voices the children sounded His praise. They repeated the hosannas of the day before, and waved palm branches triumphantly before the Saviour. The temple echoed and re-echoed with their acclamations, “Blessed be He that cometh in the name of the Lord!” . . . Psalm 118:26. —*The Desire of Ages*, pp. 591, 592.

When truth becomes an abiding principle in the life, the soul is “born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” This new birth is the result of receiving Christ as the Word of God. When by the Holy Spirit divine truths are impressed upon the heart, new conceptions are awakened, and the energies hitherto dormant are aroused to co-operate with God.

Thus it had been with Peter and his fellow disciples. . . . The Word bore testimony through them, the men of His appointment, and they proclaimed the mighty truth, “The Word was made flesh, and dwelt among us, . . . full of grace and truth.” [John 1:14.]

The apostle exhorted the believers to study the Scriptures, through a proper understanding of which they might make sure work for eternity. Peter realized that in the experience of every soul who is finally victorious there would be scenes of perplexity and trial; but he knew also that an understanding of the Scriptures would enable the tempted one to bring to mind promises that would comfort the heart and strengthen faith in the Mighty One. —*The Acts of the Apostles*, pp. 520, 521.

Thursday, November 21

From Beneath

Jesus was hunted from place to place during his ministry. Priests and rulers were on his track. They misrepresented his mission and labor. He came unto his own and his own received him not. Angels watched the conflict at every step. They saw the spirit and work of the enemy. They looked with amazement upon the devices of Satan against the divine Son of God. They saw that he who had only been second to Jesus in power and glory had fallen so low that he could influence men to hunt the steps of Christ from city to city. When Christ sought the garden of Gethsemane, the enemy pressed darkness upon his soul. Even his disciples did not watch with him through that hour of trial. They heard the agony of prayer that came from his pale and quivering lips, but they soon allowed sleep to overcome them, and left their suffering Master to wrestle with the powers of darkness alone. —*Signs of the Times*, November 25, 1889, par. 1.

We see how professedly righteous people can act out the spirit of Satan to carry their wicked purposes through envy and jealousy and religious bigotry. There is no warfare between Satan and the sinner, between fallen angels and fallen humans. Both possess the same attributes, both are evil through apostasy and sin. . . .

The prediction given in Eden refers in a special manner to Christ, and to all who accept and confess Him as the only begotten Son of God. Christ has pledged Himself to engage in the conflict with the prince and power of darkness and to bruise the serpent's head. All who are the sons and daughters of God are His chosen ones, His soldiers, to war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is an unwearied conflict of which there is to be no end until Christ shall come the second time. —*Christ Triumphant*, p. 280.

As professed followers of Christ, we have much to learn. There is with many an icy chilliness, a reserve like that of the Pharisees, that must be broken down. . . . Like the Pharisees, [they] desire to be dictators, teachers. God sent his Son to give his people a better knowledge of the truth, to show them the best way to help their fellow-men. But the Pharisees refused to receive the divine instruction. They thought that Christ was too liberal. His ways did not agree with theirs; and instead of seeking to come into harmony with Christ, they sought to bring Christ into harmony with them. . . . In order to carry out their own purposes, they set themselves in opposition to Christ, and thus brought darkness upon themselves.

Those with whom God has intrusted his truth, must possess the same beneficent spirit that Christ manifested. They must adopt the same broad plans of action. They should have a kind, generous spirit toward the poor, and in a special sense feel that we are God's stewards. They must hold all they have—property, mental powers, spiritual strength—as not their own, but only lent them to advance the cause of Christ in the earth. Like Christ they should not shun the society of their fellow-men, but should seek it with the purpose of bestowing upon others the heavenly benefits they have received from God. —*Gospel Workers*, pp. 319, 320.

Friday, November 22

For Further Reading

That I May Know Him, "Christ's Representatives in the World," p. 306;
Reflecting Christ, "Jesus Showed Us How to Live," p. 340.