

**STUDIES FOR
YOUTH INSPIRATION WEEK**
JUNE 19-25, 2016



**To Be
Like Him**

INTRODUCTION

“We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

“The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.

“The condition of things in the world shows that troublous times are right upon us....

“But who reads the warnings given by the fast-fulfilling signs of the times? What impression is made upon worldlings? What change is seen in their attitude? No more than was seen in the attitude of the inhabitants of the Noachian world. Absorbed in worldly business and pleasure, the antediluvians ‘knew not until the Flood came, and took them all away.’ Matthew 24:39. They had heaven-sent warnings, but they refused to listen. And today the world, utterly regardless of the warning voice of God, is hurrying on to eternal ruin....

“Not all in this world have taken sides with the enemy against God. Not all have become disloyal. There are a faithful few who are true to God; for John writes: ‘Here are they that keep the commandments of God and the faith of Jesus.’ Revelation 14:12. Soon the battle will be waged fiercely between those who serve God and those who serve Him not. Soon everything that can be shaken will be shaken, that those things that cannot be shaken may remain....

“It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth.... God’s tried and tested people will find their

power in the sign spoken of in Exodus 31:12-18. They are to take their stand on the living word: 'It is written.' This is the only foundation upon which they can stand securely." –*Counsels for the Church*, pp. 37-39.

It is the fervent desire of the General Conference Youth Department that the Holy Spirit's presence will be with you during this Youth Inspiration Week and that the love of Jesus Christ will fill your heart and mind. The *Studies for Youth Inspiration Week* are taken from the book *The Desire of Ages*, by Sister Ellen G. White. Please read the studies together with your youth group and discuss the questions at the end of each study. We request every local church, field, and union to gather a special offering for the General Conference Youth Department and to support it with regular offerings to assist in paying expenses for preparation of materials, the website, travel, conferences, and projects.

Our responsibility is to set before you as the new generation of believers how to prepare to carry out God's commission in the closing work of salvation. Your responsibility is to seek and understand His will for you personally. Through thoughtful, prayerful study, seek to know for yourself the meaning of the Scriptures. Ask God for the determination and courage that you need, and they will be given to you.

Every place is unique. As you constantly communicate with God through the Holy Spirit, you will receive clear thoughts how to reach the young people who come within your circle of influence. Be ready to share words of hope with them, and practice the truth that you know.

"God has given you brain power to use. The wants of the believers and the necessities of unbelievers are to be carefully studied, and your labors are to meet their necessities. You are to inquire of God and not of any living man what you shall do. You are a servant of the living God, and not a servant of any man. You cannot do the work of God intelligently and be the shadow of another man's thoughts and directions. You are under God." –*Manuscript Releases*, vol. 13, pp. 24, 25.

May your words be as Joshua's "... As for me and my house, we will serve the Lord." Joshua 24:15.

GOD WITH US

“His name shall be called Immanuel..., God with us.” “The light of the knowledge of the glory of God” is seen “in the face of Jesus Christ.” From the days of eternity the Lord Jesus Christ was one with the Father; He was “the image of God,” the image of His greatness and majesty, “the outshining of His glory.” It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God’s love—to be “God with us.” Therefore it was prophesied of Him, “His name shall be called Immanuel.”

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.... 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 angels of glory find their joy in giving—giving love and tireless watch-care to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know....

The exercise of force is contrary to the principles of God’s government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world’s dark night the Sun of Righteousness must rise, “with healing in His wings.” Malachi 4:2....

Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see "God with us."...

He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God.

By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey....

Christ was treated as we deserve, that we might be treated as He deserves....

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us.

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union.

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. And through endless ages as the redeemed walk in the light of the Lord, they will praise

Him for His unspeakable Gift—Immanuel, “God with us.” —*The Desire of Ages*, pp. 19-26.

Discussion Questions

1. *Jesus was the Word of God and God’s thoughts made audible. He came to reveal God to _____ and to _____.*
2. *What does it mean that rebellion and sin will never rise or enter the universe again throughout all eternity?*
3. *When our loved ones go astray or experience troublesome times and lose their love, what alone can restore the love they once possessed?*
4. *Can we be closer to God now than Adam was before he fell? If so, what is the reason for this?*

AS A CHILD

Wonderful in its significance is the brief record of His early life: “The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.” In the sunlight of His Father’s countenance, Jesus “increased in wisdom and stature and in favor with God and man.” Luke 2:52. His mind was active and penetrating, with a thoughtfulness and wisdom beyond His years. Yet His character was beautiful in its symmetry [balance]. The powers of mind and body developed gradually, in keeping with the laws of childhood.

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

From the earliest times the faithful in Israel had given much care to the education of the youth. The Lord had directed that even from babyhood the children should be taught of His goodness and His greatness, especially as revealed in His law, and shown in the history of Israel. Song and prayer and lessons from the Scriptures were to be adapted to the opening mind. Fathers and mothers were to instruct their children that the law of God is an expression of His character, and that as they received the principles of the law into the heart, the image of God was traced on mind and soul. Much of the teaching was oral; but the youth also learned to read the Hebrew writings; and the parchment rolls of the Old Testament Scriptures were open to their study....

The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother’s knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor....

He who had made all things studied the lessons which His own hand had written in earth and sea and sky. Apart from the unholy ways of the world,

He gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man. From His earliest years He was possessed of one purpose; He lived to bless others. For this He found resources in nature; new ideas of ways and means flashed into His mind as He studied plant life and animal life. Continually He was seeking to draw from things seen illustrations by which to present the living oracles of God. The parables by which, during His ministry, He loved to teach His lessons of truth show how open His spirit was to the influences of nature, and how He had gathered the spiritual teaching from the surroundings of His daily life....

Every child may gain knowledge as Jesus did. As we try to become acquainted with our heavenly Father through His word, angels will draw near, our minds will be strengthened, and our characters will be elevated and refined. We shall become more like our Saviour. And as we behold the beautiful and grand in nature, our affections go out after God. While the spirit is awed, the soul is invigorated by coming in contact with the Infinite through His works. Communion with God through prayer develops the mental and moral faculties, and the spiritual powers strengthen as we cultivate thoughts upon spiritual things....

Jesus was placed where His character would be tested. It was necessary for Him to be constantly on guard in order to preserve His purity....

In His industrious life there were no idle moments to invite temptation. No aimless hours opened the way for corrupting associations. So far as possible, He closed the door to the tempter. He was wise to discern evil, and strong to resist it....

Temptation, poverty, adversity, is the very discipline needed to develop purity and firmness....

By His own example He taught that it is our duty to be industrious, that our work should be performed with exactness and thoroughness, and that such labor is honorable. The exercise that teaches the hands to be useful and trains the young to bear their share of life's burdens gives physical strength, and develops every faculty. All should find something to do that will be beneficial to themselves and helpful to others. God appointed work as a blessing, and only the diligent worker finds the true glory and joy of life....

Jesus carried into His labor cheerfulness and tact. It requires much patience and spirituality to bring Bible religion into the home life and into the workshop, to bear the strain of worldly business, and yet keep the eye single to

the glory of God. This is where Christ was a helper. He was never so full of worldly care as to have no time or thought for heavenly things. Often He expressed the gladness of His heart by singing psalms and heavenly songs. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance. The minds of His hearers were carried away from their earthly exile, to the heavenly home....

Thus as He grew in wisdom and stature, Jesus increased in favor with God and man. He drew the sympathy of all hearts by showing Himself capable of sympathizing with all. The atmosphere of hope and courage that surrounded Him made Him a blessing in every home....

His quiet and simple life, and even the silence of the Scriptures concerning His early years, teach an important lesson. The more quiet and simple the life of the child—the more free from artificial excitement, and the more in harmony with nature—the more favorable is it to physical and mental vigor and to spiritual strength. —*The Desire of Ages*, pp. 68-74.

Discussion Questions

1. *Jesus gathered stores of scientific knowledge from the handiwork of His own hands—nature. Nevertheless, what was the one single purpose of His life?*

Fill in the blanks and discuss how the important concepts in questions 2 and 3 apply to you and those around you.

2. *Jesus manifested _____ that could never be disturbed, and His truthfulness would never sacrifice _____.*
3. *The more quiet and simple the life, the more free from artificial excitement, and the more in harmony with nature it is, the more favorable is the life to _____ and _____ vigor [drive/energy] and to _____ strength.*

THE VICTORY

“Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: And in their hands they shall bear Thee up, Lest at any time Thou dash Thy foot against a stone.”...

The tempter thought to take advantage of Christ’s humanity, and urge Him to presumption. But while Satan can solicit, he cannot compel to sin. He said to Jesus, “Cast Thyself down,” knowing that he could not cast Him down; for God would interpose to deliver Him. Nor could Satan force Jesus to cast Himself down. Unless Christ should consent to temptation, He could not be overcome. Not all the power of earth or hell could force Him in the slightest degree to depart from the will of His Father.

The tempter can never compel [force] us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us. But every sinful desire we cherish affords him a foothold. Every point in which we fail of meeting the divine standard is an open door by which he can enter to tempt and destroy us. And every failure or defeat on our part gives occasion for him to reproach [blame or criticize] Christ....

But faith is in no sense allied to presumption [assuming that God will forgive you, no matter what—the counterfeit of genuine faith]. Only he who has true faith is secure against presumption. For presumption is Satan’s counterfeit of faith. Faith claims God’s promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God, and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequence of their sin. It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures.

Often when Satan has failed of exciting distrust, he succeeds in leading us to presumption. If he can cause us to place ourselves unnecessarily in the way of

temptation, he knows that the victory is his. God will preserve all who walk in the path of obedience; but to depart from it is to venture on Satan's ground. There we are sure to fall. The Saviour has bidden us, "Watch ye and pray, lest ye enter into temptation." Mark 14:38. Meditation and prayer would keep us from rushing unbidden into the way of danger, and thus we should be saved from many a defeat.

Yet we should not lose courage when assailed by temptation. Often when placed in a trying situation we doubt that the Spirit of God has been leading us. But it was the Spirit's leading that brought Jesus into the wilderness to be tempted by Satan. When God brings us into trial, He has a purpose to accomplish for our good....

With the same temptation Satan approaches men, and here he has better success than with Christ. To men he offers the kingdom of this world on condition that they will acknowledge his supremacy. He requires that they sacrifice integrity, disregard conscience, indulge selfishness. Christ bids them seek first the kingdom of God, and His righteousness; but Satan walks by their side and says: Whatever may be true in regard to life eternal, in order to make a success in this world you must serve me. I hold your welfare in my hands. I can give you riches, pleasures, honor, and happiness. Harken to my counsel. Do not allow yourselves to be carried away with whimsical [fanciful] notions of honesty or self-sacrifice. I will prepare the way before you. Thus multitudes are deceived. They consent to live for the service of self, and Satan is satisfied. While he allures them with the hope of worldly dominion, he gains dominion over the soul. But he offers that which is not his to bestow, and which is soon to be wrested from him. In return he beguiles them of their title to the inheritance of the sons of God....

So we may resist temptation, and force Satan to depart from us. Jesus gained the victory through submission and faith in God, and by the apostle He says to us, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." James 4:7, 8. We cannot save ourselves from the tempter's power; he has conquered humanity, and when we try to stand in our own strength, we shall become a prey to his devices; but "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Proverbs 18:10. Satan trembles and flees before the weakest soul who finds refuge in that mighty name.

After the foe had departed, Jesus fell exhausted to the earth, with the pallor of death upon His face. The angels of heaven had watched the conflict, behold-

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

Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. Then we shall cast our crowns at His feet, and raise the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Revelation 5:12. —*The Desire of Ages*, pp. 124-131.

Discussion Questions

1. *What is the difference between genuine faith and presumption?*
2. *What does it mean to give the enemy a "foothold" or an "open door"?*
3. *In promising someone temporary riches and fame in this world, what three things does the enemy require?*
4. *In every person's life, what is God's purpose in giving him trials?*

THE SERMON ON THE MOUNT

In the Sermon on the Mount He [Christ] sought to undo the work that had been wrought by false education, and to give His hearers a right conception of His kingdom and of His own character. Yet He did not make a direct attack on the errors of the people. He taught them of something infinitely better than they had known. Without combating their ideas of the kingdom of God, He told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature. The truths He taught are no less important to us than to the multitude that followed Him. We no less than they need to learn the foundation principles of the kingdom of God.

Christ's first words to the people on the mount were words of blessing. Happy are they, He said, who recognize their spiritual poverty, and feel their need of redemption. The gospel is to be preached to the poor. Not to the spiritually proud, those who claim to be rich and in need of nothing, is it revealed, but to those who are humble and contrite. One fountain only has been opened for sin, a fountain for the poor in spirit....

The Lord can do nothing toward the recovery of man until, convinced of his own weakness, and stripped of all self-sufficiency, he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow. From the soul that feels his need, nothing is withheld. He has unrestricted access to Him in whom all fullness dwells....

"Blessed are they that mourn: for they shall be comforted." By these words Christ does not teach that mourning in itself has power to remove the guilt of sin. He gives no sanction to pretense or to voluntary humility. The mourning of which He speaks does not consist in melancholy [sadness] and lamentation [weeping]. While we sorrow on account of sin, we are to rejoice in the precious privilege of being children of God.

We often sorrow because our evil deeds bring unpleasant consequences to ourselves; but this is not repentance. Real sorrow for sin is the result of the working of the Holy Spirit. The Spirit reveals the ingratitude of the heart that

has slighted and grieved the Saviour, and brings us in contrition [repentance] to the foot of the cross. By every sin Jesus is wounded afresh; and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him. Such mourning will lead to the renunciation of sin....

"Blessed are the meek." The difficulties we have to encounter may be very much lessened by that meekness which hides itself in Christ. If we possess the humility of our Master, we shall rise above the slights, the rebuffs, the annoyances, to which we are daily exposed, and they will cease to cast a gloom over the spirit. The highest evidence of nobility in a Christian is self-control. He who under abuse or cruelty fails to maintain a calm and trustful spirit robs God of His right to reveal in him His own perfection of character. Lowliness of heart is the strength that gives victory to the followers of Christ; it is the token of their connection with the courts above....

"Blessed are they which do hunger and thirst after righteousness." The sense of unworthiness will lead the heart to hunger and thirst for righteousness, and this desire will not be disappointed. Those who make room in their hearts for Jesus will realize His love. All who long to bear the likeness of the character of God shall be satisfied.... If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image....

Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred....

"Blessed are the peacemakers." The peace of Christ is born of truth. The world is at enmity with the law of God; sinners are at enmity with their Maker; and as a result they are at enmity with one another.... Men cannot manufacture peace. Human plans for the purification and uplifting of individuals or of society will fail of producing peace, because they do not reach the heart. The only power that can create or perpetuate true peace is the grace of Christ. When this is implanted in the heart, it will cast out the evil passions that cause strife and dissension....

"Blessed are they which are persecuted for righteousness' sake:... Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven:..."

The world loves sin, and hates righteousness, and this was the cause of its hostility to Jesus. All who refuse His infinite love will find Christianity a disturbing element. While those who yield to the influence of the Holy Spirit begin war with themselves, those who cling to sin war against the truth and its representatives.

Thus strife is created, and Christ's followers are accused as troublers of the people. But it is fellowship with God that brings them the world's enmity. They are bearing the reproach of Christ. Not with sorrow, but with rejoicing, should they meet persecution. Each fiery trial is God's agent for their refining. Each conflict has its place in the great battle for righteousness, and each will add to the joy of their final triumph. Having this in view, the test of their faith and patience will be cheerfully accepted rather than dreaded and avoided....

"Ye are the salt of the earth," Jesus said. Do not withdraw yourselves from the world in order to escape persecution....

"Ye are the light of the world...."

True character is not shaped from without, and put on; it radiates from within. If we wish to direct others in the path of righteousness, the principles of righteousness must be enshrined in our own hearts....

It is true there is an indignation [righteous anger] that is justifiable, even in the followers of Christ. When they see that God is dishonored, and His service brought into disrepute [disgrace], when they see the innocent oppressed, a righteous indignation stirs the soul. Such anger, born of sensitive morals, is not a sin. But those who at any supposed provocation [irritation] feel at liberty to indulge anger or resentment are opening the heart to Satan. Bitterness and animosity [hatred] must be banished from the soul if we would be in harmony with heaven....

"No man can serve two masters." We cannot serve God with a divided heart. Bible religion is not one influence among many others; its influence is to be supreme, pervading and controlling every other. It is not to be like a dash of color brushed here and there upon the canvas, but it is to pervade [saturate] the whole life, as if the canvas were dipped into the color, until every thread of the fabric were dyed a deep, unfading hue.

"If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." Purity and steadfastness of purpose

are the conditions of receiving light from God. He who desires to know the truth must be willing to accept all that it reveals. He can make no compromise with error. To be wavering and half-hearted in allegiance to truth is to choose the darkness of error and satanic delusion....

If one sin is cherished in the soul, or one wrong practice retained in the life, the whole being is contaminated. The man becomes an instrument of unrighteousness....

In the book of God's providence, the volume of life, we are each given a page. That page contains every particular of our history; even the hairs of the head are numbered. God's children are never absent from His mind....

"Be not therefore anxious for the morrow."... God does not bestow help for tomorrow. He does not give His children all the directions for their life journey at once, lest they should become confused. He tells them just as much as they can remember and perform. The strength and wisdom imparted are for the present emergency....

It is not enough, He says, for you to hear My words. By obedience you must make them the foundation of your character. Self is but shifting sand. If you build upon human theories and inventions, your house will fall. By the winds of temptation, the tempests of trial, it will be swept away. But these principles that I have given will endure. Receive Me; build on My words. *—The Desire of Ages*, pp. 299-314.

Discussion Questions

1. *The fiery trials we bear will refine us, and they are part of the spiritual battle for righteousness. In the end, what do they contribute to?*
2. *What will one sin or one wrong practice do to our souls?*
3. *What does "righteous indignation" mean?*
4. *Bible religion is not just another influence in our lives. What is its purpose and place?*
5. *What causes strife [trouble] for Jesus and His followers?*

THE LAW OF THE NEW KINGDOM

The time of the Passover was drawing near, and again Jesus turned toward Jerusalem. In His heart was the peace of perfect oneness with the Father's will, and with eager steps He pressed on toward the place of sacrifice. But a sense of mystery, of doubt and fear, fell upon the disciples. The Saviour "went before them: and they were amazed; and as they followed, they were afraid...."

John, the son of Zebedee, had been one of the first two disciples who had followed Jesus. He and his brother James had been among the first group who had left all for His service. Gladly they had forsaken home and friends that they might be with Him; they had walked and talked with Him; they had been with Him in the privacy of the home, and in the public assemblies....

Their mother was a follower of Christ, and had ministered to Him freely of her substance. With a mother's love and ambition for her sons, she coveted for them the most honored place in the new kingdom. For this she encouraged them to make request.

Together the mother and her sons came to Jesus, asking that He would grant a petition on which their hearts were set.

"What would ye that I should do for you?" He questioned.

The mother answered, "Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom."

In the kingdom of God, position is not gained through favoritism. It is not earned, nor is it received through an arbitrary [random] bestowal. It is the result of character. The crown and the throne are the tokens of a condition attained; they are the tokens of self-conquest through our Lord Jesus Christ....

The one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love—love that "vaunteth not itself, is not puffed up,... seeketh not her own, is not easily provoked, thinketh no evil" (1 Corinthians 13:4, 5)—love that moves the disciple, as it moved our Lord, to give all, to live and labor and sacrifice, even unto death, for the saving of hu-

manity. This spirit was made manifest in the life of Paul. He said, "For to me to live is Christ;" for his life revealed Christ to men; "and to die is gain"—gain to Christ; death itself would make manifest the power of His grace, and gather souls to Him. "Christ shall be magnified in my body," he said, "whether it be by life or by death." Philippians 1:21, 20....

In the kingdoms of the world, position meant self-aggrandizement. The people were supposed to exist for the benefit of the ruling classes. Influence, wealth, education were so many means of gaining control of the masses for the use of the leaders. The higher classes were to think, decide, enjoy, and rule; the lower classes were to obey and serve. Religion, like all things else, was a matter of authority. The people were expected to believe and practice as their superiors directed. The right of man as man, to think and act for himself, was wholly unrecognized.

Christ was establishing a kingdom on different principles. He called men, not to authority, but to service, the strong to bear the infirmities of the weak. Power, position, talent, education, placed their possessor under the greater obligation to serve his fellows. To even the lowliest of Christ's disciples it is said, "All things are for your sakes." 2 Corinthians 4:15.

"The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Among His disciples Christ was in every sense a caretaker, a burden bearer. He shared their poverty, He practiced self-denial on their account, He went before them to smooth the more difficult places, and soon He would consummate [complete] His work on earth by laying down His life. The principle on which Christ acted is to actuate [put into action] the members of the church which is His body. The plan and ground of salvation is love. In the kingdom of Christ those are greatest who follow the example He has given, and act as shepherds of His flock....

In matters of conscience the soul must be left untrammelled. No one is to control another's mind, to judge for another, or to prescribe his duty. God gives to every soul freedom to think, and to follow his own convictions. "Every one of us shall give account of himself to God." No one has a right to merge his own individuality in that of another. In all matters where principle is involved, "let every man be fully persuaded in his own mind." Romans 14:12, 5. In Christ's kingdom there is no lordly oppression, no compulsion of manner. The angels of heaven do not come to the earth to rule, and to exact homage, but as messengers of mercy, to cooperate with men in uplifting humanity.

The principles and the very words of the Saviour's teaching, in their divine beauty, dwelt in the memory of the beloved disciple. To his latest days the burden of John's testimony to the churches was, "This is the message that ye heard from the beginning, that we should love one another." "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." 1 John 3:11, 16. –*The Desire of Ages*, pp. 547-551.

Discussion Questions

1. *On what principle that was different from this world did Jesus establish His kingdom? How do power and riches relate to His new kingdom?*
2. *What was the attitude of Jesus' disciples concerning following their Lord?*
3. *The principle by which Jesus acted was to do what to the members of His church?*
4. *What role do the angels of heaven play in building Jesus' new kingdom?*

A SERVANT OF SERVANTS

In the upper chamber of a dwelling at Jerusalem, Christ was sitting at table with His disciples. They had gathered to celebrate the Passover. The Saviour desired to keep this feast alone with the twelve. He knew that His hour was come; He Himself was the true paschal lamb, and on the day the Passover was eaten He was to be sacrificed. He was about to drink the cup of wrath; He must soon receive the final baptism of suffering. But a few quiet hours yet remained to Him, and these were to be spent for the benefit of His beloved disciples....

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

Another cause of dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested a stoical [unfeeling] unconcern, seeming unconscious that there was anything for them to do. By their silence they refused to humble themselves.

How was Christ to bring these poor souls where Satan would not gain over them a decided victory? How could He show that a mere profession of disci-

pleship did not make them disciples, or insure them a place in His kingdom? How could He show that it is loving service, true humility, which constitutes real greatness? How was He to kindle love in their hearts, and enable them to comprehend what He longed to tell them?...

So Christ expressed His love for His disciples. Their selfish spirit filled Him with sorrow, but He entered into no controversy with them regarding their difficulty. Instead He gave them an example they would never forget. His love for them was not easily disturbed or quenched. He knew that the Father had given all things into His hands, and that He came from God, and went to God. He had a full consciousness of His divinity; but He had laid aside His royal crown and kingly robes, and had taken the form of a servant. One of the last acts of His life on earth was to gird Himself as a servant, and perform a servant's part....

Judas, in choosing his position at table, had tried to place himself first, and Christ as a servant served him first. John, toward whom Judas had felt so much bitterness, was left till the last. But John did not take this as a rebuke or slight. As the disciples watched Christ's action, they were greatly moved. When Peter's turn came, he exclaimed with astonishment, "Lord, dost Thou wash my feet?" Christ's condescension broke his heart. He was filled with shame to think that one of the disciples was not performing this service. "What I do," Christ said, "thou knowest not now; but thou shalt know hereafter." Peter could not bear to see his Lord, whom he believed to be the Son of God, acting the part of a servant. His whole soul rose up against this humiliation. He did not realize that for this Christ came into the world. With great emphasis he exclaimed, "Thou shalt never wash my feet."...

At the words, "If I wash thee not, thou hast no part with Me," Peter surrendered his pride and self-will. He could not endure the thought of separation from Christ; that would have been death to him. "Not my feet only," he said, "but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit."...

Like Peter and his brethren, we too have been washed in the blood of Christ, yet often through contact with evil the heart's purity is soiled. We must come to Christ for His cleansing grace. Peter shrank from bringing his soiled feet in contact with the hands of his Lord and Master; but how often we bring our sinful, polluted hearts in contact with the heart of Christ! How grievous to Him is our evil temper, our vanity and pride! Yet all our infirmity and defile-

ment we must bring to Him. He alone can wash us clean. We are not prepared for communion with Him unless cleansed by His efficacy [miracle-working action]....

In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matthew 5:45. This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it....

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

To those who receive the spirit of this service, it can never become a mere ceremonial. Its constant lesson will be, "By love serve one another." Galatians 5:13. In washing the feet of His disciples, Christ gave evidence that He would do any service, however humble, that would make them heirs with Him of the eternal wealth of heaven's treasure. His disciples, in performing the same rite, pledge themselves in like manner to serve their brethren. Whenever this ordinance is rightly celebrated, the children of God are brought into a holy relationship, to help and bless each other. They covenant that the life shall be given to unselfish ministry. Their field of labor is as wide as their Master's was. The world is full of those who need our ministry. The poor, the helpless, the ignorant, are on every hand. Those who have communed with Christ in the upper chamber will go forth to minister as He did. —*The Desire of Ages*, pp. 642-651.

Discussion Questions

1. *Why did Jesus wash His disciples' feet? As a servant, how far did Jesus go?*
2. *As the disciples waited in the upper room, what kept them from acting the part of a servant?*
3. *How could Jesus show that it is loving service—true humility—that constitutes real greatness?*

GO TEACH ALL NATIONS

The commission had been given to the twelve when Christ met with them in the upper chamber; but it was now to be given to a larger number. At the meeting on a mountain in Galilee, all the believers who could be called together were assembled. Of this meeting Christ Himself, before His death, had designated the time and place. The angel at the tomb reminded the disciples of His promise to meet them in Galilee. The promise was repeated to the believers who were gathered at Jerusalem during the Passover week, and through them it reached many lonely ones who were mourning the death of their Lord. With intense interest all looked forward to the interview. They made their way to the place of meeting by circuitous [indirect] routes, coming in from every direction, to avoid exciting the suspicion of the jealous Jews. With wondering hearts they came, talking earnestly together of the news that had reached them concerning Christ.

At the time appointed, about five hundred believers were collected in little knots on the mountainside, eager to learn all that could be learned from those who had seen Christ since His resurrection. From group to group the disciples passed, telling all they had seen and heard of Jesus, and reasoning from the Scriptures as He had done with them. Thomas recounted the story of his unbelief, and told how his doubts had been swept away. Suddenly Jesus stood among them. No one could tell whence or how He came. Many who were present had never before seen Him; but in His hands and feet they beheld the marks of the crucifixion; His countenance was as the face of God, and when they saw Him, they worshiped Him.

But some doubted. So it will always be. There are those who find it hard to exercise faith, and they place themselves on the doubting side. These lose much because of their unbelief....

Christ commissioned His disciples to do the work He had left in their hands, beginning at Jerusalem. Jerusalem had been the scene of His amazing condescension for the human race. There He had suffered, been rejected and condemned.... At Jerusalem the work of the disciples must begin.

In view of all that Christ had suffered there, and the unappreciated labor He had put forth, the disciples might have pleaded for a more promising field; but they made no such plea. The very ground where He had scattered the seed of truth was to be cultivated by the disciples, and the seed would spring up and yield an abundant harvest. In their work the disciples would have to meet persecution through the jealousy and hatred of the Jews; but this had been endured by their Master, and they were not to flee from it. The first offers of mercy must be made to the murderers of the Saviour....

Thus Christ gave His disciples their commission. He made full provision for the prosecution of the work, and took upon Himself the responsibility for its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I will forsake you.

The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time....

The disciples were to begin their work where they were. The hardest and most unpromising field was not to be passed by. So every one of Christ's workers is to begin where he is. In our own families may be souls hungry for sympathy, starving for the bread of life. There may be children to be trained for Christ. There are heathen at our very doors. Let us do faithfully the work that is nearest. Then let our efforts be extended as far as God's hand may lead the way. The work of many may appear to be restricted by circumstances; but, wherever it is, if performed with faith and diligence it will be felt to the uttermost parts of the earth. Christ's work when upon earth appeared to be confined to a narrow field, but multitudes from all lands heard His message. God often uses the simplest means to accomplish the greatest results. It is His plan that every part of His work shall depend on every other part, as a wheel within a wheel, all acting in harmony....

But the command, "Go ye into all the world," is not to be lost sight of. We are called upon to lift our eyes to the "regions beyond." Christ tears away the wall of partition, the dividing prejudice of nationality, and teaches a love for all the human family. He lifts men from the narrow circle which their selfishness prescribes; He abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies.

He teaches us to look upon every needy soul as our brother, and the world as our field.

When the Saviour said, "Go ... teach all nations," He said also, "These signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." The promise is as far-reaching as the commission. Not that all the gifts are imparted to each believer. The Spirit divides "to every man severally as He will." 1 Corinthians 12:11. But the gifts of the Spirit are promised to every believer according to his need for the Lord's work. The promise is just as strong and trustworthy now as in the days of the apostles....

Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, He feels the agony. And He is just as willing to heal the sick now as when He was personally on earth. Christ's servants are His representatives, the channels for His working. He desires through them to exercise His healing power....

It is in doing Christ's work that the church has the promise of His presence. Go teach all nations, He said; "and, lo, I am with you always, even unto the end of the world." To take His yoke is one of the first conditions of receiving His power. The very life of the church depends upon her faithfulness in fulfilling the Lord's commission. To neglect this work is surely to invite spiritual feebleness and decay. Where there is no active labor for others, love wanes, and faith grows dim....

Instead of man's speculations, let the word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. But the "latter rain" will be more abundant. Joel 2:23.

All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. —*The Desire of Ages*, pp. 818-828.

Discussion Questions

1. *Jesus instructed His followers to go to the ends of the world to preach the gospel, but where did He tell them to start? How does that apply to us?*
2. *Why were the disciples to begin their ministry in Jerusalem?*
3. *What three things do His people need to do before Jesus can bless them in doing the work He has entrusted to them?*

In the hearts of all mankind, of whatever race or station in life, there are inexpressible longings for something they do not now possess. This longing is implanted in the very constitution of man by a merciful God, that man may not be satisfied with his present conditions or attainments, whether bad, or good, or better. God desires that the human shall seek the best, and find it to the eternal blessing of his soul.

Satan, by wily scheme and craft, has perverted these longings of the human heart. He makes men believe that this desire may be satisfied by pleasure, by wealth, by ease, by fame, by power; but those who have been thus deceived by him (and they number myriads) find all these things fall upon the sense, leaving the soul as barren and unsatisfied as before.

It is God's design that this longing of the human heart should lead to the One who alone is able to satisfy it. The desire is of Him that it may lead to Him, the fullness and fulfillment of that desire. That fullness is found in Jesus the Christ, the Son of the eternal God. "For it was the good pleasure of the Father that in Him should all the fullness dwell." "For in Him dwelleth all the fullness of the Godhead bodily." And it is also true that "in Him ye are made full" with respect to every desire divinely implanted and normally followed. —The Desire of Ages, Preface.