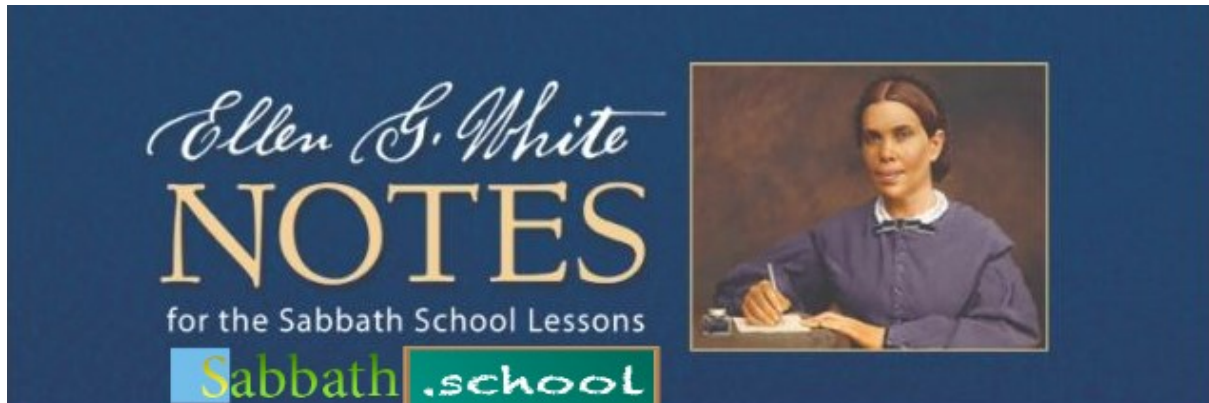


EGW Notes - Lesson 9

Blessed Is He Who Comes in the Name of the **Lord**



Sabbath Afternoon, February 24

In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. . . . For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. . . .

Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. . . . But at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In prophetic vision, Isaiah was shown that this stone was a symbol of Christ.—*The Desire of Ages*, p. 597.

For forty days Christ remained on the earth, preparing the disciples for the work before them and explaining that which heretofore they had been unable to comprehend. He spoke of the prophecies concerning His advent, His rejection by the Jews, and His death, showing that every specification of these prophecies had been fulfilled. He told them that they were to regard this fulfillment of prophecy as an assurance of the power that would attend them in their future labors. “Then opened He their understanding,” we read, “that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.” And He added, “Ye are witnesses of these things.” Luke 24:45-48.—*The Acts of the Apostles*, pp. 26, 27.

[Jesus'] anxious followers gladly listened to His teachings, eagerly feasting upon every word which fell from His holy lips. Now they certainly knew that He was the Saviour of the world. His words sank deep into their hearts, and they sorrowed that they must soon be parted from their heavenly Teacher and no longer hear comforting, gracious words from His lips. But again their hearts were warmed with love and exceeding joy, as Jesus told them that He would go and prepare mansions for them and come again and receive them, that they might be ever with Him. He promised also to send the Comforter, the Holy Spirit, to guide them into all truth. "And He lifted up His hands, and blessed them." — *Early Writings*, p. 190.

Sunday, February 25

Divine Self-Sacrificing Shepherd

Of all creatures the sheep is one of the most timid and helpless, and in the East the shepherd's care for his flock is untiring and incessant. . . .

As the shepherd leads his flock over the rocky hills, through forest and wild ravines, to grassy nooks by the riverside; as he watches them on the mountains through the lonely night, shielding from robbers, caring tenderly for the sickly and feeble, his life comes to be one with theirs. A strong and tender attachment unites him to the objects of his care. However large the flock, the shepherd knows every sheep. Every one has its name, and responds to the name at the shepherd's call.

As an earthly shepherd knows his sheep, so does the divine Shepherd know His flock that are scattered throughout the world. "Ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God." Jesus says, "I have called thee by thy name; thou art Mine." "I have graven thee upon the palms of My hands." Ezekiel 34:31; Isaiah 43:1; 49:16.—*The Desire of Ages*, pp. 478, 479.

Christ, in His relation to His people, is compared to a shepherd. After the Fall He saw His sheep doomed to perish in the dark ways of sin. To save these wandering ones He left the honors and glories of His Father's house. He says, "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." I will "save My flock, and they shall no more be a prey." "Neither shall the beast of the land devour them." Ezekiel 34:16, 22, 28. His voice is heard calling them to His fold, "a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Isaiah 4:6. His care for the flock is unwearied. He strengthens the weak, relieves the suffering, gathers the lambs in His arms, and carries them in His bosom. His sheep love Him.—*Patriarchs and Prophets*, p. 190.

When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. In

view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. No one of the true believers will say: "I am of Paul; and I of Apollos; and I of Cephas." The testimony of one and all will be: "I cleave unto Christ; I rejoice in Him as my personal Saviour".

The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him.—*Testimonies for the Church*, vol. 6, pp. 400, 401.

Monday, February 26

The Suffering Messiah

Through the psalmist Christ had foretold the treatment that He should receive from men: "I am . . . a reproach of men, and despised of the people. All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him." "I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture." "I am become a stranger unto My brethren, and an alien unto My mother's children. For the zeal of Thine house hath eaten Me up; and the reproaches of them that reproached Thee are fallen upon Me." "Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none." Psalm 22:6-8, 17, 18; 69:8, 9, 20.—*The Acts of the Apostles*, p. 225.

Men whom God had created, and who were dependent upon Him for every moment of their lives, who claimed to be the children of Abraham, worked out the wrath of Satan upon the innocent Son of the infinite God. While Christ was bearing the heavy guilt incurred by transgression of the law, while in the very act of bearing our sins, of carrying our sorrows, He was mocked by the chief priests and rulers. It was there that mercy and truth met together, righteousness and peace embraced each other. Here is a theme which all need to understand. Here are lengths and breadths, depths and heights, that pass any computation.

The character of Christ is an infinitely perfect character. The Word declares Him. He is lifted up and proclaimed as the One who gave His life for the life of the world. Christ gave His own life, that all the disloyal and disobedient might realize the truth of the promise given in the first chapter of John: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). Tell it over and over again. We may become the sons of God, members of the royal family, children of the heavenly King. All who accept Jesus Christ and hold the beginning of their confidence firm unto the end will be heirs of God and joint heirs with Christ to "an inheritance incorruptible, and undefiled, and that fadeth not away." — *That I May Know Him*, p. 70.

When the sinner has a view of the matchless charms of Jesus, sin no longer looks attractive to him; for he beholds the Chiefest among ten thousand, the One altogether lovely. He realizes by a personal experience

the power of the gospel, whose vastness of design is equaled only by its preciousness of purpose.—*Reflecting Christ*, p. 76.

Tuesday, February 27

Forever Faithful to His Covenant

Glorious are the promises made to David and his house, promises that look forward to the eternal ages, and find their complete fulfillment in Christ. The Lord declared:

“I have sworn unto David My servant . . . with whom My hand shall be established: Mine arm also shall strengthen him. . . . My faithfulness and My mercy shall be with him: and in My name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto Me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him My first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and My covenant shall stand fast with him.” Psalm 89:3-28.—*Patriarchs and Prophets*, pp. 754, 755.

Many a wrongdoer has excused his own sin by pointing to David’s fall, but how few there are who manifest David’s penitence and humility. How few would bear reproof and retribution with the patience and fortitude that he manifested. . . .

But he saw in his own sin the cause of his trouble. The words of the prophet Micah breathe the spirit that

inspired David's heart. "When I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me." Micah 7:8, 9. And the Lord did not forsake David. This chapter in his experience, when, under cruelest wrong and insult, he shows himself to be humble, unselfish, generous, and submissive, is one of the noblest in his whole experience. Never was the ruler of Israel more truly great in the sight of heaven than at this hour of his deepest outward humiliation.—*Patriarchs and Prophets*, pp. 737, 738.

The apostle [Paul] exalted Christ before his brethren as the One by whom God had created all things and by whom He had wrought out their redemption. He declared that the hand that sustains the worlds in space, and holds in their orderly arrangements and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for them. "By Him were all things created," Paul wrote, "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." . . .

The Son of God stooped to uplift the fallen. For this He left the sinless worlds on high, the ninety and nine that loved Him, and came to this earth to be "wounded for our transgressions" and "bruised for our iniquities." Isaiah 53:5. . . . Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God. "The Word was made flesh, and dwelt among us, .

.. full of grace and truth.” John 1:14.—*The Acts of the Apostles*, pp. 471, 472.

Wednesday, February 28

Eternal King of Unrivaled Power

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Psalm 110:1.

The love of the Father toward a fallen race is unfathomable, indescribable, without a parallel. This love led Him to consent to give His only begotten Son to die, that rebellious man might be brought into harmony with the government of Heaven, and be saved from the penalty of his transgression. The Son of God stepped down from His royal throne, and for our sakes became poor, that we through His poverty might be rich. He became “a Man of sorrows,” that we might be made partakers of everlasting joy. God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory to a world marred and blighted with sin, shadowed with the shadow of death and the curse.

By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God.—*God’s Amazing Grace*, p. 79.

When Christ shall come to the earth again, not as a prisoner surrounded by a rabble will men see Him. They will see Him then as heaven’s King. Christ will come in His own glory, in the glory of His Father, and the glory of the holy angels. Ten thousand times ten thousand, and

thousands of thousands of angels, the beautiful and triumphant sons of God, possessing surpassing loveliness and glory, will escort Him on His way. Then shall He sit upon the throne of His glory, and before Him shall be gathered all nations. Then every eye shall see Him, and they also that pierced Him. In the place of a crown of thorns, He will wear a crown of glory,—a crown within a crown. In place of that old purple kingly robe, He will be clothed in raiment of whitest white, “so as no fuller on earth can white them.” Mark 9:3. And on His vesture and on His thigh a name will be written, “King of kings, and Lord of lords.” Revelation 19:16.—*The Desire of Ages*, p. 439.

The kingdom of God’s grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of His love. But the full establishment of the kingdom of His glory will not take place until the second coming of Christ to this world. . . .

The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, our Saviour will come forth as King of kings and Lord of lords. Jehovah Immanuel “shall be king over all the earth: in that day shall there be one Lord, and His name one.” “The tabernacle of God” shall be with men, “and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” Zechariah 14:9; Revelation 21:3.—*Thoughts From the Mount of Blessing*, p. 108.

Thursday, February 29

Eternal Priest in the Order of Melchizedek

It was the work of Christ to present the truth in the framework of the gospel, and to reveal the precepts and principles that He had given to fallen man. Every idea He presented was His own. He needed not to borrow thoughts from any, for He was the originator of all truth. He could present the ideas of prophets and philosophers, and preserve His originality; for all wisdom was His; He was the source, the fountain, of all truth. He was in advance of all, and by His teaching He became the spiritual leader for all ages.

It was Christ that spoke through Melchizedek, the priest of the most high God. Melchizedek was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led His people, and has been the light of the world.—
Selected Messages, book 1, p. 409.

In the Child of Bethlehem was veiled the glory before which angels bow. This unconscious babe was the promised seed, to whom the first altar at the gate of Eden pointed. This was Shiloh, the peace giver. It was He who declared Himself to Moses as the I AM. It was He who in the pillar of cloud and of fire had been the guide of Israel. This was He whom seers had long foretold. He was the Desire of all nations, the Root and the Offspring of David, and the Bright and Morning Star. The name of

that helpless little babe, inscribed in the roll of Israel, declaring Him our brother, was the hope of fallen humanity. The child for whom the redemption money had been paid was He who was to pay the ransom for the sins of the whole world. He was the true “high priest over the house of God,” the head of “an unchangeable priesthood,” the intercessor at “the right hand of the Majesty on high.” Hebrews 10:21; 7:24; 1:3.—*The Desire of Ages*, p. 52.

The rainbow round about the throne is an assurance that God is true, that in Him is no variableness, neither shadow of turning. We have sinned against Him, and are undeserving of His favor. . . . When we come to him confessing our unworthiness and sin, He has pledged Himself to give heed to our cry. The honor of His throne is staked for the fulfillment of His word unto us.

Like Aaron, who symbolized Christ, our Saviour bears the names of all His people on His heart in the holy place. Our great High Priest remembers all the words by which He has encouraged us to trust. He is ever mindful of His covenant.

All who seek of Him shall find. All who knock will have the door opened to them. The excuse will not be made, Trouble Me not; the door is closed; I do not wish to open it. Never will one be told, I cannot help you.—*Christ's Object Lessons*, p. 148.

Friday, March 1

For Further Reading

Lift Him Up, “A Spotless Example,” p. 33;

Lift Him Up, “The Good Shepherd,” p. 201.