

Teaching Disciples: Part II

Sabbath afternoon, August 17

What a wonderful reverence for human life Jesus expressed in His life mission! He stood not among the people as a king, demanding attention, reverence, service, but as one who wished to serve, to uplift humanity. He said He had not come to be ministered unto but to minister. . . . Wherever Christ saw a human being, He saw one who needed human sympathy. Many of us are willing to serve particular ones—those whom we honor—but the very ones to whom Christ would make us a blessing if we were not so cold-hearted, so unkind and selfish, we pass by as unworthy of our notice. . . .

“Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.” Ephesians 5:1, 2. This is the height of the love we are required to reach. And the texture of this love is not tainted with selfishness.—Our High Calling, p. 176.

Christ gave His disciples a most important lesson in regard to who should be His disciples. “In the kingdom that I am about to set up,” He said, “strife for the supremacy shall have no place. All ye are brethren. All My servants there shall be equal. The only greatness recognized there will be the greatness of humility and devotion to the service of others. He that humbleth himself shall be exalted, and he that exalteth himself shall be abased. He who seeks to serve others by self-denial and self-sacrifice will be given the attributes of character that commend themselves to God, and develop wisdom, true patience, forbearance, kindness, compassion. This gives him the chiefest place in the kingdom of God.”

The Son of man humbled Himself to become the servant of God. He submitted to abasement and self-sacrifice, even to death, to give freedom and life, and a place in His kingdom to those who believe on Him. He gave His life as a ransom for many. This should be enough to make those who are continually seeking to be first and striving for the supremacy, ashamed of their course.—This Day With God, p. 356.

Those who believe in Christ and walk humbly with Him, . . . who watch to see what they can do to help and bless and strengthen the souls of others, co-operate with the angels who minister to those who shall be heirs of salvation. Jesus gives them grace and wisdom and righteousness, making them a blessing to all with whom they are brought in contact. The more humble they are in their own estimation, the more blessings they receive from God, because receiving does not exalt them. They make a right use of their blessings, for they receive to impart.

The ministering angels receive instruction from the throne of God to co-operate with human instrumentalities. They receive the grace of Christ, to give it to human beings.—Manuscript 165, December 13, 1898, “Unity a Test of Discipleship.”

Sunday, August 18

God's Plan for Marriage

When the Pharisees afterward questioned Him concerning the lawfulness of divorce, Jesus pointed His hearers back to the marriage institution as ordained at creation. "Because of the hardness of your hearts," He said, Moses "suffered you to put away your wives: but from the beginning it was not so." Matthew 19:8. He referred them to the blessed days of Eden, when God pronounced all things "very good." Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity. Then, as the Creator joined the hands of the holy pair in wedlock, saying, A man shall "leave his father and his mother, and shall cleave unto his wife: and they shall be one" (Genesis 2:24), He enunciated the law of marriage for all the children of Adam to the close of time. That which the eternal Father Himself had pronounced good was the law of highest blessing and development for man.—Thoughts From the Mount of Blessing, p. 63.

Jesus came to our world to rectify mistakes and to restore the moral image of God in man. Wrong sentiments in regard to marriage had found a place in the minds of the teachers of Israel. They were making of none effect the sacred institution of marriage. Man was becoming so hardhearted that he would for the most trivial excuse separate from his wife, or, if he chose, he would separate her from the children and send her away. This was considered a great disgrace and was often accompanied by the most acute suffering on the part of the discarded one.

Christ came to correct these evils, and His first miracle was wrought on the occasion of the marriage. Thus He announced to the world that marriage when kept pure and undefiled is a sacred institution.—The Adventist Home, p. 341.

God Himself gave Adam a companion. He provided "an help meet for him"—a helper corresponding to him—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation. . . .

God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. "Marriage is honorable" (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature.—Patriarchs and Prophets, p. 46.

Monday, August 19

Jesus and Children

In the days of Christ mothers brought their children to Him, that He might lay His hands upon them in blessing. By this act they showed their faith in Jesus and the intense anxiety of their hearts for the present and future welfare of the little ones committed to their care. . . .

As the mothers passed along the dusty road and drew near the Saviour, He saw the unbidden tear and the quivering lip, as they offered a silent prayer in behalf of the children. He heard the words of rebuke from the disciples and promptly countermanded the order. His great heart of love was open to receive the children. One after another, He took them in His arms and blessed them, while one little child lay fast asleep, reclining against His bosom. Jesus spoke words of encouragement to the mothers in reference to their work, and, oh, what a relief was thus brought to their minds! With what joy they dwelt upon the goodness and mercy of Jesus, as they looked back to that memorable occasion! His gracious words had removed the burden from their hearts and inspired them with fresh hope and courage. All sense of weariness was gone.—The Adventist Home, p. 273.

Christ, the Majesty of heaven, said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." Jesus does not send the children to the rabbis; He does not send them to the Pharisees; for He knows that these men would teach them to reject their best Friend. The mothers that brought their children to Jesus did well. . . . Let mothers now lead their children to Christ. Let ministers of the gospel take the little children in their arms, and bless them in the name of Jesus. Let words of tenderest love be spoken to the little ones; for Jesus took the lambs of the flock in His arms, and blessed them.—The Review and Herald, March 24, 1896.

Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. The gates are open for every mother who would lay her burdens at the Saviour's feet. . . . [He] still invites the mothers to lead up their little ones to be blessed by Him. Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we will live in communion with God, we too may expect the divine Spirit to mold our little ones, even from their earliest moments.—The Desire of Ages, p. 512.

These little ones, by coming to Christ and receiving His advice and benediction, had His image and His gracious words stamped upon their plastic minds, never to be effaced. We should learn a lesson from this act of Christ, that the hearts of the young are most susceptible to the teachings of Christianity, easy to influence toward piety and virtue, and strong to retain the impressions received.—The Adventist Home, p. 275.

Tuesday, August 20

The Best Investment

Don't you know that when the young man came to Christ and asked Him what he should do that he might have life, Christ told him to keep the commandments. Said he, "I have done it." Now the Lord wanted to bring this lesson right home. "What lack I yet? I am perfectly whole" (Matthew 19:20). He did not see that there was a thing the matter with him or why he should not have eternal life. "I have done it," he said. Now Christ touches the plague spot of his heart. He says, "Come, follow Me, and ye shall have life."

What did he do? He turned away very sorrowful, for he had great possessions.

Now he had not kept the commandments at all. He should have accepted Jesus Christ as his Saviour and taken hold of His righteousness. Then, as he had the righteousness of Christ, he could keep the law of God. The young ruler could not trample that law under his feet. He must respect it; he must love it. Then Christ would bring divine power to combine with man's efforts.—Faith and Works, p. 70.

The truth of God's free grace had been almost lost sight of by the Jews. The rabbis taught that God's favor must be earned. The reward of the righteous they hoped to gain by their own works. Thus their worship was prompted by a grasping, mercenary spirit. From this spirit even the disciples of Christ were not wholly free, and the Saviour sought every opportunity of showing them their error. . . .

In unmistakable language He presents obedience to [the law] as the condition of eternal life—the same condition that was required of Adam before his fall. The Lord expects no less of the soul now than He expected of man in Paradise, perfect obedience, unblemished righteousness. The requirement under the covenant of grace is just as broad as the requirement made in Eden—harmony with God's law, which is holy, just, and good.—Christ's Object Lessons, pp. 390, 391.

The lover of self is a transgressor of the law. This Jesus desired to reveal to the young man, and He gave him a test that would make manifest the selfishness of his heart. . . . [But the] young man desired no further enlightenment. He had cherished an idol in the soul; the world was his god. He professed to have kept the commandments, but he was destitute of the principle which is the very spirit and life of them all. He did not possess true love for God or man. This want was the want of everything that would qualify him to enter the kingdom of heaven. In his love of self and worldly gain he was out of harmony with the principles of heaven.

When this young ruler came to Jesus, his sincerity and earnestness won the Saviour's heart. He "beholding him loved him." In this young man He saw one who might do service as a preacher of righteousness. He would have received this talented and noble youth as readily as He received the poor fishermen who followed Him.—Christ's Object Lessons, p. 392.

Wednesday, August 21

Can You Drink My Cup?

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 to 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 the Father committed to His Son. Jesus was given to stand at the head of humanity, by His example to teach what it means to minister. His whole life was under a law of service. He served all, ministered to all.

Again and again Jesus tried to establish his principle among His disciples. When James and John made their request for pre-eminence, He said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:26–28.—The Acts of the Apostles, p. 359.

James and John presented by their mother a petition requesting that they might be permitted to occupy the highest positions of honor in Christ's kingdom. The Saviour answered, "Ye know not what ye ask" (Mark 10:38). . . . Jesus knew the infinite sacrifice at which that glory must be purchased, when He, "for the joy that was set before him endured the cross, despising the shame" (Hebrews 12:2). That joy was to see souls saved by His humiliation, His agony, and the shedding of His blood. . . .

Jesus asked them, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can" (Mark 10:38, 39).

How little did they comprehend what that baptism signified! "Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give" (verses 39, 40).—The Sanctified Life, pp. 56, 57.

[The Lord] makes the humble, trustful servant His representative—the one who will not lift himself up and think of himself more highly than he ought to think. The life of such a one will be dedicated to God as a living sacrifice, and that life He will accept and use and sustain. He longs to make men wise with His own wisdom, that that wisdom may be exercised in His own behalf. He manifests Himself through the consecrated humble worker. . . .

Carry every entrusted capability as a sacred treasure, to be used in imparting to others the knowledge and grace received. In this you will answer the purpose for which God gave them. The Lord requires us to sink self in Jesus Christ, and let the glory be all of God.—That I May Know Him, p. 88.

Thursday, August 22

“What Do You Want Me to Do for You?”

Blind Bartimeus is waiting by the wayside; he has waited long to meet Christ.

Throngs of people who possess their sight are passing to and fro, but they have no desire to see Jesus. One look of faith would touch His heart of love, and bring them the blessings of His grace; but they know not the sickness and poverty of their souls, and they feel no need of Christ. Not so with the poor blind man. His only hope is in Jesus. As he waits and watches, he hears the tread of many feet, and he eagerly inquires, What means this noise of travel? The by-standers answer that “Jesus of Nazareth passeth by.” With the eagerness of intense desire, he cries, “Jesus, thou Son of David, have mercy on me!” They try to silence him, but he cries the more vehemently, “Thou Son of David, have mercy on me!” This appeal is heard. His persevering faith is rewarded. Not only is physical sight restored, but the eyes of his understanding are opened. In Christ he sees his Redeemer, and the Sun of Righteousness shines into his soul. All who feel their need of Christ as did blind Bartimeus, and who will be as earnest and determined as he was, will, like him, receive the blessing which they crave.—Sons and Daughters of God, p. 126.

As the branch must abide in the vine to obtain the vital sap which causes it to flourish, so those who love God and keep all His sayings must abide in His love. Without Christ we cannot subdue a single sin or overcome the smallest temptation. Many need the Spirit of Christ and His power to enlighten their understanding, as much as blind Bartimeus needed his natural sight. “As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.” All who are really in Christ will experience the benefit of this union. The Father accepts them in the Beloved, and they become objects of His solicitude and tender, loving care. This connection with Christ will result in the purification of the heart and in a circumspect life and faultless character. The fruit borne upon the Christian tree is “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”—Testimonies for the Church, vol. 4, p. 355.

It is not enough to perceive the loving-kindness of God, to see the benevolence, the fatherly tenderness, of His character. It is not enough to discern the wisdom and justice of His law, to see that it is founded upon the eternal principle of love. . . . [Paul the apostle] longed for the purity, the righteousness, to which in himself he was powerless to attain, and cried out, “O wretched man that I am! who shall deliver me from this body of death?” Romans 7:24, margin. Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, “Behold the Lamb of God, which taketh away the sin of the world.” John 1:29.—Steps to Christ, p. 19.

Friday, August 23

For Further Reading

Lift Him Up, "An Obedient Son to Earthly Parents," p. 32;
The Desire of Ages, " 'One Thing Thou Lackest,' " pp. 518–523.