



John the Baptist

On the record of those who through self-abnegation have entered into the fellowship of Christ's sufferings, stand—one in the Old Testament and one in the New—the names of **Jonathan** and of **John the Baptist**. (*Ed* 156.6)

Jonathan, by birth heir to the throne, yet knowing himself set aside by the divine decree; to his rival the most tender and faithful of friends, shielding David's life at the peril of his own; steadfast at his father's side through the dark days of his declining power, and at his side falling at the last—the name of Jonathan is treasured in heaven, and it stands on earth a witness to the existence and the power of unselfish love. (*Ed* 157.1)

John the Baptist, at his appearance as the Messiah's herald, stirred the nation. From place to place his steps were followed by vast throngs of people of every rank and station. But when the One came to whom he had borne witness, all was changed. The crowds followed Jesus, and John's work seemed fast closing. Yet there was no wavering of his faith. "He must increase," he said, "but I must decrease." John 3:30. (*Ed* 157.2)

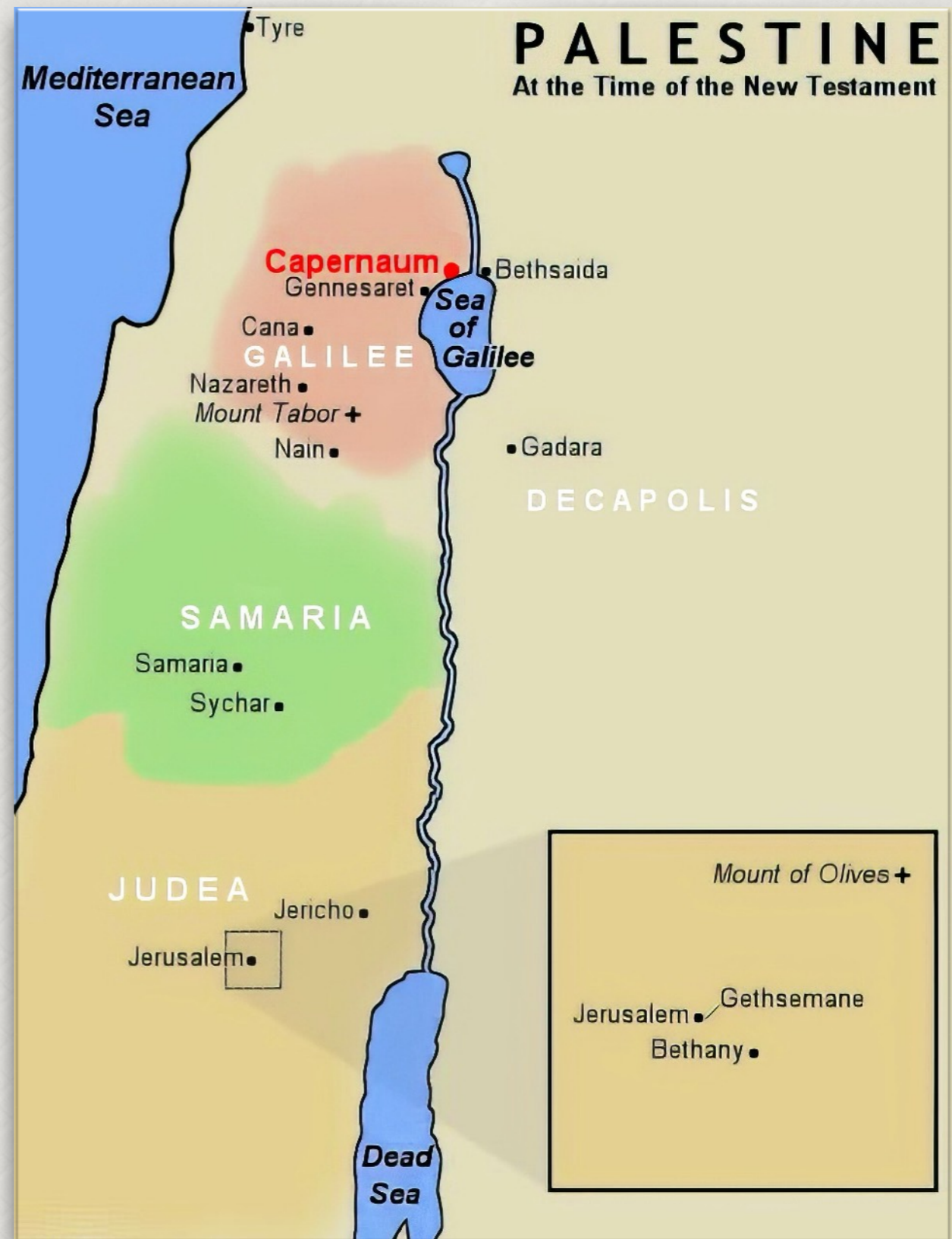
Time passed, and the kingdom which John had confidently expected was not established. In Herod's dungeon, cut off from the life-giving air and the desert freedom, he waited and watched. There was no display of arms, no rending of prison doors; but the healing of the sick, the preaching of the gospel, the uplifting of men's souls, testified to Christ's mission. Alone in the dungeon, seeing whither his path, like his Master's, tended, John accepted the trust—fellowship with Christ in sacrifice. **Heaven's messengers attended him to the grave.** The intelligences of the universe, fallen and unfallen, witnessed his vindication of unselfish service.

(Ed 157.3-5)

And in all the generations that have passed since then, suffering souls have been sustained by the testimony of John's life. In the dungeon, on the scaffold, in the flames, men and women through centuries of darkness have been strengthened by the memory of him of whom Christ declared, "Among them that are born of women there hath not risen a greater." Matthew 11:11. (*Ed* 157.6)

Christ made an infinite sacrifice when He became the head of the human family. His example of **self-abnegation** is to be repeated in the lives of His followers. **It is only thus that the followers of Christ become the sons of God, partakers of the divine nature.** (*22LtMs*, Lt 228, 1907, par. 12)

John 2:2—marriage in Cana
V. 12—went down to
Capernaum
V. 13—went to Jerusalem
for the Passover; cleansed
temple
John 4:3—Left Judæa for
Galilee and on the way
stopped at the well in
Samaria





Jesus started his ministry in Jerusalem (John 3:1–21) and then extended it to the towns and villages of Judæa where he labored from about April to December AD 28.



1. Opening ministry was in Jerusalem and Judæa during part of AD 28)
2. Jesus then retired temporarily to Galilee (4:3)
3. Returned to Jerusalem for Passover AD 29
4. Then back to Galilee



1. The ministry of John continued at least till after the time of Jesus' temporary withdrawal from Judea about December, when John was arrested and imprisoned.
2. He was in prison for about one year, from the Passover time, AD 29, to the Passover of AD 30.



Jesus knew that they [the priests and rabbis] would spare no effort to create a division between His own disciples and those of John. He knew that the storm was gathering which would sweep away one of the greatest prophets ever given to the world. **Wishing to avoid all occasion for misunderstanding or dissension, He quietly ceased His labors, and withdrew to Galilee.** We also, while loyal to truth, should try to avoid all that may lead to discord and misapprehension. For whenever these arise, they result in the loss of souls. Whenever circumstances occur that threaten to cause division, we should follow the example of Jesus and of John the Baptist. (*DA* 181.4)