



Still Seeking to Kill Jesus

“Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marveled.” They hoped to catch something from His lips, that they might accuse Him. But His wisdom and His knowledge astonished them, so clear and forcible was **His reasoning from the Scriptures**, and yet this was the Man whose track they were upon that they might entangle Him. The words went from one to another, “How knoweth this man letters, having never learned?” for Christ never placed Himself under the learned scribes and doctors of the law. (*10LtMs*, Ms 72, 1895, par. 16)

Standing thus, the center of attraction to that vast throng, Jesus addressed them as no man had ever done. His words showed a knowledge of the **laws and institutions of Israel**, of the **sacrificial service** and the **teachings of the prophets**, far exceeding that of the priests and rabbis. He broke through the barriers of formalism and tradition. The scenes of the future life seemed outspread before Him. As one who beheld the Unseen, He spoke of the earthly and the heavenly, the human and the divine, with positive authority.

*(DA 452.3)*

His words were most clear and convincing; and again, as at Capernaum, the people were astonished at His teaching; “for His word was with power.” **Luke 4:32.** Under a variety of representations He warned His hearers of **the calamity that would follow** all who rejected the blessings He came to bring them. He had given them every possible proof that He came forth from God, and made every possible effort to bring them to repentance. He would not be rejected and murdered by His own nation if He could save them from the guilt of such a deed. (*DA* 452.3)

- ✦ Luke 4:16-21; 28-30 (Nazareth) Linked to:
- ✦ Isaiah 58:7-8
- ✦ Isaiah 60:1-2

“Behold,” says the Scripture, [Isaiah 60:2] “the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.” Verse 2. Christ, the outshining of the Father’s glory, came to the world as its light. He came to represent God to men, and of Him it is written that He was anointed “with the Holy Ghost and with power,” and “went about doing good.” Acts 10:38. (*PK 718.1*)

In the synagogue at Nazareth He said, “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” Luke 4:18, 19. **This was the work He commissioned His disciples to do.** “Ye are the light of the world,” He said. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matthew 5:14, 16. (PK 718.1)

This is the work which the prophet Isaiah describes when he says: “Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.” Isaiah 58:7, 8. (*PK 718.2*)



All around us are heard the wails of a world's **sorrow**. On every hand are the **needy and distressed**. It is ours to aid in relieving and softening life's **hardships and misery**. The wants of the soul only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed. (*PK 719.1*)

There are many from whom **hope has departed**. Bring back the sunshine to them. Many have **lost their courage**. Speak to them words of cheer. Pray for them. There are those who **need the bread of life**. Read to them from the word of God. Upon many is a soul sickness which no earthly balm can reach nor physician heal. Pray for these souls. Bring them to Jesus. Tell them that there is a balm in Gilead and a Physician there. (*PK 719.2*)

Christ has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives. (*PK 720.1*)

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” Isaiah 60:1. Christ is coming with power and great glory. He is coming with His own glory and with the glory of the Father. And the holy angels will attend Him on His way. While all the world is plunged in darkness, **there will be light in every dwelling of the saints. They will catch the first light of His second appearing.** The unsullied light will shine from His splendor, and Christ the Redeemer will be admired by all who have served Him. While the wicked flee, Christ’s followers will rejoice in His presence. (*PK 720.2*)

Many among Christ's hearers who were dwellers at Jerusalem, and who were not ignorant of the plots of the rulers against Him, felt themselves drawn to Him by an irresistible power. **The conviction pressed upon them** that He was the Son of God. **But Satan was ready to suggest doubt**; and for this the way was prepared by their own erroneous ideas of the Messiah and His coming. **It was generally believed** that Christ would be born at Bethlehem, but that after a time He would disappear, and at His second appearance none would know whence He came. There were not a few who held that the Messiah would have no natural relationship to humanity. And because the popular conception of the glory of the Messiah was not met by Jesus of Nazareth, many gave heed to the suggestion, "Howbeit we know this Man whence He is: but when Christ cometh, no man knoweth whence He is." (*DA* 457.2)

Many who were convinced that Jesus was the Son of God were misled by the false reasoning of the priests and rabbis. These teachers had repeated with great effect the prophecies concerning the Messiah, that He would “reign in Mount Zion, and in Jerusalem, and before His ancients gloriously;” that He would “have dominion also from sea to sea, and from the river unto the ends of the earth.” Isaiah 24:23; Psalm 72:8. **Then they made contemptuous comparisons between the glory here pictured and the humble appearance of Jesus. (DA 458.2)**

For he shall grow up before him as a tender  
plant, And as a root out of a dry ground: He  
hath no form nor comeliness; And when we  
shall see him, *there is* no beauty that we should  
desire him. (Isaiah 53:2)

The very words of prophecy were so perverted as to sanction error. Had the people in sincerity studied the word for themselves, they would not have been misled. The **sixty-first** chapter of Isaiah testifies that Christ was to do the very work He did. Chapter **fifty-three** sets forth His rejection and sufferings in the world, and chapter **fifty-nine** describes the character of the priests and rabbis. (*DA* 458.2)



- ✦ John 7:27—knoweth whence he is (margin Isaiah 53:8; Matthew 13:55)
- ✦ Isaiah 53:8—was taken—by death (cut off, made his grave); from prison—through oppression
- ✦ Matthew 13:55—a carpenter's son

- ✦ v. 32—murmur—grumble, but also speak secretly, whisper (a subdued discussion)
- ✦ v. 32—take—seize, arrest, take into custody
- ✦ v. 33—little while—from the Feast of Tabernacles to the Passover the following spring, when Jesus was crucified, was about six months. Three years of His ministry was in the past and but half a year remained.
- ✦ v. 40—the Prophet—Deuteronomy 18:15; John 1:21

- ✦ v. 41—out of Galilee—Micah 5:2
- ✦ vss 42, 52—The priests and rulers had been deceived, as Satan meant them to be, into believing that Christ came out of Galilee. Some who knew that he was born in Bethlehem, **kept silent**, that the falsehood might not be robbed of its power (*6LtMs*, *Ms 31*, 1889, par. 55)

And every man went unto his own house. Jesus went unto the mount of Olives. (John 7:53–8:1)



# The Writing in the Sand

*John 8:1-11*

From the excitement and confusion of the city, from the eager crowds and the treacherous rabbis, Jesus turned away to the quiet of the olive groves, where He could be alone with God. But in the early morning He returned to the temple, and as the people gathered about Him, He sat down and taught them. (*DA* 460.3)

He was soon interrupted. A group of Pharisees and scribes approached Him, dragging with them a terror-stricken woman, whom with hard, eager voices they accused of having violated the seventh commandment. Having pushed her into the presence of Jesus, they said to Him, with a hypocritical show of respect, “Moses in the law commanded us, that such should be stoned: but what sayest Thou?” (*DA* 460.4)

Their pretended reverence veiled a deep-laid plot for His ruin. They had seized upon this opportunity to secure His condemnation, thinking that whatever decision He might make, they would find occasion to accuse Him. Should He acquit the woman, He might be **charged with despising the law of Moses.** Should He declare her worthy of death, He **could be accused to the Romans as one who was assuming authority that belonged only to them.** (*DA 460.5*)



Jesus looked for a moment upon the scene,—the trembling victim in her shame, the hard-faced dignitaries, devoid of even human pity. His spirit of stainless purity shrank from the spectacle. Well He knew for what purpose this case had been brought to Him. He read the heart, and knew the character and life history of everyone in His presence. These would-be guardians of justice had themselves led their victim into sin, that they might lay a snare for Jesus. Giving no sign that He had heard their question, He stooped, and fixing His eyes upon the ground, began to write in the dust. (*DA* 461.1)

With all their professions of reverence for the law, these rabbis, in bringing the charge against the woman, were disregarding its provisions. It was the husband's duty to take action against her, and the guilty parties were to be punished equally. The action of the accusers was wholly unauthorized.

*(DA 461.3)*

Leviticus 20:10-12—The law

Deuteronomy 22:22-24—Stoning

Numbers 5:11-31—Husband accuses the woman but no witnesses, law of bitter waters

Numbers 35:30; Deuteronomy 17:6; Deuteronomy 19:15—two witnesses are necessary for the sentence of death

Jesus, however, met them on their own ground. The law specified that in punishment by stoning, the witnesses in the case should be the first to cast a stone. (*DA* 461.3)

Deuteronomy 17:7

- ✦ Seduce their fellows into idolatry—  
Deuteronomy 13:6–10
- ✦ Blaspheme the name of the Lord —Leviticus  
24:16
- ✦ Offering children to Molech—Leviticus 20:2
- ✦ A medium and necromancer—Leviticus 20:27
- ✦ Gathering wood on the Sabbath—Numbers  
15:32–36

Now rising, and fixing His eyes upon the plotting elders, Jesus said, “He that is without sin among you, let him first cast a stone at her.” And stooping down, He continued writing on the ground. (*DA* 461.3)

He had not set aside the law given through Moses, nor infringed upon the authority of Rome. The accusers had been defeated. Now, their robe of pretended holiness torn from them, they stood, guilty and condemned, in the presence of Infinite Purity. They trembled lest the hidden iniquity of their lives should be laid open to the multitude; and one by one, with bowed heads and downcast eyes, they stole away, leaving their victim with the pitying Saviour. (*DA* 461.4)

Jesus arose, and looking at the woman said,  
“Woman, where are those thine accusers? hath no  
man condemned thee? She said, No man, Lord.  
And Jesus said unto her, Neither do I condemn  
thee: go, and sin no more.” (*DA* 461.5)

In His act of pardoning this woman and encouraging her to live a better life, the character of Jesus shines forth in the beauty of perfect righteousness. While He does not palliate sin, nor lessen the sense of guilt, He seeks not to condemn, but to save. The world had for this erring woman only contempt and scorn; but Jesus speaks words of comfort and hope. The Sinless One pities the weakness of the sinner, and reaches to her a helping hand. While the hypocritical Pharisees denounce, Jesus bids her, “Go, and sin no more.”

*(DA 462.3)*



It is not Christ's follower that, with averted eyes, turns from the erring, leaving them unhindered to pursue their downward course. Those who are forward in accusing others, and zealous in bringing them to justice, are often in their own lives more guilty than they. **Men hate the sinner, while they love the sin. Christ hates the sin, but loves the sinner.** This will be the spirit of all who follow Him. Christian love is slow to censure, quick to discern penitence, ready to forgive, to encourage, to set the wanderer in the path of holiness, and to stay his feet therein. (*DA* 462.4)

When He spoke these words, Jesus was in the court of the temple specially connected with the services of the Feast of Tabernacles. In the center of this court rose two lofty standards, supporting lampstands of great size. After the evening sacrifice, all the lamps were kindled, shedding their light over Jerusalem. This ceremony was in commemoration of the pillar of light that guided Israel in the desert, and was also regarded as pointing to the coming of the Messiah. At evening when the lamps were lighted, the court was a scene of great rejoicing. Gray-haired men, the priests of the temple and the rulers of the people, united in the festive dances to the sound of instrumental music and the chants of the Levites. (*DA* 463.2)

In the illumination of Jerusalem, the people expressed their hope of the Messiah's coming to shed His light upon Israel. But to Jesus the scene had a wider meaning. As the radiant lamps of the temple lighted up all about them, so Christ, the source of spiritual light, illumines the darkness of the world. Yet the symbol was imperfect. That great light which His own hand had set in the heavens was a truer representation of the glory of His mission. (*DA* 463.3)

It was morning; the sun had just risen above the Mount of Olives, and its rays fell with dazzling brightness on the marble palaces, and lighted up the gold of the temple walls, when Jesus, pointing to it, said, “I am the light of the world.” (*DA* 463.4)