

# **Themes from the Gospel of John**

## **Blessed Are Those Who Believe**

Lesson #7 for November 16, 2024

Scriptures: John 8:54-58; 12:1-8; 19:4-22; 20:19-31; Genesis 12:3; Romans 4:1-5; Daniel 2; Daniel 7.

### 1. **Why did John write his Gospel? What was his overarching reason for writing?**

**John 20:30-31:** <sup>30</sup>In his disciples' presence Jesus performed many other miracles which are not written down in this book. <sup>31</sup>But **these have been written in order that you may believe that Jesus is the Messiah, the Son of God, and that through your faith in him you may have life.**—American Bible Society. (1992). *The Holy Bible: The Good News Translation\** (2nd ed., John 20:30-31). New York: American Bible Society [abbreviated as *Good News Bible*].<sup>†‡</sup>

### 2. In this lesson, as we continue looking at several major themes that appear throughout the Gospel of John, we will consider some of those who believed Jesus and in Jesus. The first major theme in this lesson is echoed in John 20:29.

**John 20:29:** Jesus said to him, “Thomas, because you have seen Me, you have believed. **Blessed are those who have not seen and yet have believed.**”—*New King James Version.*<sup>\*†§</sup>

### 3. Consider these words of witnesses for Jesus.

[From the Bible study guide=BSG:] Throughout his Gospel, John has a diversity of people—people with different backgrounds, beliefs, and experiences—all testifying to who Jesus was.

“Behold the Lamb of God!” (*John 1:36, NKJV*). “We have found the Messiah” (*John 1:41, NKJV*). “We have found Him of whom Moses . . . wrote” (*John 1:45, NKJV*). “Rabbi, You are the Son of God! You are the King of Israel!” (*John 1:49, NKJV*). “Could this be the Christ?” (*John 4:29, NKJV*). “We ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world” (*John 4:42, NKJV*). “Lord, to whom shall we go? You have the words of eternal life” (*John 6:68, NKJV*). “I believe that You are the Christ, the Son of God, who is to come into the world” (*John 11:27, NKJV*). “Though I was blind, now I see” (*John 9:25, NKJV*). “Behold your King!” (*John 19:14, NKJV*). “I find no fault in Him” (*John 19:6, NKJV*). “My Lord and my God!” (*John 20:28, NKJV*).

Who were some of these people, and why did they testify as they did to the identity of Jesus?—*Adult Sabbath School Bible Study Guide\** for Sabbath.<sup>†§</sup>

### 4. Some of the witness noted in the Gospel of John include: John the Baptist, Andrew, Philip, Nathanael, the Samaritan woman of Sychar, the Samaritan people of Sychar, Peter, Martha, the man born blind, Pilate, and Thomas.

### 5. On one occasion Jesus had an opportunity to make a presentation before the Sanhedrin.

[BSG:] Jesus was not shy in declaring who He was, nor in calling on witnesses to testify to who He was, even witnesses who were long gone, including Abraham. “Your father Abraham rejoiced to see My day, and he saw it and was glad” (*John 8:56, NKJV*).—*Adult Sabbath School Bible Study Guide\** for Sunday, November 10.<sup>†§</sup>

6. In that presentation before the Sanhedrin, three times Jesus declared that He was God to that group of Jewish religious leaders as recorded in John 8.

**John 8:24:** “That is why I told you that you will die in your sins. And you will die in your sins if you do not believe that **‘I Am Who I Am’**.”—*Good News Bible*.\*†

**John 8:28:** So he said to them, “When you lift up the Son of Man, you will know that **‘I Am Who I Am’**; then you will know that I do nothing on my own authority, but I say only what the Father has instructed me to say.”—*Good News Bible*.\*†

**John 8:58:** “I am telling you the truth,” Jesus replied. **“Before Abraham was born, ‘I Am’.**”

<sup>59</sup>Then they picked up stones to throw at him, but Jesus hid himself and left the Temple.—*Good News Bible*.\*†

7. Abraham’s support, as Jesus claimed it, was very important to those religious leaders because they regarded Abraham as their leader and guide.

**Genesis 12:3:** [The LORD said to Abram/Abraham:] “I will bless those who bless you, But I will curse those who curse you.

And **through you I will bless all the nations.**”—*Good News Bible*.\*††

8. Similar sentiments are expressed in Genesis 18:16-18; 26:4; Matthew 1:1; Acts 3:25.

**Galatians 3:8:** The scripture predicted that God would put the Gentiles right with himself through faith. And so the scripture announced the Good News to Abraham: **“Through you God will bless the whole human race.”**—*Good News Bible*.\*†

9. ***What scripture did Abraham have available to him? Remember that he lived long before Moses wrote any of the Pentateuch.***

10. All nations have been blessed by Abraham’s descendants because of two reasons: 1) Almost all the writers of the Bible were his descendants; and 2) Jesus was a descendant of Abraham, and it is only through Him that any of us can be saved!

11. Try to imagine yourself in the position of Abraham. He apparently was awakened in the middle the night and told to take his dear son, his unique son Isaac, to a distant place and offer him as a sacrifice. Did Abraham think it was just a bad dream? Abraham took that message seriously: Abraham believed, had faith, trusted that God was able to take care of any problems that might arise from following His guidance.

**Hebrews 11:8,17-19:** <sup>8</sup> It was faith that made Abraham obey when God called him to go out to a country which God had promised to give him. He left his own country without knowing where he was going....

<sup>17</sup> It was faith that made Abraham offer his son Isaac as a sacrifice when God put Abraham to the test. Abraham was the one to whom God had made the promise, yet he was ready to offer his only son as a sacrifice. <sup>18</sup>God had said to him, **“It is through Isaac that you will have the descendants I promised.”**

<sup>19</sup>Abraham reckoned that God was able to raise Isaac from death — and, so to speak, Abraham did receive Isaac back from death.—*Good News Bible*.\*†

12. That full story is recorded in Genesis 22.

13. But, there is an apparent contradiction about Abraham’s story found in Scripture.

**Romans 4:1-5:** <sup>1</sup> What shall we say, then, of Abraham, the father of our race? What was his experience? <sup>2</sup>If he was put right with God by the things he did, he would have something to boast about — but not in God’s sight. <sup>3</sup>The scripture says, “Abraham believed God, and because of his faith God accepted him as righteous.” <sup>4</sup>Those who work are paid wages, but they are not regarded as a gift; they are something that has been earned. <sup>5</sup>**But those who depend on faith, not on deeds, and who believe in the God who declares the guilty to be innocent, it is this faith that God takes into account in order to put them right with himself.**—*Good News Bible*.\*†

**James 2:18-24:** <sup>18</sup> But someone will say, “One person has faith, another has actions.” My answer is, “Show me how anyone can have faith without actions. I will show you my faith by my actions.” <sup>19</sup>Do you believe that there is only one God? Good! The demons also believe — and tremble with fear. <sup>20</sup>You fool! Do you want to be shown that faith without actions is useless? <sup>21</sup>**How was our ancestor Abraham put right with God? It was through his actions, when he offered his son Isaac on the altar. <sup>22</sup>Can’t you see? His faith and his actions worked together; his faith was made perfect through his actions. <sup>23</sup>And the scripture came true that said, “Abraham believed God, and because of his faith God accepted him as righteous.” And so Abraham was called God’s friend. <sup>24</sup>You see, then, that it is by people’s actions that they are put right with God, and not by their faith alone.**—*Good News Bible*.\*†

14. ***How do you understand those apparently contradictory statements, Abraham being “put right” by “faith” in Romans but by his “actions” in James?***

15. Abraham was shown a vision of Jesus far in the future.

[BSG:] John 8:56 implies that Abraham was shown a revelation of the future Messiah. This divine disclosure of glorious hope was meant to serve as confirmation of God’s universal plan of salvation. Upon beholding this magnificent revelation, Abraham “rejoiced” and was “glad.” By contrast, the Jewish leaders needed no vision to see Christ’s day, for they saw Him and His mighty works in person. Instead of being joyous, as their father Abraham was, they were instead angry and ready to kill Him.

Moreover, Abraham was shown a practical application of that vision, which revealed the graphic plan of human redemption. Abraham served as a type of God the Father, and Isaac as a type of Jesus, God’s only Son..... Both Isaac and Jesus, without any objection, were willing to be the sacrifice. It is hard to believe that a strapping young man such as Isaac, in the prime of his youth, would be so obedient, even unto death. Abraham’s incredible faith, yet painful reluctance, in sacrificing his only son—the son of promise—typified the Father’s willingness to let Jesus die for humanity.

The main difference between Jesus and Isaac was the substitute that was provided for the latter. [Do you agree with that statement?] But nothing was provided for Jesus. Christ’s sacrifice was indeed to be the Substitute for us all. In shedding His blood, Jesus gave for our redemption His life and His righteousness, which no one else possessed.—*Adult Teachers Sabbath School Bible Study Guide*\* 93-94.‡

16. Another major story that John wrote is regarding the **witness of Mary**, the sister of Lazarus. It is very interesting to look at the entire dynamics of what was happening on that occasion.

**John 12:1-8:** <sup>1</sup> Six days before the Passover, Jesus went to Bethany, the home of **Lazarus**, the man he had raised from death. <sup>2</sup>They prepared a dinner for him there, which Martha helped to serve; Lazarus was one of those who were sitting at the table with Jesus. <sup>3</sup>Then **Mary** took half a litre [*sic*-Br] of a very expensive perfume made of pure nard, poured it on Jesus' feet, and wiped them with her hair. The sweet smell of the perfume filled the whole house. <sup>4</sup>One of Jesus' disciples, Judas Iscariot — the one who was going to betray him — said, <sup>5</sup> "Why wasn't this perfume sold for 300 silver coins and the money given to the poor?" <sup>6</sup>He said this, not because he cared about the poor, but because he was a thief. He carried the money bag and would help himself from it.

<sup>7</sup> But Jesus said, "Leave her alone! Let her keep what she has for the day of my burial. <sup>8</sup>You will always have poor people with you, but you will not always have me."—*Good News Bible*.\*††

17. **Simon, the Pharisee and former leper, was the uncle of Mary and Lazarus.**

[From the writings of Ellen G. White=EGW:] Those present, thinking of **Lazarus**, who had been raised from the dead by Christ, and who was at this time **a guest in his uncle's house**, began to question, saying, "Who is this that forgiveth sins also?" But Christ continued, "Thy faith hath saved thee; go in peace."—Ellen G. White, *Signs of the Times*,\* May 9, 1900, par. 15.††

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18. **Simon was the one who had raped Mary, his niece, and led her into incest and, ultimately, into demon-possession.**

[EGW:] As did Nathan with David, Christ concealed His home thrust under the veil of a parable. He threw upon His host the burden of pronouncing sentence upon himself. **Simon had led into sin the woman [his niece, Mary] he now despised. She had been deeply wronged by him. By the two debtors of the parable, Simon and the woman were represented.** Jesus did **not** design to teach that different degrees of obligation should be felt by the two persons, for each owed a debt of gratitude that never could be repaid. But Simon felt himself more righteous than Mary, and Jesus desired him to see how great his guilt really was. **He would show him that his sin was greater than hers, as much greater as a debt of five hundred pence exceeds a debt of fifty pence.**—Ellen G. White, *The Desire of Ages*\* 566.5.††

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[EGW:] Simon was touched by the kindness of Jesus in not openly rebuking him before the guests. He had not been treated [by Jesus] as he desired Mary to be treated. He saw that Jesus did not wish to expose his guilt to others, but sought by a true statement of the case to convince his mind, and by pitying kindness to subdue his heart. Stern denunciation would have hardened Simon against repentance, but patient admonition convinced him of his error. He saw the magnitude of the debt which he owed his Lord. **His pride was humbled, he repented, and the proud Pharisee became a lowly, self-sacrificing disciple.**—Ellen G. White, *The Desire of Ages*\* 567.5.††

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19. Mary used very expensive perfume to wash Jesus's feet.

[BSG:] The perfume was very expensive, worth about a year's wages for the common laborer. Mary probably brought this gift **as an expression of gratitude to the Savior for the forgiveness of her sins and for the resurrection of her brother**. She intended it to be used someday for the burial of Jesus. But then she heard that He would soon be anointed King. In that case, she would be the first to bring Him honor.—*Adult Sabbath School Bible Study Guide*\* for Monday, November 11.<sup>‡</sup>

[EGW:] **The fragrant gift which Mary had thought to lavish upon the dead body of the Saviour [sic-Br] she poured upon His living form. At the burial its sweetness could only have pervaded the tomb; now it gladdened His heart with the assurance of her faith and love. Joseph of Arimathaea and Nicodemus offered not their gift of love to Jesus in His life. With bitter tears they brought their costly spices for His cold, unconscious form. The women who bore spices to the tomb found their errand in vain, for He had risen. But Mary, pouring out her love upon the Saviour [sic-Br] while He was conscious of her devotion, was anointing Him for the burial. And as He went down into the darkness of His great trial, He carried with Him the memory of that deed, an earnest of the love that would be His from His redeemed ones forever.**—Ellen G. White, *The Desire of Ages*\* 560.2.<sup>‡</sup>

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[BSG:] **Jesus knew what was in the heart of Mary and the heart of Judas. He knows what's in your heart, as well. What should this truth tell us about the need of Christ as our righteousness, transforming us and covering us, as well?**—*Adult Sabbath School Bible Study Guide*\* for Monday, November 11.<sup>‡</sup>

20. This story and others which we will look at in a moment remind us of another recurrent theme which runs through John's Gospel: **Jesus knows what is "in" people. He knows their thoughts and motives.** (See John 2:24-25; John 6:70-71; John 13:11; John 16:19.)

21. Clearly, Jesus did not trust the crowds after the feeding of the 5000 to have pure motives. He knew in advance all about them and what was in their hearts. He also clearly understood the character of Judas from the first time He met him. He even knew that Judas was going to betray Him. On another occasion, the disciples were arguing among themselves about something that Jesus had said; and Jesus, knowing that they were arguing about it, questioned them on it. He had read their comments and even their inner thoughts!

22. It is interesting to think again about all the different people who John records who had testified about Jesus.

[BSG:] John has called upon many witnesses from every walk of life to testify that Jesus was the Christ. Now John calls upon Pilate, the governor who tried Jesus. This was an important testimony because Pilate was a Roman, a governor, and a judge; most of the other witnesses were Jews and commoners.—*Adult Sabbath School Bible Study Guide*\* for Tuesday.<sup>‡</sup>

23. The story of the trial of Jesus is presented in John 19:4-22. It is very clear that Pilate did not want to condemn Jesus to crucifixion. Repeatedly, he tried to get the crowds to allow him to release Jesus. Pilate claimed Jesus's full innocence while Jesus's own people were actually determined to have Him crucified. Pilate succumbed to the pressure of the mob and released Jesus to them to be crucified. However, when Jesus was crucified, Pilate had the last word because above His head on the cross Pilate put these words: "Jesus of Nazareth, the King of the Jews." When the religious leaders came and tried to get him to change that wording, Pilate said, "What I have written stays written." While we may think of Pilate as a kind of wishy-washy Roman procurator in the hands of the Jewish religious leaders, on this point, he very clearly stood up for what he believed.
24. Unfortunately for Pilate, a short time later he ended up stripped of his honors, exiled to Gaul (France). Under deep depression, he committed suicide.
25. Another theme that is interwoven with that theme with the story of Pilate is that "**Jesus came to represent the truth.**"

[BSG:] Pilate had the Truth Himself standing before him and yet—allowing the mob to bully him—*Pilate sentenced Jesus to death anyway!* What a tragic example of not following what your conscience and heart tell you is correct!

What can we learn from Pilate's example about the dangers of allowing popular sentiment, even pressure, to keep us from doing what we believe is right?—*Adult Sabbath School Bible Study Guide\** for Tuesday, November 12.<sup>†§</sup>

26. We have already noticed that **the disciples, especially Peter**, spoke about their belief in Jesus on several occasions. However, not all the disciples were so forthright in their testimony. Notice these brief accounts regarding **Thomas**, the disciple.

**John 20:19-23:** <sup>19</sup> It was late that Sunday evening, and the disciples were gathered together behind locked doors, because they were afraid of the Jewish authorities. Then Jesus came and stood among them. "Peace be with you," he said. <sup>20</sup>After saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord. <sup>21</sup>Jesus said to them again, "Peace be with you. As the Father sent me, so I send you." <sup>22</sup>Then he breathed on them and said, "Receive the Holy Spirit. <sup>23</sup>If you forgive people's sins, they are forgiven; if you do not forgive them, they are not forgiven."—*Good News Bible*.\*

27. **Thomas was not present** then. Although he had the witness of the other disciples, he refused to believe until he had seen Jesus Himself with the nail prints in His hands and the wound in His side. In other words, Thomas was dictating the conditions of his faith.

**John 20:24-29:** <sup>24</sup> One of the twelve disciples, Thomas (called the Twin), was not with them when Jesus came. <sup>25</sup>**So the other disciples told him, "We have seen the Lord!"**

**Thomas said to them, "Unless I see the scars of the nails in his hands and put my finger on those scars and my hand in his side, I will not believe."**

<sup>26</sup> A week later the disciples were together again indoors, and Thomas was with them. The doors were locked, but Jesus came and stood among them and said, "Peace be with you." <sup>27</sup>Then he said to Thomas, "Put your finger here, and look

at my hands; then stretch out your hand and put it in my side. Stop your doubting, and believe!”

<sup>28</sup> **Thomas answered him, “My Lord and my God!”**

<sup>29</sup> **Jesus said to him, “Do you believe because you see me? How happy are those who believe without seeing me!”—Good News Bible.\*†**

28. Look at these words from Ellen White regarding the experience of Thomas.

[EGW:] Turning to Thomas He said, “Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing.” **These words showed that He was acquainted with the thoughts and words of Thomas. The doubting disciple knew that none of his companions had seen Jesus for a week. They could not have told the Master of his unbelief. He recognized the One before him as his Lord. He had no desire for further proof. His heart leaped for joy, and he cast himself at the feet of Jesus crying, “My Lord and my God.”**

Jesus accepted his acknowledgment, but gently reprov'd his unbelief: “Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.” **The faith of Thomas would have been more pleasing to Christ if he had been willing to believe upon the testimony of his brethren. Should the world now follow the example of Thomas, no one would believe unto salvation; for all who receive Christ must do so through the testimony of others.**

Many who are given to doubt excuse themselves by saying that if they had the evidence which Thomas had from his companions, they would believe. They do not realize that they have not only that evidence, but much more. Many who, like Thomas, wait for all cause of doubt to be removed, will never realize their desire. They gradually become confirmed in unbelief. Those who educate themselves to look on the dark side, and murmur and complain, know not what they do. They are sowing the seeds of doubt, and they will have a harvest of doubt to reap. At a time when faith and confidence are most essential, many will thus find themselves powerless to hope and believe.—Ellen G. White, *The Desire of Ages*\* 807.3-808.0.†‡

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29. Thomas was not the first one that John wrote about to question what Jesus had said to them. (See John 3:4; 4:11; 6:30.) John repeatedly conveys to us the stories of people who essentially said: “Show me. Let me see myself, and then, I will believe.”

30. It is true that God does provide evidence.

[EGW:] **God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon [the adequate] evidence [provided], not [irrefutable] demonstration.** Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith.—Ellen G. White, *Steps to Christ*\* 105.2.†‡

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[BSG:] It seems that whatever it takes to help us believe, He is willing to provide. He meets us where we are—in our despair, discouragement, or doubt. John often deals with the topic of doubt in his writings. When he wrote his Gospel, he was confronting discouraged church members who were challenged by Gnostic heresies about the reality of Christ. In John's day, as in ours, there were those who chose not to believe because they did not see all the evidence they desired, be it scientific or philosophical.—*Adult Teachers Sabbath School Bible Study Guide*\* 95.‡

31. ***In light of all we have said so far, how much evidence do we have for the truth of Jesus's statements? Could you give a clear, resounding testimony to someone who asks you why you believe in Jesus? Can you explain not only about His life and why that is important, but also the evidence for His divinity?***
32. It might seem like the disciples and the other Jews living in those days had a lot of advantages over us, seeing the evidence themselves in person.

[BSG:] Imagine having been there, in person, in the flesh, and having seen Jesus do many of these miracles. We'd certainly believe, wouldn't we? We'd like to think so; but, **in some ways, we have even more reasons to believe in Jesus than did those who actually saw the miracles.**

Why?

What are some of the things that we have today that those living at the time of Jesus didn't have that should help us believe? (See, for example, *Matt. 24:2, Matt. 24:14, Matt. 24:6–8.*)—*Adult Sabbath School Bible Study Guide*\* for Thursday, November 14.†§

33. Think of all the fulfillments of prophecies that have taken place since the days of Jesus. Think of all the reformers and others who stood faithfully, even giving up their lives to witness for the truths which we are talking about. Don't we have even more evidence for believing the words of Jesus than did the people who lived in His day?

[BSG:] All during the life and ministry of Jesus, His following remained a small and harassed group of men and women who, by all human standards, should have vanished from history a long time ago. How could they have known, as we do, that all these things would come to pass? And they have. In fact, our own faith itself exists as a fulfillment of Jesus' own prophecy that the gospel would go to all the world.—*Adult Sabbath School Bible Study Guide*\* for Thursday, November 14.‡

34. We also have the testimony of Jesus Himself and His example to us. After considering all of these other witnesses we have discussed, we need to remember:

[BSG:] **Jesus is indeed the greatest witness to His own divinity and divine mission.** Repeatedly and tirelessly, He endeavored to open the eyes and hearts of the intellectual and rich classes. The Savior greatly desired those who doubted to consider the obvious evidence about Himself. He ardently yearned for them to believe and be saved, though it was often to no avail. How often many of us wish to see and hear Jesus in person! But had we lived during the earthly ministry of Christ and seen all the evidence He presented, would we have believed?—*Adult Teachers Sabbath School Bible Study Guide*\* 96.†‡

35. When asked about what proof He had that He was divine, Jesus said:

**Matthew 12:39-40:** <sup>39</sup> “How evil and godless are the people of this day!” Jesus exclaimed. “You ask me for a miracle? No! The only miracle you will be given is the miracle of the prophet Jonah. <sup>40</sup>In the same way that Jonah spent three days and nights in the big fish, so will the Son of Man spend three days and nights in the depths of the earth.”—*Good News Bible*.\*

36. Jonah was cast into the sea and taken into *sheol*, the belly of the “whale.” But, he was vomited out on the shore after 3 days. After the Jews had Him killed, Jesus was in the grave for “three days.” Then He was ready to give the irrefutable evidence that the Jews had asked for.

[EGW:] **When the voice of the mighty angel was heard at Christ’s tomb, saying, Thy Father calls Thee, the Saviour [sic-Br] came forth from the grave by the life that was in Himself.** Now was proved the truth of His words, “I lay down My life, that I might take it again.... I have power to lay it down, and I have power to take it again.” Now was fulfilled the prophecy He had spoken to the priests and rulers, “Destroy this temple, and in three days I will raise it up.” John 10:17, 18; 2:19.—Ellen G. White, *The Desire of Ages*\* 785.2.†  
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37. No created being, either human or angel, could ever do that! Later, even many of the Jewish leaders finally recognized Jesus’s divinity, became convinced, and joined the believers.

**Acts 6:7:** And so the word of God continued to spread. The number of disciples in Jerusalem grew larger and larger, and a great number of priests [Saducees] accepted the faith.—*Good News Bible*.\*‡

**Acts 15:5:** But some of the believers who belonged to the party of the Pharisees stood up and said, “The Gentiles must be circumcised and told to obey the Law of Moses.”—*Good News Bible*.\*

38. Notice the interesting comments from Ellen White, saying that in the garden of Gethsemane, Jesus was visited by Gabriel, the angel who took Satan’s place in heaven. Jesus was given a vision at that time. That vision showed Jesus the results of His sacrifice and the vindication of God in the great controversy between God and Satan over the character and government of God. While this was not a witness to humans, it certainly was to the onlooking universe. The witness to them has been probably more important than the witness to us.

[EGW:] Having made the decision [to proceed with the plan that included His death], **He [Jesus] fell dying to the ground from which He had partially risen....**

The worlds unfallen and the heavenly angels had watched with intense interest as the conflict drew to its close. Satan and his confederacy of evil, the legions of apostasy, watched intently this great crisis in the work of redemption.... **In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God’s presence, occupying the position from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ’s hand, but to strengthen Him to drink it, with the assurance of the Father’s love.** He came to give power to the divine-human suppliant. He

pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the human race saved, eternally saved.—Ellen G. White, *The Desire of Ages*\* 693.1-3.†‡

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39. It seems that Jesus was quite concerned about the testimony that was given by His friends and even some of His enemies. Remember that the first ones to declare Jesus to be the Son of God were actually demon-possessed individuals!
40. Why are faith, belief, and trust so important to us?
41. Remember the conversation that Paul had the Philippian jailer and then with his family.  
**Acts 16:30-31:** [After the earthquake, he asked:]<sup>30</sup> “Sirs, what must I do to be saved?”  
They answered, “Believe in the Lord Jesus, and you will be saved — you and your family.”—*Good News Bible*.\*‡
42. *Belief, faith, and trust* are English translations of the same Greek word, *pistis*.
43. Think of all the stories of people whose lives have been changed by their belief in Jesus!
44. Another major theme that is very apparent in the Gospel of John is regarding **the coming of “the time for Jesus.”** Repeatedly, Jesus said to different people, “My time has not yet come.” But later, He finally said: “Yes, the time is here” as He was talking about His crucifixion. (See John 2:4; John 7:6-8,30; John 12:7,23,27; John 13:1; John 17:1.)
45. In conclusion, how would you compare the experience of Abraham with the experience of Thomas? How did Abraham know that it was God who was speaking to him in that dream?
46. How do you feel about the witness of Mary? Remember that she was a formally demon-possessed prostitute who was found by Jesus. Jesus cast seven demons out of her. (Luke 8:1-3) Her brother Lazarus was raised from the dead. Her uncle Simon was cured of leprosy. Surely, Mary had adequate reasons for being a powerful witness in favor of Jesus.
47. We have not only all the evidence from Scripture but also we have other fulfillments of the prophecies in Daniel 2 and 7 as evidence that the Bible can be trusted.
48. We also have the privilege of giving our own personal testimony about what Jesus has done for us and for our friends.
49. Someday, we will see the great panorama of the great controversy from beginning to end. We know that Abraham and Moses were given a vision of the future down through the time of the life and trials of Jesus. I am hoping that we will also see, for example, those visions of Abraham and of Moses. What about what Jesus was shown in Gethsemane?
50. There is no way we can claim that we do not have adequate evidence for the Messiahship and divinity of Jesus Christ. Are we prepared to live the lives of true disciples?

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