

GROWING in Jesus

Handbook

Becoming More Like Jesus
by Studying His Life

Mark and Ernestine Finley



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Jesus, the Eternal, Everlasting God

- Revelation 1:8, 11** Jesus is “the Alpha and the Omega, the Beginning and the End.”
- Hebrews 1:1–4** Jesus is the Creator.
- Colossians 1:16** Jesus created all things.
- Isaiah 9:6** Jesus is everlasting.
- Hebrews 1:8** The Father declares Jesus to be God.
- John 8:58** Jesus declares Himself to be God.
- Luke 2:9–14** The angels declare Jesus to be God.
- Matthew 1:21–23** The prophets declare Jesus to be God.
- John 20:28** The disciples declare Jesus to be God.
- John 10:33** The Jews declare Jesus to be God.
- Matthew 27:54** The Roman centurion declares Jesus to be God.
- Mark 5:2–7** The demons declare Jesus to be God.
- Micah 5:2** Jesus’ actions are everlasting.
- John 17:5** Jesus existed with the Father before the world was created.
- Hebrews 1:10–12** The Father establishes the eternal nature of Christ.
- Matthew 1:23** Jesus is Immanuel, “God with us.”
- John 14:9** From the days of eternity, Jesus was one with the Father.
- Colossians 1:15–17** Jesus is “the firstborn over all creation.”
- Psalms 89:20, 27** David, eighth son of Jesse, is called the firstborn.
- John 8:58** Jesus said, “Before Abraham was, I AM.”
- Micah 5:2** Jesus is the self-existent One from the days of eternity.

Isaiah 9:6	Jesus is the “Mighty God, Everlasting Father, Prince of Peace.”
Revelation 1:8	Jesus is the One who is, was, and is to come.
John 14:9	“He who has seen [Jesus] has seen the Father.”
2 Corinthians 4:6	The glory of God is seen in the face of Jesus Christ.
John 1:1–3, 14	“In the beginning was the Word, . . . and the Word was God.”
John 17:3	Eternal life is to know Jesus Christ.
John 15:9, 13	Jesus, God’s only begotten Son, is love.
John 15:15	Jesus calls us friends.
John 17:3	Jesus’ greatest desire is that they may know “the only true God.”

FOR FURTHER STUDY

Jesus’ divinity revealed

“In the Teacher sent from God, heaven gave to men its best and greatest. He who had stood in the councils of the Most High, who had dwelt in the innermost sanctuary of the Eternal, was the One chosen to reveal in person to humanity the knowledge of God” (*Education*, 73).

Jesus existed from eternity

“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father” (*Selected Messages*, book 1, 247).

“The Son of God shared the Father’s throne, and the glory of the eternal, self-existent One encircled both” (*Patriarchs and Prophets*, 36).

“There were some who looked with favor upon Lucifer’s insinuations

against the government of God. Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate His unsearchable counsels; they were dissatisfied with His purpose in exalting Christ. These stood ready to second Lucifer's demand for equal authority with the Son of God. But angels who were loyal and true maintained the wisdom and justice of the divine decree and endeavored to reconcile this disaffected being to the will of God. Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father" (*Patriarchs and Prophets*, 38).

"In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He . . . had been with God as one brought up with Him" (*Evangelism*, 615).

"From the days of eternity the Lord Jesus Christ was one with the Father; He was the 'image of God,' the image of His greatness and majesty, 'the outshining of His glory.' It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,—to be 'God with us.' Therefore it was prophesied of Him, 'His name shall be called Immanuel' " (*The Desire of Ages*, 19).

"Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see 'God with us' " (*The Desire of Ages*, 24).

"The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One. He who had been promised to Israel, 'whose goings forth have been from of old, from

the days of eternity.’ Micah 5:2” (*The Desire of Ages*, 469, 470).

Jesus, the eternal, self-existent, uncreated One

“Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship” (*Patriarchs and Prophets*, 305).

“Jehovah is the name given to Christ. . . . ‘Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength’ ” (*Signs of the Times*, May 3, 1899, 2).

Jesus—one with the Eternal Father in nature, character, and purpose

“Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose” (*Patriarchs and Prophets*, 34).

“From all eternity, Christ was united with the Father, and when He took upon Himself human nature, He was still one with God” (*Signs of the Times*, Aug. 2, 1905, 10).

Jesus the Word was God

“While God’s Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. ‘The Word was with God, and the Word was God.’ Before men or angels were created, the Word was with God, and was God” (*Evangelism*, 615, 616).

Jesus the Eternal One is worthy of our worship

“Jehovah, the eternal, self-existent, uncreated One, Himself the

Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god” (*Patriarchs and Prophets*, 305).

“The world was made by Him, ‘and without Him was not anything made that was made.’ (John 1:3). If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.

“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven” (*Selected Messages*, book 1, 247).

Jesus Christ, the divine Son of God, is the eternal, self-existent, uncreated One who existed from all eternity. Therefore, He is worthy of our worship.

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Jesus and the Great Controversy

- 1 John 4:7–11, 16** God's character is love.
- Jeremiah 31:3** God loves you "with an everlasting love."
- Philippians 2:5–8** Jesus reveals His love for the human race.
- John 3:16** God's love is revealed in Christ's sacrifice of love.
- John 8:44** Satan's character is one of lies and selfishness.
- Romans 6:23** Satan's way is death. "The gift of God is eternal life."
- Hebrews 2:14** In His death, Christ has destroyed the power of the devil.
- Psalms 62:11** God is more powerful than all the forces of evil.
- Psalms 104:5** Jesus is the Creator of all things.
- Revelation 4:11** Jesus alone is worthy of our worship.
- Ezekiel 28:12–15** Lucifer was created perfect then chose to rebel against God.
- 1 John 3:8** Sin originated in the devil.
- Isaiah 14:12–14** Lucifer desired to rule rather than serve.
- Psalms 145:17** "The LORD is righteous in all His ways."
- Revelation 12:7, 8** "War broke out in heaven" because of Satan's rebellion.
- Revelation 12:9** The devil was cast out of heaven.
- Exodus 34:6** The Lord is merciful, gracious, long-suffering.
- 1 John 4:16** God's love is the sign that distinguishes His followers.
- Hebrews 4:14–16** Jesus is our High Priest who welcomes us into God's presence.
- Hebrews 6:17–20** Jesus has entered the heavenly sanctuary for us.
- Ezekiel 28:19** Satan will cease to exist forever.

- Revelation 22:3, 4** The great controversy ends in victory for Christ.
- Philippians 2:9, 10** Jesus is exalted by the Father and worshiped by all heaven.
- Revelation 5:8–10** All of heaven praises Jesus because He is worthy to receive glory, honor, and power because He redeemed us.

FOR FURTHER STUDY

Jesus' true character

“It was Satan that prompted the world’s rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour’s mercy and love, His compassion and pitying tenderness, were representing to the world the character of God” (*The Great Controversy*, 501).

“God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service” (*Patriarchs and Prophets*, 34).

“In the contest between Christ and Satan, during the Saviour’s earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world’s Redeemer” (*The Great Controversy*, 501).

The Father’s struggle

“Said the angel, ‘Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no. It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His beloved Son to die for him.’ Angels were so interested for man’s salvation that there

could be found among them those who would yield their glory and give their life for perishing man, 'But,' said my accompanying angel, 'that would avail nothing. The transgression was so great that an angel's life would not pay the debt. Nothing but the death and intercessions of His Son would pay the debt and save lost man from hopeless sorrow and misery' " (*The Story of Redemption*, 45).

The cross and the Father's pain

"The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God" (*Education*, 263).

"It was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to 'magnify the law' and to 'make it honorable.' Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God's law is unchangeable. . . . The death of Christ proves it immutable" (*The Great Controversy*, 503).

"If the law could be changed, man might have been saved without the sacrifice of Christ; but the fact that it was necessary for Christ to give His life for the fallen race, proves that the law of God will not release the sinner from its claims upon him. It is demonstrated that the wages of sin is death" (*Patriarchs and Prophets*, 70).

Christ's supremacy

"The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor" (*Patriarchs and Prophets*, 37).

"He [Satan] had sought to falsify the word of God and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation

of Himself. It was therefore necessary to demonstrate before the inhabitants of heaven, and of all the worlds, that God's government is just, His law perfect. . . . The true character of the usurper and his real object must be understood by all. He must have time to manifest himself by his wicked works" (*Patriarchs and Prophets*, 42).

The origin of evil

"The entrance of sin into heaven cannot be explained. If it were explainable, it would show that there was some reason for sin. But as there was not the least excuse for it, its origin will ever remain shrouded in mystery" (*Advent Review and Sabbath Herald*, March 9, 1886).

"It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and final disposition of sin to make fully manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that God was in no wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin" (*The Great Controversy*, 492, 493).

Lucifer's pride

"Not content with his position, though honored above the heavenly host, he [Lucifer] ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone" (*Patriarchs and Prophets*, 35).

"Pride in his own glory nourished the desire for supremacy. The high

honors conferred upon Lucifer were not appreciated as the gift of God and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God" (*The Great Controversy*, 495).

"His disaffection was proved to be without cause, and he was made to see what would be the result of persisting in revolt. Lucifer was convinced that he was in the wrong. He saw that 'the Lord is righteous in all His ways, and holy in all His works' (Psalm 145:17); that the divine statutes are just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at that time fully cast off his allegiance to God. . . . He nearly reached the decision to return, but pride forbade him. It was too great a sacrifice for one who had been so highly honored to confess that he had been in error, that his imaginings were false, and to yield to the authority which he had been working to prove unjust" (*Patriarchs and Prophets*, 39).

War in heaven

"The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages Satan must more fully develop his principles; that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question" (*The Great Controversy*, 498, 499).

"In great mercy, according to His divine character, God bore long with Lucifer. The spirit of discontent and disaffection had never before

been known in heaven. It was a new element, strange, mysterious, unaccountable. Lucifer himself had not at first been acquainted with the real nature of his feelings; for a time he had feared to express the workings and imaginings of his mind; yet he did not dismiss them. He did not see whither he was drifting. . . . Though he had left his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office" (*Patriarchs and Prophets*, 39).

Jesus exalted as High Priest

"It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven" (*The Great Controversy*, 420, 421).

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the forerunner is for us entered.' Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God" (*The Great Controversy*, 489).

The great controversy ended

"The great controversy is ended. Sin and sinners are no more. The

entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love" (*The Great Controversy*, 678).