

## Christ the Model: As A Man- Gleanings from EGW

The world for Christ was not a place of ease and self-aggrandizement. He was not watching for an opportunity to seize its power and its glory. It held out no such prize for Him. It was the place into which His Father had sent Him. He had been given for the life of the world, to work out the great plan of redemption. He was accomplishing His work for the fallen race. But He was not to be presumptuous, not to rush into danger, not to hasten a crisis. Each event in His work had its appointed hour. He must wait patiently. He knew that He was to receive the world's hatred; He knew that His work would result in His death; but to prematurely expose Himself would not be the will of His Father. {DA 451.3}

*Note: The difference between what Christ did and what Judas did was this: Christ waited on His Father's will every moment of every day. Judas, on the other hand, decided to take charge himself and to initiate circumstances that would force Jesus into becoming what he thought Jesus would become - the leader of this world. Sin originated with satan taking "control" and Judas fell into the same trap. Judas thought he was doing the right thing and felt good about the fact that he was making a little money for himself in the process. Christ, on the other hand, was not seeking: 1) power – that's control, or, 2) glory – that's self glorification. Those were the two demons that took Lucifer down and Christ would have no part of either of them.*

Christ in His life on earth made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will. As we commit our ways to Him, He will direct our steps. {MH 479.1}

Too many, in planning for a brilliant future, make an utter failure. Let God plan for you. As a little child, trust to the guidance of Him who will "keep the feet of His saints." 1 Samuel 2:9. God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him. {MH 479.2}

*Note: The promise is conditional – If I let God lead my life and do not try to control it to what I want, He will give me exactly what I would have chosen for myself if I were in His place looking down from heaven at what I thought would be best for me. Q: How do I submit to the point that my life is the simple outworking of His will for me? The starting point is two fold: 1) I must sit quietly waiting to hear His promptings every morning and all through the day, and, 2) I must be willing to ask the Holy Spirit to kill my desire to be in charge and allow Christ to be in control of my thoughts and words and actions and motives and impulses. Number two is only accomplished as I: 1) tell Satan out loud each day that I am taking my will from His control over me and giving my will to Christ for Him to take charge over. Then I must faithfully guard my heart moment by moment to keep submitting my self to Christ's power and control in my life.*

Brief as was the period of His public ministry, He accomplished the work He came to do. How impressive were the truths He taught! How complete His lifework! What spiritual

food He daily imparted as He presented the bread of life to thousands of hungry souls! His life was a living ministry of the word. He promised nothing that He did not perform. {CH 498.3}

The words of life were presented in such simplicity that a child could understand them. Men, women, and children were so impressed with His manner of explaining the Scriptures that they would catch the very intonation of His voice, place the same emphasis on their words, and imitate His gestures. Youth caught His spirit of ministry and sought to pattern after His gracious ways by seeking to assist those whom they saw needing help. {CH 498.4}

*Note: The Holy Spirit was poured out so much by Christ's actions, the tone of His voice, His body language and His words that men, women and children tried to copy everything about Him. People longed to be just like their "Big Brother."* ( Ed. p. 25 says, "Christ is ... our Brother)

As the "publicans and sinners" gathered about Christ, the rabbis expressed their displeasure. "This man receiveth sinners," they said, "and eateth with them." {COL 185.1}

By this accusation they insinuated that Christ liked to associate with the sinful and vile, and was insensible to their wickedness. The rabbis had been disappointed in Jesus. Why was it that one who claimed so lofty a character did not mingle with them and follow their methods of teaching? Why did He go about so unpretendingly, working among all classes? If He were a true prophet, they said, He would harmonize with them, and would treat the publicans and sinners with the indifference they deserved. It angered these guardians of society that He with whom they were continually in controversy, yet whose purity of life awed and condemned them, should meet, in such apparent sympathy, with social outcasts. They did not approve of His methods. They regarded themselves as educated, refined, and pre-eminently religious; but Christ's example laid bare their selfishness. {COL 185.2}

It angered them also that those who showed only contempt for the rabbis and who were never seen in the synagogues should flock about Jesus and listen with rapt attention to His words. The scribes and Pharisees felt only condemnation in that pure presence; how was it, then, that publicans and sinners were drawn to Jesus? {COL 186.1}

They knew not that the explanation lay in the very words they had uttered as a scornful charge, "This man receiveth sinners." The souls who came to Jesus felt in His presence that even for them there was escape from the pit of sin. The Pharisees had only scorn and condemnation for them; but Christ greeted them as children of God, estranged indeed from the Father's house, but not forgotten by the Father's heart. And their very misery and sin made them only the more the objects of His compassion. The farther they had wandered from Him, the more earnest the longing and the greater the sacrifice for their rescue. {COL 186.2}

All this the teachers of Israel might have learned from the sacred scrolls of which it was their pride to be the keepers and expounders. Had not David written--"I have gone astray like a lost sheep, seek Thy servant"? Ps. 119:176. Had not Micah revealed God's love to the sinner, saying, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy"? Micah 7:18. {COL 186.3}

In the company about Jesus there were shepherds, and also men who had money invested in flocks and herds, and all could appreciate His illustration: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" {COL 186.4}

These souls whom you despise, said Jesus, are the property of God. By creation and by redemption they are His, and they are of value in His sight. As the shepherd loves his sheep, and cannot rest if even one be missing, so, in an infinitely higher degree, does God love every outcast soul. Men may deny the claim of His love, they may wander from Him, they may choose another master; yet they are God's, and He longs to recover His own. He says, "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Eze. 34:12. {COL 187.1}

In the parable the shepherd goes out to search for one sheep--the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one. {COL 187.2}

Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his shoulders; if it is bruised and wounded, he gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold. {COL 188.1}

Thank God, He has presented to our imagination no picture of a sorrowful shepherd returning without the sheep. The parable does not speak of failure but of success and joy in the recovery. Here is the divine guarantee that not even one of the straying sheep of God's fold is overlooked, not one is left unsuccored. Every one that will submit to be ransomed, Christ will rescue from the pit of corruption and from the briers of sin. {COL 188.2}

The rabbis had a saying that there is rejoicing in heaven when one who has sinned against God is destroyed; but Jesus taught that to God the work of destruction is a strange work. That in which all heaven delights is the restoration of God's own image in the souls whom He has made. {COL 190.1}

When one who has wandered far in sin seeks to return to God, he will encounter criticism and distrust. There are those who will doubt whether his repentance is genuine, or will whisper, "He has no stability; I do not believe that he will hold out." These persons are doing not the work of God but the work of Satan, who is the accuser of the brethren. Through their criticisms the wicked one hopes to discourage that soul, and to drive him still farther from hope and from God. Let the repenting sinner contemplate the rejoicing in heaven over the return of the one that was lost. Let him rest in the love of God and in no case be disheartened by the scorn and suspicion of the Pharisees. {COL 190.2}

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. And Christ says, "As Thou hast sent Me into the world, even so have I also sent them into the world" (John 17:18)--to "fill up that which is behind of the afflictions of Christ, . . . for His body's sake, which is the church." Col. 1:24. Every soul whom Christ has rescued is called to work in His name for the saving of the lost. This work had been neglected in Israel. Is it not neglected today by those who profess to be Christ's followers? {COL 191.1}

How many of the wandering ones have you, reader, sought for and brought back to the fold? When you turn from those who seem unpromising and unattractive, do you realize that you are neglecting the souls for whom Christ is seeking? At the very time when you turn from them, they may be in the greatest need of your compassion. In every assembly for worship, there are souls longing for rest and peace. They may appear to be living careless lives, but they are not insensible to the influence of the Holy Spirit. Many among them might be won for Christ. {COL 191.2}

If the lost sheep is not brought back to the fold, it wanders until it perishes. And many souls go down to ruin for want of a hand stretched out to save. These erring ones may appear hard and reckless; but if they had received the same advantages that others have had, they might have revealed far more nobility of soul, and greater talent for usefulness. Angels pity these wandering ones. Angels weep, while human eyes are dry and hearts are closed to pity. {COL 191.3}

O the lack of deep, soul-touching sympathy for the tempted and the erring! O for more of Christ's spirit, and for less, far less, of self! {COL 192.1}

The lost sheep knows that it is lost. It has left the shepherd and the flock, and it cannot recover itself. It represents those who realize that they are separated from God and who are in a cloud of perplexity, in humiliation, and sorely tempted. The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned. In this parable Christ teaches that even those who are indifferent to the claims of God are the objects of His pitying love. They are to be sought for that they may be brought back to God. {COL 193.3}

He piece of silver was lost in the house. It was close at hand, yet it could be recovered only by diligent search. {COL 194.1}

This parable has a lesson to families. In the household there is often great carelessness concerning the souls of its members. Among their number may be one who is estranged from God; but how little anxiety is felt lest in the family relationship there be lost one of God's entrusted gifts. {COL 194.2}

The coin, though lying among dust and rubbish, is a piece of silver still. Its owner seeks it because it is of value. So every soul, however degraded by sin, is in God's sight accounted precious. As the coin bears the image and superscription of the reigning power, so man at his creation bore the image and superscription of God; and though now marred and dim through the influence of sin, the traces of this inscription remain upon every soul. God desires to recover that soul and to retrace upon it His own image in righteousness and holiness. {COL 194.3}

But those who have been guilty of neglect are not to despair. The woman whose coin was lost searched until she found it. So in love, faith, and prayer let parents work for their households, until with joy they can come to God saying, "Behold, I and the children whom the Lord hath given me." Isa. 8:18. {COL 195.3}

This is true home missionary work, and it is as helpful to those who do it as to those for whom it is done. By our faithful interest for the home circle we are fitting ourselves to work for the members of the Lord's family, with whom, if loyal to Christ, we shall live through eternal ages. For our brethren and sisters in Christ we are to show the same interest that as members of one family we have for one another. {COL 196.1}

And God designs that all this shall fit us to labor for still others. As our sympathies shall broaden and our love increase, we shall find everywhere a work to do. God's great human household embraces the world, and none of its members are to be passed by with neglect. {COL 196.2}

Wherever we may be, there the lost piece of silver awaits our search. Are we seeking for it? Day by day we meet with those who take no interest in religious things; we talk with them, we visit among them; do we show an interest in their spiritual welfare? Do we present Christ to them as the sin-pardoning Saviour? With our own hearts warm with the love of Christ, do we tell them about that love? If we do not, how shall we meet these souls--lost, eternally lost--when with them we stand before the throne of God? {COL 196.3}

If you are in communion with Christ, you will place His estimate upon every human being. You will feel for others the same deep love that Christ has felt for you. Then you will be able to win, not drive, to attract, not repulse, those for whom He died. None would ever have been brought back to God if Christ had not made a personal effort for them; and it is by this personal work that we can rescue souls. When you see those who are going down to death, you will not rest in quiet indifference and ease. The greater their sin and the deeper their misery, the more earnest and tender will be your efforts for their recovery. You will discern the need of those who are suffering, who have been sinning

against God, and who are oppressed with a burden of guilt. Your heart will go out in sympathy for them, and you will reach out to them a helping hand. In the arms of your faith and love you will bring them to Christ. You will watch over and encourage them, and your sympathy and confidence will make it hard for them to fall from their steadfastness. {COL 197.1}

In this work ALL the angels of heaven are ready to co-operate. All the resources of heaven are at the command of those who are seeking to save the lost. Angels will help you to reach the most careless and the most hardened. And when one is brought back to God, all heaven is made glad; seraphs and cherubs touch their golden harps, and sing praises to God and the Lamb for their mercy and loving-kindness to the children of men. {COL 197.2}

*Note: No where does it say that the angels sing praises to us – the tools God uses to bring lost people to Him. ALL of the praise goes to our Father and Elder Brother.*

Christ laid aside His royal robe, His kingly crown, and His high command, and stepped down, down, down, to the lowest depths of humiliation. Bearing human nature, He met all the temptations of humanity and in our behalf defeated the enemy on every point. {9T 190.1}

All this He did that He might bring men power by which they might be overcomers. "All power," He says, "is given unto Me." Matthew 28:18. And this He gives to all who will follow Him. They may demonstrate to the world the power that there is in the religion of Christ for the conquest of self. {9T 190.2}

The first thirty years of Christ's life were passed in retirement. Ministering angels waited upon the Lord of life as He walked side by side with the peasants and laborers among the hills of Nazareth, unrecognized and unhonored. These noble examples should teach us to avoid evil influences and to shun the society of those who do not live aright. We should not flatter ourselves that we are too strong for any such influences to affect us, but we should in humility guard ourselves from danger. {4T 109.2}

Christ yielded not in the least degree to the torturing foe, even in His bitterest anguish. Legions of evil angels were all about the Son of God, yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting, reviling foe. Heavenly angels were not permitted to minister unto the anguished spirit of the Son of God. It was in this terrible hour of darkness, the face of His Father hidden, legions of evil angels enshrouding Him, the sins of the world upon Him, that the words were wrenched from His lips: "My God, My God, why hast Thou forsaken Me?" {2T 214.3}

Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the Covenant, brought the

tidings of salvation. How the people flocked to Him! From far and near they came for healing, and He healed them all. His fame as the Great Healer spread throughout Palestine, from Jerusalem to Syria. The sick came to the places through which they thought He would pass, that they might call on Him for help, and He healed them of their diseases. Hither, too, came the rich, anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the gospel and healing the sick--the King of glory in the lowly garb of humanity. "Though He was rich, yet for your sakes He became poor, that ye, through His poverty might be rich." 2 Corinthians 8:9. {CH 318.2}

The Saviour's life on earth was a life of communion with nature and with God. In this communion He revealed for us the secret of a life of power. {MH 51.1}

Jesus was an earnest, constant worker. Never lived there among men another so weighted with responsibilities. Never another carried so heavy a burden of the world's sorrow and sin. Never another toiled with such self-consuming zeal for the good of men. Yet His was a life of health. Physically as well as spiritually He was represented by the sacrificial lamb, "without blemish and without spot." 1 Peter 1:19. In body as in soul He was an example of what God designed all humanity to be through obedience to His laws. {MH 51.2}

As the people looked upon Jesus, they saw a face in which divine compassion was blended with conscious power. He seemed to be surrounded with an atmosphere of spiritual life. While His manners were gentle and unassuming, He impressed men with a sense of power that was hidden, yet could not be wholly concealed. {MH 51.3}

Christ Himself has given us an example of how we are to work. Read the fourth chapter of Matthew, and learn what methods Christ, the Prince of life, followed in His teaching. "Leaving Nazareth, He came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matthew 4:13-16. {CH 316.4}

Throughout His life on earth, Jesus was an earnest and constant worker. He expected much; therefore He attempted much. After He had entered on His ministry, He said, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." John 9:4. Jesus did not shirk care and responsibility, as do many who profess to be His followers. It is because they seek to evade this discipline that so many are weak and inefficient. They may possess precious and amiable traits, but they are nerveless and almost useless when difficulties are to be met or obstacles surmounted. The positiveness and energy, the solidity and strength of character, manifested in Christ are to be developed in us, through the same discipline that He endured. And the grace that He received is for us. {DA 73.1}

The Mighty Healer worked so incessantly, so intensely,--and often without food,--that some of His friends feared He could not much longer endure the constant strain. His brothers heard of this, and also of the charge brought by the Pharisees that He cast out devils through the power of Satan. They felt keenly the reproach that came upon them through their relation to Jesus. They decided that He must be persuaded or constrained to cease His manner of labor, and they induced Mary to unite with them, thinking that through His love for her they might prevail upon Him to be more prudent. {CH 526.2}

Jesus was teaching the people when His disciples brought the message that His mother and His brothers were without and desired to see Him. He knew what was in their hearts, and "He answered and said unto him that told Him, Who is My mother? and who are My brethren? And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Matthew 12:48-50. {CH 526.3}

Satan assailed Him [Christ] in every point, yet He sinned not in thought, word, or deed. He did no violence, neither was guile found in His mouth. Walking in the midst of sin, He was holy, harmless, undefiled. He was wrongfully accused, yet He opened not His mouth to justify Himself. How many now, when accused of that of which they are not guilty, feel that there is a time when forbearance ceases to be a virtue, and losing their temper, speak words which grieve the Holy Spirit (MS 42, 1901)? {4BC 1148.1} But although He was all-powerful, He did not visit His adversaries as their sins deserved. He might have launched forth against them the bolts of His vengeance, but He did not. He administered scathing rebukes for their hypocrisy and corruption, and when His message was rejected and His life threatened, He quietly passed to another place to speak the words of life. I have tried, in my weakness, to follow the example of my Saviour. {1SM 70.1}

Christ was a representative before men and before angels, of the character of the God of heaven. He demonstrated the fact that when humanity depends wholly upon God, men may keep God's commandments and live, and His law be as the apple of the eye. {SD 137.2}

The example of Christ is authoritative for every son and daughter of Adam. He represented the law of God in His life, giving to men an example of what obedience to every precept will accomplish for human nature. He is our example, and every one who is endowed with reasoning faculties is required to follow in His footsteps; for His life is a perfect pattern to all humanity. Christ is the finished standard of the character to which every one may attain. . . . {SD 137.3}

Satan comes to man, as he came to Christ, with his overpowering temptations to indulge appetite. He well knows his power to overcome man upon this point. He overcame Adam and Eve in Eden upon appetite, and they lost their blissful home. What accumulated misery and crime have filled our world in consequence of the fall of Adam. Entire cities have been blotted from the face of the earth because of the debasing crimes and revolting

iniquity that made them a blot upon the universe. Indulgence of appetite was the foundation of all their sins. {CD 153.1}

Christ began the work of redemption just where the ruin began. His first test was on the same point where Adam failed. It was through temptations addressed to the appetite that Satan had overcome a large proportion of the human race, and his success had made him feel that the control of this fallen planet was in his hands. But in Christ he found one who was able to resist him, and he left the field of battle a conquered foe. Jesus says, "He hath nothing in Me." His victory is an assurance that we too may come off victors in our conflicts with the enemy. But it is not our heavenly Father's purpose to save us without an effort on our part to cooperate with Christ. We must act our part, and divine power, uniting with our effort, will bring victory.

FOR OUR SAKES CHRIST EXERCISED SELF-CONTROL STRONGER THAN HUNGER OR DEATH—295

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THE STRENGTH OF TEMPTATION TO INDULGE APPETITE MEASURED BY ANGUISH OF CHRIST DURING HIS FAST--298 {CD 153.2}

The prayer, "Do me justice of mine adversary," applies not only to Satan, but to the agencies whom he instigates to misrepresent, to tempt, and to destroy the people of God. Those who have decided to obey the commandments of God will understand by experience that they have adversaries who are controlled by a power from beneath. Such adversaries beset Christ at every step, how constantly and determinedly no human being can ever know. Christ's disciples, like their Master, are followed by continual temptation. {COL 170.1}

Jesus did not attempt to explain the mystery of His birth. He made no answer to the questionings in regard to His having come down from heaven, as He had made none to the questions concerning His crossing the sea. He did not call attention to the miracles that marked His life. Voluntarily He had made Himself of no reputation, and taken upon Him the form of a servant. But His words and works revealed His character. All whose hearts were open to divine illumination would recognize in Him "the Only-begotten of the Father, full of grace and truth." John 1:14. {DA 387.2}

Christ did not appear to notice the reviling taunts of Satan. He was not provoked to give him proofs of His power. He meekly bore his insults without retaliation. The words spoken from heaven at His baptism were very precious, evidencing to Him that His Father approved the steps He was taking in the plan of salvation as man's substitute and surety. The opening heavens, and descent of the heavenly dove, were assurances that His Father would unite His power in heaven with that of His Son upon the earth, to rescue man from the control of Satan, and that God accepted the effort of Christ to link earth to heaven, and finite man to the Infinite. {5BC 1081.2}

These tokens, received from His Father, were inexpressibly precious to the Son of God through all His severe sufferings, and terrible conflict with the rebel chief (RH Aug. 18, 1874). {5BC 1081.3}

*Note: Christ did not acknowledge the taunts via Satan or the taunts that came through people inspired by Satan. He continued to remain focused on His Father and the evidences His Father had given to Him showing who He was and what His mission was. I must remember that when taunted or ridiculed by people inspired by Satan that my only safety is not to get into a discussion with them; but rather, remain focused on God's will and mission for my life. My life is not about me, it's about Him.*

Christ demands all. If He required less, His sacrifice was too dear, too great to make to bring us up to such a level. Our holy faith cries out, Separation. We should not be conformed to the world, or to dead, heartless professors. "Be ye transformed by the renewing of your mind." This is a self-denying way. And when you think that the way is too strait, that there is too much self-denial in this narrow path; when you say, How hard to give up all, ask yourselves the question, What did Christ give up for me? This question puts anything that we may call self-denial in the shade. Behold Him in the garden, sweating great drops of blood. A solitary angel is sent from heaven to strengthen the Son of God. Follow Him on His way to the judgment hall, while He is derided, mocked, and insulted by that infuriated mob.

Behold Him clothed in that old purple kingly robe. Hear the coarse jest and cruel mocking. See them place upon that noble brow the crown of thorns, and then smite Him with a reed, causing the thorns to penetrate His temples, and the blood to flow from that holy brow. Hear that murderous throng eagerly crying for the blood of the Son of God. He is delivered into their hands, and they lead the noble sufferer away, pale, weak, and fainting, to His crucifixion. He is stretched upon the wooden cross, and the nails are driven through His tender hands and feet. Behold Him hanging upon the cross those dreadful hours of agony until the angels veil their faces from the horrid scene, and the sun hides its light, refusing to behold. Think of these things, and then ask, Is the way too strait? No, no. {1T 240.2}

The Redeemer of the world never spurned true repentance, however great the guilt; but He hurls burning denunciations against Pharisees and hypocrites. There is more hope for the open sinner than for this class. {5T 144.2}

Passing Into the Hands of the Powers of Darkness.--Could mortals view the amazement and sorrow of the angels as they watched in silent grief the Father separating His beams of light, love, and glory, from His Son, they would better understand how offensive is sin in His sight. As the Son of God in the Garden of Gethsemane bowed in the attitude of prayer, the agony of His Spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him. The sins of the world were upon Him. He was suffering in man's stead, as a transgressor of His Father's law. Here was the scene of temptation. The divine light of God was receding from His vision, and He was passing into the hands of the powers of darkness. In the agony of His soul He lay prostrate on the cold earth. He was realizing His Father's frown. The cup of suffering

Christ had taken from the lips of guilty man, and proposed to drink it Himself, and, in its place, give to man the cup of blessing. The wrath that would have fallen upon man, was now falling upon Christ (Sufferings of Christ, pp. 17, 18). {5BC 1124.3}

Christ's most favorite theme was the paternal character and abundant love of God. {TM 192.3}

The guilt of fallen humanity He must bear. Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling how terrible is the wrath of God against transgression, He exclaims, "My soul is exceeding sorrowful, even unto death." {DA 685.2}

As they approached the garden, the disciples had marked the change that came over their Master. Never before had they seen Him so utterly sad and silent. As He proceeded, this strange sadness deepened; yet they dared not question Him as to the cause. His form swayed as if He were about to fall. Upon reaching the garden, the disciples looked anxiously for His usual place of retirement, that their Master might rest. Every step that He now took was with labored effort. He groaned aloud, as if suffering under the pressure of a terrible burden. Twice His companions supported Him, or He would have fallen to the earth. {DA 685.3}

Near the entrance to the garden, Jesus left all but three of the disciples, bidding them pray for themselves and for Him. With Peter, James, and John, He entered its secluded recesses. These three disciples were Christ's closest companions. They had beheld His glory on the mount of transfiguration; they had seen Moses and Elijah talking with Him; they had heard the voice from heaven; now in His great struggle, Christ desired their presence near Him. Often they had passed the night with Him in this retreat. On these occasions, after a season of watching and prayer, they would sleep undisturbed at a little distance from their Master, until He awoke them in the morning to go forth anew to labor. But now He desired them to spend the night with Him in prayer. Yet He could not bear that even they should witness the agony He was to endure. {DA 686.1}

"Tarry ye here," He said, "and watch with Me." {DA 686.2}

The mount of beatitudes is an emblem of the high elevation on which Christ ever stood. He spoke with an authority which was exclusively His own. Every sentence He uttered came from God. He was the Word and the Wisdom of God, and He ever presented truth with the authority of God. "The words that I speak unto you," He said, "they are spirit and they are life." {FE 407.2}

*Note: In sermon preparation and delivery I must be so submitted to God's will that it can also be said of me, "EVERY sentence he uttered came from God." Here the prayer of Jabez applies: O, that You would bless me abundantly, That You would expand my territory, That You would hold my hand, and that you would keep me from evil. -2 Chronicles ?*

*Note: In my daily interaction with others, this should be my goal and focus. People should be able to say of me, "Every sentence he uttered came from God."*

It was the work of Christ to present the truth in the framework of the gospel, and to reveal the precepts and principles that He had given to fallen man. Every idea He presented was His own. He needed not to borrow thoughts from any, for He was the originator of all truth. He could present the ideas of prophets and philosophers, and preserve His originality; for all wisdom was His; He was the source, the fountain, of all truth. He was in advance of all, and by His teaching He became the spiritual leader for all ages. {1SM 409.2}

It was Christ that spoke through Melchizedek, the priest of the most high God. Melchizedek was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led His people, and has been the light of the world. When God chose Abraham as a representative of His truth, He took him out of his country, and away from his kindred, and set him apart. He desired to mold him after His own model. He desired to teach him according to His own plan. The mold of the world's teachers was not to be upon him. He was to be taught how to command his children and his household after him, to keep the way of the Lord, to do justice and judgment. This is the work that God would have us do. He would have us understand how to govern our families, how to control our children, how to command our households to keep the way of the Lord. {1SM 409.3}

Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature, that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the Great Healer spread throughout Palestine. The sick came to the places through which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the gospel and healing the sick--the King of glory in the lowly garb of humanity. {MH 22.1}

He enjoyed the varied notes of the birds as they caroled forth their praise to their Creator. He took delight in the beauty of the flowers that decked the fields. He noted with joy the glory of the heavens, the splendor of sun, moon, and stars, and looked upon the rising and setting sun with admiration. The book of nature was open before Him, and He enjoyed its tender lessons. The everlasting hills, the olive groves, were favorite places of resort where He went to commune with His Father. He was filled with divine wisdom, and through the study of nature, and by meditation upon the communion with God, His spiritual powers were strengthened. {SD 135.2}

The Redeemer of the world passed up and down the hills and mountains, from the great plain to the mountain valley. He enjoyed nature's beautiful scenery. He was delighted with the fields glowing with the beautiful flowers, and in listening to the birds of the air, and uniting His voice with them in their happy songs of praise. {SD 135.3}

In the life of Christ, His childhood and youth, there is a lesson for the youth of today. Christ is our example, and in youth we should contemplate God in nature,--study His character in the work of His hands. The mind is strengthened by becoming acquainted with God, by reading His attributes in the things which He has made. As we behold the beauty and grandeur in the works of nature, our affections go out after God; and . . . our souls are invigorated by coming in contact with the Infinite through His marvelous works. {SD 135.4}

*Note: Christ's key to spiritual growth was found in quiet time when He was alone to contemplate the simple things of nature – the gifts He had created for the enjoyment of man, and to meditate on God and commune with Him. We do not value silent, alone time with God as we should. Our Father can only speak to us with a whisper. And we only hear Him when our surroundings and mind are silent.*

Christ is our example. Are the ministers of Christ tempted and fiercely buffeted by Satan? so also was He who knew no sin. He turned to His Father in these hours of distress. He came to earth that He might provide a way whereby we could find grace and strength to help in every time of need, by following His example in frequent, earnest prayer. If the ministers of Christ will imitate this pattern, they will be imbued with His spirit, and angels will minister unto them. {2T 509.1}

Jesus had united with the Father in making the world. Amid the agonizing sufferings of the Son of God, blind and deluded men alone remain unfeeling. The chief priests and elders revile God's dear Son while in His expiring agonies. Yet inanimate nature groans in sympathy with her bleeding, dying Author. The earth trembles. The sun refuses to behold the scene. The heavens gather blackness. Angels have witnessed the scene of suffering until they can look no longer, and hide their faces from the horrid sight. Christ is dying! He is in despair! His Father's approving smile is removed, and angels are not permitted to lighten the gloom of the terrible hour. They can only behold in amazement their loved Commander, the Majesty of heaven, suffering the penalty of man's transgression of the Father's law. {2T 209.2}

Even doubts assailed the dying Son of God. He could not see through the portals of the tomb. Bright hope did not present to Him His coming forth from the tomb a conqueror and His Father's acceptance of His sacrifice. The sin of the world, with all its terribleness, was felt to the utmost by the Son of God. The displeasure of the Father for sin, and its penalty, which is death, were all that He could realize through this amazing darkness. He was tempted to fear that sin was so offensive in the sight of His Father that He could not be reconciled to His Son. The fierce temptation that His own Father had forever left Him caused that piercing cry from the cross: "My God, My God, why hast Thou forsaken Me?" {2T 209.3}

*Note: The only time Christ was tempted to doubt was when He took responsibility for our sin and was separated from His Father. As long as Christ was connected to His Father, He was invincible. He rested moment by moment in His Father's care and that was more*

*than enough. All He needed was to see the approving smile of His Father. That is all we need as well.*