

A Personal Portrait of Christ

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Introduction

Over the eight issues of *Historicism* planned for April or July of 1987 through 1990 each major section of Dan 10-12 will be discussed at length.¹ If a body of quotations on the life of Christ seems out of place in this context, it is because the material from Daniel has not yet been well or fully understood.

The prophecy of Dan 10-12 is a highly structured literary unit, chiasmic in form,² with the item of greatest emphasis at its center. At the structural and physical center of Dan 11 we read, "both it and a prince of the covenant will be destroyed" (Dan 11:22, NIV). The Hebrew says this in only three words: *w^egam n^eg^ad b^er^at*. But those three words bring us to the single most decisive moment in all history--the moment when Jesus, condemned by Pontius Pilate under Tiberius Caesar, gives up His life for mankind on the cross. The cross is therefore the pivot around which the entire prophecy of Dan 11 revolves.

The economy of means and depth of significance found in Dan 11:22 are typical of the material surrounding it. The chapter has been taken altogether too lightly. Dan 11 is more than a shallow list of quarrels that would occupy the Hellenic kings of Egypt and Syria during the third and second centuries before Christ. But this is not all. It is also more than a list of important events that would occur between Daniel's day and our own. The prophecy of Dan 11 does give us objective historical information, and it does deal with the entire span of time indicated, but it is not just a checklist of things that would happen. It is not a chronicle but an inspired history written before the fact. By this I mean that showing the significance of an event is as much the angel's object as pointing out that it would occur.

Thus, within the chapter there must be a metric for determining significance and some means of conveying it to the reader. I would propose that the relevance of each historical fact in the narrative of Dan 11 be measured in some way or another against what Christ would do at His first coming in humility (Dan 11:22) and at His second coming in glory (Dan 12:1-3). Such information is conveyed not only through sentences and the choice of words, but also through carefully considered literary structures.

The death of Christ on the cross is not just one event among many in Dan 11. It is an event that places the rest of the narrative in perspective, an objective fact of history that all others presented in association with it must lead either up to or away from. A supplement dealing with the life of Christ cannot be considered distracting in a journal whose primary goal is to make the above point in a convincing and detailed manner. We are nowhere more tightly on course than in presenting the following materials.

There is more than one way to study Ellen G. White's exquisite biography of Christ entitled, *The Desire of Ages*.³ Between January 1, 1984 and April 18, 1987 I had occasion to read the book through in Spanish.⁴ The present compilation is based in part on notes made during that reading.

The notes soon began to focus on passages that offer special insight into Christ's human personality. If we could stand on the shore and listen as Jesus addressed the multitude or watch Him pass by on the streets of Capernaum, we would be hearing and seeing a specific individual. Christ did not live His life in the abstract. He had a personality that was uniquely His own. What,

then, was He like?

In addressing the above question I have no special theological agenda nor is any attempt made to deal with all aspects of the subject. The eighty paragraphs or groups of paragraphs quoted below are ones that I especially enjoyed reading. That is my only reason for quoting them.

No comments or headings accompany the quoted material. They are numbered consecutively. Nor is there any indication of emphasis. So if one sentence more than another provides my reason for quoting an entire paragraph I do not say which one. Having examined all of them the reader can judge what he or she feels is most memorable. My purpose is to bring the topic home to the reader's mind rather than to specify how it shall be appreciated.

In the following pages, therefore, I invite you simply to enjoy the presence of Jesus for a time and to feel the drawing influence of His Spirit.

NOTE: The quotations below are published by permission of both the Ellen G. White Estate and Pacific Press Publishing Association. I would like to thank my wife, Wanda, for her help in preparing the manuscript.

¹See *Historicism* No. 13/Jan 88, p. 33 for an overview of the topics currently planned for this period.

²See Hardy, "Notes on the Chiastic Structure of Dan 10-12," *Historicism* No. 6/Apr 86, pp. 12-31; idem, "An Historicist Perspective on Daniel 11" (M.A. thesis, Andrews University, 1983), pp. 105-29.

³*The Desire of Ages: The Conflict of the Ages Illustrated in the Life of Christ* (Mountain View: Pacific Press, 1940; originally published 1898).

⁴Elena G. de White, *El deseado de todas las gentes*, Publicaciones Interamericanas (Mountain View: Pacific Press, 1955).

Quotations

1

"His name shall be called Immanuel, . . . God with us." "The light of the knowledge of the glory of God" is seen "in the face of Jesus Christ." 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."

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,--God's thought made audible. In His prayer for His disciples He says, "I have declared unto them Thy name, "--"merciful and gracious, long-suffering, and abundant in goodness and truth,"--"that the love wherewith Thou hast loved Me may be in them, and I in them." But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which "angels desire to look," and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto. (DA, pp. 19-20)

2

Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, "Lo, I come." "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. . . . Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." Heb. 10:5-7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, "A body hast Thou prepared Me." Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,--the invisible glory in the visible human form. (DA, p. 23)

3

As Jesus worked in childhood and youth, mind and body were developed. He did not use His physical powers recklessly, but in such a way as to keep them in health, that He might do the best work in every line. He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as He was perfect in character. (DA, p. 72)

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. (DA, p. 73)

5

Jesus carried into His labor cheerfulness and tact. It requires much patience and spirituality to bring Bible religion into the home life and into the workshop, to bear the strain of worldly business, and yet keep the eye single to the glory of God. This is where Christ was a helper. He was never so

full of worldly care as to have no time or thought for heavenly things. Often He expressed the gladness of His heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard His voice raised in praise and thanksgiving to God. He held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and like incense, fill the place with fragrance. The minds of His hearers were carried away from their earthly exile, to the heavenly home. (DA, p. 73)

6

Jesus was the fountain of healing mercy for the world; and through all those secluded years at Nazareth, His life flowed out in currents of sympathy and tenderness. The aged, the sorrowing, and the sin-burdened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden,--all were happier for His presence. He whose word of power upheld the worlds would stoop to relieve a wounded bird. There was nothing beneath His notice, nothing to which He disdained to minister. (DA, p. 74)

7

Thus as He grew in wisdom and stature, Jesus increased in favor with God and man. He drew the sympathy of all hearts by showing himself capable of sympathizing with all. The atmosphere of hope and courage that surrounded Him made Him a blessing in every home. And often in the synagogue on the Sabbath day He was called upon to read the lesson from the prophets; and the hearts of the hearers thrilled as a new light shone out from the familiar words of the sacred text.

Yet Jesus shunned display. During all the years of His stay in Nazareth, He made no exhibition of His miraculous power. He sought no high position and assumed no titles. His quiet and simple life, and even the silence of the Scriptures concerning His early years, teach an important lesson. The more quiet and simple the life of the child,--the more free from artificial excitement, and the more in harmony with nature, the more favorable is it to physical and mental vigor and to spiritual strength. (DA, p. 74)

8

With most of the people in the days of Christ, the observance of this feast had degenerated into formalism. But what was its significance to the Son of God!

For the first time the child Jesus looked upon the temple. He saw the white-robed priests performing their solemn ministry. He beheld the bleeding victim upon the altar of sacrifice. With the worshipers He bowed in prayer, while the cloud of incense ascended before God. He witnessed the impressive rites of the paschal service. Day by day He saw their meaning more clearly. Every act seemed to be bound up with His own life. New impulses were awakening within Him. Silent and absorbed, He seemed to be studying out a great problem. The mystery of His mission was opening to the Saviour.

Rapt in the contemplation of these scenes, He did not remain beside His parents. He sought to be alone. When the paschal services were ended, He still lingered in the temple courts; and when the worshipers departed from Jerusalem, He was left behind. (DA, pp. 77-8)

9

Jesus presented Himself as one thirsting for a knowledge of God. His questions were suggestive of deep truths which had long been obscured, yet which were vital to the salvation of souls. While showing how narrow and superficial was the wisdom of the wise men, every question put before them a divine lesson, and placed truth in a new aspect. The rabbis spoke of the wonderful elevation which the Messiah's coming would bring to the Jewish nation; but Jesus

presented the prophecy of Isaiah, and asked them the meaning of those scriptures that point to the suffering and death of the Lamb of God.

The doctors turned upon Him with questions, and they were amazed at His answers. With the humility of a child He repeated the words of Scripture, giving them a depth of meaning that the wise men had not conceived of. If followed, the lines of truth He pointed out would have worked a reformation in the religion of the day. A deep interest in spiritual things would have been awakened; and when Jesus began His ministry, many would have been prepared to receive Him. (DA, pp. 78-9)

10

Meanwhile Joseph and Mary were in great perplexity and distress. In their departure from Jerusalem they had lost sight of Jesus, and they knew not that He had tarried behind. The country was then densely populated, and the caravans from Galilee were very large. There was much confusion as they left the city. On the way the pleasure of traveling with friends and acquaintances absorbed their attention, and they did not notice His absence till night came on. Then as they halted for rest, they missed the helpful hand of their child. Supposing Him to be with their company, they had felt no anxiety. Young as He was, they had trusted Him implicitly, expecting that when needed, He would be ready to assist them, anticipating their wants as He had always done. But now their fears were roused. They searched for Him throughout their company, but in vain. Shuddering they remembered how Herod had tried to destroy Him in His infancy. Dark forebodings filled their hearts. They bitterly reproached themselves.

Returning to Jerusalem, they pursued their search. The next day, as they mingled with worshipers in the temple, a familiar voice arrested their attention. They could not mistake it; no other voice was like His, so serious and earnest, yet so full of melody. (DA, pp. 80-1)

11

Jesus did not ignore His relation to His earthly parents. From Jerusalem He returned home with them, and aided them in their life of toil. He hid in His own heart the mystery of His mission, waiting submissively for the appointed time for Him to enter upon His work. For eighteen years after He had recognized that He was the Son of God, He acknowledged the tie that bound Him to the home at Nazareth, and performed the duties of a son, a brother, a friend, and a citizen. As His mission had opened to Jesus in the temple, He shrank from contact with the multitude. He wished to return from Jerusalem in quietness, with those who knew the secret of His life. By the paschal service, God was seeking to call His people away from their worldly cares, and to remind them of His wonderful work in their deliverance from Egypt. In this work He desired them to see a promise of deliverance from sin. As the blood of the slain lamb sheltered the homes of Israel, so the blood of Christ was to save their souls; but they could be saved through Christ only as by faith they should make His life their own. There was virtue in the symbolic service only as it directed the worshipers to Christ as their personal Saviour. God desired that they should be led to prayerful study and meditation in regard to Christ's mission. But as the multitudes left Jerusalem, the excitement of travel and social intercourse too often absorbed their attention, and the service they had witnessed was forgotten. The Saviour was not attracted to their company. (DA, p. 82)

12

In every gentle and submissive way, Jesus tried to please those with whom He came in contact. Because He was so gentle and unobtrusive, the scribes and elders supposed that He would be easily influenced by their teaching. They urged Him to receive the maxims and traditions that had been handed down from the ancient rabbis, but He asked for their authority in Holy Writ. He would hear every word that proceeds from the mouth of God; but He could not obey the inventions of men. Jesus seemed to know the Scriptures from beginning to end, and He presented them in their true import. The rabbis were ashamed to be instructed by a child. They claimed that it

was their office to explain the Scriptures, and that it was His place to accept their interpretation. They were indignant that He should stand in opposition to their word.

They knew that no authority could be found in Scripture for their traditions. They realized that in spiritual understanding Jesus was far in advance of them. Yet they were angry because He did not obey their dictates. Failing to convince Him, they sought Joseph and Mary, and set before them His course of noncompliance. Thus He suffered rebuke and censure. (DA, pp. 84-6)

13

There were some who sought His society, feeling at peace in His presence; but many avoided Him, because they were rebuked by His stainless life. Young companions urged Him to do as they did. He was bright and cheerful; they enjoyed His presence, and welcomed His ready suggestions; but they were impatient at His scruples, and pronounced Him narrow and strait-laced. Jesus answered, It is written, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." "Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:9, 11. (DA, p. 89)

14

Jesus did not contend for His rights. Often His work was made unnecessarily severe because He was willing and uncomplaining. Yet He did not fail nor become discouraged. He lived above these difficulties, as if in the light of God's countenance. He did not retaliate when roughly used, but bore insult patiently. (DA, p. 89)

15

From the time when the parents of Jesus found Him in the temple, His course of action was a mystery to them. He would not enter into controversy, yet His example was a constant lesson. He seemed as one who was set apart. His hours of happiness were found when alone with nature and with God. Whenever it was His privilege, He turned aside from the scene of His labor, to go into the fields, to meditate in the green valleys, to hold communion with God on the mountainside or amid the trees of the forest. The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. From these quiet hours He would return to His home to take up His duties again, and to give an example of patient toil. (DA, pp. 89-90)

16

At times she [Mary] wavered between Jesus and His brothers, who did not believe that He was the Sent of God; but evidence was abundant that His was a divine character. She saw Him sacrificing Himself for the good of others. His presence brought a purer atmosphere into the home, and His life was as leaven working amid the elements of society. Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; amid the unjust publicans, the reckless prodigals, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitude. He spoke a word of sympathy here and a word there, as He saw men weary, yet compelled to bear heavy burdens. He shared their burdens, and repeated to them the lessons He had learned from nature, of the love, the kindness, the goodness of God. (DA, p. 90)

17

Jesus was the healer of the body as well as of the soul. He was interested in every phase of suffering that came under His notice, and to every sufferer He brought relief, His kind words having a soothing balm. None could say that He had worked a miracle; but virtue--the healing power of love--went out from Him to the sick and distressed. Thus in an unobtrusive way He worked for the people from His very childhood. And this was why, after His public ministry began, so many heard Him gladly.

Yet through childhood, youth, and manhood, Jesus walked alone. In His purity and His faithfulness, He trod the wine press alone, and of the people there was none with Him. He carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of His soul, and none could appreciate the weight that rested upon Him. Filled with intense purpose, He carried out the design of His life that He Himself should be the light of men. (DA, p. 92)

18

When Jesus came to be baptized, John recognized in Him a purity of character that he had never before perceived in any man. The very atmosphere of His presence was holy and awe-inspiring. (DA, p. 110)

19

Upon coming up out of the water, Jesus bowed in prayer on the river bank. A new and important era was opening before Him. He was now, upon a wider stage, entering on the conflict of His life. Though He was the Prince of Peace, His coming must be as the unsheathing of a sword. The kingdom He had come to establish was the opposite of that which the Jews desired. He who was the foundation of the ritual and economy of Israel would be looked upon as its enemy and destroyer. He who had proclaimed the law on Sinai would be condemned as a transgressor. He who had come to break the power of Satan would be denounced as Beelzebub. No one upon earth had understood Him, and during His ministry He must still walk alone. Throughout His life His mother and His brothers did not comprehend His mission. Even His disciples did not understand Him. He had dwelt in eternal light, as one with God, but His life on earth must be spent in solitude. (DA, p. 111)

20

Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. Christ's victory was as complete as had been the failure of Adam. (DA, p. 130)

21

Was this the Christ? With awe and wonder the people looked upon the One just declared to be the Son of God. They had been deeply moved by the words of John. He had spoken to them in the name of God. They had listened to him day after day as he reproved their sins, and daily the conviction that he was sent of Heaven had strengthened. But who was this One greater than John the Baptist? In His dress and bearing there was nothing that betokened rank. He was apparently a simple personage, clad like themselves in the humble garments of the poor.

There were in the throng some who at Christ's baptism had beheld the divine glory, and had heard the voice of God. But since that time the Saviour's appearance had greatly changed. At His baptism they had seen His countenance transfigured in the light of heaven; now, pale, worn, and emaciated, He had been recognized only by the prophet John. But as the people looked upon Him, they saw a face where divine compassion was blended with conscious power. Every glance of the eye, every feature of the countenance, was marked with humility, and expressive of unutterable love. He seemed to be surrounded by an atmosphere of spiritual influence. While His manners were gentle and unassuming, He impressed men with a sense of power that was hidden, yet could not be wholly concealed. Was this the One for whom Israel had so long waited? (DA, pp. 137-38)

22

As the guests at the feast remarked upon the quality of the wine, inquiries were made that drew from the servants an account of the miracle. The company were for a time too much amazed to think of Him who had performed the wonderful work. When at length they looked for Him, it was found that He had withdrawn so quietly as to be unnoticed even by His disciples. (DA, p. 149)

23

Jesus reproved self-indulgence in all its forms, yet He was social in His nature. He accepted the hospitality of all classes, visiting the homes of the rich and the poor, the learned and the ignorant, and seeking to elevate their thoughts from questions of commonplace life to those things that are spiritual and eternal. He gave no license to dissipation, and no shadow of worldly levity marred His conduct; yet He found pleasure in scenes of innocent happiness, and by His presence sanctioned the social gathering. A Jewish marriage was an impressive occasion, and its joy was not displeasing to the Son of man. By attending this feast, Jesus honored marriage as a divine institution. (DA, p. 150)

24

Jesus saw in every soul one to whom must be given the call to His kingdom. He reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of His divine presence. His strong personal sympathy helped to win hearts. He often repaired to the mountains for solitary prayer, but this was preparation for His labor among men in active life. From these seasons He came forth to relieve the sick, to instruct the ignorant, and to break the chains from the captives of Satan.

It was by personal contact and association that Jesus trained His disciples. Sometimes He taught them, sitting among them on the mountainside; sometimes beside the sea, or walking with them by the way, He revealed the mysteries of the kingdom of God. He did not sermonize as men do today. Wherever hearts were open to receive the divine message, He unfolded the truths of the way of salvation. He did not command His disciples to do this or that, but said, "Follow Me." On His journeys through country and cities He took them with Him, that they might see how He taught the people. He linked their interest with His, and they united with Him in the work. (DA, pp. 151-52)

25

With searching glance, Christ takes in the scene before Him as He stands upon the steps of the temple court. With prophetic eye He looks into futurity, and sees not only years, but centuries and ages. He sees how the love of God will be concealed from sinners, and men will make merchandise of His grace. As He beholds the scene, indignation, authority, and power are expressed in His countenance. The attention of the people is attracted to Him. The eyes of those engaged in their unholy traffic are riveted upon His face. They cannot withdraw their gaze. They feel that this Man reads their inmost thoughts, and discovers their hidden motives. Some attempt to conceal their faces, as if their evil deeds were written upon their countenances, to be scanned by those searching eyes.

The confusion is hushed. The sound of traffic and bargaining has ceased. The silence becomes painful. A sense of awe overpowers the assembly. It is as if they were arraigned before the tribunal of God to answer for their deeds. Looking upon Christ, they behold divinity flash through the garb of humanity. The Majesty of heaven stands as the Judge will stand at the last day,--not now encircled with the glory that will then attend Him, but with the same power to read the soul. His eye sweeps over the multitude, taking in every individual. His form seems to rise above them in commanding dignity, and a divine light illuminates His countenance. He speaks, and His clear,

ringing voice--the same that upon Mount Sinai proclaimed the law that priests and rulers are transgressing--is heard echoing through the arches of the temple: "Take these things hence; make not My Father's house an house of merchandise."

Slowly descending the steps, and raising the scourge of cords gathered up on entering the enclosure, He bids the bargaining company depart from the precincts of the temple. With a zeal and severity He has never before manifested, He overthrows the tables of the money-changers. The coin falls, ringing sharply upon the marble pavement. None presume to question His authority. None dare stop to gather up their ill-gotten gain. Jesus does not smite them with the whip of cords, but in His hand that simple scourge seems terrible as a flaming sword. Officers of the temple, speculating priests, brokers and cattle traders, with their sheep and oxen, rush from the place, with the one thought of escaping from the condemnation of His presence.

A panic sweeps over the multitude, who feel the overshadowing of His divinity. Cries of terror escape from hundreds of blanched lips. Even the disciples tremble. They are awestruck by the words and manner of Jesus, so unlike His usual demeanor. They remember that it is written of Him, "The zeal of Thine house hath eaten Me up." Ps. 69:9. Soon the tumultuous throng with their merchandise are far removed from the temple of the Lord. The courts are free from unholy traffic, and a deep silence and solemnity settles upon the scene of confusion. The presence of the Lord, that of old sanctified the mount, has now made sacred the temple reared in His honor. (DA, pp. 157-58)

26

Surprised out of his self-possession, he [Nicodemus] answered Christ in words full of irony, "How can a man be born when he is old?" Like many others when cutting truth is brought home to the conscience, he revealed the fact that the natural man receiveth not the things of the Spirit of God. There is in him nothing that responds to spiritual things; for spiritual things are spiritually discerned.

But the Saviour did not meet argument with argument. Raising His hand with solemn, quiet dignity, He pressed the truth home with greater assurance, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Nicodemus knew that Christ here referred to water baptism and the renewing of the heart by the Spirit of God. He was convinced that he was in the presence of the One whom John the Baptist had foretold. (DA, pp. 171-72)

27

As the woman talked with Jesus, she was impressed with His words. Never had she heard such sentiments from the priests of her own people or from the Jews. As the past of her life had been spread out before her, she had been made sensible of her great want. She realized her soul thirst, which the waters of the well of Sychar could never satisfy. Nothing that had hitherto come in contact with her had so awakened her to a higher need. Jesus had convinced her that He read the secrets of her life; yet she felt that He was her friend, pitying and loving her. While the very purity of His presence condemned her sin, He had spoken no word of denunciation, but had told her of His grace, that could renew the soul. She began to have some conviction of His character. The question arose in her mind, Might not this be the long-looked-for Messiah? She said to Him, "I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things." Jesus answered, "I that speak unto thee am He." (DA, pp. 189-90)

28

Our Redeemer thirsts for recognition. He hungers for the sympathy and love of those whom He has purchased with His own blood. He longs with inexpressible desire that they should come to Him and have life. As the mother watches for the smile of recognition from her little child, which tells

of the dawning of intelligence, so does Christ watch for the expression of grateful love, which shows that spiritual life is begun in the soul.

The woman had been filled with joy as she listened to Christ's words. The wonderful revelation was almost overpowering. Leaving her waterpot, she returned to the city, to carry the message to others. Jesus knew why she had gone. Leaving her waterpot spoke unmistakably as to the effect of His words. It was the earnest desire of her soul to obtain the living water; and she forgot her errand to the well, she forgot the Saviour's thirst, which she had purposed to supply. With heart overflowing with gladness, she hastened on her way, to impart to others the precious light she had received. (DA, p. 191)

29

The Pharisees despised the simplicity of Jesus. (DA, p. 192)

30

The Saviour did not wait for congregations to assemble. Often He began His lessons with only a few gathered about Him, but one by one the passers-by paused to listen, until a multitude heard with wonder and awe the words of God through the heaven-sent Teacher. (DA, p. 194)

31

Like a flash of light, the Saviour's words to the nobleman laid bare his heart. He saw that his motives in seeking Jesus were selfish. His vacillating faith appeared to him in its true character. In deep distress he realized that his doubt might cost the life of his son. He knew that he was in the presence of One who could read the thoughts, and to whom all things were possible. In an agony of supplication he cried, "Sir, come down ere my child die." His faith took hold upon Christ as did Jacob, when, wrestling with the Angel, he cried, "I will not let Thee go, except Thou bless me." Gen. 32:26.

Like Jacob he prevailed. The Saviour cannot withdraw from the soul that clings to Him, pleading its great need. "Go thy way," He said; "thy son liveth." The nobleman left the Saviour's presence with a peace and joy he had never known before. Not only did he believe that his son would be restored, but with strong confidence he trusted in Christ as the Redeemer. (DA, pp. 198-99)

32

Instead of apologizing for the act of which they complained, or explaining His purpose in doing it, Jesus turned upon the rulers, and the accused became the accuser. He rebuked them for the hardness of their hearts, and their ignorance of the Scriptures. He declared that they had rejected the word of God, inasmuch as they had rejected Him whom God had sent. "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me." John 5:39, R.V. (DA, p. 211)

33

Because their understanding was darkened by selfish prejudice, they could not harmonize the power of Christ's convicting words with the humility of His life. They did not appreciate the fact that real greatness can dispense with outward show. The Man's poverty seemed wholly inconsistent with His claim to be the Messiah. They questioned, If He was what He claimed to be, why was He so unpretending? If He was satisfied to be without the force of arms, what would become of their nation? How could the power and glory so long anticipated bring the nations as subjects to the city of the Jews? Had not the priests taught that Israel was to bear rule over all the earth? and could it be possible that the great religious teachers were in error?

But it was not simply the absence of outward glory in His life that led the Jews to reject Jesus. He was the embodiment of purity, and they were impure. He dwelt among men an example

of spotless integrity. His blameless life flashed light upon their hearts. His sincerity revealed their insincerity. It made manifest the hollowness of their pretentious piety, and discovered iniquity to them in its odious character. Such a light was unwelcome.

If Christ had called attention to the Pharisees, and had extolled their learning and piety, they would have hailed Him with joy. But when He spoke of the kingdom of heaven as a dispensation of mercy for all mankind, He was presenting a phase of religion they would not tolerate. Their own example and teaching had never been such as to make the service of God seem desirable. When they saw Jesus giving attention to the very ones they hated and repulsed, it stirred up the worst passions of their proud hearts. Notwithstanding their boast that under the "Lion of the tribe of Judah" (Rev. 5:5), Israel should be exalted to pre-eminence over all nations, they could have borne the disappointment of their ambitious hopes better than they could bear Christ's reproof of their sins, and the reproach they felt even from the presence of His purity. (DA, pp. 242-3)

34

Jesus had nothing to do with the various subjects of dissension among the Jews. It was His work to present the truth. His words shed a flood of light upon the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation. Never before had His hearers perceived such a depth of meaning in the word of God. Jesus met the people on their own ground, as one who was acquainted with their perplexities. He made truth beautiful by presenting it in the most direct and simple way. His language was pure, refined, and clear as a running stream. His voice was as music to those who had listened to the monotonous tones of the rabbis. But while His teaching was simple, He spoke as one having authority. This characteristic set His teaching in contrast with that of all others. The rabbis spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite. The hearers were daily involved in greater uncertainty. But Jesus taught the Scriptures as of unquestionable authority. Whatever His subject, it was presented with power, as if His words could not be controverted.

Yet He was earnest, rather than vehement. He spoke as one who had a definite purpose to fulfill. He was bringing to view the realities of the eternal world. In every theme God was revealed. Jesus sought to break the spell of infatuation which keeps men absorbed in earthly things, He placed the things of this life in their true relation, as subordinate to those of eternal interest; but He did not ignore their importance. He taught that heaven and earth are linked together, and that a knowledge of divine truth prepares men better to perform the duties of everyday life. He spoke as one familiar with heaven, conscious of His relationship to God, yet recognizing His unity with every member of the human family.

His message of mercy was varied to suit His audience. He knew "how to speak a word in season to him that is weary" (Isa. 50:4); for grace was poured upon His lips, that He might convey to men in the most attractive way the treasures of truth. He had tact to meet the prejudiced minds, and surprise them with illustrations that won their attention. Through the imagination He reached the heart. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The birds of the air, the lilies of the field, the seed, the shepherd and the sheep,—with these objects Christ illustrated immortal truth; and ever afterward, when His hearers chanced to see these things of nature, they recalled His words. Christ's illustrations constantly repeated His lessons.

Christ never flattered men. He never spoke that which would exalt their fancies and imaginations, nor did He praise them for their clever inventions; but deep, unprejudiced thinkers received His teaching, and found that it tested their wisdom. They marveled at the spiritual truth expressed in the simplest language. The most highly educated were charmed with His words, and the uneducated were always profited. He had a message for the illiterate; and He made even the heathen to understand that He had a message for them.

His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The

beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually.

Jesus watched with deep earnestness the changing countenances of His hearers. The faces that expressed interest and pleasure gave Him great satisfaction. As the arrows of truth pierced to the soul, breaking through the barriers of selfishness, and working contrition, and finally gratitude, the Saviour was made glad. When His eye swept over the throng of listeners, and He recognized among them the faces He had before seen, His countenance lighted up with joy. He saw in them hopeful subjects for His kingdom. When the truth, plainly spoken, touched some cherished idol, He marked the change of countenance, the cold, forbidding look, which told that the light was unwelcome. When He saw men refuse the message of peace, His heart was pierced to the very depths. (DA, pp. 253-5)

35

All was now confusion and alarm. The attention of the people was diverted from Christ, and His words were unheeded. This was Satan's purpose in leading his victim to the synagogue. But Jesus rebuked the demon, saying, "Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not."

The mind of this wretched sufferer had been darkened by Satan, but in the Saviour's presence a ray of light had pierced the gloom. He was roused to long for freedom from Satan's control; but the demon resisted the power of Christ. When the man tried to appeal to Jesus for help, the evil spirit put words into his mouth, and he cried out in an agony of fear. The demoniac partially comprehended that he was in the presence of One who could set him free; but when he tried to come within reach of the mighty hand, another's will held him, another's words found utterance through him. The conflict between the power of Satan and his own desire for freedom was terrible.

He who had conquered Satan in the wilderness of temptation was again brought face to face with His enemy. The Demon exerted all his power to retain control of his victim. To lose ground here would be to give Jesus a victory. It seemed that the tortured man must lose his life in the struggle with the foe that had been the ruin of his manhood. But the Saviour spoke with authority, and set the captive free. The man who had been possessed stood before the wondering people happy in the freedom of self-possession. Even the demon had testified to the divine power of the Saviour. (DA p. 255)

36

In the excitement which then pervaded Capernaum, there was danger that the object of His mission would be lost sight of. Jesus was not satisfied to attract attention to Himself merely as a wonder worker or a healer of physical diseases. He was seeking to draw men to Him as their Saviour. While the people were eager to believe that He had come as a king, to establish an earthly reign, He desired to turn their minds away from the earthly to the spiritual. Mere worldly success would interfere with His work.

And the wonder of the careless crowd jarred upon His spirit. In His life no self-assertion mingled. The homage which the world gives to position, or wealth, or talent, was foreign to the Son of man. None of the means that men employ to win allegiance or command homage did Jesus use. Centuries before His birth, it had been prophesied of Him, "He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the dimly burning flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth." Isa. 42:2-4, margin.

The Pharisees sought distinction by their scrupulous ceremonialism, and the ostentation of their worship and charities. Disputes between opposing sects were loud and long, and it was not unusual to hear on the streets the voice of angry controversy from learned doctors of the law.

The Sun of Righteousness did not burst upon the world in splendor, to dazzle the senses with His glory. It is written of Christ, "His going forth is prepared as the morning." Hosea 6:3. Quietly and gently the daylight breaks upon the earth, dispelling the shadow of darkness, and waking the world to life. So did the Sun of Righteousness arise, "with healing in His wings." Mal. 4:2. (DA, pp. 260-1)

37

In the early morning the Saviour and His companions came to shore, and the light of the rising sun touched sea and land as with the benediction of peace. But no sooner had they stepped upon the beach than their eyes were greeted by a sight more terrible than the fury of the tempest. From some hiding place among the tombs, two madmen rushed upon them as if to tear them in pieces. Hanging about these men were parts of chains which they had broken in escaping from confinement. Their flesh was torn and bleeding where they had cut themselves with sharp stones. Their eyes glared out from their long and matted hair, the very likeness of humanity seemed to have been blotted out by the demons that possessed them, and they looked more like wild beasts than like men.

The disciples and their companions fled in terror; but presently they noticed that Jesus was not with them, and they turned to look for Him. He was standing where they had left Him. He who had stilled the tempest, who had before met Satan and conquered him, did not flee before these demons. When the men, gnashing their teeth, and foaming at the mouth, approached Him, Jesus raised that hand which had beckoned the waves to rest, and the men could come no nearer. They stood raging but helpless before Him. (DA, p. 337)

38

"Behold," said Jesus, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Christ Himself did not suppress one word of truth, but He spoke it always in love. He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, that refused to receive Him, the Way, the Truth, and the Life. They rejected Him, the Saviour, but He regarded them with pitying tenderness, and sorrow so deep that it broke His heart. Every soul was precious in His eyes. While He always bore Himself with divine dignity, He bowed with tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save. (DA, p. 353)

39

No other life was ever so crowded with labor and responsibility as was that of Jesus; yet how often He was found in prayer! How constant was His communion with God! (DA, p. 362)

40

His prayer is heard. While He is bowed in lowliness upon the stony ground, suddenly the heavens open, the golden gates of the city of God are thrown wide, and holy radiance descends upon the mount, enshrouding the Saviour's form. Divinity from within flashes through humanity, and meets the glory coming from above. Arising from His prostrate position, Christ stands in godlike majesty. The soul agony is gone. His countenance now shines "as the sun," and His garments are "white as the light." (DA, p. 421)

41

While they were still gazing on the scene upon the mount, "a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him." As they beheld the cloud of glory, brighter than that which went before the tribes of Israel in the wilderness; as they heard the voice of God speak in awful majesty that caused the mountain to tremble, the disciples fell smitten to the earth. They remained prostrate, their faces hidden, till Jesus came near, and touched them, dispelling their fears with His well-known voice, "Arise, and be not afraid." Venturing to lift up their eyes, they saw that the heavenly glory had passed away, the forms of Moses and Elijah had disappeared. They were upon the mount, alone with Jesus. (DA, p. 425)

42

The belief of the Jews in regard to the relation of sin and suffering was held by Christ's disciples. While Jesus corrected their error, He did not explain the cause of the man's affliction, but told them what would be the result. Because of it the works of God would be made manifest. "As long as I am in the world," He said, "I am the light of the world." Then having anointed the eyes of the blind man, He sent him to wash in the pool of Siloam, and the man's sight was restored. Thus Jesus answered the question of the disciples in a practical way, as He usually answered questions put to Him from curiosity. The disciples were not called upon to discuss the question as to who had sinned or had not sinned, but to understand the power and mercy of God in giving sight to the blind. It was evident that there was no healing virtue in the clay, or in the pool wherein the blind man was sent to wash, but that the virtue was in Christ. (DA, p. 471)

43

The story ended, Jesus fixed His eyes upon the lawyer, in a glance that seemed to read his soul, and said, "Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" Luke 10:36 R.V. (DA, p. 503)

44

Because of their selfishness and earthliness, even the disciples of Jesus could not comprehend the spiritual glory which He sought to reveal unto them. It was not until after Christ's ascension to His Father, and the outpouring of the Holy Spirit upon the believers, that the disciples fully appreciated the Saviour's character and mission. After they had received the baptism of the Spirit, they began to realize that they had been in the very presence of the Lord of glory. (DA, pp. 506-7)

45

As the disciples searched the prophecies that testified of Christ, they were brought into fellowship with the Deity, and learned of Him who had ascended to heaven to complete the work He had begun on earth. They recognized the fact that in Him dwelt knowledge which no human being, unaided by divine agency, could comprehend. They needed the help of Him whom kings, prophets, and righteous men had foretold. With amazement they read and reread the prophetic delineations of His character and work. How dimly had they comprehended the prophetic scriptures! How slow they had been in taking in the great truths which testified of Christ! Looking upon Him in His humiliation, as He walked a man among men, they had not understood the mystery of His incarnation, the dual character of His nature. Their eyes were holden, so that they did not fully recognize the divinity in humanity. But after they were illuminated by the Holy Spirit, how they longed to see Him again, and to place themselves at His feet! How they wished that they might come to him, and have Him explain the scriptures which they could not comprehend! How attentively would they listen to His words! What had Christ meant when He said, "I have yet many things to say unto you, but ye cannot bear them now"? John 16:12. How eager they were to know it all! They grieved that

their faith had been so feeble, that their ideas had been so wide of the mark, that they had so failed of comprehending the reality. (DA, pp. 507-8)

46

Christ was drawn to this young man. He knew him to be sincere in his assertion, "All these things have I kept from my youth." The Redeemer longed to create in him that discernment which would enable him to see the necessity of heart devotion and Christian goodness. He longed to see in him a humble and contrite heart, conscious of the supreme love to be given to God, and hiding its lack in the perfection of Christ. . . . Christ, seeing into his character, loved him. Love for Christ was awakening in the ruler's heart; for love begets love. (DA, p. 519)

47

Christ's words were verily to the ruler the invitation, "Choose you this day whom ye will serve." Joshua 24:15. The choice was left with him. Jesus was yearning for his conversion. He had shown him the plague spot in his character, and with what deep interest He watched the issue as the young man weighed the question! If He decided to follow Christ, he must obey His words in everything. He must turn from his ambitious projects. With what earnest, anxious longing, what soul hunger, did the Saviour look at the young man, hoping that he would yield to the invitation of the Spirit of God! (DA, p. 520)

48

"And when He thus had spoken, He cried with a loud voice, Lazarus, come forth." His voice, clear and penetrating, pierces the ear of the dead. As He speaks, divinity flashes through humanity. In His face, which is lighted up by the glory of God, the people see the assurance of His power. Every eye is fastened on the entrance to the cave. Every ear is bent to catch the slightest sound. With intense and painful interest all wait for the test of Christ's divinity, the evidence that is to substantiate His claim to be the Son of God, or to extinguish the hope forever.

There is a stir in the silent tomb, and he who was dead stands at the door of the sepulcher. His movements are impeded by the graveclothes in which he was laid away, and Christ says to the astonished spectators, "Loose him, and let him go." Again they are shown that the human worker is to co-operate with God. Humanity is to work for humanity. Lazarus is set free, and stands before the company, not as one emaciated from disease, and with feeble, tottering limbs, but as a man in the prime of life, and in the vigor of a noble manhood. His eyes beam with intelligence and with love for his Saviour. He casts himself in adoration at the feet of Jesus.

The beholders are at first speechless with amazement. Then there follows an inexpressible scene of rejoicing and thanksgiving. The sisters receive their brother back to life as the gift of God, and with joyful tears they brokenly express their thanks to the Saviour. But while brother, sisters, and friends are rejoicing in this reunion, Jesus withdraws from the scene. When they look for the Life-giver, He is not to be found. (DA, p. 536)

49

The fragrant gift which Mary had thought to lavish upon the dead body of the Saviour 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 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. (DA, p. 560)

50

Mary's act was in marked contrast with that which Judas was about to do. What a sharp lesson Christ might have given him who had dropped the seed of criticism and evil thinking into the minds of the disciples! How justly the accuser might have been accused! He who reads the motives of every heart, and understands every action, might have opened before those at the feast dark chapters in the experience of Judas. The hollow pretense on which the traitor based his words might have been laid bare; for, instead of sympathizing with the poor, he was robbing them of the money intended for their relief. Indignation might have been excited against him for his oppression of the widow, the orphan, and the hireling. But had Christ unmasked Judas, this would have been urged as a reason for the betrayal. And though charged with being a thief, Judas would have gained sympathy, even among the disciples. The Saviour reproached him not, and thus avoided giving him an excuse for his treachery.

But the look which Jesus cast upon Judas convinced him that the Saviour penetrated his hypocrisy, and read his base, contemptible character. And in commending Mary's action, which had been so severely condemned, Christ had rebuked Judas. Prior to this, the Saviour had never given him a direct rebuke. Now the reproof rankled in his heart. He determined to be revenged. From the supper he went directly to the palace of the high priest, where he found the council assembled, and he offered to betray Jesus into their hands. (DA, pp. 563-4)

51

The work of Mary was just the lesson the disciples needed to show them that the expression of their love for Him would be pleasing to Christ. He had been everything to them, and they did not realize that soon they would be deprived of His presence, that soon they could offer Him no token of their gratitude for His great love. The loneliness of Christ, separated from the heavenly courts, living the life of humanity, was never understood or appreciated by the disciples as it should have been. He was often grieved because His disciples did not give Him that which He should have received from them. He knew that if they were under the influence of the heavenly angels that accompanied Him, they too would think no offering of sufficient value to declare the heart's spiritual affection.

Their afterknowledge gave them a true sense of the many things they might have done for Jesus expressive of the love and gratitude of the hearts, while they were near Him. When Jesus was no longer with them, and they felt indeed as sheep without a shepherd, they began to see how they might have shown Him attentions that would have brought gladness to His heart. They no longer cast blame upon Mary, but upon themselves. Oh, if they could have taken back their censuring, their presenting the poor as more worthy of the gift that was Christ! They felt the reproof keenly as they took from the cross the bruised body of their Lord. (DA, p. 565)

52

Simon's coldness and neglect toward the Saviour showed how little he appreciated the mercy he had received. He had thought he honored Jesus by inviting Him to his house. But he now saw himself as he really was. While he thought himself reading his Guest, his Guest had been reading him. He saw how true Christ's judgment of him was. His religion had been a robe of Pharisaism. He had despised the compassion of Jesus. He had not recognized Him as the representative of God. While Mary was a sinner pardoned, he was a sinner unpardoned. The rigid rule of justice he had desired to enforce against her condemned him.

Simon was touched by the kindness of Jesus in not openly rebuking him before the guests. He had not been treated 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. (DA, pp. 567-8)

53

Mary had been looked upon as a great sinner, but Christ knew the circumstances that had shaped her life. He might have extinguished every spark of hope in her soul, but He did not. It was He who had lifted her from despair and ruin. Seven times she had heard His rebuke of the demons that controlled her heart and mind. She had heard His strong cries to the Father in her behalf. She knew how offensive is sin to His unsullied purity, and in His strength she had overcome.

When to human eyes her case appeared hopeless, Christ saw in Mary capabilities for good. He saw the better traits of her character. The plan of redemption has invested humanity with great possibilities, and in Mary these possibilities were to be realized. Through His grace she became a partaker of the divine nature. The one who had fallen, and whose mind had been a habitation of demons, was brought very near to the Saviour in fellowship and ministry. It was Mary who sat at His feet and learned of Him. It was Mary who poured upon His head the precious anointing oil, and bathed His feet with her tears. Mary stood beside the cross, and followed Him to the sepulcher. Mary was first at the tomb after His resurrection. It was Mary who first proclaimed a risen Saviour. (DA, p. 568)

54

Jesus gazes upon the scene, and the vast multitude hush their shouts, spellbound by the sudden vision of beauty. All eyes turn upon the Saviour, expecting to see in His countenance the admiration they themselves feel. But instead of this they behold a cloud of sorrow. They are surprised and disappointed to see His eyes fill with tears, and His body rock to and fro like a tree before the tempest, while a wail of anguish bursts from His quivering lips, as if from the depths of a broken heart. What a sight was this for angels to behold! their loved Commander in an agony of tears! What a sight was this for the glad throng that with shouts of triumph and the waving of palm branches were escorting Him to the glorious city, where they fondly hoped He was about to reign! Jesus had wept at the grave of Lazarus, but it was in a godlike grief in sympathy with human woe. But this sudden sorrow was like a note of wailing in a grand triumphal chorus. In the midst of a scene of rejoicing, where all were paying Him homage, Israel's King was in tears; not silent tears of gladness, but tears and groans of insuppressible agony. The multitude were struck with a sudden gloom. Their acclamations were silenced. Many wept in sympathy with a grief they could not comprehend.

The tears of Jesus were not in anticipation of His own suffering. Just before Him was Gethsemane, where soon the horror of a great darkness would overshadow Him. The sheepgate also was in sight, through which for centuries the beasts for sacrificial offerings had been led. This gate was soon to open for Him, the great Antitype, toward whose sacrifice for the sins of the world all these offerings had pointed. Near by was Calvary, the scene of His approaching agony. Yet it was not because of these reminders of His cruel death that the Redeemer wept and groaned in anguish of spirit. His was no selfish sorrow. The thought of His own agony did not intimidate that noble, self-sacrificing soul. It was the sight of Jerusalem that pierced the heart of Jesus--Jerusalem that had rejected the Son of God and scorned His love, that refused to be convinced by His mighty miracles, and was about to take His life. He saw what she was in her guilt of rejecting her Redeemer, and what she might have been had she accepted Him who alone could heal her wound. He had come to save her; how could He give her up? (DA, pp. 575-6)

55

The last appeal to Jerusalem had been in vain. The priests and rulers had heard the prophetic voice of the past echoed by the multitude, in answer to the question, "Who is this?" but they did not accept it as the voice of Inspiration. In anger and amazement they tried to silence the people. There were Roman officers in the throng, and to them His enemies denounced Jesus as

the leader of a rebellion. They represented that He was about to take possession of the temple, and reign as king in Jerusalem.

But the calm voice of Jesus hushed for a moment the clamorous throng as He again declared that He had not come to establish a temporal rule; He should soon ascend to His Father, and His accusers would see Him no more until He should come again in glory. Then, too late for their salvation, they would acknowledge Him. These words Jesus spoke with sadness and with singular power. The Roman officers were silenced and subdued. Their hearts, though strangers to divine influence, were moved as they had never been moved before. In the calm, solemn face of Jesus they read love, benevolence, and quiet dignity. They were stirred by a sympathy they could not understand. Instead of arresting Jesus, they were more inclined to pay Him homage. Turning upon the priests and rulers, they charged them with creating the disturbance. These leaders, chagrined and defeated, turned to the people with their complaints, and disputed angrily among themselves.

Meanwhile Jesus passed unnoticed to the temple. All was quiet there for the scene upon Olivet had called away the people. For a short time Jesus remained at the temple, looking upon it with sorrowful eyes. Then He withdrew with His disciples, and returned to Bethany. When the people sought for Him to place Him on the throne, He was not to be found. (DA, pp. 580-81)

56

Again the piercing look of Jesus swept over the desecrated court of the temple. All eyes were turned toward Him. Priest and ruler, Pharisee and Gentile, looked with astonishment and awe upon Him who stood before them with the majesty of heaven's King. Divinity flashed through humanity, investing Christ with a dignity and glory He had never manifested before. Those standing nearest Him drew as far away as the crowd would permit. Except for a few of His disciples, the Saviour stood alone. Every sound was hushed. The deep silence seemed unbearable. Christ spoke with a power that swayed the people like a mighty tempest: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." His voice sounded like a trumpet through the temple. The displeasure of His countenance seemed like consuming fire. With authority He commanded, "Take these things hence." John 2:16. (DA, pp. 590-1)

57

Jesus was in the court where were the treasure chests, and He watched those who came to deposit their gifts. Many of the rich brought large sums, which they presented with great ostentation. Jesus looked upon them sadly, but made no comment on their liberal offerings. Presently His countenance lighted as He saw a poor widow approach hesitatingly, as though fearful of being observed. As the rich and haughty swept by, to deposit their offerings, she shrank back as if hardly daring to venture farther. And yet she longed to do something, little though it might be, for the cause she loved. She looked at the gift in her hand. It was very small in comparison with the gifts of those around her, yet it was her all. Watching her opportunity, she hurriedly threw in her two mites, and turned to hasten away. But in doing this she caught the eye of Jesus, which was fastened earnestly upon her.

The Saviour called His disciples to Him, and bade them mark the widow's poverty. Then His words of commendation fell upon her ear: "Of a truth I say unto you, that this poor widow hath cast in more than they all." (DA, pp. 614-5)

58

The message of the Greeks, foreshadowing as it did the gathering in of the Gentiles, brought to the mind of Jesus His entire mission. The work of redemption passed before Him, from the time when in heaven the plan was laid, to the death that was now so near at hand. A mysterious cloud seemed to enshroud the Son of God. Its gloom was felt by those near Him. He sat rapt in thought. At last the silence was broken by His mournful voice, "Now is My soul troubled; and what shall I say?

Father, save Me from this hour." In anticipation Christ was already drinking the cup of bitterness. His humanity shrank from the hour of abandonment, when to all appearance He would be deserted even by God, when all would see Him stricken, smitten of God, and afflicted. He shrank from public exposure, from being treated as the worst of criminals, from a shameful and dishonored death. A foreboding of His conflict with the powers of darkness, a sense of the awful burden of human transgression, and the Father's wrath because of sin caused the spirit of Jesus to faint, and the pallor of death to overspread His countenance. (DA, p. 624)

59

As the voice was heard, a light darted from the cloud, and encircled Christ, as if the arms of Infinite Power were thrown about Him like a wall of fire. The people beheld this scene with terror and amazement. No one dared to speak. With silent lips and bated breath all stood with eyes fixed upon Jesus. The testimony of the Father having been given, the cloud lifted, and scattered in the heavens. For the time the visible communication between the Father and the Son was ended. (DA, p. 625)

60

"Now is the judgement of this world," Christ continued; "now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die." This is the crisis of the world. If I become the propitiation for the sins of men, the world will be lighted up. Satan's hold upon the souls of men will be broken. The defaced image of God will be restored in humanity, and a family of believing saints will finally inherit the heavenly home. This is the result of Christ's death. The Saviour is lost in contemplation of the scene of triumph called up before Him. He sees the cross, the cruel, ignominious cross, with all its attending horrors, blazing with glory. (DA, p. 625)

61

The interviews between Jesus and His disciples were usually seasons of calm joy, highly prized by them all. The Passover suppers had been scenes of special interest; but upon this occasion Jesus was troubled. His heart was burdened, and a shadow rested upon His countenance. As He met the disciples in the upper chamber, they perceived that something weighed heavily upon His mind, and although they knew not its cause, they sympathized with His grief. (DA, pp. 642-3)

62

On this last evening with His disciples, Jesus had much to tell them. If they had been prepared to receive what He longed to impart, they would have been saved from heartbreaking anguish, from disappointment and unbelief. But Jesus saw that they could not bear what He had to say. As He looked into their faces, the words of warning and comfort were stayed upon His lips. Moments passed in silence. Jesus appeared to be waiting. The disciples were ill at ease. The sympathy and tenderness awakened by Christ's grief seemed to have passed away. His sorrowful words, pointing to His own suffering, had made little impression. The glances they cast upon each other told of jealousy and contention.

There was "a strife among them, which of them should be accounted the greatest." This contention, carried on the presence of Christ, grieved and wounded Him. The disciples clung to their favorite idea that Christ would assert His power, and take His position on the throne of David. And in heart each still longed for the highest place in the kingdom. (DA, p. 643)

63

As Christ was speaking these words, the glory of God was shining from His countenance, and all present felt a sacred awe as they listened with rapt attention to His words. Their hearts were more decidedly drawn to Him; and as they were drawn to Christ in greater love, they were drawn to

one another. They felt that heaven was very near, and that the words to which they listened were a message to them from their heavenly Father.

"Verily, verily, I say unto you," Christ continued, "He that believeth on Me, the works that I do shall he do also." The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers many possess, if they will be in subjection to God as He was. (DA, p. 664)

64

In His discourse to the disciples, Jesus made no mournful allusion to His own sufferings and death. His last legacy to them was a legacy to peace. He said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (DA, p. 672)

65

As the world's Redeemer, Christ was constantly confronted with apparent failure. He, the messenger of mercy to our world, seemed to do little of the work He longed to do in uplifting and saving. Satanic influences were constantly working to oppose His way. But He would not be discouraged. (DA, p. 678)

66

A short time before, Jesus had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon Him. Stubborn wills, and hearts filled with malice and subtlety, had striven in vain to confuse and overpower Him. He stood forth in divine majesty as the Son of God. Now He was like a reed beaten and bent by the angry storm. He had approached the consummation of His work a conqueror, having at each step gained the victory over the powers of darkness. As one already glorified, He had claimed oneness with God. In unfaltering accents He had poured out His songs of praise. He had spoken to His disciples in words of courage and tenderness. Now had come the hour of the power of darkness. Now His voice was heard on the still evening air, not in tones of triumph, but full of human anguish. The words of the Saviour were borne to the ears of the drowsy disciples, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

The first impulse of the disciples was to go to Him; but He had bidden them tarry there, watching unto prayer. When Jesus came to them, He found them still sleeping. Again He had felt a longing for companionship, for some words from His disciples which would bring relief, and break the spell of darkness that well-nigh overpowered Him. But their eyes were heavy; "neither wist they what to answer Him." His presence aroused them. They saw His face marked with the bloody sweat of agony, and they were filled with fear. His anguish of mind they could not understand. "His visage was so marred more than any man, and His form more than the sons of men." Isa. 52:14.

Turning away, Jesus sought again His retreat, and fell prostrate, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own tempted, agonized soul. The awful moment had come--that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale

lips of Jesus, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." (DA, pp. 689-90)

67

Christ's agony did not cease, but His depression and discouragement left Him. The storm had in nowise abated, but He who was its object was strengthened to meet its fury. He came forth calm and serene. A heavenly peace rested upon His bloodstained face. He had borne that which no human being could ever bear; for He had tasted the sufferings of death for every man. (DA, p. 694)

68

Patiently Jesus listened to the conflicting testimonies. No word did He utter in self-defense. At last His accusers were entangled, confused, and maddened. The trial was making no headway; it seemed that their plottings were to fail. Caiaphas was desperate. One last resort remained; Christ must be forced to condemn Himself. The high priest started for the judgment seat, his face contorted with passion, his voice and demeanor plainly indicating that were it in his power he would strike down the prisoner before him. "Answerest Thou nothing?" he exclaimed; "what is it which these witness against Thee?"

Jesus held His peace. "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isaiah 53:7

At last, Caiaphas, raising his right hand toward heaven, addressed Jesus in the form of a solemn oath: "I adjure Thee by the living God."

To this appeal Christ could not remain silent. There was a time to be silent, and a time to speak. He had not spoken until directly questioned. He knew that to answer now would make His death certain. But the appeal was made by the highest acknowledged authority of the nation, and in the name of the Most High. Christ would not fail to show proper respect for the law. More than this, His own relation to the Father was called in question. He must plainly declare His character and mission. Jesus had said to His disciples, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. 10:32. Now by His own example He repeated the lesson.

Every ear was bent to listen, and every eye was fixed on His face as He answered, "Thou hast said." A heavenly light seemed to illuminate His pale countenance as He added, "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

For a moment the divinity of Christ flashed through His guise of humanity. The high priest quailed before the penetrating eyes of the Saviour. That look seemed to read his hidden thoughts, and burn into his heart. Never in afterlife did he forget that searching glance of the persecuted Son of God. (DA, pp. 706-7)

69

While the degrading oaths were fresh upon Peter's lips, and the shrill crowing of the cock was still ringing in his ears, the Saviour turned from the frowning judges, and looked full upon His poor disciple. At the same time Peter's eyes were drawn to his Master. In that gentle countenance he read deep pity and sorrow, but there was no anger there.

The sight of that pale, suffering face, those quivering lips, that look of compassion and forgiveness, pierced his heart like an arrow. Conscience was aroused. Memory was active. Peter called to mind his promise of a few short hours before that he would go with his Lord to prison and to death. He remembered his grief when the Saviour told him in the upper chamber that he would deny his Lord thrice that same night. Peter had just declared that he knew not Jesus, but he now

realized with bitter grief how well his Lord knew Him, and how accurately He had read his heart, the falseness which was unknown even to himself. (DA, pp. 712-3)

70

Standing behind Pilate, in view of all the court, Christ heard the abuse; but to all the false charges against Him He answered not a word. His whole bearing gave evidence of conscious innocence. He stood unmoved by the fury of the waves that beat about Him. It was as if the heavy surges of wrath, rising higher and higher, like the waves of the boisterous ocean, broke about Him, but did not touch Him. He stood silent, but His silence was eloquence. It was as light shining from the inner to the outer man.

Pilate was astonished at His bearing. Does this Man disregard the proceedings because He does not care to save His life? he asked himself. As he looked at Jesus, bearing insult and mockery without retaliation, he felt that He could not be as unrighteous and unjust as were the clamoring priests. Hoping to gain the truth from Him and to escape the tumult of the crowd, Pilate took Jesus aside with him, and again questioned, "Art Thou the King of the Jews?"

Jesus did not directly answer this question. He knew that the Holy Spirit was striving with Pilate, and He gave him opportunity to acknowledge his conviction. "Sayest thou this thing of thyself," He asked, "or did others tell it thee of Me?" That is, was it the accusations of the priests, or a desire to receive light from Christ, that prompted Pilate's question? Pilate understood Christ's meaning; but pride arose in his heart. He would not acknowledge the conviction that pressed upon him. "Am I a Jew?" he said. "Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done?"

Pilate's golden opportunity had passed. (DA, pp. 726-7)

71

Herod questioned Christ in many words, but throughout the Savior maintained a profound silence. At the command of the king, the decrepit and maimed were then called in, and Christ was ordered to prove His claims by working a miracle. Men say that Thou canst heal the sick, said Herod. I am anxious to see that Thy widespread fame has not been belied. Jesus did not respond, and Herod still continued to urge: If Thou canst work miracles for others, work them now for Thine own good, and it will serve Thee a good purpose. Again he commanded, Show us a sign that Thou hast the power with which rumor hath accredited Thee. But Christ as as one who heard and saw not. The Son of God had taken upon Himself man's nature. He must do as man must do in like circumstances. Therefore He would not work a miracle to save Himself the pain and humiliation that man must endure when placed in a similar position. (DA, p. 729)

72

Herod was irritated by this silence. It seemed to indicate utter indifference to his authority. To the vain and pompous king, open rebuke would have been less offensive than to be thus ignored. Again he angrily threatened Jesus, who still remained unmoved and silent.

The mission of Christ in this world was not to gratify idle curiosity. He came to heal the brokenhearted. Could He have spoken any word to heal the bruises of sin-sick souls, He would not have kept silent. But He had no words for those who would but trample the truth under their unholy feet.

Christ might have spoken words to Herod that would have pierced the ears of the hardened king. He might have stricken him with fear and trembling by laying before him the full iniquity of his life, and the horror of his approaching doom. But Christ's silence was the severest rebuke that He could have given. Herod had rejected the truth spoken to him by the greatest of the prophets, and no other message was he to receive. (DA, p. 730)

73

As Jesus passed the gate of Pilate's court, the cross which had been prepared for Barabbas was laid upon His bruised and bleeding shoulders. Two companions of Barabbas were to suffer death at the same time with Jesus, and upon them also crosses were placed. The Saviour's burden was too heavy for Him in His weak and suffering condition. Since the Passover supper with His disciples, He had taken neither food nor drink. He had agonized in the garden of Gethsemane in conflict with satanic agencies. He had endured the anguish of the betrayal, and had seen His disciples forsake Him and flee. He had been taken to Annas, then to Caiaphas, and then to Pilate. From Pilate He had been sent to Herod, then sent again to Pilate. From insult to renewed insult, from mockery to mockery, twice tortured by the scourge,--all that night there had been scene after scene of a character to try the soul of man to the uttermost. Christ had not failed. He had spoken no word but that tended to glorify God. All through the disgraceful farce of a trial He had borne Himself with firmness and dignity. But when after the second scourging the cross was laid upon Him, human nature could bear no more. He fell fainting beneath the burden. (DA, p. 742)

74

There is no question now. There are no doubts, no reproaches. When condemned for his crime, the thief had become hopeless and despairing; but strange, tender thoughts now spring up. He calls to mind all he has heard of Jesus, how He has healed the sick and pardoned sin. He has heard the words of those who believed in Jesus and followed Him weeping. He has seen and read the title above the Savior's head. He has heard the passers-by repeat it, some with griefed, quivering lips, others with jesting and mockery. The Holy Spirit illuminates his mind, and little by little the chain of evidence is joined together. In Jesus, bruised, mocked, and hanging upon the cross, he sees the Lamb of God, that taketh away the sin of the world. Hope is mingled with anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour. "Lord, remember me," he cries, "when Thou comest into Thy kingdom."

Quickly the answer came. Soft and melodious the tone, full of love, compassion, and power the words: Verily I say unto thee today, Thou shalt be with Me in paradise.

For long hours of agony, reviling and mockery have fallen upon the ears of Jesus. As He hangs upon the cross, there floats up to Him still the sound of jeers and curses. With longing heart He has listened for some expression of faith from His disciples. He has heard only the mournful words, "We trusted that it had been He which should have redeemed Israel." How grateful then to the Saviour was the utterance of faith and love from the dying thief! While the leading Jews deny Him, and even the disciples doubt His divinity, the poor thief, upon the brink of eternity, calls Jesus Lord. Many were ready to call Him Lord when He wrought miracles, and after He had risen from the grave; but none acknowledged Him as He hung dying upon the cross save the penitent thief who was saved at the eleventh hour. (DA, pp. 750-1)

75

Suddenly the gloom lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried, "It is finished." "Father, into Thy hands I commend My spirit." A light encircled the cross, and the face of the Savior shone with a glory like the sun. He then bowed His head upon His breast, and died. (DA, p. 756)

76

Nicodemus, when he saw Jesus lifted up on the cross, remembered His words spoken by night in the Mount of Olives: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3:14, 15. On the Sabbath, when Christ lay in the grave, Nicodemus had opportunity for reflection. A clearer light now illuminated his mind, and the words which Jesus had spoken to him were no longer mysterious. He felt that he had lost much by not connecting himself with the Saviour

during His life. Now he recalled the events of Calvary. The prayer of Christ for His murderers and His answer to the petition of the dying thief spoke to the heart of the learned councilor. Again he looked upon the Saviour in His agony; again he heard that last cry, "It is finished," spoken like the words of a conqueror. Again he beheld the reeling earth, the darkened heavens, the rent veil, the shivered rocks, and his faith was forever established. The very event that destroyed the hopes of the disciples convinced Joseph and Nicodemus of the divinity of Jesus. Their fears were overcome by the courage of a firm unwavering faith. (DA, pp. 775-6)

77

Then she turned away, even from the angels, thinking that she must find someone who could tell her what had been done with the body of Jesus. Another voice addressed her, "Woman, why weepest thou? whom seekest thou?" Through her tear-dimmed eyes, Mary saw the form of man, and thinking that it was the gardener, she said, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." If this rich Man's tomb was thought too honorable a burial place for Jesus, she herself would provide a place for Him. There was a grave that Christ's own voice had made vacant, the grave where Lazarus had lain. Might she not there find a burial place for her Lord? She felt that to care for His precious crucified body would be a great consolation to her in her grief.

But now in His own familiar voice Jesus said to her, "Mary." Now she knew that it was not a stranger who was addressing her, and turning she saw before her the living Christ. In her joy she forgot that He had been crucified. Springing toward Him, as if to embrace His feet, she said, "Rabboni." But Christ raised His hand, saying, Detain Me not; "for I am not yet ascended to My Father, and your Father; and to My God, and your God." And Mary went her way to the disciples with the joyful message. (DA, p. 790)

78

The simple evening meal of bread is soon prepared. It is placed before the guest, who has taken His seat at the head of the table. Now He puts forth His hands to bless the food. The disciples start back in astonishment. Their companion spreads forth His hands in exactly the same way as their Master used to do. They look again, and lo, they see in His hands the print of nails. Both exclaim at once, It is the Lord Jesus! He has risen from the dead!

They rise to cast themselves at His feet and worship Him, but He has vanished out of their sight. They look at the place which had been occupied by One whose body had lately lain in the grave, and say to each other, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (DA, pp. 800-1)

79

There is the throne, and around it the rainbow of promise. There are cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion,--all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King.

But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should

become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, "It is finished," He addressed the Father. The compact had been fully carried out. Now He declares: Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, "I will that they also, whom Thou has given Me, be with Me where I am." John 19:30; 17:24.

The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are "accepted in the Beloved." Eph. 1:6. Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:10. The Father's arms encircle His Son, and the word is given, "Let all the angels of God worship Him." Heb. 1:6.

With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of life. The angel host prostrate themselves before Him, while the glad shout fills all the courts of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12.

Songs of triumph mingle with the music from angel harps, till heaven seems to overflow with joy and praise. Love has conquered. The lost is found. Heaven rings with voices in lofty strains proclaiming, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. (DA, pp. 834-35)

80

From that scene of heavenly joy, there comes back to us on earth the echo of Christ's own wonderful words, "I ascend unto My Father, and your Father; and to My God, and your God." John 20:17. The family of heaven and the family of earth are one. For us our Lord ascended, and for us He lives. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. (DA, p. 835)