

Calvary

MEMORY VERSE: “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Galatians 3:13).

“Adam and Eve were banished from Eden. Christ, our substitute, was to suffer without the boundaries of Jerusalem. He died outside the gate, where felons and murderers were executed.”—*The Desire of Ages*, p. 741.

Suggested Reading: Testimonies for the Church, vol. 2, pp. 200–215. (At the bottom of this page)

1. THE SOLDIERS' PART

Sun, Nov 2

a. After Pilate had delivered Jesus to the Roman soldiers, what did they do? Matthew 27:27–30.

Matthew 27:27–30

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. **28** And they stripped him, and put on him a scarlet robe. **29** And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! **30** And they spit upon him, and took the reed, and smote him on the head.

b. Where did the soldiers take Jesus after humiliating Him? Matthew 27:31; John 19:17. Who else followed them?

Matthew 27:31

And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

John 19:17

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

“Christ, the precious Son of God, was led forth, and the cross was laid upon His shoulders. At every step was left blood which flowed from His wounds. Thronged by an immense crowd of bitter enemies and unfeeling spectators, He is led away to the crucifixion. . . .

“His sorrowing disciples follow Him at a distance, behind the murderous throng.”—*Testimonies for the Church*, vol. 2, p. 208.

“The news of His condemnation had spread throughout Jerusalem, and people of all classes and all ranks flocked toward the place of crucifixion. The priests and rulers had been bound by a promise not to molest Christ’s followers if He Himself were delivered to them, and the disciples and believers from the city and the surrounding region joined the throng that followed the Saviour.”—*The Desire of Ages*, p. 741.

2. ON THE WAY TO CALVARY

Mon, Nov 3

a. Explain Christ’s physical condition when the cross was placed on Him—and the accommodation made in order to proceed. Matthew 27:32.

Matthew 27:32

And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

“Since the Passover supper with His disciples, [Jesus] 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. . . .

“At this time a stranger, Simon a Cyrenian, coming in from the country, meets the throng. . . . He stops in astonishment at the scene; and as he expresses his compassion, they seize him and place the cross upon his shoulders.

“Simon had heard of Jesus. His sons were believers in the Saviour, but he himself was not a disciple. The bearing of the cross to Calvary was a blessing to Simon, and he was ever after grateful for this providence. It led him to take upon himself the cross of Christ from choice, and ever cheerfully stand beneath its burden.”—*The Desire of Ages*, p. 742.

b. Hearing words of sympathy, what did Jesus prophesy? Luke 23:27–31.

Luke 23:27–31

And there followed him a great company of people, and of women, which also bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin

to say to the mountains, Fall on us; and to the hills, Cover us. **31** For if they do these things in a green tree, what shall be done in the dry?

“Christ looked forward to the time of Jerusalem’s destruction. In that terrible scene, many of those who were now weeping for Him were to perish with their children.

“[Jesus] saw a symbol of the final destruction to come upon the world. He said, ‘Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?’ By the green tree, Jesus represented Himself, the innocent Redeemer. God suffered His wrath against transgression to fall on His beloved Son. Jesus was to be crucified for the sins of men. What suffering, then, would the sinner bear who continued in sin?”—*Ibid.*, p. 743.

3. THE CRUCIFIXION

Tue, Nov 4

a. Describe the scene of Calvary and its particularly heart-rending effects on Jesus’ mother. Matthew 27:33, 34; John 19:18, 25.

Matthew 27:33, 34

And when they were come unto a place called Golgotha, that is to say, a place of a skull, **34** They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

John 19:18

Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

John 19:25

Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene.

“Arriving at the place of execution, the prisoners were bound to the instruments of torture. The two thieves wrestled in the hands of those who placed them on the cross; but Jesus made no resistance. The mother of Jesus, supported by John the beloved disciple, had followed the steps of her Son to Calvary. She had seen Him fainting under the burden of the cross, and had longed to place a supporting hand beneath His wounded head, and to bathe that brow which had once been pillowed upon her bosom. But she was not permitted this mournful privilege. With the disciples she still cherished the hope that Jesus would manifest His power, and deliver Himself from His enemies. Again her heart would sink as she recalled the words in which He had foretold the very scenes that were then taking place. As the thieves were bound to the cross, she looked on with agonizing suspense. Would He who had given life to the dead suffer Himself to be crucified? Would the Son of God suffer Himself to be thus cruelly slain? Must she give up her faith that Jesus was the Messiah? Must she witness His shame and sorrow, without even the privilege of ministering to Him in His distress? She saw His hands stretched upon the cross; the hammer and the nails were brought, and as the spikes

were driven through the tender flesh, the heart-stricken disciples bore away from the cruel scene the fainting form of the mother of Jesus.”—*The Desire of Ages*, p. 744.

b. What action of the soldiers fulfilled another prophetic detail concerning Jesus? Compare Psalm 22:16–18 with John 19:23, 24.

Psalm 22:16–18

For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. **17** I may tell all my bones: they look and stare upon me. **18** They part my garments among them, and cast lots upon my vesture.

John 19:23, 24

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. **24** They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

“Centuries before the crucifixion, the Saviour had foretold the treatment He was to receive. . . . The prophecy concerning [Christ’s] garments was carried out without counsel or interference from the friends or the enemies of the Crucified One. To the soldiers who had placed Him upon the cross, His clothing was given. Christ heard the men’s contention as they parted the garments among them. His tunic was woven throughout without seam, and they said, ‘Let us not rend it, but cast lots for it, whose it shall be.’ ”—*Ibid*, p. 746.

4. THE KING OF THE JEWS

Wed, Nov 5

a. What three-language inscription was placed on the cross by order of Pilate? John 19:19, 20. How did the Jewish rulers react? John 19:21, 22.

John 19:19, 20

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. **20** This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

John 19:21, 22

Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. **22** Pilate answered, What I have written I have written.

“This inscription irritated the Jews. In Pilate’s court they had cried, ‘Crucify Him.’ ‘We have no king but Caesar.’ John 19:15. They had declared that whoever should acknowledge any other king was a traitor. Pilate wrote out the sentiment they had expressed. No offense was mentioned, except that Jesus was the King of the Jews. The

inscription was a virtual acknowledgment of the allegiance of the Jews to the Roman power. It declared that whoever might claim to be the King of Israel would be judged by them worthy of death. The priests had overreached themselves. When they were plotting the death of Christ, Caiaphas had declared it expedient that one man should die to save the nation. Now their hypocrisy was revealed. In order to destroy Christ, they had been ready to sacrifice even their national existence.

“The priests saw what they had done, and asked Pilate to change the inscription. They said, ‘Write not, The King of the Jews; but that He said, I am King of the Jews.’ But Pilate was angry with himself because of his former weakness, and he thoroughly despised the jealous and artful priests and rulers. He replied coldly, ‘What I have written I have written.’

“A higher power than Pilate or the Jews had directed the placing of that inscription above the head of Jesus. In the providence of God it was to awaken thought, and investigation of the Scriptures. The place where Christ was crucified was near to the city. Thousands of people from all lands were then at Jerusalem, and the inscription declaring Jesus of Nazareth the Messiah would come to their notice. It was a living truth, transcribed by a hand that God had guided.”—*The Desire of Ages*, pp. 745, 746.

b. What did Jesus pray on the cross—and whom did it include? Luke 23:34.

Luke 23:34

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

“That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God. To all, forgiveness is freely offered. ‘Whosoever will’ may have peace with God, and inherit eternal life.”—*Ibid.*, p. 745.

5. “IT IS FINISHED”

Thu, Nov 6

a. Name one aspect of the noble example Jesus left for us. John 19:26, 27.

John 19:26, 27

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

“Even in His last agony, [Jesus] remembers to provide for His sorrowing, widowed mother. The same spirit will be seen in every disciple of our Lord. Those who follow Christ will feel that it is a part of their religion to respect and provide for their parents.”—*The Desire of Ages*, p. 752.

b. Whom did Jesus save during the final moments of His sacrifice? Luke 23:39–43. What was the significance of Jesus’ final cry? John 19:30.

Luke 23:39–43

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. **40** But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? **41** And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. **42** And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. **43** And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

John 19:30

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

“Ancient texts were not punctuated. The comma [in Luke 23:43] could come before or after today.”—*Bible From the Ancient Eastern Text*, p. 1049.

“When the loud cry, ‘It is finished,’ came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. . . .

“All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God’s Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all.”—*The Desire of Ages*, pp. 756, 757.

PERSONAL REVIEW QUESTIONS

Fri, Nov 7

- 1. How can I be sure that I am really praying in Christ’s name?**
- 2. Why is Christ’s peace more appealing than the peace the world offers?**
- 3. How can I experience more of the peace of Christ?**
- 4. Describe the life of the believer at peace with God.**
- 5. Summarize the work of the Holy Spirit.**

Suggested Reading: Testimonies for the Church, vol. 2, pp. 200–215.

In order to fully realize the value of salvation, it is necessary to understand what it cost. In consequence of limited ideas of the sufferings of Christ, many place a low estimate upon the great work of the atonement. The glorious plan of man’s salvation was brought about through the infinite love of God the Father. In this divine plan is seen the most marvelous manifestation of the love of God to the fallen race. Such love as is manifested in the gift of God’s beloved Son amazed the holy angels. “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. This Saviour was the brightness of His

Father's glory and the express image of His person. He possessed divine majesty, perfection, and excellence. He was equal with God. "It pleased the Father that in Him should all fullness dwell." (Colossians 1:19) "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:6-8. **(2T 200.1)**

Christ consented to die in the sinner's stead, that man, by a life of obedience, might escape the penalty of the law of God. His death did not make the law of none effect; it did not slay the law, lessen its holy claims, nor detract from its sacred dignity. The death of Christ proclaimed the justice of His Father's law in punishing the transgressor, in that He consented to suffer the penalty of the law Himself in order to save fallen man from its curse. The death of God's beloved Son on the cross shows the immutability of the law of God. His death magnifies the law and makes it honorable, and gives evidence to man of its changeless character. From His own divine lips are heard the words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17. The death of Christ justified the claims of the law. **(2T 200.2)**

In Christ were united the human and the divine. His mission was to reconcile God and man, to unite the finite with the infinite. This was the only way in which fallen men could be exalted through the merits of the blood of Christ to be partakers of the divine nature. Taking human nature fitted Christ to understand man's trials and sorrows, and all the temptations wherewith he is beset. Angels who were unacquainted with sin could not sympathize with man in his peculiar trials. Christ condescended to take man's nature and was tempted in all points like as we, that He might know how to succor all who should be tempted. **(2T 201.1)**

As the human was upon Him, He felt His need of strength from His Father. He had select places of prayer. He loved to hold communion with His Father in the solitude of the mountain. In this exercise His holy, human soul was strengthened for the duties and trials of the day. Our Saviour identifies Himself with our needs and weaknesses, in that He became a suppliant, a nightly petitioner, seeking from His Father fresh supplies of strength, to come forth invigorated and refreshed, braced for duty and trial. He is our example in all things. He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil. He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and privilege. He required all the stronger divine support and comfort which His Father was ready to impart to Him, to Him who had, for the benefit of man, left the joys of heaven and chosen His home in a cold and thankless world. Christ found comfort and joy in communion with His Father. Here He could unburden His heart of the sorrows that were crushing Him. He was a man of sorrows and acquainted with grief. **(2T 201.2)**

Through the day He labored earnestly to do good to others, to save men from destruction. He healed the sick, comforted the mourning, and brought cheerfulness and hope to the despairing. He brought the dead to life. After His work was finished for the day, He went forth, evening after evening, away from the confusion of the city, and His

form was bowed in some retired grove in supplication to His Father. At times the bright beams of the moon shone upon His bowed form. And then again the clouds and darkness shut away all light. The dew and frost of night rested upon His head and beard while in the attitude of a suppliant. He frequently continued His petitions through the entire night. He is our example. If we could remember this, and imitate Him, we would be much stronger in God. **(2T 202.1) 1 I**

If the Saviour of men, with His divine strength, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of prayer—fervent, constant prayer! When Christ was the most fiercely beset by temptation, He ate nothing. He committed Himself to God and, through earnest prayer and perfect submission to the will of His Father, came off conqueror. Those who profess the truth for these last days, above every other class of professed Christians, should imitate the great Exemplar in prayer. **(2T 202.2)**

“It is enough for the disciple that he be as his master, and the servant as his lord.” Matthew 10:25. Our tables are frequently spread with luxuries neither healthful nor necessary, because we love these things more than we love self-denial, freedom from disease, and soundness of mind. Jesus sought earnestly for strength from His Father. This the divine Son of God considered of more value, even for Himself, than to sit at the most luxurious table. He has given us evidence that prayer is essential in order to receive strength to contend with the powers of darkness, and to do the work allotted us. Our own strength is weakness, but that which God gives is mighty and will make everyone who obtains it more than conqueror. **(2T 203.1) 1 I**

As the Son of God bowed in the attitude of prayer in the Garden of Gethsemane, the agony of His spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him. The sins of the world were upon Him. He was suffering in man’s stead as a transgressor of His Father’s law. Here was the scene of temptation. The divine light of God was receding from His vision, and He was passing into the hands of the powers of darkness. In His soul anguish He lay prostrate on the cold earth. He was realizing His Father’s frown. He had taken the cup of suffering from the lips of guilty man, and proposed to drink it Himself, and in its place give to man the cup of blessing. The wrath that would have fallen upon man was now falling upon Christ. It was here that the mysterious cup trembled in His hand. **(2T 203.2)**

Jesus had often resorted to Gethsemane with His disciples for meditation and prayer. They were all well acquainted with this sacred retreat. Even Judas knew where to lead the murderous throng, that he might betray Jesus into their hands. Never before had the Saviour visited the spot with a heart so full of sorrow. It was not bodily suffering from which the Son of God shrank, and which wrung from His lips, in the presence of His disciples, these mournful words: “My soul is exceeding sorrowful, even unto death.” “Tarry ye here,” said He, “and watch with Me.” Matthew 26:38. **(2T 203.3)**

Leaving His disciples within hearing of His voice, He went a little distance from them and fell on His face and prayed. His soul was agonized, and He pleaded: “O My Father,

if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Matthew 26:39. The sins of a lost world were upon Him and overwhelming Him. It was a sense of His Father's frown, in consequence of sin, which rent His heart with such piercing agony and forced from His brow great drops of blood, which, rolling down His pale cheeks, fell to the ground, moistening the earth. **(2T 204.1)**

Rising from His prostrate position, He came to His disciples and found them sleeping. He said unto Peter: "What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matthew 26:40~41. At the most important time—the time when Jesus had made a special request for them to watch with Him—the disciples were found sleeping. He knew that severe conflicts and terrible temptations were before them. He had taken them with Him that they might be a strength to Him, and that the events they should witness that night, and the lessons of instruction they should receive, might be indelibly printed upon their memories. This was necessary that their faith might not fail, but be strengthened for the test just before them. **(2T 204.2)**

But instead of watching with Christ, they were burdened with sorrow, and fell asleep. Even the ardent Peter, who, only a few hours before, had declared that he would suffer and, if need be, die for his Lord, was asleep. At the most critical moment, when the Son of God was in need of their sympathy and heartfelt prayers, they were found asleep. They lost much by thus sleeping. Our Saviour designed to fortify them for the severe test of their faith to which they would soon be subjected. If they had spent that mournful period in watching with the dear Saviour, and in prayer to God, Peter would not have been left to his own feeble strength to deny his Lord in the time of trial. **(2T 204.3)**

The Son of God went away the second time, and prayed, saying: "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." Matthew 26:42. And again He came to His disciples and found them sleeping. Their eyes were heavy. By these sleeping disciples is represented a sleeping church, when the day of God's visitation is nigh. It is a time of clouds and thick darkness, when to be found asleep is most perilous. **(2T 205.1)**

Jesus has left us this warning: "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping." Mark 13:35~36. The church of God is required to fulfill her night watch, however perilous, whether long or short. Sorrow is no excuse for her to be less watchful. Tribulation should not lead to carelessness, but to double vigilance. Christ has directed the church by His own example to the Source of their strength in times of need, distress, and peril. The attitude of watching is to designate the church as God's people indeed. By this sign the waiting ones are distinguished from the world and show that they are pilgrims and strangers upon the earth. **(2T 205.2)**

Again the Saviour turned sadly from His sleeping disciples, and prayed the third time, saying the same words. Then He came to them and said: "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of

sinner.” Matthew 26:45. How cruel for the disciples to permit sleep to close their eyes, and slumber to chain their senses, while their divine Lord was enduring such inexpressible mental anguish! If they had remained watching they would not have lost their faith as they beheld the Son of God dying upon the cross. This important night watch should have been signalized by noble mental struggles and prayers, which would have brought them strength to witness the unspeakable agony of the Son of God. It would have prepared them, as they should behold His sufferings upon the cross, to understand something of the nature of the overpowering anguish which He endured in the Garden of Gethsemane. And they would have been better able to recall the words He had spoken to them in reference to His sufferings, death, and resurrection; and, amid the gloom of that terrible, trying hour, some rays of hope would have lighted up the darkness and sustained their faith. **(2T 205.3)**

Christ had told them before that these things would take place, but they did not understand Him. The scene of His sufferings was to be a fiery ordeal to His disciples, hence the necessity of watchfulness and prayer. Their faith needed to be sustained by an unseen strength as they should experience the triumph of the powers of darkness. We can have but faint conceptions of the inexpressible anguish of God’s dear Son in Gethsemane, as He realized His separation from His Father in consequence of bearing man’s sin. He became sin for the fallen race. The sense of the withdrawal of His Father’s love pressed from His anguished soul these mournful words: “My soul is exceeding sorrowful, even unto death.” (Matthew 26:38) “If it be possible, let this cup pass from Me.” Then with entire submission to His Father’s will, He adds: “Nevertheless not as I will, but as Thou wilt.” Matthew 26:39. **(2T 206.1)**

The divine Son of God was fainting, dying. The Father sent a messenger from His presence to strengthen the divine Sufferer and brace Him to tread His bloodstained path. Could mortals have viewed the amazement and the sorrow of the angelic host as they watched in silent grief the Father separating His beams of light, love, and glory from the beloved Son of His bosom, they would better understand how offensive sin is in His sight. The sword of justice was now to awake against His dear Son. He was betrayed by a kiss into the hands of His enemies, and hurried to the judgment hall of an earthly court, there to be derided and condemned to death by sinful mortals. There the glorious Son of God was “wounded for our transgressions, He was bruised for our iniquities.” Isaiah 53:5. He bore insult, mockery, and shameful abuse, until “His visage was so marred more than any man, and His form more than the sons of men.” Isaiah 52:14. **(2T 206.2)**

Who can comprehend the love here displayed! The angelic host beheld with wonder and with grief Him who had been the Majesty of heaven, and who had worn the crown of glory, now wearing the crown of thorns, a bleeding victim to the rage of an infuriated mob, fired to insane madness by the wrath of Satan. Behold the patient Sufferer! Upon His head is the thorny crown. His lifeblood flows from every lacerated vein. All this in consequence of sin! Nothing could have induced Christ to leave His honor and majesty in heaven, and come to a sinful world, to be neglected, despised, and rejected by those He came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery. **(2T 207.1)**

Wonder, O heavens, and be astonished, O earth! Behold the oppressor and the oppressed! A vast multitude enclose the Saviour of the world. Mockings and jeerings are mingled with the coarse oaths of blasphemy. His lowly birth and humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and vulgar jests and insulting derision are passed from lip to lip. Satan was having full control of the minds of his servants. In order to do this effectually, he commences with the chief priests and elders, and imbues them with religious frenzy. They are actuated by the same satanic spirit which moves the most vile and hardened wretches. There is a corrupt harmony in the feelings of all, from the hypocritical priests and elders down to the most debased. Christ, the precious Son of God, was led forth, and the cross was laid upon His shoulders. At every step was left blood which flowed from His wounds. Thronged by an immense crowd of bitter enemies and unfeeling spectators, He is led away to the crucifixion. "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. **(2T 207.2)**

His sorrowing disciples follow Him at a distance, behind the murderous throng. He is nailed to the cross, and hangs suspended between the heavens and the earth. Their hearts are bursting with anguish as their beloved Teacher is suffering as a criminal. Close to the cross are the blind, bigoted, faithless priests and elders, taunting, mocking, and jeering: "Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God." Matthew 27:40~43. **(2T 208.1)**

Not one word did Jesus answer to all this. While the nails were being driven through His hands, and the sweat drops of agony were forced from His pores, from the pale, quivering lips of the innocent Sufferer a prayer of pardoning love was breathed for His murderers: "Father, forgive them; for they know not what they do." Luke 23:34. All heaven was gazing with profound interest upon the scene. The glorious Redeemer of a lost world was suffering the penalty of man's transgression of the Father's law. He was about to ransom His people with His own blood. He was paying the just claims of God's holy law. This was the means through which an end was to be finally made of sin and Satan, and his host to be vanquished. **(2T 208.2) 4 I**

Oh, was there ever suffering and sorrow like that endured by the dying Saviour! It was the sense of His Father's displeasure which made His cup so bitter. It was not bodily suffering which so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, and a sense of His Father's wrath. The Father's glory and sustaining presence had left Him, and despair pressed its crushing weight of darkness upon Him and forced from His pale and quivering lips the anguished cry: "My God, My God, why hast Thou forsaken Me?" Matthew 27:46. **(2T 209.1)**

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

Even doubts assailed the dying Son of God. He could not see through the portals of the tomb. Bright hope did not present to Him His coming forth from the tomb a conqueror and His Father's acceptance of His sacrifice. The sin of the world, with all its terribleness, was felt to the utmost by the Son of God. The displeasure of the Father for sin, and its penalty, which is death, were all that He could realize through this amazing darkness. He was tempted to fear that sin was so offensive in the sight of His Father that He could not be reconciled to His Son. The fierce temptation that His own Father had forever left Him caused that piercing cry from the cross: "My God, My God, why hast Thou forsaken Me?" Matthew 27:46. **(2T 209.3)**

Christ felt much as sinners will feel when the vials of God's wrath shall be poured out upon them. Black despair, like the pall of death, will gather about their guilty souls, and then they will realize to the fullest extent the sinfulness of sin. Salvation has been purchased for them by the suffering and death of the Son of God. It might be theirs, if they would accept of it willingly, gladly; but none are compelled to yield obedience to the law of God. If they refuse the heavenly benefit and choose the pleasures and deceitfulness of sin, they have their choice, and at the end receive their wages, which is the wrath of God and eternal death. They will be forever separated from the presence of Jesus, whose sacrifice they had despised. They will have lost a life of happiness and sacrificed eternal glory for the pleasures of sin for a season. **(2T 210.1)**

Faith and hope trembled in the expiring agonies of Christ because God had removed the assurance He had heretofore given His beloved Son of His approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened Him, that His Father accepted His labors and was pleased with His work. In His dying agony, as He yields up His precious life, He has by faith alone to trust in Him whom it has ever been His joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt by sympathizing nature, the Redeemer drains the mysterious cup even to its dregs. Denied even bright hope and confidence in the triumph which will be His in the future, He cries with a loud voice: "Father, into Thy hands I commend My spirit." Luke 23:46. He is acquainted with the character of His Father, with His justice, His mercy, and His great love, and in submission He drops into His hands. Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary. **(2T 210.2)**

Nature sympathized with the suffering of its Author. The heaving earth, the rent rocks, proclaimed that it was the Son of God who died. There was a mighty earthquake. The veil of the temple was rent in twain. Terror seized the executioners and spectators as they beheld the sun veiled in darkness, and felt the earth shake beneath them, and saw and heard the rending of the rocks. The mocking and jeering of the chief priests and elders were hushed as Christ commended His spirit into the hands of His Father. The astonished throng began to withdraw and grope their way in the darkness to the city. They smote upon their breasts as they went and in terror, speaking scarcely above a whisper, said among themselves: "It is an innocent person that has been murdered. What if, indeed, He is, as He asserted, the Son of God?" **(2T 211.1)**

Jesus did not yield up His life till He had accomplished the work which He came to do, and exclaimed with His departing breath: "It is finished." John 19:30. Satan was then defeated. He knew that his kingdom was lost. Angels rejoiced as the words were uttered: "It is finished." John 19:30. The great plan of redemption, which was dependent on the death of Christ, had been thus far carried out. And there was joy in heaven that the sons of Adam could, through a life of obedience, be finally exalted to the throne of God. Oh, what love! What amazing love! that brought the Son of God to earth to be made sin for us, that we might be reconciled to God, and elevated to a life with Him in His mansions in glory. Oh, what is man, that such a price should be paid for his redemption! **(2T 211.2)**

When men and women can more fully comprehend the magnitude of the great sacrifice which was made by the Majesty of heaven in dying in man's stead, then will the plan of salvation be magnified, and reflections of Calvary will awaken tender, sacred, and lively emotions in the Christian's heart. Praises to God and the Lamb will be in their hearts and upon their lips. Pride and self-esteem cannot flourish in the hearts that keep fresh in memory the scenes of Calvary. This world will appear of but little value to those who appreciate the great price of man's redemption, the precious blood of God's dear Son. All the riches of the world are not of sufficient value to redeem one perishing soul. Who can measure the love Christ felt for a lost world as He hung upon the cross, suffering for the sins of guilty men? This love was immeasurable, infinite. **(2T 212.1)**

Christ has shown that His love was stronger than death. He was accomplishing man's salvation; and although He had the most fearful conflict with the powers of darkness, yet, amid it all, His love grew stronger and stronger. He endured the hiding of His Father's countenance, until He was led to exclaim in the bitterness of His soul: "My God, My God, why hast Thou forsaken Me?" Matthew 27:46; Mark 15:34. His arm brought salvation. The price was paid to purchase the redemption of man, when, in the last soul struggle, the blessed words were uttered which seemed to resound through creation: "It is finished." John 19:30. **(2T 212.2)**

Many who profess to be Christians become excited over worldly enterprises, and their interest is awakened for new and exciting amusements, while they are coldhearted, and appear as if frozen, in the cause of God. Here is a theme, poor formalist, which is of sufficient importance to excite you. Eternal interests are here involved. Upon this theme it is sin to be calm and unimpassioned. The scenes of Calvary call for the deepest

emotion. Upon this subject you will be excusable if you manifest enthusiasm. That Christ, so excellent, so innocent, should suffer such a painful death, bearing the weight of the sins of the world, our thoughts and imaginations can never fully comprehend. The length, the breadth, the height, the depth, of such amazing love we cannot fathom. The contemplation of the matchless depths of a Saviour's love should fill the mind, touch and melt the soul, refine and elevate the affections, and completely transform the whole character. The language of the apostle is: "I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Corinthians 2:2. We also may look toward Calvary and exclaim: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14. **(2T 212.3)**

Considering at what an immense cost our salvation has been purchased, what will be the fate of those who neglect so great salvation? What will be the punishment of those who profess to be followers of Christ, yet fail to bow in humble obedience to the claims of their Redeemer, and who do not take the cross as humble disciples of Christ and follow Him from the manger to Calvary? "He that gathereth not with Me," says Christ, "scattereth abroad." (Matthew 12:30) **(2T 213.1)**

Some have limited views of the atonement. They think that Christ suffered only a small portion of the penalty of the law of God; they suppose that, while the wrath of God was felt by His dear Son, he had, through all His painful sufferings, the evidence of His Father's love and acceptance; that the portals of the tomb before Him were illuminated with bright hope, and that He had the abiding evidence of His future glory. Here is a great mistake. Christ's keenest anguish was a sense of His Father's displeasure. His mental agony because of this was of such intensity that man can have but faint conception of it. **(2T 213.2)**

With many the story of the condescension, humiliation, and sacrifice of our divine Lord awakens no deeper interest, and stirs the soul and affects the life no more, than does the history of the death of the martyrs of Jesus. Many have suffered death by slow tortures; others have suffered death by crucifixion. In what does the death of God's dear Son differ from these? It is true He died upon the cross a most cruel death; yet others, for His dear sake, have suffered equally, so far as bodily torture is concerned. Why, then, was the suffering of Christ more dreadful than that of other persons who have yielded their lives for His sake? If the sufferings of Christ consisted in physical pain alone, then His death was no more painful than that of some of the martyrs. **(2T 214.1)**

But bodily pain was but a small part of the agony of God's dear Son. The sins of the world were upon Him, also the sense of His Father's wrath as He suffered the penalty of the law transgressed. It was these that crushed His divine soul. It was the hiding of His Father's face—a sense that His own dear Father had forsaken Him—which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had not one ray of light to brighten the future. And He was struggling with the power of Satan, who was declaring that he had Christ in his power, that he was superior in strength to the Son of God, that the Father had disowned His Son, and that

He was no longer in the favor of God any more than himself. If He was indeed still in favor with God, why need He die? God could save Him from death. **(2T 214.2)**

Christ yielded not in the least degree to the torturing foe, even in His bitterest anguish. Legions of evil angels were all about the Son of God, yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting, reviling foe. Heavenly angels were not permitted to minister unto the anguished spirit of the Son of God. It was in this terrible hour of darkness, the face of His Father hidden, legions of evil angels enshrouding Him, the sins of the world upon Him, that the words were wrenched from His lips: "My God, My God, why hast Thou forsaken Me?" Matthew 27:46; Mark 15:34. **(2T 214.3)**

The death of the martyrs can bear no comparison with the agony endured by the Son of God. We should take broader and deeper views of the life, sufferings, and death of God's dear Son. When the atonement is viewed correctly, the salvation of souls will be felt to be of infinite value. In comparison with the enterprise of everlasting life, every other sinks into insignificance. But how have the counsels of this loving Saviour been despised! The heart has been devoted to the world, and selfish interests have closed the door against the Son of God. Hollow hypocrisy and pride, selfishness and gain, envy, malice, and passion, have so filled the hearts of many that Christ can have no room. **(2T 215.1)**

He was eternally rich, yet for our sakes He became poor, that we through His poverty might be made rich. He was clothed with light and glory, and was surrounded with hosts of heavenly angels waiting to execute His commands. Yet He put on our nature and came to sojourn among sinful mortals. Here is love that no language can express. It passes knowledge. Great is the mystery of godliness. Our souls should be enlivened, elevated, and enraptured with the theme of the love of the Father and the Son to man. The followers of Christ should here learn to reflect in some degree that mysterious love preparatory to joining all the redeemed in ascribing "blessing, and honor, and glory, and power, ... unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 5:13. **(2T 215.2)**