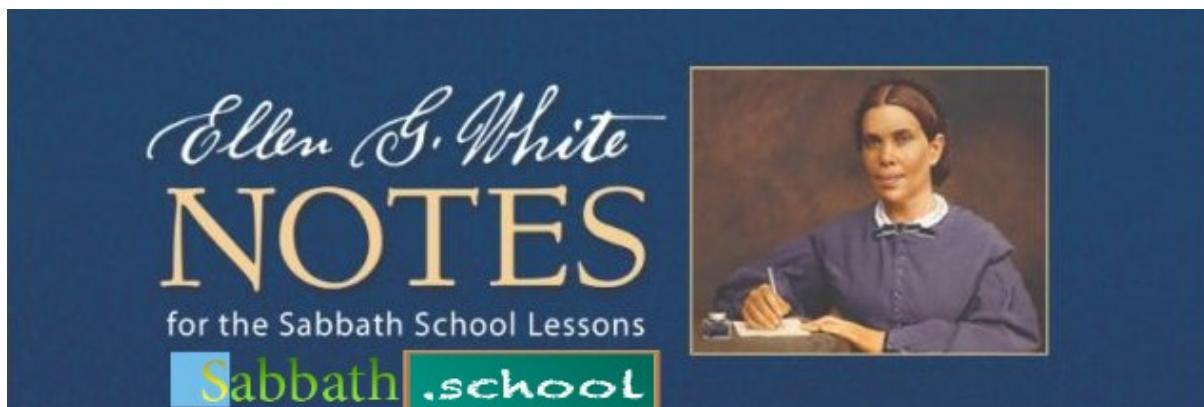


## EGW Notes - Lesson 8

### The Preeminence of Christ



#### Sabbath Afternoon, February 14

Lucifer in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance and shone around him brighter and more beautiful than around the other angels; yet Christ, God's dear Son, had the preeminence over all the angelic host. He was one with the Father before the angels were created. Lucifer was envious of Christ, and gradually assumed command which devolved on Christ alone.

The great Creator assembled the heavenly host, that He might in the presence of all the angels confer special honor upon His Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him.

Lucifer was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge His supremacy and high authority and rightful rule, he bowed with them; but his heart was filled with envy and hatred. . . .

Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Christ, and with forcible reasoning sought to convince Lucifer that no less honor was his now than before the Father had proclaimed the honor which He had conferred upon His Son. They clearly set forth that Christ was the Son of God, existing with Him before the angels were created; and that He had ever stood at the right hand of God, and His mild, loving authority had not heretofore been questioned; and that He had given no commands but what it was joy for the heavenly host to

execute. They urged that Christ's receiving special honor from the Father, in the presence of the angels, did not detract from the honor that Lucifer had heretofore received. The angels wept. They anxiously sought to move him to renounce his wicked design and yield submission to their Creator; for all had heretofore been peace and harmony. . . . Lucifer refused to listen.—*Lift Him Up*, p. 18.

**Sunday, February 15**

### **Image of the Invisible God**

As a personal being, God has revealed Himself in His Son. The outshining of the Father's glory, "and the express image of his person" ([Hebrews 1:3](#)), Jesus, as a personal Saviour, came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "one like unto the Son of man" ([Revelation 1:13](#)).

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ.

"I and my Father are one," Christ declared ([John 10:30](#)). "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal Him" ([John 10:30](#); [Matthew 11:27](#)).

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ.

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God. . . .

Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind. He was in all things made like unto His brethren. He became flesh even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men; yet He was the blameless Son of God. . . . Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man.

The theme of redemption will employ the minds and tongues of the redeemed through everlasting ages. The reflection of the glory of God will shine forth forever and ever from the Saviour's face.—*Reflecting Christ*, p. 39.

**Monday, February 16**

**Firstborn Over All Creation**

The Son of God came to the world as a restorer. He was the Way, the Truth, and the Life. Every word He uttered was spirit and life. He spoke with authority, conscious of His power to bless humanity, and deliver the captives bound by Satan; conscious also that by His presence He could bring to the world fullness of joy. He longed to help every oppressed and suffering member of the human family, and show that it was His prerogative to bless, not to condemn.

It was no robbery for Christ to do the works of God; for this was the purpose He came from heaven to fulfill, and for this the treasures of eternity were at His command. In the disposal of His gifts He was to know no control. He passed by the self-exalted, the honored, and the rich, and mingled with the poor and oppressed, bringing into their lives a brightness, a hope, and an aspiration they had never before known. He pronounced a blessing on all who should suffer for His sake, declaring: “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.” . . .

Christ distinctly appropriated to Himself the right to authority and allegiance. “Ye call me Master and Lord,” He said, “and ye say well; for so I am.” “One is your Master, even Christ.” Thus He maintained the dignity that belonged to His name, and the authority and power He possessed in heaven.

There were occasions when He spoke with the dignity of His own true greatness. “He that hath ears to hear,” He said, “let him hear.” In these words He was only repeating the command of God, when from His excellent glory the Infinite One had declared, “This is my beloved Son, in whom I am well pleased; hear ye him.” Standing amid the frowning Pharisees, who sought to make their own importance felt, Christ did not hesitate to compare Himself with the most distinguished representative men who had walked the earth, and to claim preeminence above them all.

Jonah was one of these men, held in high estimation by the Jewish nation. . . . As Christ recalled to the minds of His hearers, Jonah’s message and his instrumentality in saving that people, He said: “The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.”

Christ knew that the Israelites regarded Solomon as the greatest king that ever wielded a scepter over an earthly kingdom. . . . Yet Christ declared: . . . “Behold, a greater than Solomon is here.”—*Lift Him Up*, p. 37.

**Tuesday, February 17**

**Head of the Body (the Church)**

Since His ascension Christ has carried forward His work on the earth by chosen ambassadors, through whom He speaks to the children of men and ministers to their needs. The great Head of the church superintends His work through the instrumentality of men ordained by God to act as His representatives.

The position of those who have been called of God to labor in word and doctrine for the upbuilding of His church is one of grave responsibility. In Christ's stead they are to beseech men and women to be reconciled to God, and they can fulfill their mission only as they receive wisdom and power from above.

Christ's ministers are the spiritual guardians of the people entrusted to their care. Their work has been likened to that of watchmen. In ancient times sentinels were often stationed on the walls of cities, where, from points of vantage, they could overlook important posts to be guarded, and give warning of the approach of an enemy. Upon their faithfulness depended the safety of all within. At stated intervals they were required to call to one another, to make sure that all were awake and that no harm had befallen any. The cry of good cheer or of warning was borne from one to another, each repeating the call till it echoed round the city. . . .

It is the privilege of the watchmen on the walls of Zion to live so near to God, and to be so susceptible to the impressions of His Spirit, that He can work through them to tell men and women of their peril and point them to the place of safety. Faithfully are they to warn them of the sure result of transgression, and faithfully are they to safeguard the interests of the church. At no time may they relax their vigilance. . . . In trumpet tones their voices are to be lifted, and never are they to sound one wavering, uncertain note. . . .

He who serves under the bloodstained banner of Immanuel will have that to do which will call for heroic effort and patient endurance. But the soldier of the cross stands unshrinkingly in the forefront of the battle. . . . He realizes his need of strength from above. The victories that he gains . . . cause him to lean more and more heavily on the Mighty One. Relying upon that Power, he is enabled to present the message of salvation so forcibly that it vibrates in other minds. . . .

It is by seeing Him who is invisible that strength and vigor of soul are gained and the power of earth over mind and character is broken.—*Lift Him Up*, p. 288.

**Wednesday, February 18**

**The “Beginning” (and Initiator)**

Our growth in grace, our joy, our usefulness—all depend upon our union with Christ. It is by communion with Him, daily, hourly—by abiding in Him—that we are to grow in grace. He is not only the author, but the finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way.—*The Faith I Live By*, p. 125.

The law and the gospel go hand in hand. The one is the complement of the other. The law without faith in the gospel of Christ cannot save the transgressor of law. The gospel without the law is inefficient and powerless. The law and the gospel are a perfect whole. The Lord Jesus laid the foundation of the building, and He lays “the headstone thereof with shoutings, crying, Grace, grace unto it.” [Zechariah 4:7](#). He is the author and finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last. The two blended—the gospel of Christ and the law of God—produce the love and faith unfeigned.—*Our High Calling*, p. 141.

To Him the present and the future, the near and the far, were one. He had in view the needs of all mankind. Before His mind’s eye was outspread every scene of human effort and achievement, of temptation and conflict, of perplexity and peril. All hearts, all homes, all pleasures and joys and aspirations, were known to Him. . . .

“Immanuel, . . . God with us.”

In the Teacher sent from God, all true educational work finds its center. Of this work today as verily as of the work He established eighteen hundred years ago, the Saviour speaks in the words—

“I am the First and the Last, and the Living One.”

“I am the Alpha and the Omega, the beginning and the end.” [Revelation 1:17, 18](#), R.V.; 21:6, R.V.

In the presence of such a Teacher, of such opportunity for divine education, what worse than folly is it to seek an education apart from Him—to seek to be wise apart from Wisdom; to be true while rejecting Truth; to seek illumination apart from the Light, and existence without the Life; to turn from the Fountain of living waters, and hew out broken cisterns, that can hold no water.

Behold, He is still inviting: “If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said,” out of him “shall flow rivers of living water.” “The water that I shall give him shall become in him a well of water springing up unto eternal life.” [John 7:37, 38; 4:14](#), R.V.—*Education*, pp. 82, 83.

**Thursday, February 19**

**To Reconcile All Things**

Though a veil hangs over the future, you have a knowledge of the Lord's mercies in the past. Allow no difficulties to discourage you. You have passed through trials, and you will be called to pass through trials again. You have had to pass through experiences not altogether agreeable, and these experiences may be repeated. Temptations have come to you, and temptations will come to you again.

We know not what is before us; but we know that we have the privilege of committing our souls to God, as unto a faithful Creator. Let us thank God that we have a refuge in trial. Let us remember that Christ is a present help in every time of need. The promises of God's Word are rich and full and free. God is with us; He cares for us.

God is revealed to us in Christ. Our Saviour is the image of the invisible God. Oh, how near to heaven we may be. "He that hath seen me hath seen the Father," Christ declared.

Let us allow no worldly business to absorb our energies. Let us allow nothing to occupy the place that God should fill. We must have periods of rest, times set apart for meditation and prayer and for spiritual refreshing. Christ went about doing good, healing all manner of sickness and forgiving all sins, comforting the mourners, banishing sorrow by His presence. Let us behold Him—the very compassion and lovingkindness of God Himself.

Let us seek the Lord. . . . Never forget that you are God's little children. Refuse to worry about what you cannot help. If you make mistakes, go to the compassionate Saviour and ask Him for forgiveness. Tell Him that you want to follow His will. Be polite to God. Remember that He cares for you, and that He will be a present help in every time of need. His "tender mercies are over all his works."

It is our privilege to open our hearts and let the Saviour in. Let us praise Him for the brightness of His presence. Let us carry the sunshine of His love on our countenances and bring it into our words. Then His joy will be in us, and our joy will be full. . . .

The breath of the higher life is to be breathed into our lifework. This will bind us to one another, and to God. The love of Christ needs to come into our experience. Then we shall love one another as Christ has loved us.—*The Upward Look*, p. 142.

**Friday, February 20**

**For Further Reading**

*That I May Know Him*, "Christ the Revelation of God," February 1, p. 38.

*Lift Him Up*, "God's Love Expressed in Creation," February 5, p. 50.