

Christ the Model: Condescension and Humiliation of (in becoming man)

Point after point Paul lingered over, in order that those who should read his epistle might fully comprehend the wonderful condescension of the Saviour in their behalf. Presenting Christ as He was when equal with God and with Him receiving the homage of the angels, the apostle traced His course until He had reached the lowest depths of humiliation. Paul was convinced that if they could be brought to comprehend the amazing sacrifice made by the Majesty of heaven, all selfishness would be banished from their lives. He showed how the Son of God had laid aside His glory, voluntarily subjecting Himself to the conditions of human nature, and then had humbled Himself as a servant, becoming obedient unto death, "even the death of the cross" (Philippians 2:8), that He might lift fallen man from degradation to hope and joy and heaven. {AA 333.1}

Instantaneous Substitution--The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, "Let the punishment fall on Me. I will stand in man's place. He shall have another chance" (Letter 22, Feb. 13, 1900). {1BC 1085.2}

Christ Placed Feet in Adam's Steps.--What love! What amazing condescension! The King of glory proposed to humble Himself to fallen humanity! He would place His feet in Adam's steps. He would take man's fallen nature, and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing He would open the way for the redemption from the disgrace of Adam's failure and fall, of all those who would believe on Him (Redemption; or the Temptation of Christ, p. 15). {1BC 1085.3}

Christ Took Humanity With Him.--Christ ascended to heaven, bearing a sanctified, holy humanity. He took this humanity with Him into the heavenly courts, and through the eternal ages He will bear it, as the One who has redeemed every human being in the city of God, the One who has pleaded before the Father, "I have graven them upon the palms of my hands." The palms of His hands bear the marks of the wounds that He received. If we are wounded and bruised, if we meet with difficulties that are hard to manage, let us remember how much Christ suffered for us. Let us sit together with our brethren in heavenly places in Christ. Let us bring heaven's blessing into our hearts (RH March 9, 1905). {5BC 1125.14}

Jesus took the nature of humanity, in order to reveal to man a pure, unselfish love, to teach us how to love one another. {5BC 1126.1}

As a man Christ ascended to heaven. As a man He is the substitute and surety for humanity. As a man He liveth to make intercession for us. He is preparing a place for all who love Him. As a man He will come again with power and glory, to receive His children. And that which should cause us joy and thanksgiving is, that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Then we may have the assurance forever that the whole unfallen universe is interested in the grand work Jesus came to our world to accomplish, even the salvation of man (MS 16, 1890). {5BC 1126.2}

Christ's Poverty a Part of His Great Sacrifice.--The apostle called upon them to consider the example of Christ. The Commander of heaven gave Himself to a life of humiliation and poverty that He might stand side by side with the fallen race, to restore the moral image of God in man. The Lord Jesus was willing to become poor, that through His humiliation and His death on the cross He might pay the ransom for us. {6BC 1103.5}

Whether rich or poor, we must never forget that the poverty of Christ was a part of His legacy in humanity. It was not alone His betrayal in the garden or His agony upon the cross that constituted the atonement. The humiliation of which His poverty formed a part was included in His great sacrifice. The whole series of sorrows which compassed humanity Christ bore upon His divine soul (MS 12, 1900). {6BC 1103.6}

When the plan of redemption was laid, it was decided that Christ should not appear in accordance with His divine character; for then He could not associate with the distressed and the suffering. He must come as a poor man. He could have appeared in accordance with His exalted station in the heavenly courts; but no, He must reach to the very lowest depths of human suffering and poverty, that His voice might be heard by the burdened and disappointed, that to the weary, sinsick soul He might reveal Himself as the Restorer, the desire of all nations, the Rest-giver. And to those who are longing for rest and peace today just as truly as to those who listened to His words in Judea, He is saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (MS 14, 1897). {6BC 1103.7}

The Son of God had left His heavenly home, with its riches and honor and glory, and clothed His divinity with humanity--not to live in the palaces of kings, without care or labor, and to be supplied with all the conveniences which human nature naturally craves. In the councils of heaven He had chosen to stand in the ranks of the poor and oppressed, to take His part with the humble workers, and learn the trade of His earthly parent, which was that of a carpenter, a builder. He came to the world to be a reconstructor of character, and He brought into all His work of building the perfection which He desired to bring into the characters He was transforming by His divine power. {6BC 1103.8}

Paul presents his pattern, his ideal. Christ had given Himself to a life of poverty that they might become rich in heavenly treasure. He would refresh their memories in regard to the sacrifice made in their behalf. Christ was commander in the heavenly courts, yet He took the lowest place in this world. He was rich, yet for our sakes, He became poor. It was not spiritual riches that He left behind; He was always abounding in the gifts of the Spirit. But He was of poor parentage. The world never saw its Lord wealthy (MS 98, 1899). {6BC 1104.1}

Rich in Attainments.--Christ, the Majesty of heaven, became poor, that we through His poverty might be made rich. Not rich merely in endowments, but rich in attainments. {6BC 1104.2}

These are the riches that Christ earnestly longs that His followers shall possess. As the true seeker after the truth reads the Word, and opens his mind to receive the Word, he longs after truth with his whole heart. The love, the pity, the tenderness, the courtesy, the Christian politeness, which will be the elements in the heavenly mansions that Christ has gone to prepare for those that love Him, take possession of his soul. His purpose is steadfast. He is determined to stand on the side of righteousness. Truth has found its way into the heart, and is planted there by the Holy Spirit, who is the truth. When truth takes hold of the heart, the man gives sure evidence of this by becoming a steward of the grace of Christ (MS 7, 1898). {6BC 1104.3}

After Christ had condescended to leave his high command, step down from an infinite height and assume humanity, He could have taken upon Him any condition of humanity He might choose. But greatness and rank were nothing to Him, and He selected the lowest and most humble walk of life. The place of His birth was Bethlehem, and on one side His parentage was poor, but God, the owner of the world, was His Father. {7BC 903.4}

No trace of luxury, ease, selfish gratification, or indulgence was brought into His life, which was a continual round of self-denial and self-sacrifice. In accordance with His humble birth, He had apparently no greatness or riches, in order that the humblest believer need not say Christ never knew the stress of pinching poverty. Had He possessed the semblance of outward show, of riches, of grandeur, the poorest class of humanity would have shunned His society; therefore He chose the lowly condition of the far greater number of the people (MS 9, 1896). {7BC 903.5}

Faith Not to Rest on Evidences of Sight.--Before Christ left heaven and came into the world to die, He was taller than any of the angels. He was majestic and lovely. But when His ministry commenced, He was but little taller than the common size of men then living upon the earth. Had He come among men with His noble, heavenly form, His outward appearance would have attracted the minds of the people to Himself, and He would have been received without the exercise of faith. . . . {7BC 904.1}

The faith of men in Christ as the Messiah was not to rest on the evidences of sight, and they believe on Him because of His personal attractions, but because of the excellence of character found in Him, which never had been found, neither could be, in another (2SP 39). {7BC 904.2}

In consenting to become man, Christ manifested a humility that is the marvel of the heavenly intelligences. The act of consenting to be a man would be no humiliation were it not for the fact of Christ's exalted pre-existence. We must open our understanding to realize that Christ laid aside His royal robe, His kingly crown, His high command, and clothed His divinity with humanity, that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God. To redeem man, Christ became obedient unto death, even the death of the cross. {1SM 243.3}

The angels related to them (Adam and Eve) the grief that was felt in heaven as it was announced that they had transgressed the law of God, which had made it expedient for Christ to make the great sacrifice of His own precious life. {SR 47.1}

When Adam and Eve realized how exalted and sacred was the law of God, the transgression of which made so costly a sacrifice necessary to save them and their posterity from utter ruin, they pleaded to die themselves, or to let them and their posterity endure the penalty of their transgression, rather than that the beloved Son of God should make this great sacrifice. The anguish of Adam was increased. He saw that his sins were of so great magnitude as to involve fearful consequences. And must it be that heaven's honored Commander, who had walked with him and talked with him while in his holy innocence, whom angels honored and worshiped, must be brought down from his exalted position to die because of his transgression? {SR 47.2}

Yet, notwithstanding the weakness, and enfeebled mental, moral, and physical powers of the human race, Christ, true to the purpose for which He left heaven, continues His interest in the feeble, depreciated, degenerate specimens of humanity, and invites them to hide their weakness and great deficiencies in Him. If they will come unto Him, He will supply all their needs. {SR 49.2}

Have you forgotten the humiliation endured by the Son of God in coming to our world, how He suffered abuse, reproach, insult, hatred, mockery, and betrayal, how He endured the shameful trial in the judgment hall after having suffered the superhuman assaults of Satan in the Garden of Gethsemane? Have you forgotten the wild cry from the mob, "Crucify Him, crucify Him," and how He died as a malefactor? Is the servant greater than his Lord? The followers of Jesus will not be popular, but will be like their Master, meek and lowly of heart. You are seeking to climb to the highest seat, but will find yourselves at last in the lowest. If you seek to deal justly, to love mercy, to walk humbly with God, you will be partakers with Christ of His sufferings and sharers with Him of His glory in His kingdom. The Lord has blessed you, but how little have you appreciated His loving-kindness! How little praise He has received from your lips! You may do a good work for the Master, but not with your ideas as supreme. You must learn in the school of Christ, else you can never be qualified to enter the higher grade, receive the seal of the living God, enter in through the gates into the city of God, and be crowned with glory, honor, and immortality. {5T 501.2}

We hear a great deal about the higher education. The highest education is to follow in the footsteps of Christ, patterning after the example He gave when He was in the world. We cannot gain an education higher than this, for this class of training will make men laborers together with God. {9T 174.1}

To have the higher education is to have a living connection with Christ. The Saviour took the unlearned fishermen from their boats and their fishing nets and connected them with Himself as He traveled from place to place, teaching the people and ministering to their needs. Sitting down on a rock or on some elevated place, He would gather His disciples about Him and give them instruction, and, before long, hundreds of people would be

listening to His words. There are many men and women who suppose that they know all that is worth knowing, when they greatly need to sit humbly at the feet of Jesus and learn of Him who gave His life that He might redeem a fallen world. We all need Christ--the One who left the royal courts, laying off His kingly robe and crown and His majesty in the heavens, and clothing Himself with humanity. The Son of God came as a little babe, that He might understand the experiences of humanity and know how to deal with them. He knows the wants of the children. In the days of His earthly ministry He would not allow them to be forbidden to come to Him. Send them not away, He said to His disciples, "for of such is the kingdom of heaven." {9T 174.2}

Note: "Higher education. The highest education is to follow in the footsteps of Christ, patterning after the example He gave when He was in the world." The world's opinion of "higher education" is nothing compared to what heaven views as higher education. The worlds view emphasizes lifting ones self above the norm. Heavens view emphasizes following Christ's model of humility and subordination. In this worldview I get a cap, a gown and a lofty title. In heaven's view I become nothing so that God can be all.

The church is the property of God, and God constantly remembers her as she stands in the world, subject to the temptations of Satan. Christ has never forgotten the days of His humiliation. In passing from the scenes of His humiliation, Jesus has lost none of His humanity. He has the same tender, pitying love, and is ever touched with human woe. He ever bears in mind that He was a Man of Sorrows and acquainted with grief. He forgets not His representative people who are striving to uphold His downtrodden law. He knows that the world that hated Him, hates them. Although Jesus Christ has passed into the heavens, there is still a living chain binding His believing ones to His own heart of infinite love. The most lowly and weak are bound by a chain of sympathy closely to His heart. He never forgets that He is our representative, that He bears our nature. {TM 19.1}

Jesus sees His true church on the earth, whose greatest ambition is to cooperate with Him in the grand work of saving souls. He hears their prayers, presented in contrition and power, and Omnipotence cannot resist their plea for the salvation of any tried, tempted member of Christ's body. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. {TM. 20}

Note: "Jesus sees His TRUE church" means He must also see His false church. He sees His true Christians, which means He also sees His false Christians. When people in the church come to correct you, how do you know if they are part of Christ's true Christians. Here is how you can know who it is you are being confronted by: "Until we have come to the place that we are ready to sacrifice our own dignity, and even lay down our lives for an erring brother, are we ready to go and correct that erring brother. Then he will listen." –COL p. ?. The one's who come to correct you, are they interested in your heart, or, are they interested in your appearance. Are they interested in how you look, on the inside, or are they interested in how the church looks. In the TRUE church, you will find false Christians. You will find "Vegetarian Cannibals" – people who would never think of putting a piece of meat to their lips; but will chew on you in a minute. Oh, if those who

profess to know the truth had the spirit of Christ, the self-sacrificing Redeemer, who gave up His riches, His splendor, His high command, and did all that a God could do to save souls, they would deny self, lift the cross and follow Jesus. How will you who love worldly treasure answer to God in the great day of judgment for your feeble and sleepy efforts to send the truth to regions beyond? The money expended in bicycles and dress and other needless things must be accounted for. [SEE APPENDIX.]

As God's people you should represent Jesus; but Christ is ashamed of the self-indulgent ones. My heart is pained, I can scarcely restrain my feelings, when I think of how easily our people are led away from practical Christian principles to self-pleasing. As yet many of you only partially believe the truth. The Lord Jesus says, "Ye cannot serve God and mammon," and we are to live by every word which proceedeth out of His mouth. How many believe His word? {TM 398.1}

The Lord abhors your selfish practices, and yet His hand is stretched out still. I urge you for your soul's sake to hear my plea now for those who are missionaries in foreign countries, whose hands are tied by your ways. Satan has been working with all his powers of deception to bring matters to that pass where the way will be hedged up for want of means in the treasury. {TM 398.2}

There are mysteries in the plan of redemption--the humiliation of the Son of God, that He might be found in fashion as a man, the wonderful love and condescension of the Father in yielding up His Son--that are to the heavenly angels subjects of continual amazement. The apostle Peter, speaking of the revelations given to the prophets of "the sufferings of Christ, and the glory that should follow," says that these are things which "the angels desire to look into." And these will be the study of the redeemed through eternal ages. As they contemplate the work of God in creation and redemption, new truth will continually unfold to the wondering and delighted mind. As they learn more and more of the wisdom, the love, and the power of God, their minds will be constantly expanding, and their joy will continually increase. {5T 702.2}

... And to all eternity men may be ever searching, ever learning, and yet they can never exhaust the treasures of His wisdom, His goodness, and His power. God intends that, even in this life, truth shall be ever unfolding to His people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God's word only through the illumination of that Spirit by which the word was given. {5T 703}

After this long fast, Christ was in a famishing condition, and in His weakness Satan assailed Him with the fiercest temptations. "The devil said unto him, If Thou be the Son of God, command this stone that it be made bread." Satan represented himself as the messenger of God, claiming that God had seen the willingness of the Saviour to place His feet in the path of self-denial, and that He was not required to suffer further humiliation and pain, but might be released from the terrible conflict that was before Him as the Redeemer of the world. He tried to persuade Him that God designed only to test His fidelity, that now His loyalty was fully manifest, and He was at liberty to use His divine

power to relieve His necessities. But Christ discerned the temptation, and declared, "It is written, That man shall not live by bread alone, but by every word of God." {Te 275.2}

When tempted to the unlawful gratification of appetite, you should remember the example of Christ, and stand firm, overcoming as Christ overcame. You should answer, saying, "Thus saith the Lord," and in this way settle the question forever with the prince of darkness. If you parley with temptation, and use your own words, feeling self-sufficient, full of self-importance, you will be overcome. The weapons which Christ used were the words of God, "It is written;" and if you wield the sword of the Spirit, you also may come off victorious through the merit of your Redeemer. {Te 276.1}

Satan More Successful With Man.--The three leading temptations by which man is beset were endured by the Son of God. He refused to yield to the enemy on the point of appetite, ambition, and the love of the world. But Satan is more successful when assailing the human heart. Through inducing men to yield to his temptations, he can get control of them. And through no class of temptations does he achieve greater success than through those addressed to the appetite. If he can control the appetite, he can control the whole man. {Te 276.2}

There are but two powers that control the minds of men-- the power of God and the power of Satan. Christ is man's Creator and Redeemer; Satan is man's enemy and destroyer. He who has given himself to God will build himself up for the glory of God, in body, soul, and spirit. He who has given himself to the control of Satan tears himself down. {Te 276}

What a sight was this for Heaven to look upon! Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation! So infinitely great that He was the Majesty of heaven, and yet He stooped so low, without losing one atom of His dignity and glory! He stooped to poverty and to the deepest abasement among men. For our sake He became poor, that we through His poverty might be made rich. "The foxes have holes," He said, "and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). {1SM 253.1}

Christ submitted to insult and mockery, contempt and ridicule. He heard His message, which was fraught with love and goodness and mercy, misstated and misapplied. He heard Himself called the prince of demons, because He testified to His divine Sonship. His birth was supernatural, but by His own nation, those who had blinded their eyes to spiritual things, it was regarded as a blot and a stain. There was not a drop of our bitter woe which He did not taste, not a part of our curse which He did not endure, that He might bring many sons and daughters to God. {1SM 253.2}

Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement. Speaking through His servant He declares, "His commandments are not grievous" (1 John 5:3). It was sin that separated man from his God, and it is sin that maintains this separation. {1SM 253.4}

"The chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5. Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, "My God, My God, why hast Thou forsaken Me?" Matthew 27:46. It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God--it was this that broke the heart of the Son of God. {SC 13.1}

But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no! "God so loved the world, that He gave His only-begotten Son." John 3:16. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption. {SC 13.2}

In every possible way Satan sought to prevent Jesus from developing a perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice. But he was defeated. He could not lead Jesus into sin. He could not discourage Him, or drive Him from the work He had come to this earth to do. From the desert to Calvary the storm of Satan's wrath beat upon Him, but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the blood-stained path (MS 140, 1903). {5BC 1130.1}

When Jesus took human nature, and became in fashion as a man, He possessed all the human organism. His necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved. By prayer to the Father He was braced for duty and for trial (Letter 32, 1899). {5BC 1130.2}

Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of myself," He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He (man)cannot earn it; it is given him as a free gift if he will believe in Christ as his personal Saviour. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. This is the open fountain of life for the world (ST Feb. 13, 1912). {5BC 1130.3}

(Phil. 2:6-8; Col. 1:26, 27; 2:9; Heb. 1:3; 2:14-18; see EGW on Luke 2:40, 52). The Incarnation an Unfathomable Mystery.--In contemplating the incarnation of Christ in

humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fullness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race. Looking upon Christ in humanity, we look upon God, and see in Him the brightness of His glory, the express image of His person (ST July 30, 1896). {5BC 1130.5}

Christ did not make-believe take human nature; He did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He was the Son of Mary; He was of the seed of David according to human descent. He is declared to be a man, even the man Christ Jesus. "This man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house" (RH April 5, 1906). {5BC 1130.7}

In Christ dwelt all the fullness of the Godhead. But the only way in which He could reach men was to veil His glory by a garb of humanity. The angels beheld the hiding of His glory, that divinity might touch humanity. Christ ever retained the utmost hatred for sin, but He loved the purchase of His blood. He suffered in the place of sinful men, taking them into union with Himself. {7BC 904.3}

This is the mystery into which angels desire to look. They desire to know how Christ could live and work in a fallen world, how He could mingle with sinful humanity. It was a mystery to them that He who hated sin with intense hatred felt the most tender, compassionate sympathy for the beings that committed sin (ST Jan. 20, 1898). {7BC 904.4}

Christ might have come to this world with a retinue of angels, but instead He came as a babe and lived a life of lowliness and poverty. His glory was in His simplicity. He suffered for us the privations of poverty. Shall we refuse to deny ourselves for His sake? Shall we refuse to become medical missionary workers unless we can follow the customs of the world, making a display such as worldlings make? ... {CH 320.1}

My brother, my sister, take up your work right where you are. Do your best, ever looking to Jesus, the Author and Finisher of our faith. In no other way can we do the work of God and magnify His truth than by following in the footsteps of Him who gave up His high command to come to our world, that through His humiliation and suffering, human beings might become partakers of the divine nature. For our sake He became poor, that through His poverty we might come into possession of the eternal riches.... {CH 320.2}

The work of Christ on earth was hastening to a close. Before Him, in vivid outline, lay the scenes whither His feet were tending. Even before He took humanity upon Him, He saw the whole length of the path He must travel in order to save that which was lost. Every pang that rent His heart, every insult that was heaped upon His head, every privation that He was called to endure, was open to His view before He laid aside His crown and royal robe, and stepped down from the throne, to clothe His divinity with humanity. The path from the manger to Calvary was all before His eyes. He knew the anguish that would come upon Him. He knew it all, and yet He said, "Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:7, 8. {DA 410.1}

Ever before Him He saw the result of His mission. His earthly life, so full of toil and self-sacrifice, was cheered by the prospect that He would not have all this travail for nought. By giving His life for the life of men, He would win back the world to its loyalty to God. Although the baptism of blood must first be received; although the sins of the world were to weigh upon His innocent soul; although the shadow of an unspeakable woe was upon Him; yet for the joy that was set before Him, He chose to endure the cross, and despised the shame. {DA 410.2}

The Son of God was rejected by those whom He came to bless. He was taken by wicked hands and crucified. But after He had risen from the dead, He was with His disciples forty days, and in this time He gave them much precious instruction. He laid down to His followers the principles underlying the higher education. And when He was about to leave them and go to His Father, His last words to them were, "I am with you always, even unto the end of the world." {FE 535.1}

To many who place their children in our schools, strong temptations will come, because they desire them to secure what the world regards as the most essential education. Who knows what constitutes the most essential education, unless it is the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by individual opinions that are human and erring. To those who feel that their children must have what the world calls the essential education, I would say, Bring your children to the simplicity of the word of God, and they will be safe. We are going to be greatly scattered before long, and what we do must be done quickly. {FE 535.2}

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Peter 1:4 {ML 274.1}

Every promise that is in God's book holds out to us the encouragement that we may be partakers of the divine nature. This is the possibility--to rely upon God, to believe His Word, to work His works, and this we can do when we lay hold of the divinity of Christ. This possibility is worth more to us than all the riches in the world. There is nothing on earth that can compare with it. As we lay hold of the power thus placed within our reach,

we receive a hope so strong that we can rely wholly upon God's promise; and laying hold of the possibilities there are in Christ, we become the sons and daughters of God. . . . {ML 274.2}

He who truly believes in Christ is made partaker of the divine nature, and has power that he can appropriate under every temptation. He will not fall under temptation or be left to defeat. In time of trial he will claim the promises, and by these escape the corruptions that are in the world through lust. . . . {ML 274.3}

To make us partakers of the divine nature, heaven gave its most costly treasure. The Son of God laid aside His royal robe and kingly crown and came to our earth as a little child. He pledged Himself to live from infancy to manhood a perfect life. He engaged to stand in a fallen world as the representative of the Father. And He would die in behalf of a lost race. What a work was this! . . . I hardly know how to present these points; they are so wonderful, wonderful. . . . {ML 274.4}

This world has been visited by the Majesty of heaven, the Son of God. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ came to this world as the expression of the very heart and mind and nature and character of God. He was the brightness of the Father's glory, the express image of His person. But He laid aside His royal robe and kingly crown, and stepped down from His high command to take the place of a servant. He was rich, but for our sake, that we might have eternal riches, He became poor. He made the world, but so completely did He empty Himself that during His ministry He declared, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." {MM 19.1}

He came to this world and stood among the beings He had created as a Man of Sorrows and acquainted with grief. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." He was tempted in all points like as we are, yet without sin. {MM 19.2}

Humility: But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. James 4:6. {SD 81.1}

You are safe only as, in perfect submission and obedience, you connect yourselves with Christ. The yoke is easy, for Christ carries the weight. As you lift the burden of the cross, it will become light; and that cross is to you a pledge of eternal life. It is the privilege of each to follow gladly after Christ, exclaiming at every step, "Thy gentleness hath made me great." But if we would travel heavenward, we must take the Word of God as our lesson-book. In the words of inspiration we must read our lessons day by day.... {SD 81.2}

The humiliation of the man Christ Jesus is incomprehensible to the human mind; but His divinity and His existence before the world was formed can never be doubted by those who believe the Word of God. The apostle Paul speaks of our Mediator, the only

begotten Son of God, who in a state of glory was in the form of God, the Commander of all the heavenly hosts, and who, when He clothed His divinity with humanity, took upon Him the form of a servant.... {SD 81.3}

In consenting to become man, Christ manifested a humility that is the marvel of the heavenly intelligences. The act of consenting to be a man would be no humiliation were it not for the fact of Christ's exalted pre-existence. We must open our understanding to realize that Christ laid aside His royal robe, His kingly crown, His high command, and clothed His divinity with humanity, that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God. To redeem man, Christ became obedient unto death, even the death of the cross. {SD 81.4}

The meekness and humility that characterized the life of Christ will be made manifest in the life and character of those who "walk even as he walked." {SD 81.5}

Christ in the courts of heaven had known that the time would come when the power of Satan must be met and conquered if the human race was ever to be saved from his dominion. And when that time came, the Son of God laid off His kingly crown and royal robe, and clothing His divinity with humanity, came to the earth to meet the prince of evil, and to conquer him. In order to become the advocate of man before the Father, the Saviour would live His life on earth as every human being must, accepting its adversities and sorrows and temptations. As the Babe of Bethlehem, He would become one with the race, and by a spotless life from the manger to the cross He would show that man, by a life of repentance and faith in Him, might be restored to the favor of God. He would bring to man redeeming grace, forgiveness of sins. If men would return to their loyalty, and no longer transgress, they would receive pardon. {1SM 223.2}

Christ in the weakness of humanity was to meet the temptations of one possessing the powers of the higher nature that God had bestowed on the angelic family. But Christ's humanity was united with divinity, and in this strength (it doesn't say "His" strength. The strength came from His relationship to His Father and not in himself) He would bear all the temptations that Satan could bring against Him, and yet keep His soul untainted by sin. And this power to overcome He would give to every son and daughter of Adam who would accept by faith the righteous attributes of His character. {1SM 223.3}

Christ came in human form to show the inhabitants of the unfallen worlds and of the fallen world that ample provision has been made to enable human beings to live in loyalty to their Creator. He endured the temptations that Satan was permitted to bring against Him, and resisted all his assaults. He was sorely afflicted, and hard beset, but God did not leave Him without recognition. When He was baptized of John in Jordan, as He came up out of the water, the Spirit of God, like a dove of burnished gold, descended upon Him, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). It was directly after this announcement that Christ was led by the Spirit into the wilderness. Mark says: "Immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was

with the wild beasts" (Mark 1:12, 13). "And in those days he did eat nothing" (Luke 4:2). {1SM 227.1}

Note: This is one of two times when God appeared to be bragging about "His Boy." But, notice three things: 1) He didn't go on and on about specific attributes or accomplishments regarding His Son, 2) Both times were in the presence of His Son to strengthen Him for the trials soon to come, and, 3) when parents brag about the accomplishments of their children (even when it's wrapped in the tapestry "Isn't God good. See what He has done) they point out how they have risen up to higher attainments or levels. When God said He was "well pleased" with His Son, Christ had gone down, down, down. Only a few people witnessed the scene; but the whole universe was also watching and all the heavenly beings knew what Christ had been – the Commander in Chief over everything and everyone, and now He had been reduced to a dependent little baby of a very poor family on earth. Yet, in spite of that great fall in position and status, God said, "I'm proud of my Boy." I need to be very careful when I'm tempted to brag about family members. With Christ as the model for my life, I need to see what His position was when it came to magnifying the goodness of those close to Him – mother, father, brothers, disciples etc., and do the same. I can find no place where Christ magnified the goodness of those close to Him. The reason for that is two fold: 1) He knew that ALL goodness or accomplishments or positions came from God. There was nothing in the lives of His disciples worthy of bragging about, and, 2) To magnify their accomplishments would be to deny the accomplishments of God in them or through them. This would tend to hurt and not help in the total submission of their lives to God. One of the two things that changed Lucifer into Satan was the need to be recognized by others. That, and the need to be in charge are what led to the sin of self-seeking. The philosophy, "Father, let me be nothing that You may be ALL" is a key guiding principle for my life. And that philosophy is not supported when I magnify the personal accomplishments of others or myself (even when I do it like the Pharisee who said, "I thank God that I ..."

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32. {7T 29.1}

As this wonderful, priceless Gift was bestowed, the whole heavenly universe was mightily stirred in an effort to understand God's unfathomable love, stirred to awaken in human hearts a gratitude proportionate to the value of the Gift. Shall we, for whom Christ has given His life, halt between two opinions? Shall we return to God only a mite of the capabilities and powers lent us by Him? How can we do this while we know that He who was Commander of all heaven laid aside His royal robe and kingly crown, and, realizing the helplessness of the fallen race, came to this earth in human nature to make it possible for us to unite our humanity to His divinity? He became poor that we might come into possession of the heavenly treasure, "a far more exceeding and eternal weight of glory." 2 Corinthians 4:17. To rescue us He descended from one humiliation to another until He, the divine-human, suffering Christ, was uplifted on the cross to draw all men to Himself. The Son of God could not have shown greater condescension than He did; He could not have stooped lower. {7T 29.2}

The Father and the Son each have a personality. Christ declared: "I and My Father are one." Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature and escape the corruption that is in the world through lust. {9T 68.2}

Christ was tempted in all points as man is tempted, but at no time did He bring against the tempter a railing accusation. To every temptation He presented the word of the Lord. "It is written" was His never-failing weapon. We, as the representatives of Christ, are to meet every thrust of the enemy with the word of the living God. Never should we allow ourselves to follow the trail of the serpent by using his scientific arguments. Satan can never gain advantage of the child of God who relies on the word of God as his defense. {9T 68.3}

After His resurrection, Christ ascended to heaven, and He is today presenting our needs to the Father. "I have graven thee upon the palms of My hands," He says. Isaiah 49:16. It cost something to engrave them there. It cost untold agony. If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one. But, though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ and in its place take the character and similitude of Christ. The Saviour is waiting for us to do this. {9T 189.4}

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

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

The conduct of Christians is like that of their Lord. He erected the standard, and it is left for us to say whether or not we will rally around it. Our Lord and Saviour laid aside His dominion, His riches and glory, and sought after us, that He might save us from misery and make us like Himself. He humbled Himself and took our nature that we might be able to learn of Him and, imitating His life of benevolence and self-denial, follow Him step by step to heaven. You cannot equal the copy; but you can resemble it and, according to your ability, do likewise. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Such love must dwell in your hearts, that you will be ready to give the treasures and honors of this world if thereby you may influence one soul to engage in the service of Christ. {2T 169.4}

God bids you with one hand, faith, take hold of His mighty arm, and with the other hand, love, reach perishing souls. Christ is the way, the truth, and the life. Follow Him. Walk not after the flesh, but after the Spirit. Walk even as He walked. This is the will of God, even your sanctification. The work you have to perform is to do the will of Him who sustains your life for His glory. If you labor for yourselves, it can profit you nothing. To labor for others' good, to be less self-caring and more in earnest to devote all to God, will be acceptable to Him and be returned by His rich grace. {2T 170.1}

God has not apportioned you your lot to merely watch over and care for yourselves. You are required to minister to, and watch over, others, and in this exercise you will manifest those evils in your character which need correcting, and will strengthen those weak points that need strengthening. This is the part of the work we have to perform; not impatiently, fretfully, unwillingly, but cheerfully, gladly, in order to reach Christian perfection. To remove from us everything which is not exactly agreeable is not imitating Christ. You should be very jealous for the honor of God. How circumspectly should you walk, where now your course is not as it should be. If you could see the pure angels with their bright, searching eyes intently fixed on you, watching to record how the Christian glorifies his Master; or could you observe the exulting, sneering triumph of the evil angels, as they trace out every crooked way, and then quote Scripture which is violated, and compare the life with this Scripture which you profess to follow but from which you swerve, you would be astonished and alarmed for yourselves. It takes the entire man to make a valiant Christian. Oh, what blind, shortsighted creatures we are! How little do we discern sacred things, and how feebly do we comprehend the riches of His grace! {2T 170.2}

Christ left heaven and the bosom of His Father to come to a friendless, lost world to save those who would be saved. He exiled Himself from His Father and exchanged the pure companionship of angels for that of fallen humanity, all polluted with sin. With grief and amazement, Christ witnesses the coldness, the indifference and neglect, with which His professed followers in the office treat the light and the messages of warning and of love He has given them. Christ has provided the bread and water of life for all who hunger and thirst. {3T 190.2}

The Lord requires all in the office to labor from high motives. In His own life, Christ has given them an example. All should labor with interest, devotion, and faith for the salvation of souls. {3T 190}

Yet this glorious Being loved the poor sinner and took upon Himself the form of a servant, that He might suffer and die in man's behalf. Jesus might have remained at His Father's right hand, wearing His kingly crown and royal robes. But He chose to exchange all the riches, honor, and glory of heaven for the poverty of humanity, and His station of high command for the horrors of Gethsemane and the humiliation and agony of Calvary. He became a man of sorrows and acquainted with grief, that by His baptism of suffering and blood He might purify and redeem a guilty world. "Lo, I come," was the joyful assent, "to do Thy will, O My God." {4T 121.1}

Note: Jesus knew every scene that was to be played out in His earthly life. He saw the sacrifice, the cruelty, the pain and the sorrow ahead. Yet, when He thought of the outcome, the Father's earthly children at home with Him, it made His heart glow. He joyfully came to this world to risk all for you and me.

Paul was convinced that if they could be brought to comprehend the amazing sacrifice made by the Majesty of heaven, all selfishness would be banished from their lives. He showed how the Son of God had laid aside His glory, voluntarily subjecting Himself to the conditions of human nature, and then had humbled Himself as a servant, becoming obedient unto death, "even the death of the cross" (Philippians 2:8), that He might lift fallen man from degradation to hope and joy and heaven. {AA 333.1}

Christ ascended to heaven, bearing a sanctified, holy humanity. He took this humanity with Him into the heavenly courts, and through the eternal ages He will bear it, as the One who has redeemed every human being in the city of God, the One who has pleaded before the Father, "I have graven them upon the palms of my hands." The palms of His hands bear the marks of the wounds that He received. If we are wounded and bruised, if we meet with difficulties that are hard to manage, let us remember how much Christ suffered for us. Let us sit together with our brethren in heavenly places in Christ. Let us bring heaven's blessing into our hearts (RH March 9, 1905). {5BC 1125.14}

Jesus came to the world not as an angel of light; we could not have endured His glory if He had come thus. One angel at the tomb of Christ was of such exceeding brightness that the Roman guard fell powerless to the ground. As the angel came from the heavens, he parted the darkness from his track, and the sentinels could not endure his glory; they fell as dead men to the earth. Suppose that Jesus had come in the glory of an angel, His brightness would have extinguished the feeble life of mortal men. {7BC 926.8}

For our sake Jesus emptied Himself of His glory; He clothed His divinity with humanity that He might touch humanity, that His personal presence might be among us, that we might know that He was acquainted with all our trials, and sympathized with our grief, that every son and daughter of Adam might understand that Jesus is the friend of sinners (ST April 18, 1892). {7BC 927.1}

So Christ, the heavenly Sower, went forth to sow. He left His home of security and peace, left the glory that He had with the Father before the world was, left His position upon the throne of the universe. He went forth, a suffering, tempted man; went forth in solitude, to sow in tears, to water with His blood, the seed of life for a world lost. {COL 36.1}

The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, He whom cherub and shining seraph delighted to adore--humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart and crushed out His life on Calvary's cross. That the Maker of all worlds, the

Arbiter of all destinies, should lay aside His glory and humiliate Himself from love to man will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song: "Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!" {GC 651.2}

The mystery of the cross explains all other mysteries. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, "Our Father." {GC 652.1}

What would our Saviour have done in our circumstances? what would have been His efforts for the salvation of souls? This question is answered by the example of Christ. He left His royalty, laid aside His glory, sacrificed His riches, and clothed His divinity with humanity, that He might reach men where they were. His example shows that He laid down His life for sinners. {4T 79.2}

Satan told Eve that a high state of felicity could be gained through the gratification of unlicensed appetite, but the promise of God to man is through denial of self. When upon the shameful cross Christ was suffering in agony for man's redemption, human nature was exalted. Only by the cross can the human family be elevated to connect with heaven. Self-denial and crosses meet us at every step on our heavenward journey. {4T 79.3}

Was it convenient for Christ to leave the royal courts? Was it convenient for Him to leave His honor, His glory, His high command, and humble Himself to become one with us? He did not go to unfallen beings, but to those who needed Him most. His example we, to whom He has entrusted His work, are to copy. {6T 442.2}

If men would lay their earthly treasure upon the altar of God, and would work as zealously to secure the heavenly treasure as they did to gain the earthly, they would invest means cheerfully and gladly wherever they could see an opportunity to do good and aid the cause of their Master. Christ has given them unmistakable evidence of His love and fidelity to them, and has entrusted them with means to test and prove their fidelity to Him. He left heaven, His riches and glory, and for their sakes became poor, that they through His poverty might be made rich. After thus condescending to save man, Christ requires no less of him than that he should deny himself and use the means He has lent him in saving his fellow men, and by so doing give evidence of his love for his Redeemer and show that he values the salvation brought to him by such an infinite sacrifice. {3T 208.3}

Jesus, the Majesty of heaven, the royal King of heaven, laid aside His royalty, left His throne of glory, His high command, and came into our world to bring to fallen man, weakened in moral power and corrupted by sin, aid divine. . . . {AH 481.1}

When Christ left His high command, He might have taken upon Him any condition in life that He chose. But greatness and rank were nothing to Him, and He chose the most humble walk of life. No luxury, ease, or self-gratification came into His experience. The truth of heavenly origin was to be His theme; He was to sow the world with truth, and He lived in such a way as to be accessible to all. {CT 259.3}

But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. James 4:6. {SD 81.1}

You are safe only as, in perfect submission and obedience, you connect yourselves with Christ. The yoke is easy, for Christ carries the weight. As you lift the burden of the cross, it will become light; and that cross is to you a pledge of eternal life. It is the privilege of each to follow gladly after Christ, exclaiming at every step, "Thy gentleness hath made me great." But if we would travel heavenward, we must take the Word of God as our lesson-book. In the words of inspiration we must read our lessons day by day.... {SD 81.2}

The humiliation of the man Christ Jesus is incomprehensible to the human mind; but His divinity and His existence before the world was formed can never be doubted by those who believe the Word of God. The apostle Paul speaks of our Mediator, the only begotten Son of God, who in a state of glory was in the form of God, the Commander of all the heavenly hosts, and who, when He clothed His divinity with humanity, took upon Him the form of a servant.... {SD 81.3}

In consenting to become man, Christ manifested a humility that is the marvel of the heavenly intelligences. {SD 81}

The act of consenting to be a man would be no humiliation were it not for the fact of Christ's exalted pre-existence. We must open our understanding to realize that Christ laid aside His royal robe, His kingly crown, His high command, and clothed His divinity with humanity, that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God. To redeem man, Christ became obedient unto death, even the death of the cross. {1SM 243.3}

The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. {1SM 243}

***Note:** I must study the humanity of Christ with a desire to apply what I learn otherwise I will be left with head knowledge rather than a transformed heart. When my motivation is to copy the life of my "Big Brother" – Jesus, that is when I grow closer to Him. Each day I must pray that the Holy Spirit will create in me a passion for more and more of Jesus.*

Oh, if those who profess to know the truth had the spirit of Christ, the self-sacrificing Redeemer, who gave up His riches, His splendor, His high command, and did all that a God could do to save souls, they would deny self, lift the cross and follow Jesus. How will you who love worldly treasure answer to God in the great day of judgment for your feeble and sleepy efforts to send the truth to regions beyond? ...As God's people you should represent Jesus; but Christ is ashamed of the self-indulgent ones. My heart is pained, I can scarcely restrain my feelings, when I think of how easily our people are led away from practical Christian principles to self-pleasing. As yet many of you only partially believe the truth. The Lord Jesus says, "Ye cannot serve God and mammon," and we are to live by every word which proceedeth out of His mouth. How many believe His word? {TM 398.1}

From His high position, Christ, the King of glory, the Majesty of heaven, saw the condition of men. He pitied human beings in their weakness and sinfulness, and came to this earth to reveal what God is to men. Leaving the royal courts, and clothing His divinity with humanity, He came to the world Himself, in our behalf to work out a perfect character. He did not choose His dwelling among the rich of the earth. He was born in poverty, of lowly parentage, and lived in the despised village of Nazareth. As soon as He was old enough to handle tools, He shared the burden of caring for the family. {9T 185.2}

And Christ has been made our Judge. The Father is not the Judge. The angels are not. He who took humanity upon Himself, and in this world lived a perfect life, is to judge us. He only can be our Judge. Will you remember this, brethren? Will you remember it, ministers? Will you remember it, fathers and mothers? Christ took humanity that He might be our Judge. No one of you has been appointed to be a judge of others. It is all that you can do to discipline yourselves. In the name of Christ I entreat you to heed the injunction that He gives you never to place yourselves on the judgment seat. From day to day this message has been sounded in my ears: "Come down from the judgment seat. Come down in humility." {9T 185.4}

Never was there a time when it was more important that we should deny ourselves and take up the cross daily than now. How much self-denial are we willing to practice? {9T 186.1}

Note: Just because you didn't express words of judgment doesn't mean you didn't judge. Judging others begins in the mind. For me to gain the victory over that, my only hope is to be so full of Christ that He (through the Holy Spirit) rules my thoughts, and motives and affections.

The same devotion, the same consecration, the same subjection to the claims of the word of God, that were manifest in Christ, must be seen in His servants. He left His home of security and peace, left the glory that He had with the Father before the world was, left His position upon the throne of the universe, and went forth, a suffering, tempted man;

went forth in solitude, to sow in tears, to water with His blood the seed of life for a lost world. {GW 111.3}

The Son of God stooped to uplift the fallen. For this He left the sinless worlds on high, the ninety and nine that loved Him, and came to this earth to be "wounded for our transgressions" and "bruised for our iniquities." Isaiah 53:5. He was in all things made like unto His brethren. He became flesh, even as we are. He knew what it meant to be hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He was a stranger and a sojourner on the earth--in the world, but not of the world; tempted and tried as men and women of today are tempted and tried, yet living a life free from sin. Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." John 1:14. {AA 472.1}

Note: Christ was a pilgrim on this earth rather than a resident. He knew that this world was not His home, he was just passing through in route to His Father's home. That is part of the reason why Christ did not spend 1 second trying to make a name for Himself or trying to make His life easier. To give time to either of these areas would take time from His focus – revealing God to fallen man, and distract from His mission.

My much-respected sister, I entreat you to look up. Cling fast to your heavenly Father's hand. Jesus, our Advocate, lives to make intercession for us. Whoever may deny the faith by their unholy lives, it does not change the truth into a lie. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." "Watch ye and pray, lest ye enter into temptation." At times I fear that your feet will slide, that you will refuse to walk in the humble, straight, and narrow way which leads to eternal life in the kingdom of glory. {2T 490.1}

I present before you the life of self-denial, humility, and sacrifice of our divine Lord. The Majesty of heaven, the King of glory, left His riches, His splendor, His honor and glory, and, in order to save sinful man, condescended to a life of humility, poverty, and shame; {2T 491}

Note: Key words in the life of a person of the world are: honor, glory, position and gain. Key words in the life of a Christ-follower are: self-denial, humility, meekness and sacrifice. Both groups of words, if taken seriously, will take you strait to the heart of God or Satan.

Through Jesus men may possess a spirit of tender pity toward the needy and distressed. . . . He descended to the lowest humiliation and was obedient unto death, even the death of the cross, that He might exalt us to be joint heirs with Himself. The whole world was in need of that which Christ alone could give them. He did not withdraw Himself from those who called upon Him for help. He did not do as many now do, say, "I wish they would not trouble me with their affairs. I want to hoard up my means, to invest it in houses and lands." Jesus, the Majesty of heaven, turned from the splendor of His heavenly home, and

in the gracious purpose of His heart He demonstrated the character of God to men throughout the world. {ML 244.2}

Take away poverty, and we should have no way of understanding the mercy and love of God, no way of knowing the compassionate and sympathetic heavenly Father. {ML 244.3}

Note: Poverty plays an important role in our Christian experience. If I am experiencing poverty, I will be prompted to turn to Christ for strength to endure. If I see poverty around me, I will be prompted to do something to help. But, if I don't respond to the poverty around me, my heart will gradually grow hard to helping others.

Our Saviour was the light of the world, but the world knew Him not. He was constantly employed in works of mercy, shedding light upon the pathway of all; yet He did not call upon those with whom He mingled to behold His unexampled virtue, His self-denial, self-sacrifice, and benevolence. The Jews did not admire such a life. They considered His religion worthless, because it did not accord with their standard of piety. They decided that Christ was not religious in spirit or character; for their religion consisted in display, in praying publicly, and in doing works of charity for effect. They trumpeted their good deeds, as do those who claim sanctification. They would have all understand that they are without sin. But the whole life of Christ was in direct contrast to this. He sought neither gain nor honor. His wonderful acts of healing were performed in as quiet a manner as possible, although He could not restrain the enthusiasm of those who were the recipients of His great blessings. Humility and meekness characterized His life. And it was because of His lowly walk and unassuming manners, which were in such marked contrast to their own, that the Pharisees would not accept Him. {SL 14.1}

Note: "He sought neither gain nor honor:" Christ did not spend His time trying to make things better for Himself. Neither did He spend any time promoting and marketing His mission. He simply did what He came to do – the will of His Father. Most of the time, it was His Father's intent that Christ should not draw attention to Himself. Others, especially those He ministered to, made Him the object of attention; but Christ only promoted Himself: 1) When it was motivated by His Father's will, and, 2) when the bottom line motivation was not self-glorification; but rather to draw lost humanity through Him to know His Father.

Note: The Pharisees, on the other hand, sought personal (and corporate) gain and honor continually. Their focus was not on God's will; but rather their own desires. Their time was spent trying to find creative ways to promote self. What the world calls "super ego" (and considers acceptable) God calls "self-glorification" and attributes it as one of the two "contrary thoughts" that led to Lucifer becoming Satan.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. John 18:37. {SD 26.1}

Christ's conscious superiority, even as He descended step by step in the path of humiliation, gave His words an amazing power. What lessons of instruction He gave, and with what authority He rebuked the sins of men in high position. Truth was truth to Him, and it never suffered in His hands; for He was the author of truth. "To this end," He says, "was I born, and for this cause came I into the world, that I should bear witness unto the truth." . . . He was the embodiment of truth and holiness. He who had stood in the councils of God, who had dwelt in the innermost sanctuary of the Eternal, was speaking that whereof He knew....But the men who claimed to stand high in knowledge and spiritual understanding failed to comprehend His meaning; and that which had been evolved from eternity by the Father and the Son, they in their ignorance stood as critics to condemn. {SD 26.2}

Christ crucified is ever drawing souls to Him. On the other hand, Satan is drawing them away from Christ, that they may not walk in the light of His countenance, that they may not see Christ in His goodness and mercy, His infinite compassion and unsurpassed love. He intercepts himself by presenting the attractions of worldly inducements, that God in Christ may not be discerned. But Christ came that whosoever will believe in Him may be saved. As a flower turns to the sun that its bright rays may aid in perfecting its beauty and symmetry, so should Christ's followers turn to the Sun of Righteousness, that heaven's light may shine upon them, perfecting their characters, and giving them a deep and abiding experience in the things of God. It is beyond our power to conceive the blessings that are brought within our reach through Christ, if we will but unite our human effort with divine grace. {SD 26.3}

He looks upon the redeemed, renewed in His own image, every heart bearing the perfect impress of the divine, every face reflecting the likeness of their King. He beholds in them the result of the travail of His soul, and He is satisfied. Then, in a voice that reaches the assembled multitudes of the righteous and the wicked, He declares: "Behold the purchase of My blood! For these I suffered, for these I died, that they might dwell in My presence throughout eternal ages." And the song of praise ascends from the white-robed ones about the throne: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Revelation 5:12. {GC 671.1}

Notwithstanding that Satan has been constrained to acknowledge God's justice and to bow to the supremacy of Christ, his character remains unchanged. The spirit of rebellion, like a mighty torrent, again bursts forth. Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King of heaven. He rushes into the midst of his subjects and endeavors to inspire them with his own fury and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them. {GC 671.2}

And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise and declare His power. {GC 674.2}

As a man Christ ascended to heaven. As a man He is the substitute and surety for humanity. As a man He liveth to make intercession for us. He is preparing a place for all who love Him. As a man He will come again with power and glory, to receive His children. And that which should cause us joy and thanksgiving is, that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Then we may have the assurance forever that the whole unfallen universe is interested in the grand work Jesus came to our world to accomplish, even the salvation of man (MS 16, 1890). {5BC 1126.2}

He showed how the Son of God had laid aside His glory, voluntarily subjecting Himself to the conditions of human nature, and then had humbled Himself as a servant, becoming obedient unto death, "even the death of the cross" (Philippians 2:8), that He might lift fallen man from degradation to hope and joy and heaven. {AA 333.1}