

Christ the Model: The Humanity of Christ—Gleanings from EGW

He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty, or ignorance, and say, Because of these things, I cannot obey the law of Jehovah. Christ clothed His divinity with humanity, that humanity might touch humanity; that He might live with humanity and bear all the trials and afflictions of man. He was tempted in all points like as we are, yet without sin. In His humanity He understood all the temptations that will come to man (MS 21, 1895). {7BC 925.1}

As we view Christ by the eye of faith, we see the necessity of becoming pure in thought and holy in character. Christ invites us to draw near to Him, and promises that He will draw nigh to us. Looking upon Him, we behold the invisible God, who clothed His divinity with humanity in order that through humanity He might shed forth a subdued and softened glory, so that our eyes might be enabled to rest upon Him, and our souls not be extinguished by His undimmed splendor. We behold God through Christ, our Creator and Redeemer. It is our privilege to contemplate Jesus by faith, and see Him standing between humanity and the eternal throne. He is our Advocate, presenting our prayers and offerings as spiritual sacrifices to God. Jesus is the great Sinless Propitiation, and through His merit, God and man may hold converse together. {7BC 925.2}

Note: When we pray to our Father “in Jesus name,” we are asking our Father to see us through His Son’s righteousness rather than our own sinfulness. Christ is the connecting link between our sinful selves and our Holy Father.

Christ has carried His humanity into eternity. He stands before God as the representative of our race. When we are clothed with the wedding garment of His righteousness, we become one with Him, and He says of us, "They shall walk with me in white: for they are worthy." His saints will behold Him in His glory, with no dimming veil between (YI Oct. 28, 1897). {7BC 925.3}

Note: When we sincerely plead for Christ to fill us, He places His wedding garment on us. We live in His righteousness not our own. We are filled with His motives, thoughts and affections, not our own. To live “In Christ” is the only way to experience true peace and joy.

The world is perishing in its misery; but this hardly moves even those who claim to believe the highest and most far-reaching truth ever given to mortals. God requires His people to be His helping hand to reach the perishing, but how many are content to do nothing. There is a lack of that love which led Christ to leave His heavenly home and take man's nature, that humanity might touch humanity and draw humanity to divinity. There is a stupor, a paralysis, upon the people of God which prevents them from understanding what is needed for this time. {6T 445.2}

God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings, and the feebleness of their efforts in God's service, mark them as unfaithful. {6T 445}

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}

All created beings live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the Source of all life. He is the spring, the fountain, of life. . . . The life which He had laid down in humanity, He again took up and gave to humanity. "I am come," He says, "that they might have life, and that they might have it more abundantly." . . . {SD 237.4}

Christ became one with humanity, that humanity might become one in Spirit and life with Him. By virtue of this union in obedience to the Word of God, His life becomes their life. He says to the penitent, "I am the resurrection, and the life." {SD 237.5}

In earthly courts, when a king would make his greatest pledge to assure men of his truth, he gives his child as a hostage, to be redeemed on the fulfillment of his promise; and behold what a pledge of the Father's faithfulness; for when He would assure men of the immutability of His council, He gave His only-begotten Son to come to earth, to take the nature of man, not only for the brief years of life, but to retain his nature in the heavenly courts, an everlasting pledge of the faithfulness of God. O the depth of the riches both of the wisdom and love of God! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). {1SM 258.2}

Through faith in Christ we become members of the royal family, heirs of God, and joint heirs with Jesus Christ. In Christ we are one. As we come in sight of Calvary, and view the royal Sufferer who in man's nature bore the curse of the law in his behalf, all national distinctions, all sectarian differences are obliterated; all honor of rank, all pride of caste is lost. {1SM 258.3}

The tempter thought to take advantage of Christ's humanity, and urge Him to presumption. But while Satan can solicit (to tempt or entice to do wrong), he cannot compel to sin. He said to Jesus, "Cast Thyself down," knowing that he could not cast Him down; for God would interpose to deliver Him. Nor could Satan force Jesus to cast Himself down. Unless Christ should consent to temptation, He could not be overcome. Not all the power of earth or hell could force Him in the slightest degree to depart from the will of His Father. {DA 125.1}

The tempter can never compel us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us. But every sinful desire we cherish affords

him a foothold. Every point in which we fail of meeting the divine standard is an open door by which he can enter to tempt and destroy us. And every failure or defeat on our part gives occasion for him to reproach Christ. {DA 125.2}

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss. {DA 49.1}

The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones. "Herein is love." Wonder, O heavens! and be astonished, O earth! {DA 49.2}

After the Saviour's ascension, the sense of the divine presence, full of love and light, was still with them. It was a personal presence. Jesus, the Saviour, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had, while the message of peace was upon His lips, been taken from them into heaven. As the chariot of angels received Him, His words had come to them, "Lo, I am with you alway, even unto the end." Matthew 28:20. He had ascended to heaven in the form of humanity. They knew that He was before the throne of God, their Friend and Saviour still; that His sympathies were unchanged; that He would forever be identified with suffering humanity. They knew that He was presenting before God the merit of His blood, showing His wounded hands and feet as a remembrance of the price He had paid for His redeemed ones; and this thought strengthened them to endure reproach for His sake. Their union with Him was stronger now than when He was with them in person. The light and love and power of an indwelling Christ shone out through them, so that men, beholding, marveled. {AA 65.1}

Note: After Christ left the disciples and returned to heaven the Holy Spirit enabled them to have Christ's thoughts and words and motives and affections in them. They know lived "In Christ." And with the presence of Christ in them, others couldn't help noticing the wonderful difference in their lives and they marveled at who these men had become. The same is true today. If my life is completely given over to the influence of the Holy Spirit in me, I will also "shine" with a light and love that will attract others to me.

Said the angel to Mary, "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world--the Son of God, yet allied by birth to the human race. . . . {5BC 1114.10}

From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God. He is the link that unites God with humanity [Heb. 2:14 quoted] (ST Aug. 2, 1905). {5BC 1115.1}

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

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

Note: When our Father bragged about His Son before the universe, His motive was not as man's motive. He was not indirectly glorifying self. There was an important purpose to the Father's words of affirmation. Those words would forever be a benchmark for Christ to hold on to when under the attacks of Satan.

When Jesus entered the wilderness, He was shut in by the Father's glory. Absorbed in communion with God, He was lifted above human weakness. But the glory departed, and He was left to battle with temptation. It was pressing upon Him every moment. His human nature shrank from the conflict that awaited Him. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "His visage was so marred more than any man, and His form more than the sons of men." Isa. 52:14. Now was Satan's opportunity. Now he supposed that he could overcome Christ. {DA 118.1}

Note: Christ was tempted "every moment" just as we are. The only difference is that He had the power to do something about it. But not once did Jesus ever use the divine power He had to better Himself or His conditions. He left everything that touched His life in the hands of His Father.

Note: At the weakest point in Christ's life, satan gave it His best shot. The temptations in the wilderness and when He went to the cross after being separated from His Father were the two times when Christ's life was most susceptible to the temptations of satan. Yet, Christ continued to cling to the principle that His life was totally submitted to the will of God. Whatever touched His life had been permitted by His Father and He would continue to pray, "Not My will; but Thy will be done in my life."

The miracle of the loaves teaches a lesson of dependence upon God. When Christ fed the five thousand, the food was not nigh at hand. Apparently He had no means at His command. Here He was, with five thousand men, besides women and children, in the

wilderness. He had not invited the large multitude to follow Him; they came without invitation or command; but He knew that after they had listened so long to His instruction, they would feel hungry and faint; for He was one with them in their need of food. They were far from home, and the night was close at hand. Many of them were without means to purchase food. He who for their sake had fasted forty days in the wilderness would not suffer them to return fasting to their homes. The providence of God had placed Jesus where He was; and He depended on His heavenly Father for the means to relieve the necessity. {DA 368.2}

The providence of God had placed Jesus where He was, and He depended on His heavenly Father for means to relieve the necessity. When we are brought into strait places, we are to depend on God. In every emergency we are to seek help from Him who has infinite resources at His command. {MH 48.3}

In this miracle, Christ received from the Father; He imparted to the disciples, the disciples to the people, and the people to one another. So all who are united to Christ will receive from Him the bread of life, and impart it to others. His disciples are the appointed means of communication between Christ and the people. {MH 49.1}

Note: My life has a very important purpose. I am a tool in Christ's hands to be used as a connector. I stand between people who do not know Christ and Christ Himself. It is His design that I bring people to Him by my words and actions. If I am completely submitted to Him, "Christ in me" will draw people to Him. My job is to get out of the way so that He can do His work IN and then THROUGH me.

But the Son of God was surrendered to the Father's will, and dependent upon His power. So utterly was Christ emptied of self that He made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will. {DA 208.2}

Jesus rested upon the wisdom and strength of His heavenly Father. He declares, "The Lord God will help Me; therefore shall I not be confounded: . . . and I know that I shall not be ashamed. . . . Behold, the Lord God will help Me." Pointing to His own example, He says to us, "Who is among you that feareth the Lord, . . . that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Isa. 50:7-10. {DA 123.2}

"I am the true Vine," He says. Instead of choosing the graceful palm, the lofty cedar, or the strong oak, Jesus takes the vine with its clinging tendrils to represent Himself. The palm tree, the cedar, and the oak stand alone. They require no support. But the vine entwines about the trellis, and thus climbs heavenward. So Christ in His humanity was dependent upon divine power. "I can of Mine own self do nothing," He declared. John 5:30. {DA 674.3}

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}

It was not any part of the mission of Christ to exercise His divine power for His own benefit, to relieve Himself from suffering. This He had volunteered to take upon Himself. He had condescended to take man's nature, and He was to suffer the inconveniences, and ills, and afflictions of the human family. He was not to perform miracles on His own account. He came to save others. The object of His mission was to bring blessings, and hope, and life, to the afflicted and oppressed. He was to bear the burdens and griefs of suffering humanity. {1SM 276.3}

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. What a value this places upon man! Through transgression the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name "sons of God." {SC 15.1}

Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite and a tender pity surpassing a mother's yearning sympathy for her wayward child. {SC 15.2}

The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." Rom. 11:33. We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life. {DA 48.5}

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet

life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss. {DA 49.1}

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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. But not from the stars or the ocean or the cataract can we learn of the personality of God as it is revealed in Christ. {8T 265.4}

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 reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God. {8T 265.5}

The words, "Mine hour is not yet come," point to the fact that every act of Christ's life on earth was in fulfillment of the plan that had existed from the days of eternity. Before He came to earth, the plan lay out before Him, perfect in all its details. But as He walked among men, He was guided, step by step, by the Father's will. He did not hesitate to act at the appointed time. With the same submission He waited until the time had come. {DA 147.2}

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}

Note: When some people get a higher degree or a higher position they forget those who are now below them. They make new friends at their newly acquired level of status. The good news about Christ is that He has never forgotten to low lives down here. His heart is tied to our hearts. We, the ones who stand before the universe as mental, physical, emotional, and spiritual deformed beings, hold the center spot in our "Big Brothers" affections. What manner of love the Father (and our Big Brother) have for us. That we should be called the sons and daughters of God!

Those who are called to suffer for Christ's sake, who have to endure misapprehension and distrust, even in their own home, may find comfort in the thought that Jesus has endured the same. He is moved with compassion for them. He bids them find companionship in Him, and relief where He found it, in communion with the Father. {DA 327.1}

It was to redeem us that He became our kinsman. Closer than father, mother, brother, friend, or lover is the Lord our Saviour. "Fear not," He says, "for I have redeemed thee, I have called thee by thy name; thou art Mine." "Since thou wast precious in My sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life." Isa. 43:1, 4. {DA 327.3}

When Satan seeks to cover the people of God with blackness, and ruin them, Christ interposes. Although they have sinned, Christ has taken the guilt of their sins upon His own soul. He has snatched the race as a brand from the fire. By His human nature He is linked with man, while through His divine nature He is one with the infinite God. Help is brought within the reach of perishing souls. The adversary is rebuked. {COL 169.1}

Note: In the book Education p. 25 it says, "Christ is ... our Brother." The statement above tells what our "Big Brother" has done for His little brothers and sisters. He steps between us and our adversary – Satan, and says, "don't you touch them! You are now dealing with Me, not them." That is what big brothers do. They watch over and protect their little brothers and sisters.

Christ loves the heavenly beings that surround His throne; but what shall account for the great love wherewith He has loved us? We cannot understand it, but we can know it true in our own experience. And if we do hold the relation of kinship to Him, with what tenderness should we regard those who are brethren and sisters of our Lord! Should we not be quick to recognize the claims of our divine relationship? Adopted into the family of God, should we not honor our Father and our kindred? {DA 327.4}

Note: If you truly see yourself as a Child of God and a sibling of Christ your greatest joy will be in honoring our Father and treating His other children with the same love for them as He has. Remember how Jesus treated Judas. It was with love and respect even when Christ knew Judas would be instrumental in bringing about His death.

"Verily, verily, I say unto you," Christ continued, "He that believeth on Me, the works that I do shall he do also." The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was. {DA 664.4}

Note: "The works that I do shall he do also:" If my heart is truly united with Christ's heart, my thoughts, words and actions will be Christ's thoughts, words, and actions through me. If I am that close to Him, I will have the same powers and qualities that He had while on earth. The key to having His qualities and power is my willingness to die to self and live a life totally submitted to Him. When that is the case in my life, I, like Christ, will shun all forms of earthly approval. Everything that draws attention to self will be disdainful to me and I will understand that it is SIN. Sin is anything that separates

me from my Father and when, in thought or action, I seek the attention of others, even if I draw attention to self by loud laughter or speaking up in public settings so people will see ME, I have chosen to glorify self and not my Father who is responsible for ALL the good that I do. In every public situation, before I speak I need to do a “glory check.” I need to quietly ask the Holy Spirit to reveal the true motive of my heart in making the comment that is on my mind. If I hear “no” or if I don’t hear anything, it will be best if I keep my mouth shut rather than risk taking any glory (credit, attention) away from Him.

Note: *The miracles Christ did and the words He spoke drew the hearts of others to Him. They said He was special. But Jesus never allowed the glory to rest on Him. He quickly pointed all to His Father as the One who was special. Drawing attention to Himself was contrary to how He lived. Question: Is there any incident in the Bible where Christ said something like, “I want to praise my Father in heaven for how He has been working in my life and how He has been using me. My Father used me to deliver this powerful sermon. He is the One who has taken Me, a poor, humble carpenter’s son, and made me into what I am today. It is all to His glory.” If Christ is truly the model for my life, I had better be able to support such words of praise by an example in His life. If I can’t find such an example in His life, I had better not do it.*

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}

Note: *Not even after 40 days with no food did Jesus use the power He had to provide for Himself. Every second of every minute of every day Christ trusted His Father to supply for His needs. What a difference between those who have position or power today. In my low position, there are times I am able to guide things or do things to the advantage of self or those close to me. Christ never did that – not even after 40 days with no food.*

The Lord of hosts is with us; the God of Jacob is our refuge. Ps. 46:7 {ML 290.1}

"Emmanuel, God with us," this means everything to us. What a broad foundation does it lay for our faith. What a hope big with immortality does it place before the believing soul. God with us in Christ Jesus to accompany us every step of the journey to heaven. The Holy Spirit with us as a comforter, a guide in our perplexities, to soothe our sorrows, and shield us in temptation. "O the depth of the riches both of the wisdom and knowledge of God!" {ML 290.2}

God commanded Moses for Israel, "Let them make Me a sanctuary, that I may dwell among them," and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us and make us familiar with His divine character and life. . . . {ML 290.3}

Since Jesus came to dwell with us, we know that God is acquainted with our trials and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. . . . {ML 290.4}

"God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven. {ML 290.5}

Christ sought to teach the grand truth so needful for us to learn, that God is always with us, an inmate of every dwelling, that He is acquainted with every action performed on earth. He knows the thoughts that are framed in the mind and endorsed by the soul. He hears every word that falls from the lips of human beings. He is walking and working in the midst of all our transactions in life. He knows every plan, and He measures every method. {ML 290.6}

The Saviour overcame to show man how he may overcome. All the temptations of Satan, Christ met with the word of God. By trusting in God's promises, He received power to obey God's commandments, and the tempter could gain no advantage. To every temptation His answer was, "It is written." So God has given us His word wherewith to resist evil. Exceeding great and precious promises are ours, that by these we "might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. {MH 181.1}

Note: God has given us His Word and also the example of Jesus to enable us to resist temptation and to live for Him. "In Christ" I can do all of the things He desires for me.

The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ; He could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's holy law, and in this way He is our example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset. {7BC 929.6}

Christ stands at the head of humanity, and it is His purpose to lead us, in His service, into high and holy paths of purity. By the wondrous working of His grace, we are to be made complete in Him. {MH 398.4}...

Thus prepared, He went forth to His mission, in every moment of His contact with men exerting upon them an influence to bless, a power to transform, such as the world had never witnessed. {MH 400.3}

The things of earth are more closely connected with heaven and are more directly under the supervision of Christ than many realize. All right inventions and improvements have their source in Him who is wonderful in counsel and excellent in working. The skillful touch of the physician's hand, his power and nerve and muscle, his knowledge of the delicate mechanism of the body, is the wisdom of divine power, to be used in behalf of the suffering. The skill with which the carpenter uses his tools, the strength with which the blacksmith makes the anvil ring, come from God. Whatever we do, wherever we are placed, He desires to control our minds, that we may do perfect work. {CT 277.1}

Christianity and business, rightly understood, are not two separate things; they are one. Bible religion is to be brought into all that we do and say. Human and divine agencies are to combine in temporal as well as spiritual achievements. They are to be united in all human pursuits, in mechanical and agricultural labors, in mercantile and scientific enterprises. {CT 277.2}

There is a remedy for indolence, and that is to throw off sluggishness as a sin that leads to perdition, and go to work, using with determination and vigor the physical ability that God has given. The only cure for a useless, inefficient life is determined, persevering effort. Life is not given us to be spent in idleness or self-pleasing; before us are placed great possibilities. In the capital of strength a precious talent has been entrusted to men for labor. This is of more value than any bank deposit and should be more highly prized, for through the possibilities that it affords for enabling men to lead a useful, happy life it may be made to yield interest and compound interest. It is a blessing that cannot be purchased with gold or silver, houses or lands; and God requires it to be used wisely. No man has a right to sacrifice this talent to the corroding influence of inaction. All are as accountable for the capital of physical strength as for their capital of means. {CT 277.3}

Christ says, My sheep hear My voice, and they follow Me away from the byways of sin. As Christ worked, so you are to work. In tenderness and love seek to lead the erring to the right way. This will call for great patience and forbearance, and for the constant manifestation of the forgiving love of Christ. Daily the Saviour's compassion must be revealed. The example He has left must be followed. He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted. {MM 181.3}

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss. {DA 49.1}

The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones. "Herein is love." Wonder, O heavens! and be astonished, O earth! {DA 49.2}

All that man needs to know or can know of God has been revealed in the life and character of His Son. {8T 286.1}

"No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. {8T 286.2}

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 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, and yet He was the blameless Son of God. He was a stranger and sojourner on the earth--in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from sin. {8T 286.3}

As activity increases and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity. We need to look constantly to Jesus, realizing that it is His power which does the work. While we are to labor earnestly for the salvation of the lost, we must also take time for meditation, for prayer, and for the study of the word of God. Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good. {DA 362.2}

No other life was ever so crowded with labor and responsibility as was that of Jesus; yet how often He was found in prayer! How constant was His communion with God! Again and again in the history of His earthly life are found records such as these: "Rising up a great while before day, He went out, and departed into a solitary place, and there prayed." "Great multitudes came together to hear, and to be healed by Him of their infirmities. And He withdrew Himself into the wilderness, and prayed." "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God." Mark 1:35; Luke 5:15, 16; 6:12. {DA 362.3}

In a life wholly devoted to the good of others, the Saviour found it necessary to withdraw from the thoroughfares of travel and from the throng that followed Him day after day. He must turn aside from a life of ceaseless activity and contact with human needs, to seek retirement and unbroken communion with His Father. As one with us, a sharer in our needs and weaknesses, He was wholly dependent upon God, and in the secret place of prayer He sought divine strength, that He might go forth braced for duty and trial. In a world of sin Jesus endured struggles and torture of soul. In communion with God He

could unburden the sorrows that were crushing Him. Here He found comfort and joy.
{DA 362.4}

***Note:** Each day Christ, “sought divine strength.” How much time do I spend in prayer doing the same? Each day, I face three enemies: the world, self and Satan. Aside from divine strength, I do not have the slightest chance. While I do pray each day for the Holy Spirit’s presence in my life, I need to be more direct in pleading for divine strength to overcome the enemies.*

***Note:** Christ was, “wholly dependent upon God.” He never spoke or acted on his own. He never gave advice to others or censured their thoughts and actions without consulting His Father. Everything He did or said came directly from God. That is why in the book of John Jesus said, “It is not about me. I do always the will of my Father.” He understood that His role was to be the Instrument God worked through and instruments do not seek recognition or approval. While people have a need to feel significant, Christ filled that need by knowing who He was and what He was here for. When I am so close to my Father that I become wholly dependent on Him, I will also come to the full understanding of who I am and what I am here for. The need for human approval and the fear of human censure will vanish. My thoughts will be continually about my Father’s love for me and my desire to please Him by doing His will.*

***Note:** In my prayer time, I spend time praying for forgiveness. Christ never had that as part of His prayer time with His Father. For Him it was: Praise, Ask and Yield. The Repent section was missing.*