

Understanding the Godhead Part One

In the beginning God created the heaven and the earth. Genesis 1:1

The Father and the Son engaged in the mighty, wondrous work they had contemplated, of creating the world. The earth came forth from the hand of the Creator exceedingly beautiful. . . .

After the earth was created, and the beasts upon it, the Father and Son carried out Their purpose, which was designed before the fall of Satan, to make man in Their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to His Son, "Let Us make man in Our image." 1SP 24

Forasmuch then as we are **the offspring of God**, we ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and man's device. Acts 17:29

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Acts 17:24-28

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, **even his eternal power and Godhead**: so that they are without excuse. Romans 1:20

For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but **one God, the Father**, of whom are all things, and we in him; and **one Lord Jesus Christ**, by whom are all things, and we by him. 1 Corinthians 8:5, 6

God always has been. **He is the great I AM**. The psalmist declares, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Psalm 90:2). He is the high and lofty One that inhabiteth eternity. "I am the Lord, I change not," (Malachi 3:6) He declares. With Him there is no variableness, neither shadow of turning. He is "the same yesterday, and to day and for ever." (Hebrews 13:8). **He is infinite and omnipresent**. No words of ours can describe His greatness and majesty. FLB 42

Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. 1 Timothy 6:15, 16

The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion. **By His Spirit** He is everywhere present. **Through the agency of His Spirit and His angels He ministers to the children of men.**

Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best. MH 417

Our Father in heaven orders everything in wisdom and righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of His purposes as it is for our good to know, and beyond that we must **trust the Hand that is omnipotent, the Heart that is full of love.** GC 527

God is love; and he that dwelleth in love dwelleth in God, and God in him. 1 John 4:16

And this is life eternal, that they might know **thee the only true God, and Jesus Christ**, whom thou hast sent. John 17:3

Who is Christ?--He is the **only begotten Son of the living God**. He is to the Father as a word that expresses the thought,--as a thought made audible. Christ is the word of God. Christ said to Philip, "He that hath seen Me, hath seen the Father." His words were the echo of God's words. **Christ was the likeness of God, the brightness of His glory, the express image of His person.** If men would learn to escape the corruptions that are in the world through lust, they must learn what the statement of Christ means, when He says, "**I am the way, and the truth, and the life: no man cometh unto the Father, but by Me.**" (John 14:9; John 14:6) YI-6-28-1894

For there is **one God**, and **one mediator** between God and men, the man **Christ Jesus**; who gave himself a ransom for all, to be testified in due time. 1 Timothy 2:5,6

Not one of the angels could have become surety for the human race: their life is God's; they could not surrender it. The

angels all wear the yoke of obedience. They are the appointed messengers of Him who is the Commander of all heaven. **But Christ is equal with God, infinite and omnipotent. He could pay the ransom for man's freedom.** He is the eternal self-existing Son, on whom no yoke had come; and when God asked, "Whom shall I send?" He could reply, "Here am I; send Me." He could pledge Himself to become man's surety; for He could say that which the highest angel could not say,--I have power over My own life, "power to lay it down, and . . . power to take it again" (YI June 21, 1900). 5BC 1136

Jesus alone could give security to God; for He was equal to God. He alone could be a mediator between God and man; for He possessed divinity and humanity. 7BC 914

For in him dwelleth all the fulness of the Godhead bodily. Colossians 2:9

What speech is to thought, so is Christ to the invisible Father. He is the **manifestation of the Father**, and is called the **Word of God**. God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. He made known in His words, His character, His power and majesty, the nature and attributes of God. Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character. 5BC 1131

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men. John 1:1-4

The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. **"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."** John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--**the only being that could enter into all the counsels and purposes of God.** PP 34

"In him was life; and the life was the light of men" (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. 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" (John 10:18), He said. **In Him was life, original, unborrowed, underived.** This life is not inherent in man. He can possess it only through Christ. He 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. 1SM 296

For as the Father hath life in himself: so hath he given to the Son to have life in himself. John 5:26

Then spake Jesus again unto them, saying, **I am the light of the world:** he that followeth me shall not walk in darkness, but shall have the light of life. John 8:12

And **the light shineth in darkness;** and the darkness comprehended it not. . . . **That was the true Light, which lighteth every man that cometh into the world.** He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **And the Word was made flesh,** and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1:5, 9-14

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. **The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father.** From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. "The Word was with God, and the Word was God" (John 1:1). **Before men or angels were created, the Word was with God, and was God.**

The world was made by Him, "and without him was not any thing made that was made" (John 1:3). If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God. "The Lord possessed me in the beginning of

His way," He declares, "before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth" (Proverbs 8:22-27).

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible. 1SM 247, 248

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Micah 5:2

Christ is the pre-existent, self-existent Son of God.... In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. ST 8-29-1900

He was equal with God, **infinite and omnipotent**. He is the eternal self-existent Son of God. Ms. 101, 1897

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the **Father** and with his **Son** Jesus Christ. 1 John 1:3

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

I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person and had a form like Himself. Said Jesus, "I am in the express image of My Father's person." EW 77

"I and My Father are one," Christ declared. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." (John 10:30: Matthew 11:27). 8T 265

Christ emphatically impressed on the disciple the fact that they could see the Father by faith only. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity. RH 10-19-1897

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the father, in truth and love. 2 John 1:3

"And truly our fellowship is with the Father, and with His Son Jesus Christ." (1 John 1:3) All through the Scriptures, **the Father and the Son are spoken of as two distinct personages**. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are **two personages**. Wrong sentiments regarding this are coming in, and we shall all have to meet them. RH 7-13-1905

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Jude 1:4

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 2 John 1:7

Concerning such teachers the beloved John declares: **"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father."** (1 John 2:22, 23). Spiritualism, by denying Christ, denies both the Father and the Son, and the Bible pronounces it the manifestation of antichrist. PP 686

The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality. UL 367

He who denies the personality of God and of His Son Jesus Christ, is denying God and Christ. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." (1 John 2:24) If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with Him in love. There will be seen that union for which Christ prayed just before His trial and crucifixion:--

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as thou hast loved Me." (John 17:21-23) RH 3-8-1906

If the disciples had believed in this **vital connection** between the Father and the Son, their faith would not have forsaken them when they saw His suffering and death to save a perishing world. Christ was seeking to lead them from their low condition of faith to the higher experience they might have received had they truly realized what He was,--**God in human flesh**. He desired them to see that their faith must lead up to God, and be anchored there. How earnestly and perseveringly our compassionate Saviour sought to prepare His disciples for the storm of temptation that was soon to beat

about them! He would have had them hid with Him in God. RH 10-19-1897

The mighty power that works through all nature and sustains all things is not, as some men of science claim, merely an all-pervading principle, an actuating energy. **God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son.** Jesus, the outshining of the Father's glory, "and the express image of His person" (Hebrews 1:3), was on earth found in fashion as a man. **As a personal Savior He came to the world. As a personal Savior He ascended on high. As a personal Savior He intercedes in the heavenly courts.** Before the throne of God in our behalf ministers "One like the Son of man." (Daniel 7:13.)

The apostle Paul, writing by the Holy Spirit, declares of Christ that "all things have been created through Him, and unto Him; and He is before all things, and in Him all things hold together." (Colossians 1:16, 17) **The hand that sustains the worlds in space,** the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, **is the hand that was nailed to the cross for us.**

The greatness of God is to us incomprehensible. "The Lord's throne is in heaven" (Psalm 11:4;) yet by **His Spirit** He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.

It was the Maker of all things who ordained the wonderful adaptation of means to end, of supply to need. It was He who in the material world provided that every desire implanted should be met. **It was He who created the human soul, with its capacity for knowing and for loving.** And He is not in Himself such as to leave the demands of the soul unsatisfied. No intangible principle, no impersonal essence or mere abstraction, can satisfy the needs and longings of human beings in this life of struggle with sin and sorrow and pain. **It is not enough to believe in law and force, in things that have no pity, and never hear the cry for help. We need to know of an almighty arm that will hold us up, of an infinite Friend that pities us. We need to clasp a hand that is warm, to trust in a heart full of tenderness. And even so God has in His word revealed Himself.** Ed 131-133

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

The infinite God, said Jesus, makes it your privilege to approach Him by the name of **Father.** Understand all that this implies. No earthly parent ever pleaded so earnestly with an erring child as He who made you pleads with the transgressor. No human, loving interest ever followed the impenitent with such tender invitations. **God dwells in every abode;** He hears every word that is spoken, listens to every prayer that is offered, tastes the sorrows and disappointments of every soul, regards the treatment that is given to father, mother, sister, friend, and neighbor. He cares for our necessities, and His love and mercy and grace are continually flowing to satisfy our need. MB 105

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:3

The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?" (Hebrews 1:1-5).

God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. **All the counsels of God are opened to His Son.**

Jesus said to the Jews: "My Father worketh hitherto, and I work. . . . The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth." (John 5:17-20).

Here again is brought to view the personality of the Father and the Son, showing the unity that exists between them.

This unity is expressed also in the seventeenth chapter of John, in the prayer of Christ for His disciples:

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast

sent Me. And the glory which Thou gavest Me I have given them; **that they may be one, even as We are one:** I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." (John 17:20-23).

Wonderful statement! **The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.** 8T 268, 269

I and my Father are one. John 10:30.

He was equal with God, **infinite and omnipotent.** Ms. 101, 1897.

The Lord Jesus Christ, the divine Son of God, existed from eternity, **a distinct person,** yet one with the Father. RH 4-5-1906.

From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character. YI 12-16-1897

Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. **Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God.** By Christ the Father wrought in the creation of all heavenly beings. "By Him were all things created, that are in heaven, . . . whether they be thrones, or dominions, or principalities, or powers" (Colossians 1:16); and to Christ, equally with the Father, all heaven gave allegiance.

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love--homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service.

But there was one that chose to pervert this freedom. Sin originated with him who, **next to Christ,** had been most honored of God and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled. "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezekiel 28:12-15).

Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." (Verse 17). **Little by little, Lucifer came to indulge a desire for self-exaltation.** "Thou hast set thine heart as the heart of God." "Thou hast said, . . . I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation....I will ascend above the heights of the clouds; **I will be like the Most High.**" (Verse 6; Isaiah 14:13, 14). Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavor to win their service and homage to himself. **And coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.** GC 493, 494

Pride in his own glory nourished the desire for supremacy. . . . Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. **Yet the Son of God was the acknowledged Sovereign of heaven, one in power and authority with the Father. In all the councils of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He thus honored above Lucifer?"** GC 495

God informed Satan, that to His Son alone He would reveal His secret purposes, and He required all the family in heaven, even Satan, to yield Him implicit, unquestioned obedience. SR 18

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

the Father, in the presence of the angels, did not detract from the honor that Lucifer had heretofore received. The angels wept. They anxiously sought to move him to renounce his wicked design and yield submission to their Creator; for all had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice?

Lucifer refused to listen. SR 15

God in His great mercy bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven. Again and again he was offered pardon on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise were made to convince him of his error. . . . But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker. GC 495

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. Revelation 12:7-9

God and Christ knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. "A body," said Christ, "hast thou prepared me" (Hebrews 10:5). But He did not come in human form until the fullness of time had expired. Then **He came to our world, a babe in Bethlehem.** ISM 250

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

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. John 3:16, 17

The Eternal Father, the unchangeable One, gave His only begotten Son, **tore from His bosom** Him who was made in the express image of His person, and sent Him down to earth to reveal how greatly He loved mankind. RH 7-9-1895

When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Galatians 4:4-6

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 1 John 4:9

Jesus said unto them, If God were your Father, you would love me: for I proceeded forth and came from God; Neither came I of myself, but he sent me. John 8:42

In order that the human family might have no excuse because of temptation, Christ became one with them. **The only being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with his earthly parent.** He lived the life which he requires of all who claim to be his children. Thus was cut off the powerful argument of Satan that God required of humanity a self-denial and subjection that he would not himself render. The weapons that Satan designed to use against God, were taken from his hands. ST 10-14-1897

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, **he humbled himself,** and became obedient unto death, even the death of the cross. Philippians 2:5-8

Christ, equal with God, the brightness of the Father's "glory, and the express image of his person" (Hebrews 1:3), clothed His divinity with humanity, and came to this earth to suffer and die for sinners. The only-begotten Son of God humbled Himself, and became obedient unto death, even the death of the cross. ISM 308

Think of Christ's humiliation. He took upon Himself fallen, suffering human nature, degraded and defiled by sin. He

took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: **a divine spirit dwelt in a temple of flesh. He united Himself with the temple.** "The Word was made flesh, and dwelt among us," because by so doing He could associate with the sinful, sorrowing sons and daughters of Adam. 4BC 1147

He voluntarily assumed human nature. It was His own act, and by His own consent. He clothed His divinity with humanity. **He was all the while as God, but He did not appear as God.** He veiled the demonstrations of Deity, which had commanded the homage, and called forth the admiration, of the universe of God. **He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man.** He walked the earth as a man. For our sakes He became poor, that we through His poverty might be made rich. **He laid aside His glory and His majesty. He was God, but the glories of the form of God He for a while relinquished.** 5BC 1126

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. 5BC 1130

For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren. Hebrews 2:16, 17

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. 5BC 1130

Was the human nature of the Son of Mary changed into the divine nature of the Son of God? **No; the two natures were mysteriously blended in one person--the man Christ Jesus.** In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. **Deity did not sink and die;** that would have been impossible. 5BC 1113

But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. **The two expressions "human" and "divine" were, in Christ, closely and inseparably one, and yet they had a distinct individuality.** Though Christ humbled Himself to become man, the Godhead was still His own. **His deity could not be lost while He stood faithful and true to His loyalty.** 5BC 1129

Satan was unwearied in his efforts to overcome the Child of Nazareth. From His earliest years Jesus was guarded by heavenly angels, yet His life was one long struggle against the powers of darkness. That there should be upon the earth one life free from the defilement of evil was an offense and a perplexity to the prince of darkness. **He left no means untried to ensnare Jesus. No child of humanity will ever be called to live a holy life amid so fierce a conflict with temptation as was our Saviour.** DA 71

In every possible way he 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 a work He had come on 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.** DA 759

Christ knows every temptation to which the human soul is subjected. He has been tempted in all points like as we are, only with as much greater force as He is greater than we. Against the Redeemer, Satan, once a covering cherub, directed his fiercest attacks. Christ knows how to meet every device and artifice of the enemy.

To keep His glory veiled as the child of a fallen race, this was the most severe discipline to which the Prince of Life could subject Himself. Thus He measured His strength with Satan. He who had been expelled from heaven fought desperately for the mastery over the One of whom in the courts above he had been jealous. What a battle was this! No language is adequate to describe it. 21MR 271

Who in the days of his flesh, offered up prayers and supplications with strong crying and tears unto him that was able

to save him from death, and was heard in that he feared. Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of salvation unto all them that obey him. Hebrews 5:7-9

Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. **If He did not have man's nature, He could not be our example.** If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation, He could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. **His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature.** 1SM 408

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. 1SM 253

"The prince of this world cometh," said Jesus, "and hath nothing in Me." John 14:30. There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. **So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature.** So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ that we may attain to perfection of character. DA 123

God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. Acts 10:38

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved son in whom I am well pleased. Matthew 3:16, 17

Daily He received a **fresh baptism** of the **Holy Spirit.** COL 139

In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matthew 8:17). He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He knew no sin. He was the Lamb "without blemish and without spot" (1 Peter 1:19). **Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel.** Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. **Christ and the church would have been without hope.** 1SM 256

When Christ cried out, "It is finished," all heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation was ended. The spirit of Satan and his works had taken deep root in the affections of the children of men. For Satan to have come into power would have been death to the world. The implacable hatred he felt toward the Son of God was revealed in his manner of treating Him while He was in the world. **Christ's betrayal, trial, and crucifixion were all planned by the fallen foe.** His hatred, carried out in the death of the Son of God, placed Satan where his true diabolical character was revealed to all created intelligences that had not fallen through sin.

The holy angels were horror-stricken that one who had been of their number could fall so far as to be capable of such cruelty. Every sentiment of sympathy or pity which they had ever felt for Satan in his exile, was quenched in their hearts. That his envy should be exercised in such a revenge upon an innocent person was enough to strip him of his assumed robe of celestial light, and to reveal the hideous deformity beneath; but to manifest such malignity toward the divine Son of God, who had, with unprecedented self-denial, and love for the creatures formed in His image, come from heaven and assumed their fallen nature, was such a heinous crime against Heaven that it caused the angels to shudder with horror, and **severed forever the last tie of sympathy existing between Satan and the heavenly world.** 5BC 1149

Can anyone consider the condescension of God in preparing the gospel feast, and its great cost, and treat the invitation slightly? No man, nor even the highest angel, can estimate the great cost; **it is known only to the Father and the Son.** The love of God for sinful man is beyond computation. BEcho 10-28-1895

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Corinthians 4:21

"Therefore doth my Father love Me," He says, "because I lay down My life, that I might take it again." (John

10:17). My Father loves you with a love so unbounded that He loves Me the more because I have given My life to redeem you. He loves you, and He loves Me more because I love you, and give My life for you. "A new commandment I give unto you, That ye love one another; as I have loved you." (John 13:34). **Well did the disciples understand this love as they saw their Saviour enduring shame, reproach, doubt, and betrayal, as they saw His agony in the garden, and His death on Calvary's cross.** This is a love the depth of which no sounding can ever fathom. As the disciples comprehended it, as their perception took hold of God's divine compassion, they realized that there is a sense in which **the sufferings of the Son were the sufferings of the Father. From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.** YI 12-16-1897

For in him dwelleth all the fulness of the Godhead bodily. Colossians 2:9

He was equal with God, infinite and omnipotent.

But He humbled Himself, and took mortality upon Him. As a member of the human family, He was mortal; but as a God, He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. He bore the sins of the world, and endured the penalty, which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice, that man should not eternally die. **He died, not through being compelled to die, but by His own free will.**

And this wonderful mystery, the incarnation of Christ and the atonement that He made, must be declared to every son and daughter of Adam. FLB 46

When the voice of the angel was heard saying, "Thy Father calls thee," He who had said, "I lay down my life, that I might take it again," (John 10:17). "Destroy this temple, and in three days I will raise it up," (John 2:19), came forth from the grave to life that was in Himself. **Deity did not die.** Humanity died, but Christ now proclaims over the rent sepulcher of Joseph, "I am the resurrection, and the life." (John 11:25). **In His divinity Christ possessed the power to break the bonds of death.** He declares that He had life in Himself to quicken whom He will. 5BC 1113

For as the Father hath life in himself: so hath he given to the Son to have life in himself. John 5:26

In Christ is life, original, unborrowed, underived. "He that hath the Son hath life." 1 John 5:12. The **divinity of Christ** is the believer's assurance of eternal life. DA 530

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 1 Peter 1:3-5

Through the plan of redemption, a way has been provided whereby the sinner may be led from the depths of ruin upward to the paradise of God. This provision has been wrought out through an infinite sacrifice on the part of the Father and the Son. The love of God is expressed to man in the priceless gift of His Son; but Christ was given to a lost world, that we might be saved, **not in our sins, but from our sins.** RH 2-10-1891

Thou shalt call his name JESUS: for he shall save his people from their sins. Matthew 1:21

There is but one way of escape for the sinner. There is but one agency whereby he may be cleansed from sin. He must accept the propitiation that has been made by the Lamb of God, who taketh away the sins of the world. **The shed blood of Christ cleanseth us from all sin.** "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." (2 Corinthians 5:21). "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts 5:30). **A complete offering has been made;** for "God so loved the world, that He gave His only-begotten Son,"-- not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of His majesty and glory, One equal with God in authority, dignity, and divine perfection. **In Him dwelt all the fullness of the Godhead bodily.** ST 5-30-1895

53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?

53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces

from him; he was despised, and we esteemed him not.

53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

53:5 But 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.

53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Isaiah 53:1-12

Jesus alone has power to save from sin, to free from the power of evil; and to doubt Him who has laid down His life for us, is to grieve and insult the Father, Who has in one gift poured out all heaven to a lost world. "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). Unbelief is an offense to God. **A plan has been provided so broad, so perfect, that every sinner may find forgiveness and redemption. However great may be the sin, the sinner has no excuse for remaining away from Christ; for Jesus draws every soul, and all may respond to the infinite love of God.** RH 2-10-1891

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby **know we that we dwell in him, and he in us, because he hath given us of his Spirit.** And we have seen and do testify that the Father sent the Son to be the Saviour of the world. 1 John 4:7-14

God and Christ alone know what the souls of men have cost. For our sakes the Son of God became poor that we through His poverty might be made rich with eternal riches. His love is without a parallel. TDG 290

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Timothy 3:16

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Hebrews 1:3

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:9-11