

COMPANION BOOK

THE DIVINITY

**ELLEN G. WHITE QUOTES
& VARIOUS AUTHORS**



COMPANION BOOK

THE DIVINITY

**ELLEN G. WHITE QUOTES
& VARIOUS AUTHORS**



© **Tiempo de Reunión** 2023

Tiempo de Reunión encourages the reproduction, copying, total or partial, of this publication (text, images, design), its computer manipulation and transmission, whether electronic, mechanical, by photocopier or other means as deemed convenient.

Compiler: Roberto Kalbermatter and Daniel Bernhardt

Cover and Design: Leandro Pena

More information:

www.tiempodereunion.com

tiempodereunion@gmail.com

TABLE OF CONTENTS

GOD THE FATHER	7
THE SON OF GOD	18
SOURCE AND CHANNEL OF BLESSING	46
ONE GOD ONE LORD	98
CONTROVERSY AND CREATION	112
THE SPIRIT OF GOD	134
CHRIST'S HUMAN NATURE	147
GOD MANIFESTED TO THE WORLD	165
THE COMFORTER	172
ABBA FATHER!	192
THE RANSOM WORK	205
CONFESSION OF FAITH AND THE ANTICHRIST	214
AT THE END	218

INTRODUCTION

This companion book supplements the Sabbath School booklet produced and published by Tiempo de Reunión for the second quarter of 2023. Here is all the additional readings, from Ellen G. White, for the weekly studies.

The material is preferably intended to be used by those who have difficulties in accessing and/or searching for the information requested on a weekly basis. It is also an excellent starting point for those seeking information and advice in the testimonies regarding the study and interpretation of the Bible. In this regard, it can be an excellent reference material for your research. In no way this publication is a replacement of the books quoted from, and we strongly recommend that you consult the references presented here within their context.

This material is mainly intended to be used on electronic devices (cell phones, tablets), however, we recommend printing it in booklet format for a more comfortable reading.

The texts used contain the original references of their respective publications in digital format.

The publishers.

LESSON 1

GOD THE FATHER



TESTIMONIES

From Ellen G. White

1- God is a moral governor as well as a Father. He is the Lawgiver. – {LDE 241.1}

2- Are we prepared? Have we become acquainted with God, the Governor of heaven, the Lawgiver, and with Jesus Christ whom He sent into the world as His representative? – {MH 454.4}

3- Those who trample upon God's authority, and show open contempt to the law given in such grandeur at Sinai, virtually despise the Lawgiver, the great Jehovah. The children of Israel, who transgressed the first and second commandments, were charged not to be seen anywhere near the mount, where God was to descend in glory to write the law a second time upon tables of stone, lest they should be consumed with the burning glory of his presence. And if they could not even look upon the face of Moses for the glory of his countenance, because he had been communing with God, how much less can the transgressors of God's law look upon the Son of God when he shall appear in the clouds of heaven in the glory of his Father, surrounded by all the angelic host, to execute judgment upon all who have disregarded the commandments of God, and have trodden under foot his blood! – {3SG 294.2}

4- Jehovah is the only true God, and He is to be revered and worshiped. – {6T 166.2}

5- “By rejecting the Son of God, the personification of the only true God, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the Spirit of God is removed, and men are under the control of the apostate.” Review and Herald, January 30, 1900 .

6- “The seventeenth chapter of John speaks plainly regarding the personality of God and of Christ, and of their relation to each other. "Father, the hour is come," Christ said: "glorify thy Son, that thy Son also may glorify thee." "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. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." [John 17:23, 3, 5- 11 quoted.] Here is personality, and individuality.” S.D.A. Bible Commentary Vol. 5, p. 1145, 1903.

7- “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."

These words present God and Christ as two distinct personalities.

Christ prays that a pure, holy love may bind His followers to Himself, and to the Father, that this close fellowship may be a sign that God loves as His own Son those who believe in Him." Miscellaneous Manuscripts and Collections Notebook leaflets from the Elmshaven Library vol 1 p. 124, Undated.

8- "As God's servants proclaim these things, Satan steps up to some who have itching minds, and presents his scientific problems. Men will be tempted to place science above God. But who by searching can find out God? Men may put their own interpretation upon God, but no human mind can comprehend him. This problem has not been given us to solve. Let not finite man attempt to interpret Jehovah. Let none indulge in speculation regarding his nature. Here silence is eloquence. The omniscient One is above discussion. Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that his disciples might be one with him as he is one with the Father. But the unity that is to exist between Christ and his followers does not destroy the personality of either. They are to be one with him as he is one with the Father. By this unity they are to make it plain to the world that God sent his Son to save sinners. The oneness of Christ's followers with him is to be the great, unmistakable proof that God did indeed send his Son into the world to save sinners. But a loose, lax religion leaves the world bewildered and confused". The upward look, p. 153; Review and Herald June 1, 1905

9- "Dangers in Speculative Study

The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart, for these men in their research often arrive at erroneous conclusions and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions and to unite with seducing spirits in the work of propounding new theories which lead away from the truth. There is danger that the false sentiments expressed in the books that they have been reading will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in principle as the teachings of the Spirit of truth. The book Living Temple is an illustration of this work, the writer of which declared in its support that its teachings were the same as those found in the writings of Mrs. White. Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ. 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." Testimonies vol. 9, pages 67-68, 1909

10- "I am instructed to say, the sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: "The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad." "The Father is like the dew, invisible vapour;

the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life." Another representation: "The Father is like the invisible vapour; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power."

All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God can not be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father can not be described by the things of earth.

The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father.

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers-the Father, the Son, and the Holy Spirit-those who receive Christ by living faith are baptised, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. . . ." Special Testimonies Series B No.7 p. 62, 1905; Evangelism, p. 614-615, 1905

11- "Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of Days is God the Father. Says the psalmist: "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. It is He, the source of all being, and the fountain of all law, that is to preside in the judgement. And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal." Great Controversy page 479, 1911

12- "A False and a True Knowledge of God Speculative Theories.

"Those things which are revealed belong unto us and to our children forever;" but "the secret things belong unto the Lord our God." Deuteronomy 29:29. The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God; but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion." Testimonies vol. 8 p. 279, 1904

13- "I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, "If you should once behold the glory of His person, you would cease to exist." Before the throne I saw the Advent people--the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying

company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. ...

There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace." Early Writings, p. 54-55, 1882

14- "In page 55, I stated that a cloud of glorious light covered the Father and that His person could not be seen. I also stated that I saw the Father rise from the throne. The Father was enshrouded with a body of light and glory, so that His person could not be seen; yet I knew that it was the Father and that from His person emanated this light and glory. When I saw this body of light and glory rise from the throne, I knew it was because the Father moved, therefore said, I saw the Father rise. The glory, or excellency, of His form I never saw; no one could behold it and live; yet the body of light and glory that enshrouded His person could be seen." Early Writings, p. 92, 1882

15- "A Personal God. The mighty power that works through all nature and sustains all things is not, as some men of science represent, 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." Testimonies vol. 8 263, 1904

16- "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." Education, p. 132, 1903

17- "The new theories in regard to God and Christ, as brought out in "The Living Temple", are not in harmony with the teaching of

Christ. The Lord Jesus came to this world to represent the Father. He did not represent God as an essence pervading nature, but as a personal being. Christians should bear in mind that God has a personality as verily as has Christ." Spalding and Magan Collection, p. 324, 1903

18- "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 Saviour He came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like 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, R.V., margin. 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." Education p. 131, 1903

19- "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.” Ministry of Healing p. 417, 1905

20- “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 intelligences, all waiting to do His will. Through channels which we cannot discern He is in active communication with every part of His dominion. But it is in this speck of a world, in the souls that He gave His only-begotten Son to save, that His interest and the interest of all heaven is centered. God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, "Here am I." He uplifts the distressed and downtrodden. In all our afflictions He is afflicted. In every temptation and every trial the angel of His presence is near to deliver.” Desire of Ages p. 356, 1898

21- “Sorrow filled heaven, as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus, and beheld an expression of sympathy and sorrow upon his countenance. Soon I saw him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, "He is in close converse with his Father." The anxiety of the angels seemed to be intense while Jesus was communing with his Father. Three times he was shut in by the glorious light about the Father, and the third time he came from the Father we could see his person; and his countenance was calm, free from all perplexity and trouble, and shone with loveliness, such as words cannot express. He then made known to the angelic choir that a way of escape had been made for lost man; that he had been pleading with his Father, and had obtained

his consent to give his life a ransom, to bear their sins, and take the sentence of death upon himself [...] Then joy, inexpressible joy, filled heaven, and the heavenly choir sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, for the great mercy and condescension of God in yielding up his dearly Beloved to die for a race of rebels, and praise and adoration was poured forth for the self-denial and sacrifice of Jesus; that he would consent to leave the bosom of his Father, and choose a life of suffering and anguish, and die an ignominious death to give life to others.

“Said the angel, "Think ye that the Father yielded up his dearly beloved Son without a struggle? No, no." It was even a struggle with the God of heaven whether to let guilty man perish, or to give his darling Son to die for them. [...] I saw that it was impossible for God to alter or change his law, to save lost, perishing man; therefore he suffered his darling Son to die for man's transgression.” Supplement to the Christian Experience and Views of Ellen G. White, p. 48, 1854; Early Writings, p. 127, 1882

22- “I have been shown the great love and condescension of God in giving his Son to die that man might find pardon and live.” Supplement to the Christian Experience and Views of Ellen G. White, p. 46, 1854

23- “God has measured how much it cost to save man. This salvation was accomplished only by the sacrifice of Himself in His Son. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Earthly parents love their children. How then did God feel when the Son of His love was despised by those whom He came to elevate and ennoble and save? He saw Him dying on the cross, mocked at and jeered at by the passers-by, and He hid as it were His face from Him. Christ was bearing the sin of the whole world, and dying in the sinner's stead. Exalt the God of

heaven, you who can realize the depth of His self- sacrifice; for He suffered with His Son. Signs of the Times, January 27, 1898

24- “God, in counsel with his Son, formed the plan of creating man in their own image.” Review and Herald, February 24, 1874

25- “Before the fall of Satan, the Father consulted his Son in regard to the formation of man. They purposed to make this world, and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing which God should create.” Spiritual Gifts Volume 3, p. 36, 1864

26- “God, as the supreme ruler of the universe has ever required prompt and unquestioning obedience. Even Christ, in the days of his flesh, was obedient to the law of the Father.” Signs of the Times, July 22, 1886

27- “The Fatherhood of God is given to us in the gift of Jesus Christ; and as God was one with his only begotten Son, so he would have his earthly children one with him.” (Review and Herald, September 30, 1909) 1909

28- “Having undertaken the work of man's redemption, the Father would spare nothing, however dear, which was essential for the completion of His work. He would make opportunities for men; He would pour upon them His blessings; He would heap favor upon favor, gift upon gift, until the whole treasury of heaven was open to those whom He came to save. Having collected all the riches of the universe, and laid open all the resources of His divine nature, God gave them all for the use of man. They were His free gift. What an ocean of love is circulating, like a divine atmosphere, around the world! What manner of love is this, that the eternal God should adopt human nature in the person of his Son, and carry the same into the highest heaven!” The Youth Instructor July 29, 1897

LESSON 2

THE SON OF GOD



TESTIMONIES

From Ellen G. White

1- 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. *Patriarchs and Prophets*, p. 34, 1890

2- "He was the only-begotten Son of God, who was one with the Father from the beginning. By him the worlds were made." *Signs of the Times*, May 28, 1894

3- "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." Before men or angels were created, the Word was with God, and was God." *Review and Herald*, April 5, 1906

4- "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." Great Controversy page 493, 1911

5- "Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonor to God; all their thoughts were holy; it was no more possible for them than for God Himself to err. The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But now even the liberty which they had hitherto enjoyed was at an end; for an absolute Ruler had been appointed them, and to His authority all must pay homage. Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts." Patriarchs and Prophets p. 37, 1890

6- "Angels were engaged in the battle; Satan wished to conquer the Son of God, and those who were submissive to his will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven." Early Writings, p.145, 1882

7- "The spirit of dissatisfaction thus kindled was doing its baleful work. While there was no open outbreak, division of feeling

imperceptibly grew up among the angels. There were some who looked with favor upon Lucifer's insinuations against the government of God. Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate His unsearchable counsels; they were dissatisfied with His purpose in exalting Christ. These stood ready to second Lucifer's demand for equal authority with the Son of God. But angels who were loyal and true maintained the wisdom and justice of the divine decree and endeavored to reconcile this disaffected being to the will of God. Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father; His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned.” Patriarchs and Prophets, p. 38, 1890

8- “There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain his purposes in exalting his Son Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son.” The Spirit of Prophecy Volume One, p. 19, 1870

9- “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 Jesus Christ, and with forcible reasoning sought to convince Satan 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 Jesus 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.” The Spirit of Prophecy Volume One, p. 19; The truth about angels, p. 35, 1870

10- “The loyal angels hasten speedily to the Son of God, and acquaint him with what is taking place among the angels. They find the Father in conference with his beloved Son, to determine the means by which, for the best good of the loyal angels, the assumed authority of Satan could be forever put down.” The Spirit of Prophecy Volume One, p. 21; The truth about angels, p. 41, 1870

11- “Many of Satan's sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, and be again received to the confidence of the Father and his dear Son.” The Spirit of Prophecy Volume One, pp. 20, 21; The truth about angels, p. 42, 1870

12- “All the heavenly host were summoned to appear before the Father, to have each case determined. Satan unblushingly made known his dissatisfaction that Christ should be preferred before him. He stood up proudly and urged that he should be equal with God, and should be taken into conference with the Father and understand his purposes. 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; but that he (Satan) had proved himself unworthy a place in heaven. Then Satan exultingly pointed to his sympathisers, comprising nearly one half of all the angels, and exclaimed, These are with me! Will you expel these also, and make such a void in heaven? He then declared that he was prepared to resist the authority of Christ, and to defend his position in heaven by force of might, strength against strength.” The Story of Redemption, p. 18; Signs of the Times January 9, 1879

13- “But the Lord's arrangement, made in council with his only begotten Son, was to leave men free moral agents to a certain length of probation.” Review and Herald, December 21, 1897

14- "At first the angels could not rejoice, for their commander concealed nothing from them, but opened before them the plan of salvation. Jesus told them that he would stand between the wrath of his Father and guilty man, that he would bear iniquity and scorn, and but few would receive him as the Son of God." Spiritual Gifts Volume 1, p. 23, 24, 1858; Early Writings, p. 149, 1882

15- "Sin drove man from paradise. And sin was the cause of paradise being removed from the earth. In consequence of transgression of God's law, Adam lost paradise. In obedience to the Father's law and through faith in the atoning blood of his Son, paradise may be regained. "Repentance toward God," because his law has been transgressed, and faith toward our Lord Jesus Christ, as man's only Redeemer, will be acceptable with God. The merits of God's dear Son in man's behalf will avail with the Father, notwithstanding his sinfulness. ...

A council was held in Heaven, which resulted in God's dear Son undertaking to redeem man from the curse and from the disgrace of Adam's failure, and to conquer Satan. Oh, wonderful condescension! The Majesty of Heaven, through love and pity for fallen man, proposed to become his substitute and surety. He would bear man's guilt. He would take the wrath of his Father upon himself, which otherwise would have fallen upon man because of his disobedience.

Christ's divine soul was exercised with pity that was infinite for ruined man. As his wretched, helpless condition came up before him, and as he saw that by transgression of God's law he had fallen under the power and control of the prince of darkness, he proposed the only means that could be acceptable with God, that would give man another trial, and place him again on probation. Christ consented to leave his honor, his kingly authority, his glory with the Father, and humble himself to humanity, and engage in contest with the mighty prince of darkness in order to redeem man. Through his humiliation and poverty Christ would identify

himself with the weaknesses of the fallen race, and by firm obedience show man how to redeem Adam's disgraceful failure, that man by humble obedience might regain lost Eden.

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 of those who would believe on him from the disgrace of Adam's failure and fall. ...

Satan knew that if Christ was indeed the Son of God, the world's Redeemer, it was for no good to himself, that the Lord had left the royal courts of Heaven to come to a fallen world. He feared that his own power was henceforth to be limited, and that his deceptive wiles would be discerned and exposed, which would lessen his influence over man. He feared that his dominion and his control of the kingdoms of the world was to be contested. He remembered the words Jehovah addressed to him when he was summoned into his presence with Adam and Eve, whom he had ruined by his lying deceptions, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." This declaration contained the first gospel promise to man. ...

Satan had peculiar interest to watch the development of events immediately after the fall of Adam to learn how his work had affected the kingdom of God, and what the Lord would do with Adam because of his disobedience. The Son of God, undertaking to become the Redeemer of the race, placed Adam in a new relation to his Creator. He was still fallen; but a door of hope was opened to him. The wrath of God still hung over Adam, but the execution of the sentence of death was delayed, and the indignation of God was restrained, because Christ had entered upon the work of becoming man's Redeemer. Christ was to take

the wrath of God which in justice should fall upon man. He became a refuge for man, and although man was indeed a criminal, deserving the wrath of God, yet he could by faith in Christ run into the refuge provided and be safe. In the midst of death there was life if man chose to accept it. The holy and infinite God, who dwelleth in light unapproachable, could no longer talk with man. No communication could now exist directly between man and his Maker.

God forbears for a time the full execution of the sentence of death pronounced upon man. Satan flattered himself that he had forever broken the link between Heaven and earth. But in this he was greatly mistaken and disappointed. The Father had given over the world into the hands of his Son for him to redeem from the curse and the disgrace of Adam's failure and fall. Through Christ alone can man now find access to God. And through Christ alone will the Lord hold communication with man. ...

The divine Son of God saw that no arm but his own could save fallen man. He determined to help man. He left the fallen angels to perish in their rebellion, but stretched forth his hand to rescue perishing man. The angels who were rebellious were dealt with according to the light and experience they had abundantly enjoyed in Heaven. Satan, the chief of the fallen angels, once had an exalted position in Heaven. He was next in honor to Christ. The knowledge which he, as well as the angels who fell with him, had of the character of God, of his goodness, his mercy, wisdom, and excellent glory, made their guilt unpardonable.” Review and Herald, February 24, 1874

16- “In order to fully realize the value of salvation, it is necessary to understand what it cost. In consequence of limited ideas of the sufferings of Christ, many place a low estimate upon the great work of the atonement. The glorious plan of man's salvation was brought about through the infinite love of God and Father. In this divine plan is seen the most marvellous manifestation of the love

of God to the fallen race. Such love as is manifested in the gift of God's beloved Son amazed the holy angels. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This Saviour was the brightness of His Father's glory and the express image of His person. He possessed divine majesty, perfection, and excellence. He was equal with God. "It pleased the Father that in Him should all fullness dwell." "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." Testimonies vol 2, 200, 1871

17- "The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16." The Desire of Ages, p. 22, 1898

18- "I have been shown the great love and condescension of God in giving his Son to die that man might find pardon and live." Supplement to the Christian Experience and Views of Ellen G. White, p. 46, 1854

19- "The Son of God was next in authority to the great Lawgiver. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble,

spotless character, and exalted office as commander of all the heavenly host, were above the work of man. He was in the express image of his Father, not in features alone, but in perfection of character.” The blood of beasts could not satisfy the demands of God as an atoning sacrifice for the transgression of His law. The life of a beast was of less value than the life of the offending sinner, therefore could not be a ransom for sin. It could only be acceptable with God as a figure of the offering of His Son.

Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering, and atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made should in value be superior to man as he was in his state of perfection and innocency. The divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law. . . . Upon Christ no requirements were laid. He had power to lay down His life, and to take it again. No obligation was laid upon Him to undertake the work of atonement. It was a voluntary sacrifice that He made. His life was of sufficient value to rescue man from his fallen condition.

The Son of God was in the form of God, and He thought it not robbery to be equal with God. He was the only one, who as a man walked the earth, who could say to all men, Who of you convinceth me of sin? He had united with the Father in the creation of man, and He had power through His own divine perfection of character to atone for man's sin, and to elevate him, and bring him back to his first estate. Lift Him Up, January 10; Review and Herald, December 17, 1872

20- “The deep necessity of man for a divine teacher was known in heaven. The pity and sympathy of God were exercised in behalf of man, fallen and bound to Satan's chariot-car; and when the fullness of time was come, He sent forth His Son.

The One appointed in the counsels of heaven came to the earth as an instructor. He was no less a being than the Creator of the world, the Son of the Infinite God. The rich benevolence of God gave him to our world; and to meet the necessities of humanity, he took on him human nature. To the astonishment of the heavenly host, he walked this earth as the Eternal Word. Fully prepared, he left the royal courts to come to a world marred and polluted with sin. Mysteriously he allied himself to human nature. "The Word was made flesh, and dwelt among us." God's excess of goodness, benevolence, and love was a surprise to the world, of grace which could be realised, but not told." Special Testimonies on Education p. 173, 1897

21- "The great plan of redemption was laid before the foundation of the world. And Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son. "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." The Majesty of

heaven, the King of glory, would become a servant. The only-begotten Son, in whom the Father delighted, was given for the ransom of a fallen race. Those who represent God the Father as unloving, ready to break forth on his sinful creatures in vindictive wrath, do not speak the truth. In his prayer to his Father, Christ said, "O righteous Father, the world hath not known thee: but I have known thee." The world has measured God by their own finite measurement. They have misjudged and misinterpreted his truth and righteousness. But Christ could say, "I have known thee, for I have been in the secret chambers of the Most High." If the world had been admitted into the counsels of God, they would have one and only one testimony to bear, and that is, "God is love." The Father gave himself to the world in the gift of his Son. It

was the love of the Father for fallen man that devised in union with the Son the plan of redemption. And in this great gift the character of God is exemplified to all who shall receive the world's Redeemer by faith, as a God of holiness and a God of love. In the crucifixion of his dear Son upon the cross of Calvary, he gives to all the sons and daughters of Adam an expression of his justice and his love. This offering made manifest the immutability of the holiness of his law. In the cross of Calvary justice and truth have met together, righteousness and peace have kissed each other. The Lord God omnipotent is the God of his people. He is also a tender, loving Father, ready to hear their prayers; for God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. God sent forth his Son to be the propitiation for them through faith in his atoning blood.” Signs of the Times, December 23, 1897

22- “The Son of God, looking upon the world, beheld suffering and misery. With pity He saw how men had become victims of satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost. [...]With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. And if God should do this, Satan was ready to carry out his plan for securing to himself the allegiance of heavenly beings. He had declared that the principles of God's government make forgiveness impossible. Had the world been destroyed, he would have claimed that his accusations were proved true. He was ready to cast blame upon God, and to spread his rebellion to the worlds above. But instead of destroying the world, God sent His Son to save it. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace.” The Desire of Ages, p. 36, 37, 1898

23- "He was the Majesty of heaven, the only-begotten Son of God. Yet "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16." Testimonies Volume 9, p. 208, 1909

24- "But the Son of God, who was with the Father before the world was, took pity upon us in our lost condition, and offered to step in between us and the wrath of an offended God. Said Jesus, I will give my life for them. I will take the burden of the sins of the world upon men, and will make a way possible for these transgressors to find pardon and enjoy thy favor again, that they may repent and keep thy commandments, and again have access to the tree of life. God consented to give his only Son to die for lost man." The Youth's Instructor, August 1, 1852

25- "Though sin has been accumulating for ages, God's love has never ceased to flow earthward. It was only restrained till a suitable channel was provided for it. Christ, the only begotten Son of God, left the royal courts and came to this world, and through him God poured forth the healing flood of his grace." The Youth's Instructor, March 30, 1899

26- "To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature." The Desire of Ages, p. 25, 1898

27- "Before the foundations of the world were laid, Christ, the Only Begotten of God, pledged Himself to become the Redeemer of the human race, should Adam sin. Adam fell, and He who was partaker of the Father's glory before the world was, laid aside His royal robe and kingly crown, and stepped down from His high authority to become a Babe in Bethlehem, that by passing over the ground where Adam stumbled and fell, He might redeem fallen human beings. He subjected Himself to all the temptations that the enemy brings against men and women; and all the assaults of Satan could not make Him swerve from His loyalty to

the Father. By living a sinless life He testified that every son and daughter of Adam can resist the temptations of the one who first brought sin into the world.

“Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. 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" (Luke 1:35). 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.” 1 Selected Messages, p. 226-227, 1905

28- “Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. 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" (Luke 1:35). 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.” 1 Selected Messages, p. 226-227, 1905

29- “The Fatherhood of God is given to us in the gift of Jesus Christ; and as God was one with his only begotten Son, so he would have his earthly children one with him.” (Review and Herald, September 30, 1909) 1909

30- “And His question to them had a lesson. "Wist ye not," He said, "that I must be about My Father's business?" Jesus was engaged in the work that He had come into the world to do; but Joseph and Mary had neglected theirs. God had shown them high

honor in committing to them His Son.” *The Desire of Ages*, p. 81, 1898

31- “Spiritual things are spiritually discerned. In the temple the Son of God was dedicated to the work He had come to do. The priest looked upon Him as he would upon any other child. But though he neither saw nor felt anything unusual, God's act in giving His Son to the world was acknowledged.” *The Desire of Ages*, p. 55, 1898

32- “What does that say to us? "This is my beloved Son, in whom I am well pleased." It says to you, I, God, have sent My Son into your world, and through Him is opened all heaven to fallen man.” *The Ellen G. White 1888 Materials*, p. 124, 1888

33- “He was indeed more than a teacher come from God; he was the only-begotten Son of the Father, the one sent into the world to save those who should believe on him.” *Signs of the Times*, November 23, 1891

34- “Through type and promise God "preached before the gospel unto Abraham." Galatians 3:8. And the patriarch's faith was fixed upon the Redeemer to come. Said Christ to the Jews. "Your father Abraham rejoiced that he should see My day; and he saw it, and was glad." John 8:56, R.V., margin. The ram offered in the place of Isaac represented the Son of God, who was to be sacrificed in our stead. When man was doomed to death by transgression of the law of God, the Father, looking upon His Son, said to the sinner, "Live: I have found a ransom." It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption. No other test could have caused Abraham such torture of soul as did the offering of his son. God gave His Son to a death of agony and shame. The angels who witnessed the

humiliation and soul anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, "It is enough." To save the fallen race, the King of glory yielded up His life. What stronger proof can be given of the infinite compassion and love of God? "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. ... It had been difficult even for the angels to grasp the mystery of redemption--to comprehend that the Commander of heaven, the Son of God, must die for guilty man. When the command was given to Abraham to offer up his son, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfillment of this command. When to Isaac's question, "Where is the lamb for a burnt offering?" Abraham made answer, "God will provide Himself a lamb;" and when the father's hand was stayed as he was about to slay his son, and the ram which God had provided was offered in the place of Isaac--then light was shed upon the mystery of redemption, and even the angels understood more clearly the wonderful provision that God had made for man's salvation. 1 Peter 1:12." Patriarchs and Prophets, p. 154-155, 1890

35- "But as Abraham stood with knife upraised to obey God, his hand was stayed, and he heard a voice, saying, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me."

This terrible ordeal was imposed upon Abraham that he might see the day of Christ, and realize the great love of God for the world, so great that, to raise it from its degradation, He gave His only- begotten Son to a most shameful death.

Abraham learned of God the greatest lesson ever given to mortal. His prayer that he might see Christ before he should die, was answered. He saw Christ; he saw all that mortal can see and live. By making an entire surrender, he was able to understand the

vision of Christ, which had been given him. He was shown that in giving his only-begotten Son to save sinners from eternal ruin, God was making a greater and more wonderful sacrifice than ever man could make.” Signs of the Times, May 3, 1899

36- “How did Nebuchadnezzar know that the form of the fourth was like the Son of God? He had heard of the Son of God from the Hebrew captives that were in his kingdom. They had brought the knowledge of the living God who ruleth all things.” Review and Herald, May 3, 1892

37- “But the opening heavens in connection with the voice of God addressing his Son was like a death- knell to Satan. He feared that God was now to unite man more fully to himself, and give him power to overcome his devices. And for this purpose, Christ had come from the royal courts to the earth. Satan was well acquainted with the position of honor Christ had held in Heaven as the Son of God, the beloved of the Father.” Review and Herald, March 3, 1874

38- “"And the Father himself, which hath sent me, hath borne witness of me." At the baptism the Holy Spirit had descended on Christ, and God's voice had said, "This is my beloved Son, in whom I am well pleased." But the Pharisees heard not the voice; they saw not the Spirit of God as a dove hovering over the Saviour. "Ye have neither heard His voice at any time, nor seen His shape," Christ declared.” Review and Herald March 26, 1901

39- “Upon coming up out of the water, Jesus bowed in prayer on the river bank.” ... “The Saviour's glance seems to penetrate heaven as He pours out His soul in prayer. Well He knows how sin has hardened the hearts of men, and how difficult it will be for them to discern His mission, and accept the gift of salvation. He pleads with the Father for power to overcome their unbelief, to break the fetters with which Satan has enthralled them, and in their behalf to conquer the destroyer. He asks for the witness that God accepts humanity in the person of His Son. Never before

have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dove like form of purest light, – fit emblem of Him, the meek and lowly One.” Desire of Ages p. 111-112, 1898

40- “Though he appears as an angel of light, these first words betray his character. "If Thou be the Son of God." Here is the insinuation of distrust. Should Jesus do what Satan suggests, it would be an acceptance of the doubt. The tempter plans to overthrow Christ by the same means that were so successful with the human race in the beginning. How artfully had Satan approached Eve in Eden! "Yea, hath God said, Ye shall not eat of every tree of the garden?" Genesis 3:1. Thus far the tempter's words were truth; but in his manner of speaking them there was a disguised contempt for the words of God. There was a covert negative, a doubt of the divine truthfulness. Satan sought to instill into the mind of Eve the thought that God would not do as He had said; that the withholding of such beautiful fruit was a contradiction of His love and compassion for man. So now the tempter seeks to inspire Christ with his own sentiments. "If Thou be the Son of God." The words rankle with bitterness in his mind. In the tones of his voice is an expression of utter incredulity. Would God treat His own Son thus? Would He leave Him in the desert with wild beasts, without food, without companions, without comfort? He insinuates that God never meant His Son to be in such a state as this. "If Thou be the Son of God," show Thy power by relieving Thyself of this pressing hunger. Command that this stone be made bread.

The words from heaven, "This is My beloved Son, in whom I am well pleased" (Matthew 3:17), were still sounding in the ears of Satan. But he was determined to make Christ disbelieve this

testimony. The word of God was Christ's assurance of His divine mission. He had come to live as a man among men, and it was the word that declared His connection with heaven. It was Satan's purpose to cause Him to doubt that word. If Christ's confidence in God could be shaken, Satan knew that the victory in the whole controversy would be his. He could overcome Jesus. He hoped that under the force of despondency and extreme hunger, Christ would lose faith in His Father, and work a miracle in His own behalf. Had He done this, the plan of salvation would have been broken.

When Satan and the Son of God first met in conflict, Christ was the commander of the heavenly hosts; and Satan, the leader of revolt in heaven, was cast out. Now their condition is apparently reversed, and Satan makes the most of his supposed advantage. One of the most powerful of the angels, he says, has been banished from heaven. The appearance of Jesus indicates that He is that fallen angel, forsaken by God, and deserted by man. A divine being would be able to sustain his claim by working a miracle; "if Thou be the Son of God, command this stone that it be made bread." Such an act of creative power, urges the tempter, would be conclusive evidence of divinity. It would bring the controversy to an end." *The Desire of Ages*, p. 118-119, 1898

41- "But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin." *The Desire of Ages*, p. 693, 1898

42- "Christ was not compelled to endure the cruel treatment inflicted upon him. He was not compelled to undertake the work of redemption,--to step down from his heavenly throne, and come

to this earth to receive hatred, abuse, rejection, and a crown of thorns. The humiliation that he endured, he endured voluntarily, to save a world from eternal ruin. He might have continued to abide in the heavenly courts, clothed in garments of purest white, sitting as a prince at God's right hand. Voluntarily he offered himself, a willing sacrifice.

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."

When Christ uttered the cry, "It is finished," he knew that the battle was won. As a moral conqueror, he planted his banner on the eternal heights. Was there not joy among the angels? Not a son nor a daughter of Adam but could now lay hold on the merits of the spotless Son of God, and say: "Christ has died for me. He is my Saviour. The blood that speaketh better things than that of Abel has been shed. The way into the holiest of all has been made manifest."

God bowed his head satisfied. Now justice and mercy could blend. Now he could be just, and yet the Justifier of all who should believe on Christ. He looked upon the victim expiring on the cross, and said, "It is finished. The human race shall have another trial." The redemption price was paid, and Satan fell like lightning from heaven." The Youth Instructor, June 21, 1900

43- "I love God. I love Jesus Christ, the Son of God, and I feel an intense interest in every soul who claims to be a child of God. I am

determined to be a faithful steward so long as the Lord shall spare my life. I will not fail nor be discouraged." Selected Messages Book 3, p. 71-72, 1906

44- "The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. Let us honor God and His Son Jesus Christ, through whom He communicates with the world." S.D.A. Bible Commentary Vol. 1, p. 1118, 1903

45- "'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." Before the last developments of the work of apostasy there will be a confusion of faith. There will not be clear and definite ideas concerning the mystery of God. One truth after another will be corrupted. "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." There are many who deny the pre-existence of Christ, and therefore deny his divinity; they do not accept him as a personal Saviour. This is a total denial of Christ. He was the only-begotten Son of God, who was one with the Father from the beginning. By him the worlds were made". Signs of the Times, May 28, 1894

46- "'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. And the light shineth in darkness; and the darkness comprehended it not" (John 1:1-5). The world did not see divinity in the humble Man of Nazareth. The only-begotten Son of the infinite God was in the world, and men knew Him not in His true character.

"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." Selected Messages Book 1, p. 296-297; The Signs of the Times, April 8, 1897

47- "The love existing between the Father and His Son cannot be portrayed. It is measureless. In Christ God saw the beauty and perfection of excellence that dwells in Himself. Wonder, O heavens, and be astonished. O earth, for God spared not His own Son, but gave Him up to be made sin for us, that those who believe may be made the righteousness of God in Him. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Language is too feeble for us to attempt to portray the love of God. We believe it, we rejoice in it, but we cannot comprehend it. Giving Christ, God has given everything. Nothing greater, nothing more costly, could He bestow. In giving His Son, He gave all heaven, not because of any goodness or righteousness that we possess, but because He loved us." Manuscript Releases Volume 18, p. 337, 1891

48- "The scribes and Pharisees accused Christ of blasphemy because He made Himself equal with God. But He promptly met and denied their accusations. "Art Thou greater than our father Abraham, which is dead?" they asked Him; "whom makest Thou Thyself?" Jesus answered: "If I honor Myself, My honor is nothing; it is My Father that honoreth Me; of whom ye say, that He is your

God; yet ye have not known Him, but I know Him; and if I should say, I know Him not, I shall be a liar like unto you; but I know Him, and keep His saying. Your Father Abraham rejoiced to see My day, and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." Here Christ shows them that, altho they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures". Signs of the Times, May 3, 1899

49- "Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. And although we may try to reason in regard to our Creator, how long He has had existence, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond." S.D.A. Bible Commentary, Vol. 7, p. 919, 1888

50- "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. And the light shineth in darkness; and the darkness comprehended it not. . . . 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."

This chapter delineates the character and importance of the work of Christ. As one who understands his subject, John ascribes all power to Christ, and speaks of his greatness and majesty. He

flashes forth divine rays of precious truth, as light from the sun. He presents Christ as the only Mediator between God and humanity.

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations." It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us." Christ took upon himself human nature, a nature inferior to his heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son." John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened.

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 honour than the house."

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." 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 anything made that was made." 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."

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". "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Here the pre-existence of Christ and the purpose of his manifestation to our world are presented as living beams of light from the eternal throne. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek. 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." "We preach Christ crucified," declares Paul, "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we can not hope to comprehend this subject. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the folly of trying, by his own unaided efforts, to find out God. He may exert his intellectual powers to the utmost, he may have what the world calls a superior education, yet he may still be ignorant in God's eyes.

By wisdom the world knew not God. Their estimation of the divine character, their imperfect knowledge of his attributes, did not enlarge and expand their mental conception. Their minds were not ennobled in conformity to the divine will, but they plunged into the grossest idolatry. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This is the worth of all requirements and knowledge apart from Christ. (REVIEW AND HERALD, April 5, 1906 par. 11)

"I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." Christ is invested with power to give life to all creatures. "As the living Father hath sent me," he says, "and I live by the Father; so he that eateth me, even he shall live by me. . . .It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Christ is not here referring to his doctrine, but to his person, the divinity of his character. "Verily verily, I say unto you," he says again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall

live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." Lift Him up p. 16 & 74; Selected Messages I, pág. 248; Review and Herald April 5, 1906

51- "The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner." The Desire of Ages, p. 51, 1898

52- "The command given to Abraham to slay his son was the most severe test that could be brought upon him. But as he prepared in faith to obey God, there was opened before him the coming of the Just One, the Lamb slain from the foundation of the world for the sins of the human race. As by faith he grasped the promise, Christ revealed Himself to him. Abraham saw the incarnate Saviour, and rejoiced.

"Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham?" "Verily, verily, I say unto you," Jesus answered, "Before Abraham was, I am. Then took they up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." Their eyes were blinded that they might not see Him.

"Before Abraham was, I am." Christ is the pre-existent, self-existent Son of God. The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, I Am hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, tho 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."

Through Solomon Christ declared: "The Lord possessed Me in the beginning of His way, 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. . . . When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him."

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. He to whose voice the Jews were then listening had been with God as one brought up with Him." Signs of the Times, August 29, 1900

53- "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." Selected Messages Book 1, p. 247- 248 Review and Herald, April 5, 1906

54- "Through Solomon Christ declared: "The Lord possessed Me in the beginning of His way, 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. . . . When He gave to the sea His decree, that the waters should not pass His

commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him."

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. He to whose voice the Jews were then listening had been with God as one brought up with Him." The truth about angels, p.23-24; Signs of the Times, August 29, 1900

55- "Therefore the Jews sought the more to kill Him because He not only had broken the Sabbath, but said also that God was His Father, making himself equal with God." The whole nation called God their Father, and if Jesus had done this in the same sense in which they did, the Pharisees would not have been so enraged. But they accused Jesus of blasphemy, showing that they understood that Christ claimed God as His Father in the very highest sense.

Christ threw back the charge of blasphemy, with the words, "Verily, verily, I say unto you, 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." My authority for the work that I am doing, He said, is the fact that I am God's Son, one with Him in nature, will, and purpose. I co-operate with Him in His work. My Father loves me, and communicates to me all His counsels. Nothing is planned by the Father in heaven that is not fully opened to the Son." Review and Herald March 5, 1901

LESSON 3

SOURCE AND CHANNEL OF BLESSING



THE DIVINE PATTERN

By Adrian Ebens

1- The Divine Pattern

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 8:6

Everything we receive in this life comes to us through the divine pattern. This pattern is revealed to us by the persons of the Father and the Son. This divine pattern finds its source with the Father “Of whom are all things” and then is passed onto us through the person of Christ “By whom are all things.”

It is vitally important for us as the recipients of these blessings to clearly discern the personality and individuality of each person in this divine pattern.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, (2) 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; (3) 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 1:1-3

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

The Son being the express image of the Father means He is equal to the Father. So how are we to distinguish between the two? The Bible clearly reveals the Father as the great source of all and that His Son received all things from Him. Since the Son has received all things from His Father and is His express image and His word, the only way we can mentally tell them apart is that *the Son came from the Father and inherited all things from the Father. Christ's inheritance is the secret to preserving the personality and individuality of each.* His inheritance also makes clear and distinct the “Of Whom” and “By Whom” sequence of the divine pattern.

As we read through Scripture we can find several examples where the “Of Whom” and “By Whom” pattern is replicated. Some of these examples overlap because of the cascading nature of God’s blessings flowing through several vessels. God is the head of a great river that flows through His Son downward and splits into many tributaries, or channels.

Source – Of Whom	Channel – By Whom	References
Father	Son	1 Cor 8:6; 1 Cor 11:3; Heb 1:1-3
Husband	Wife	Gen 3:16; 1 Cor 11:3; Eph 5:25; 1 Pet 3:1
Father	Mother	Ex 20:12; Eph 6:1; Col 3:20
Mother	Children	1 Tim 2:15
Christ	Husband	1 Cor 11:3
Christ	Church	Eph 5:25
Prophet	Priest	Ex 4:16; Lev 8:36

Elders/Pastors	Flock	1 Pet 5:2; 1 Thess 5:12,13
King/Governor	Subjects/Citizens	Rom 13:1-3; 1 Pet 2:13,14
Bible	Spirit of Prophecy	RH Jan 20, 1903 “Lesser Light”
Bible	Pastor/Elder	2Tim4:2;1Pet5:2

The more fully this divine pattern is followed the more blessings will flow upon us and our families. For instance when we honour our father and mother, we are promised long life. When we esteem highly in love those who are over us, we are blessed by their preaching of the Word and exhortations to a godly life.

Apart from the direct blessings of joy, happiness and fellowship that flow to us through this divine pattern, there are also the protective blessings that we can accrue through the channel. In each case, the one “By Whom” things come is under the protection and possesses the authority of the one “Of Whom” things come. The channel is under the protection of the source. As an example of how much protection a child can have, we see:

1. The child is protected by the mother,
2. Who is protected by her husband,
3. Who is protected by the police,
4. Who are protected by the government,
5. Which is ordained of God.

Taking this in a spiritual direction we see:

1. The father is exhorted by the elders or pastor,
2. Who are subject to the Word of God,
3. Which was written by the prophets,
4. Which was and is given by Christ,
5. Who receives it from His Father.

The more we move into positions reflecting the divine pattern the greater our protection, blessing, peace and joy. The key principle of the Father’s plan is that:

1. All things are received through a channel and not directly from the Father.

2. All things are patterned on the Father and His Son.

The rebellion of Satan introduced concepts that marred this divine pattern. The order of Heaven meant that originally Lucifer was under the authority of Christ, who was under the authority of His Father.

Satan, the chief of the fallen angels, once had an exalted position in Heaven. He was next in honor to Christ. *Review and Herald*, Feb 24, 1874.

The Scripture tells us how Satan wished to alter the divine pattern:

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! (13) For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: (14) I will ascend above the heights of the clouds; I will be like the most High. Isaiah 14:12-14

In these texts we see a being who does not seek to be under the protection and care of the divine pattern but rather seeks to be like, meaning to resemble, the Most High. Originally this meant that Satan wanted to be made equal to Christ rather than be under His authority, so that he could report directly to the Father without being under Christ. The Father, via the divine pattern, moved to defend and protect His Son and declared the relationship that Christ sustained to all the creation. Christ did not defend Himself or speak in His own defence. All this was done by the Father. Satan rejected the Father's command to worship and honour His Son and then desired to be exactly like the Most High.

Our worship of God is based only upon our reading of the Word of God. Our knowledge of Him comes to us through what He has revealed to us in His Word and by what He has created. Our

understanding of who God is and our worship of Him while we live in this sinful world only occur in the mind. If we deviate from the explicit statements of Scripture, our minds will immediately fall into idolatry. This is Satan's objective, to cause us to go beyond the Word in order to perceive God in our minds as some form other than the divine pattern. Satan wants to misrepresent God in our minds. The more he succeeds in doing this, the more misguided our actions will be, and therefore we will sin more. Through sin, Satan takes from us the hedge of protection and gains more access to control, possess and destroy us.

Notice carefully that Satan desired to be the same as the Most High. Through a cunning process Satan has deceived the Christian world into making Christ exactly the same as the Father. As the Christian world worships God through its various creeds, the entity perceived as the second person of the Godhead is actually a formulation of Satan. By presenting Christ as exactly the same as the Father in every way, Satan confuses the human mind through the law of indiscernibility – that when two things possessing the exact same qualities can no longer be clearly discerned separately; they become interchangeable and thus mysteriously one through their loss of individuality.

The central aim of Satan's strategy to strip away our blessing and protection is to cause a corruption in our minds concerning the divine pattern. He seeks to seduce us by granting to the one "By Whom" the same attributes as the one "Of Whom." We are seduced by what appears to be a desire to exalt the person in the channel, but the opposite occurs. As the one who was originally "By Whom" becomes more and more like the one "Of Whom", the less we are able to discern the difference, until the only thing left is two or even three "Of Whoms." That causes reason to collapse, thus opening the door to the mystical. Multiple sources without a channel to go through means there is no cascade of blessing; the river runs dry; each one must protect and bless himself. As we

shall learn later, this simple little process is the secret of the abominating desolator.

There is plenty of evidence to show where this warping and twisting has occurred to the divine pattern. Take the following examples:

Catholicism

Catholicism took the words of the priest and made them equal to the word of the prophets contained in the Bible. Through this process the word of the Roman pontiff completely superseded the Scriptures. Here is one example:

“The Pope has power to change times, to abrogate laws and to dispense with all things, even the precepts of Christ.” - *Decretal De Translat. Espiscop. Cap*

Protestantism

As a reaction to this perversion, Protestantism restored the Word as the sole authority for the conscience, but Satan then manages to pervert this process by taking away any authority from the pastors or leaders of the church. Each man reads the Bible for himself, which is correct, but then each man feels at complete liberty to rebuke and overturn the position of leaders whenever he chooses. Satan does not care which direction you go as long as you miss the divine pattern of “Of Whom” and “By Whom.” The net effect of Protestantism is to split and divide, split and divide and become vulnerable to every wind of doctrine and every rising of charismatic leadership.

The above examples reveal the perversion of the prophet/priest image of the divine pattern. Let's take this to another level where the male/female image is twisted regarding the priesthood or ministry.

Priesthood

Once again Satan has moved Catholicism one way and Protestantism the other. Satan moved the Catholic Church to give male priests absolute power and control, causing untold misery

and sorrow for women. He then moves within Protestant churches through a positive desire to lift the role of women and gives them a voice in the church by granting them the same position as elders and pastors. This causes an accelerated cascade effect on the perception of marital equality, causing the mind to merge the two parts of the divine pattern into one and pressing male and female entities towards a unisex mindset.

As each reflection of the divine pattern becomes confused and mystified, the “By Whom” elements move out from under the protection of their “Of Whom” counterpart, being “liberated” by “enlightened co-equality.” There is mistrust and confusion in all relationships because no one is clear of their role or what responsibility they have. Everyone can accuse others and excuse themselves of failing. Satan then can move in and harm our children, our wives, our churches, our pastors, our governments and our world.

An observation of western society should tell us that every aspect of the divine pattern has been marred and therefore all levels of protection have been severely penetrated by the wicked one.

The natural Adventist response to seeing truth perverted is to take the Protestant approach and take the sword to the leaders of the church and blame them for the degradation. Satan is content for this work to occur, he knows it still breaks the divine pattern and will keep churches from being blessed.

In a later chapter I will address aspects of what to do when the divine pattern is completely marred in the church, and what process we need to go through to restore the channel of blessing and reclaim the divine pattern. But next, let’s look at the divine pattern in the Law of God.

2. The Fountain in the Law

In the previous chapter we explored the divine pattern revealed in 1 Corinthians 8:6 speaking of the relationship of the Father and Son. Their relationship itself reveals this divine pattern. It comprises the “Of Whom” Father, who is the source, and the “By Whom” Son, who is the channel.

We cited several examples of how this divine pattern has been replicated in various levels of family, church and community.

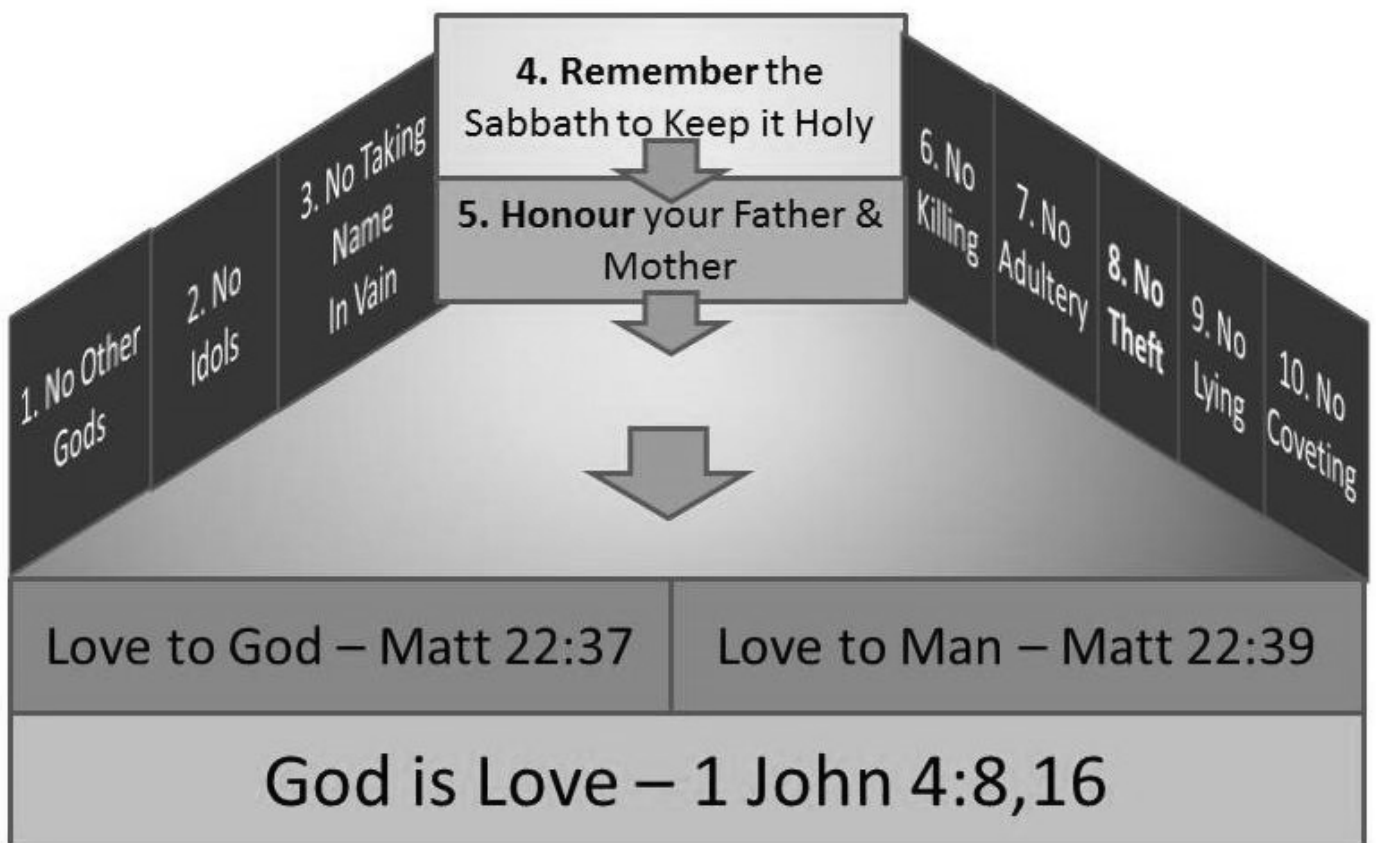
One place that this divine pattern is wonderfully revealed is in the Ten Commandments. If we study the law carefully we find that eight of the commandments contain prohibitions while the two commandments at the heart of the law contain a positive blessing. Notice:

Gen 2:3 And God **blessed the seventh day**, and sanctified it: because that in it he had rested from all his work which God created and made.

Eph 6:2-3 Honour thy father and mother; which is the **first commandment with promise**; (3) That it may be well with thee, and thou mayest live long on the earth.

If we arrange the commandments around these two commandments that have a positive blessing we might see something that resembles a fountain:

The Law as the Fountain of Life



All the other commandments act as a guardrail to guide us to the source of the fountain found in remembering the Sabbath and honouring our parents. Can we see that the fourth and fifth commandment follow the divine pattern?

“Of Whom”	“By Whom”
Remember the Sabbath	Honour Your Parents

God designed that through our parents, we would be taught about the principles of His kingdom, His law, and of course His love.

Hear, O Israel: The LORD our God is one LORD: (5) And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. (6) And these words, which I command

thee this day, shall be in thine heart: (7) **And thou shalt teach them diligently unto thy children**, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (8) And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. Deuteronomy 6:4-8

Is it possible to see that as we approach the law through the divine pattern, the pattern that provides all blessing, we will indeed flourish and be blessed? Please notice carefully what Ellen White says about the fifth commandment:

This, says the apostle, "is the first commandment with promise." Ephesians 6:2. To Israel, expecting soon to enter Canaan, it was a pledge to the obedient, of long life in that good land; **but it has a wider meaning, including all the Israel of God, and promising eternal life upon the earth when it shall be freed from the curse of sin.** *Patriarchs and Prophets*, page 308.

Ellen White connects the honouring of our parents with having eternal life. How is this possible? When we see that all things come from the Father, the great source of all,¹ and flow through His appointed agencies then we can see that indeed when we honour our parents, we are honouring an authority that God has established.

“Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.” Parents are entitled to a degree of love and respect which is due to no other person. **God Himself, who has placed upon them a responsibility** for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And **he who rejects the rightful authority of his parents is rejecting the authority of God.** *Patriarchs and Prophets*, page 308.

It is through our parents that our Father in Heaven seeks to pour upon us His love, His mercy and His grace. Our parents are a channel through whom our Father wants to bless us with His words of affection and tenderness. This principle is so important that God made His covenant with Abraham dependent on the right ordering of the family after the divine pattern.

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? (19) For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. Genesis 18:18-19

God states that He would bring upon Abraham all that He has promised as Abraham commands his family and household after him; meaning that he leads his family to follow the divine pattern where his wife respects him as the head of the house and his children are taught to honour and respect their father and mother. Let us note this carefully:

The covenant was dependent on the right ordering of the family after the divine pattern.

This is why Ellen White states:

“Society is composed of families, and is what the heads of families make it. Out of the heart are "the issues of life"; and the heart of the community, of the church, and of the nation is the household. **The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences.**”
Adventist Home, page 15.

Through those home influences we are meant to learn the divine pattern. As we honour our father and mother as a reflection of the divine pattern of Father and Son, we learn how to connect ourselves to our Father in Heaven. If we disobey our parents and

forsake the pattern reflected in our parents we will not be able to connect to the divine pattern in Heaven.

“God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work.” *Testimonies*, Volume 6, page 430.

Now I would like you to notice how this divine pattern in the home is extended to the wider community.

The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. **It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority.**” *Patriarchs and Prophets*, page 308.

Note carefully that the fifth commandment includes ministers, rulers, and all others to whom God has delegated authority. Please underscore this point carefully:

Respect for ministers and rulers is part of the fifth commandment.

There are many voices who cry, “I only need my Bible and I am not under any man!” This is a very cunning ploy of Satan to break the divine pattern. If we truly were not under any man then wives need not respect their husbands and children need not honour their parents. Many people forget that the only reason we have our Bibles is because God instructed the prophets to write down what He desired to be said, and also inspired men to publish and print the Bible. We owe great gratitude to these men, and we are in a sense under them, as they are our forefathers in faith.

This cry that “I have my Bible and am not under any man” is a reaction to the work of Satan to move the “By Whom” channel to the same level as the “Of Whom” source. When parents seek to force the conscience of their children in regard to worship they are placing themselves in a position above what God requires. As Ellen White indicated, the fifth commandment also applies to ministers and rulers. When those who fill these positions require of us something contrary to the Word of God, we cannot obey. This does not mean that we also cease to honour or respect them as the “By Whom” channel. We continue to honour them as far as the Word of God requires, no more and no less. As we continue in this book, we will study further how God deals with delegated authorities who assume positions that God alone can occupy. Yet we make the point that an attempt to force our conscience by those granted authority does not grant us the right to completely disregard their authority and break the divine pattern.

When Satan seeks to move an authority figure to merge the “By Whom” channel with the “Of Whom” source, we must remember the admonition of Jesus:

And call no man your father upon the earth: for one is your Father, which is in heaven. Matthew 23:9

Yet this counsel does not negate the following:

Rebuke not an elder, but entreat him as a father; and the younger men as brethren; 1 Timothy 5:1

When our father or church leader seeks our submission in things that alone belong to God, they are merging themselves with God as an authority in our lives and this destroys the personalities of the “Of Whom” and “By Whom” structure. We cannot obey any command that violates this. It is Satan’s constant effort to elevate “By Whom” aspects of the channel to the same level as “Of Whom” positions in order to destroy them both.

16

- He seeks to raise the Son of God to the same level as the Father in order to destroy the Son and the Father.

- He seeks to raise wives to the same position as their husbands in order to destroy their marriage.

- He seeks to raise women to the same position as ordained male pastors, thus confusing the “Of Whom” and “By Whom” pattern of leadership.

- He has sought to raise the writings of Ellen White to the same level as the Bible in order to destroy their distinct roles in guiding us.

- He has sought to raise the words of men to the same level as the Bible by moving leaders to discipline members with the 28 Fundamentals thus confusing and merging their distinct roles.

Whenever God’s people sense that those in authority over them are seeking to require more than their position grants them, Satan then moves those under that authority to completely reject the forceful authority and rebel against it. As the people come out from under that protective authority, Satan is then better positioned to sweep them away with winds of doctrines, false shepherds and potential loss of life.

Let us remember the divine pattern in every aspect of our lives. Just as we behold Christ as a distinct person, holding a distinct authority over us as the ultimate “By Whom” authority, let us remember all the other “By Whom” authorities placed in our lives – even when Satan moves them to merge with the “Of Whom” authority above them. Whether they be a boss at work, a teacher in school, a government official, or a church pastor, let us respect their place of authority over us, even when they act beyond that which God has ordained them to. Let us not be seduced into rejecting these authorities, but rather plead for them. Let us ask God to bless them and help them regain their true identity and position as a reflection of the divine pattern. Fulfilling the role you

are in as God intended is the key to peaceful relationships, emotional fulfillment, communal upliftment, and spiritual prosperity.

3. The Threefold Cord

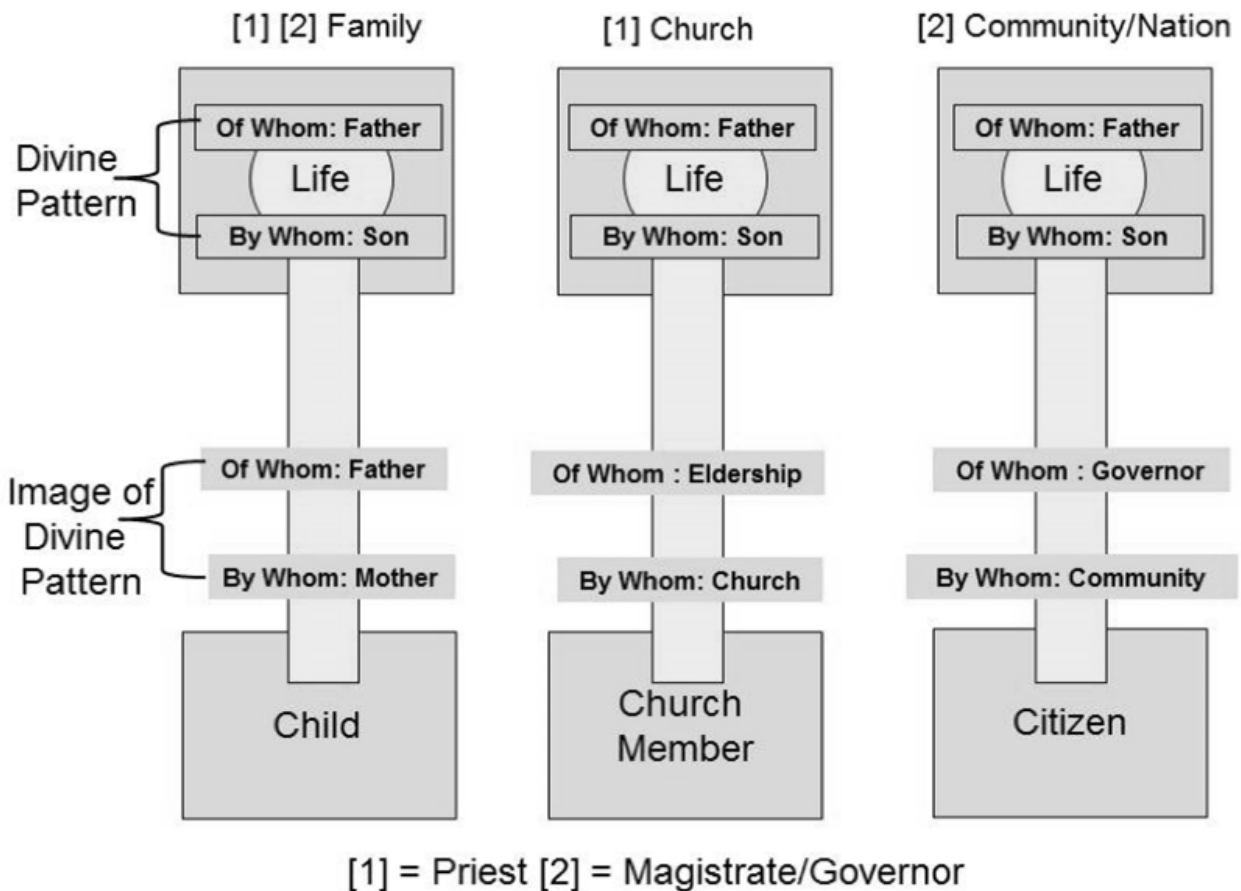
And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken. Ecclesiastes 4:12

Any system that is well designed will have a built-in backup if one part of the system fails. The divine pattern that was first given to Adam and Eve as a reflection of Father and Son expanded to the community and the church. Notice what inspiration says:

At the beginning, the father was constituted [1]1 priest and [2] magistrate of his own family. Then came the patriarchal rule, which was like that of the family, but extended over a greater number. When Israel became a distinct people, the twelve tribes, springing from the twelve sons of Jacob, had each a leader. These leaders, or elders, were assembled whenever any matter that pertained to the general interest was to be settled. [1] The high priest was the visible representative of Christ, the Redeemer of his people. When the Hebrews settled in Canaan, [2] judges were appointed, who resembled governors. These rulers were invested with authority to declare war and proclaim peace for the nation; but God was still the recognized king of Israel, and he continued to reveal his will to these chosen leaders, and to manifest through them his power. *Signs of the Times*, July 13, 1882.

As the family grew larger into church/community, the same “Of Whom” and “By Whom” pattern was replicated in each creating a threefold cord.

Divine Pattern: Threefold Cord



We notice that while the office of priest and magistrate are the same person in the home, these offices were to be separated in the domain of the wider community, creating a separation of church and state. It is beyond the scope of our present study to detail this separation.

We see the divine pattern in the family clearly expressed by Paul when he stated:

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 1 Corinthians 11:3

As we have noted, the church and the community are patterned after the family. Notice again what Ellen White says:

“Society is composed of families, and is what the heads of families make it. Out of the heart are "the issues of life"; and the heart of the community, of the church, and of the nation is the household. The well-being of **society**, the success of the **church**, the prosperity of the **nation**, **depend upon home influences.**”
Adventist Home, page 15.

The society or community is a subset of both church and nation. Note how Paul connects the pattern of home leadership as a qualification of church leadership:

A bishop then must be blameless, **the husband [Of Whom] of one wife [By Whom]**, vigilant, sober, of good behaviour, given to hospitality, apt to teach; (3) Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; (4) **One that ruleth well his own house, having his children in subjection** [command his children after him Gen 18:19] with all gravity; (5) **(For if a man know not how to rule his own house, how shall he take care of the church of God?)** 1 Timothy 3:2-52

How does the church support a family when the blessing channel in a particular home is broken? What is a Christian’s responsibility to those in “broken families” or those who come from “broken homes”?

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1:27

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Isaiah 1:17

These passages are addressed to leaders in the church. What is pure religion above all other things? It is to visit the fatherless and the widows in their affliction. Why? Because the home is the strongest reflection of the divine pattern and church leaders need to do all they can to assist families where a father has gone missing either through death or dereliction of duty. When a father was no longer able to bless his children the spiritual leaders of the

church were to step in and provide that blessing. This is exactly what Jesus did.

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. (14) But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. (15) Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. (16) And he took them up in his arms, put his hands upon them, and blessed them. Mark 10:13-16

Where did the abundance of the blessing that flowed forth from Jesus come from?

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matthew 3:17

Through Christ the divine pattern went into action and all the promises made to Abraham would be made certain. Abraham was a type of Christ when it was stated to him:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: Genesis 12:2

It is the Son of God that the Father blessed, and God made a great nation by His Son. Christ stands at the head of this blessing system and pours it through the threefold cord to fill our lives. Notice this process in action:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke 4:18

And Jesus came and spake unto them, saying, All power [authority] is given unto me in heaven and in earth. (19) Go ye therefore, and teach all nations, Matthew 28:18-19

The message of Christ was, amongst other things, to heal the broken-hearted. What causes a broken heart more than the withering curses of a wretched childhood? For more on this particular aspect of the message of Christ see chapter 19 of my book *Life Matters*.³

The point we are making here is that the church was designed as a backup system or contingency⁴ for families when the “Of Whom” component of the family ceased to function. The community also contributed by ensuring that the fatherless and widows had food and shelter and protection. See Ruth Chapter 2 and the practice of gleaning the fields.

When a church and community reflect the divine pattern as an extension of the family, then a child will grow and flourish. The child will be the joy of his family and his community, just like Christ is the joy of His Father and the church is Christ’s joy. If a family suffers the loss of one of the channels, the other two channels will supply the lack. As the verse says, “A threefold cord is not quickly broken.”

While this threefold cord is not quickly broken, over time Satan has found ways to break this system.

Satan well knows that the whole channel of blessing rests upon having the divine pattern stamped into our minds. The God we worship is reflected in the home, the church and the community. Therefore Satan introduces to mankind an altered pattern; a pattern not of source and channel but of co-equality, where the second component is unwittingly merged with the first. This is the secret to the desolation of the family, the church and the community. This is how Satan can break the threefold cord. Once people perceive an inherent co-equality of status in their worship of the divine, then the relationship of marriage is altered to cut the blessing to children; male leadership is neutered in the church and the community and within one generation Satan can take control of the entire community. Children no longer have any example to

teach them how to respect headship and submission. So how will they relate to God?

There is a direct link between the god that the Church of Rome adores and its ability to desolate the hearts of men. The secret is breaking the divine pattern and replacing it with a version of the three-in-one Trinity. It does not matter what version you adopt as long as you perceive the second person as the same as the first, just with a different title. The Catholic Church does this through a one- substance being and the Adventist Church does it by three different labels for the divine beings that possess identical inherent qualities.

When you perceive that Father and Son are part of a three person, yet one-being, God, you lose your ability to clearly distinguish one from the other. When you speak of one you are also speaking of the other. Here is how one Trinitarian expressed it:

There are three persons in the Godhead but they are so mysteriously and indissolubly related to each other that the presence of each one is equivalent to the presence of the others. *W.W Prescott Sermon Notes*, page 8, from Sermon at Takoma Park, Oct 14, 1939.

As you read the following quote, see how long you can keep the Father and Son distinct in your mind:

We would suggest that God in **His** Trinitarian self- revelation, has claimed that **He** created us to reflect the love that supernaturally resides in **His very being** as an eternally loving God who is one in three. Furthermore, the triune love found in God is not self oriented and thus strongly implies that we find our greatest joy and satisfaction in living and serving others. Whidden, Moon and Reeve, *The Trinity*, page 247.

The confusion of “Trinitarian self-revelation” was not a part of early Adventist faith. In 1874 the very first issue of the periodical *Signs of the Times*, was edited and published by Elder James White, where 25 Fundamental Principles held “with great unanimity” by the Adventist people were introduced. Here are the principles relating to God. Notice they were modelled on 1 Corinthians 8:6.

1. **That there is one God, a personal, spiritual being**, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

2. **That there is one Lord Jesus Christ, the Son of the Eternal Father**, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; . . .

These two statements remained unchanged until 19315, and then in 1980 the mystery of the Trinity was officially voted in as a Fundamental Belief of the Seventh-day Adventist church. Let’s compare the above clear statement of distinction between Father and Son with the current Seventh-day Adventist Statement of Belief about God.

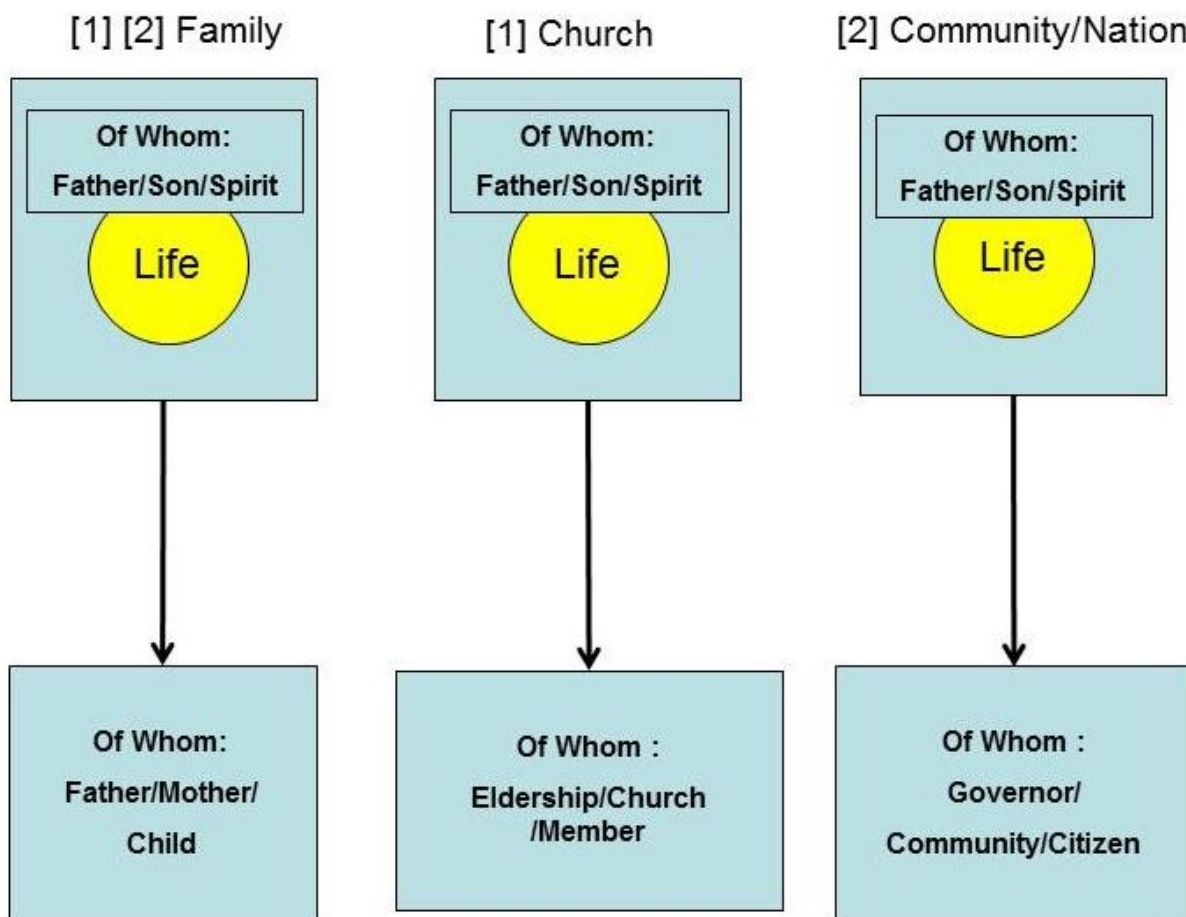
Trinity: There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. **He** is infinite and beyond human comprehension, yet known through **His** self-revelation. **He** is forever worthy of worship, adoration, and service by the whole creation.

If this declaration about God is true then we would have to read 1 Corinthians 8:6 in the following way:

“But to us there is but one triune God, the Trinity, of whom are all things, and we in him; by whom are all things, and we by him.”

The Trinity is designed to destroy the “Of Whom” and “By Whom” distinctions of Father and Son which then flattens the divine pattern for daily life in the family, the church and the community.

Counterfeit Pattern: Broken Cords



[1] = Priest [2] = Magistrate/Governor

The removal of the “Of Whom” and “By Whom” distinctions also removes the flow of the channel. Rather than clearly coming from the Father through the Son, it could originate in any one of them or all at the same time, and everything becomes an incomprehensible mystery.

As an example you may read in the book of Judges how Israel turned away from the God with a distinct “Of Whom” and “By Whom” structure to Baal worship. (Judges 2:9,10). Notice how the family relations become confused, men became ruled by passion as in the case of Samson and others. Men also lost their sensitivity to the women in their lives as seen in the life of Jephthah in Judges 11. As children are born into families that no longer bless, then tyrants such as Abimelech (Judges 9) are developed. In other situations they become fearful, as in the case of Barak who could not fight without a woman leading him (Judges 4).

Our church is going through the same process since we have embraced the Trinity with its counterfeit divine pattern of three identical beings, as opposed to Source and Channel as revealed in 1 Corinthians 8:6. We are seeing the number of men who can lead in our churches decreasing, marriage breakups increasing, the commissioning of female pastors on the rise, and the distinction between male and female increasingly blurred. All these things are symptoms of the desolating effects of three-persons-in-one-God worship; it is desolating our homes, churches and communities.

This process is accurately described by Jeremiah, revealing the breaking of all the cords our Father has established and how the desolation affects families, the church and the community:

My tabernacle is spoiled, and **all my cords are broken**: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains. (21) **For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.** (22) Behold, the noise of the bruit is come, and a great commotion out of the north country,[Babylon] to make the cities of Judah desolate, and a den of dragons. (23) O LORD, I know that **the way of man is not in himself**: it is not in man that walketh to

direct his steps. (24) O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. (25) Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. Jeremiah 10:20-25

The call of Elijah is a call to turn our hearts back to the true God of Israel, the God who is revealed at the heart of the Ten Commandments:

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Malachi 4:4-6

The work of Elijah is a work of restoring the true God of Israel and a call to reflect our God in our families, our churches and our communities.

And many of the children of Israel shall he turn to the Lord their God. (17) And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. Luke 1:16-17

The turning of hearts involves recognition by children to honour parents, and recognition by parents to bless their children. It is an awareness of the duties and responsibilities we have to each other, according to the loving relational jurisdiction of the divine pattern framework. Turning people from disobedience involves people returning to a respect for their church and community leaders, and for these leaders to recognise their need to bless and protect those under their care. The work of Elijah does not call men to free themselves from all human authority, but rather to

seek to restore that authority to the divine pattern. Let us join together in prayer for the power and spirit of Elijah to show us how to restore the divine pattern in our homes, churches and communities.

4. Blessing and Cursing

As we look more closely at the divine pattern through the Scriptures we see a picture emerge of how the “Of Whom” and “By Whom” parts of the pattern relate to each other. Our Father in Heaven is a God of blessing. Notice what the Bible says:

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? (20) Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. Numbers 23:19- 20

And again:

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1:17

One of the key points for us to remember is that it is the joy, privilege and duty for the “Of Whom” to bless the “By Whom.” We also note that the strength of the blessing is measured by the respect of the “By Whom” for the “Of Whom.”

This blessing resides on a scale of degree that can switch into a curse. As love, honour, respect and obedience shift to dishonour, disrespect and disobedience, the channel moves from blessing to cursing. When a person moves against someone that God has ordained as an authority in his or her life, the blessing that should have been received turns into a curse. Note carefully these texts:

...visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Exodus 20:5-6

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. Genesis 12:3

This principle occurs most powerfully where the origin of the “By Whom” comes directly from the “Of Whom” – precisely where gratitude should be highest.

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 1 Corinthians 11:3

Children's children are the crown of old men; and the glory of children are their fathers. Proverbs 17:6

This channel is so powerful that it contains the power of life and death.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matthew 4:4

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. John 6:63

Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof. Proverbs 18:21

Every child lives by the life of his father. *Mount of Blessing*, page 78.

The Father's Words are life to us and His Word flows to us through the threefold cord that He has ordained to bless and protect us. The most urgent and critical blessing that our Father wants to send us are these words:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matthew 3:17

This blessing that Christ received from the Father is passed to us.

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Ephesians 1:6

Isn't it wonderful to know that the thrill that Jesus felt when He heard His Father tell Him how much He loved Him can flow to us? Let us remember that these words of the Father are only as powerful as the authority we perceive that the Father has over His Son. Within the Trinity, the Father has delegated authority, meaning that the Spirit and Son voted the Father into His position. Yet the Bible reveals that the Father has absolute authority over His Son, therefore His words of blessing are absolute. That absolute blessing can be ours through Christ. How I pray that we can see the heart of the gospel in knowing God is the Father of Christ and that Christ is the Son of God.¹ It is the only way we can truly know that we are accepted in the Beloved and that His blessing is absolute.

We note carefully how Christ was enabled and freely chose to receive the Father's perfectly complete blessing – Christ respected His Father's headship and authority *absolutely*, perfectly and completely. But Christ could only do this because He knew his Father perfectly, that His Father was perfectly good, and therefore could trust his Father perfectly. No other being knew the Father like Christ did (Matt 11:27):

Then answered Jesus and said unto them, Verily, verily, I say unto you, 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. John 5:19

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. John 5:30

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. John 8:29

I delight to do thy will, O my God: yea, thy law is within my heart. Psalm 40:8

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
John 15:10

In the life of Christ we see that the key to drawing down a blessing is to keep the words of the "Of Whom." As we keep the words of those appointed over us, this blesses the one who is appointed to protect and bless us.

...and I will bless them that bless thee. Gen 12:3

As the Son of God obeyed His Father, we see that Sarah obeyed her husband.

Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. 1 Peter 3:6

We see this again reflected in the parent and child pattern:

Children, obey your parents in the Lord: for this is right.
Ephesians 6:1

Children, obey your parents in all things: for this is well pleasing unto the Lord. Colossians 3:20

And we see this principle expressed concerning all aspects of the threefold cord:

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
Romans 13:1,2

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; (14) Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 1 Peter 2:13-14

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; (13) And to esteem them very highly in love for their work's sake. And be at peace among yourselves. 1 Thessalonians 5:12-13

As we behold the life of Jesus in the divine pattern, we see that life and blessing come from submission, respect, honour and keeping the words of the Authority that is over Him.

Again we repeat that the power of the blessing is directly measured by the power of respect and honour that the “By Whom” has for the “Of Whom.” The more we treasure the words of the “Of Whom” the more they will bless us. The more we despise the “Of Whom” authority over us the more their words will feel like judgment and condemnation to us. The curse falls heavily upon us because rejecting the one that has authority over us causes us to emotionally condemn ourselves as well as feel at a distance from the authority figure. Consequently our ability to be an authority figure to those who are under us is lost. When we are submissive, words of approval bring blessing; words of disapproval bring thankfulness for correction. When we are not submissive, words of blessing potentially cause irritation because we may not wish to be emotionally dependent on the source while words of disapproval cause anger and feelings of retaliation.

A good example of this process is found in the story of Cain. Cain disobeyed God by not bringing the correct sacrifice in worship. Then God directly points out Cain’s error and encourages him to do the right thing. This attempt to correct Cain only intensified his anger to the point where he killed his brother for appealing to him to do the right thing. The curse falls upon Cain heavily. Why? Was it because God made him suffer? No, it was Cain’s own sense of justice that caused him to feel that he lived with Heaven’s disapproval. Notice carefully the marginal reading of Cain’s response to God when he says:

And Cain said unto the LORD, My punishment is greater than I can bear. Genesis 4:13

If you read the margin, it says, “My iniquity is greater than can be forgiven.” This means that Cain felt so bad that he no longer believed that God could accept him. This is the heart of the curse.

When we disobey God and His delegated authorities, we are building a stronger and stronger sense that we are not approved or accepted by Heaven. There is no escape from this principle.

There are many who try to escape God's appointed authorities/duties by asking the same question as the lawyer who wished to justify himself by asking Jesus, "Who is my neighbour?" So today, multitudes respond with, "Who is an authority in my life?" Many claim that the Bible alone is their authority², yet that very authority condemns their claim. God has placed a threefold cord of authority in our life to bless us; the Scriptures are clear on this. The Bible alone is the seed or "Of Whom" authority, but God has placed a threefold cord of "By Whom" or nurturing authorities in our lives for our protection and blessing. If we reject them then we are rejecting God's authority and shall receive a curse.

A natural question that arises in respect to this channel is: "What do I do when someone in my channel of authority asks me to do something contrary to the Word of God? What do I do when an authority figure rejects God and lives an immoral life? Am I still subject to their authority?" This is the question we will turn to next, because all of us face this question at some point and it is important to know how we should biblically respond.

Section 5. Sanctified Through the Divine Pattern

16. Unmasking the Abominable Desolator

The purpose of this book is to try and draw down some practical implications of what our understanding of the Father and Son relationship does to our families, churches and communities in terms of blessing or cursing. I am trying to show that there is a world of difference between the "Son" in the Trinity and the Son of the living God as revealed in Scripture. Hopefully by now you will have the picture that every aspect of our life experience is touched and affected in some way.

In this chapter I want to explore the transaction that is described in Daniel 7 and 8. This transaction of the coming of the Son of Man to the Ancient of Days is the central pillar and foundation of Adventism. This is the source of our power for knowing what it means to enter the Most Holy Place. How we understand the central characters in this transaction will therefore filter down into every other doctrine we hold; that is of course *if* it is our central pillar.

The Scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. *Great Controversy*, page 409.

The more real we understand this narrative, the more real becomes the whole Investigative Judgement experience. I want to suggest to you that only the divine pattern as revealed in 1 Corinthians 8:6 can give real meaning to the transaction between the Ancient of Days and the Son of Man.

Let us consider parts of this narrative carefully.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. (10) A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. ... (13) **I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. (14) And there was given him dominion, and glory, and a kingdom,** that all people, nations, and languages, should serve him: his dominion is an everlasting

dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Daniel 7:9,10,13,14

What is our perception of reality in this story? Is there a real person who is the Ancient of Days? Does He sit? Are His garments as white as snow? Is the hair of His head white like pure wool? Were there actual books opened? Was the Son of Man actually brought in before Him?

I have another question I want to ask you, but before I ask that I want to show you a difference in understanding between our pioneers and current scholarship.

I want you to read how Uriah Smith understood this. This is from *Bible Student's Assistant*, pages 45-46 - Uriah Smith 1858 1 (Capitalisation in original):

GOD A PERSONAL BEING

PROOF. "The Father himself which hath sent me, hath borne witness of me. Ye have neither heard his VOICE at any time, nor seen HIS SHAPE." John 5:37.

"God who . . . spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, . . . who being the brightness of his glory and the express IMAGE of his PERSON," etc. Heb.1:1-4.

"I beheld till the. . . Ancient of Days did sit, whose garment was white as snow, and the HAIR of his HEAD like the pure wool." Dan.7:9.

"And (Moses) said, I beseech Thee, shew me thy glory. . . . And he said, Thou canst not see my FACE; for there shall no man see me and live. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock: and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my HAND while I pass by. And I will take away mine hand, and thou shalt see my BACK PARTS, but my FACE shall not be seen." Ex.33:18-23. [46] "And they heard the voice of the Lord WALKING in the garden in the cool of the day." Gen.3:8. "And

they saw the God of Israel, and there was under his FEET as it were a paved work of sapphire stone." Ex.24:10.

"After the Lord had spoken unto them, he was received up into heaven, and SAT on the RIGHT HAND OF GOD." Mark 16:19. "Hast thou an ARM =like God? or canst thou thunder with a VOICE like HIM?" Job 40:9. "Out of the mouth of the Most High proceedeth not evil and good." Lam.3:38.

Now listen to James White:

James White – *Review and Herald*, August 19, 1858.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of man. What is Jesus Christ? He is the Son of God, and is like his Father, being "the brightness of his Father's glory, and the express image of his person." He is a material intelligence, with body, parts and passions; possessing immortal flesh and immortal bones.

Now contrast the previous statements with the following: Bible Questions Answered By DON F. NEUFELD - *Review and Herald*, October 6, 1977.

Worthy of note is the fact that this statement makes no comment on whether the members of the Godhead have physical or material bodies. Adventists have been reticent to speculate as to this aspect of God's nature. Speaking of Him, they emphasize His attributes, such as personality, self-existence, transcendence, immutability, omniscience, omnipresence, omnipotence, holiness, and love. **It's true that in the Bible, God is represented as having ears (Ps. 17:6), nostrils (2 Sam.22:9), a mouth (Deut. 8:3), a hand (Zech. 2:9), feet (Ps.18:9). But these are usually considered as being anthropomorphisms, that is, expressions attributing to God human characteristics. They are attempts; it is claimed, to help human beings understand God, who is much above them?**

Do you see the difference? Let us go back to the pioneers and let them explain their position a little more. Let James White set the context for us.

Our position is, that a change has taken place in the position and work of our literal High Priest in the literal Sanctuary in heaven, which is to be compared to the coming of the bridegroom in the marriage. **This view is a perfect safeguard against spiritualism.** [spiritualism meaning a method of Bible study] **We not only believe in a literal Jesus, who is a "Minister of the Sanctuary," but we also believe that the Sanctuary is literal.** - And more, when John says that he saw "one like the Son of man" "in the midst of the seven candlesticks," that is, in the Holy Place, we know not how to make the candlestick spiritual, and the Son of man literal. We therefore believe that both are literal, and that John saw Jesus while a "Minister" in the Holy Place. John also had a view of another part of the Sanctuary, which view applies to the time of the sounding of the seventh angel.

...The Most Holy, containing the Ark of the ten commandments, was then opened for our Great High Priest to enter to make atonement for the cleansing of the Sanctuary. If we take the liberty to say there is not a literal Ark, containing the ten commandments in heaven, we may go only a step further and deny the literal City, and the literal Son of God. Certainly, Adventists should not choose the spiritual view, rather than the one we have presented. We see no middle ground to be taken. *The Parable*, page 16.

James White understood the issues at stake. He knew that if the scenes of the Judgement from Daniel 7 and 8 were not literally taking place then the whole doctrine would collapse in on itself. Notice how Joseph Bates answers the next question I wish to ask and that is:

Does the Ancient of Days actually give a dominion and kingdom to the Son of Man?

And Daniel, the prophet, teaches the same doctrine. "I saw in the night visions: and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, (described in the ninth verse) and they brought him near before him; and

there was given him dominion and glory, and a kingdom, never to be destroyed." Dan. 7:13,14. Now we all admit this personage was Jesus Christ; for no being on earth or in heaven, has ever had the promise of an everlasting kingdom but him. **And does not the Ancient of days give it to him? Would it not be absurd to say that he gave it to himself? How then can it be said (or proved) as it is by some, that the Son is the Ancient of days; - this passage, and the one in fifth Revelations, distinctly prove God and his Son to be two persons in heaven. Jesus says, "I proceeded forth and came from God: neither came I of myself, but he sent me." John 8:42. "I come forth from the Father, and am come into the world; again, I leave the world and go to the Father."** Joseph Bates, 1846, *Opening of the Heavens*. page 18.

Can you see how the pioneers answered this question? Can you see how their rejection of the Trinity caused them to see that the Ancient of Days was exactly what that title means—Ancient of Days? He therefore had absolute authority to grant a kingdom to His Son.

Please do not miss this point as it reveals the secret of Seventh-day Adventism's long flowing hair and is the secret of her power. The reality of the Heavenly Sanctuary, the reality of the mediatorial work of Jesus, the reality of His receiving a kingdom all depend on a clear understanding of the distinct personalities of Father and Son. Any shift towards a metaphorical understanding because of a Trinitarian mindset and this whole system collapses. It appears as a mirage on the dusty walls of scholars' minds serving only as an illustration but is not real.

It is impossible for a Trinitarian mind to actually believe that the Father is giving a literal kingdom to His Son. It can only be a symbolic gesture for the purposes of the plan of salvation and this is the desolating genius of the Trinity. It forces the mind into a metaphorical gear and then strips the mind of the realism of the Sanctuary, the Son of Man and the Ancient of Days. These realities

are replaced with metaphorical labels that are just hung on a wall for us to admire as if we were in an art gallery.

When we believe that Jesus is the “By Whom” agent of the Father, then the whole Sanctuary narrative springs to life and finds traction in the soul as being a real event. This is why our pioneers spoke so often about the distinct personalities of Father and Son. Notice:

Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove **the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ**, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor. *Manuscript Releases 760*, page 9.

We are now to be on guard, and not drawn away from the all-important message given of God for this time. **Satan is not ignorant of the result of trying to define God and Jesus Christ in a spiritualistic² way that sets God and Christ as a nonentity.** The moments occupied in this kind of science are, in the place of preparing the way of the Lord, making a way for Satan to come in and confuse the minds with mysticisms of his own devising. Although they are dressed up in angel robes they have made our God and our Christ a nonentity. Why?--because Satan sees the minds are all fitted for his working. Men have lost track of Christ and the Lord God, and have been obtaining an experience that is Omega to one of the most subtle delusions that will ever captivate the minds of men. We are forbidden to . . . set the imagination in a train of conjecture. *11 Manuscript Releases*, page 211.

Can you see why Ellen White connects the doctrine of the Sanctuary to the personalities of the Father and the Son? As you read the Fundamental statement of Adventists on the Trinity do you see a clear distinction of Father and Son?

2. Trinity:

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. **He** is infinite and beyond human comprehension, yet known through **His** self-revelation. **He** is forever worthy of worship, adoration, and service by the whole creation. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.)

In this statement the One God is three persons, which are then referenced as “He” and “His.” When you read the “He” and the “His,” who are you thinking about? I find this statement confusing. “He” in English refers to a singular being.

See how some of our Adventist Scholars describe this god:

We would suggest that God in **His Trinitarian self-revelation**, has claimed that **He** created us to reflect the love that supernaturally resides in **His** very being as an eternally loving **God who is one in three**. Furthermore, **the triune love found in God** is not self-oriented and thus strongly implies that we find our greatest joy and satisfaction in living and serving others. Whidden, Moon and Reeve, *The Trinity*, page 247.

See how the language used is “He” and “His” and then combined with the term “Trinitarian self-revelation.” Notice again how the word “He” also means “They” in the following statement:

“In the doctrine of the Trinity, we do not find three different divine roles displayed by one Person (that is modalism). Nor are there three gods in a cluster (that is tritheism or polytheism). **The one God (“He”) is also, and equally, “They,” and “They” are always together**, always closely cooperating. The Holy Spirit executes the will of both Father and Son, which is also His will. This is the truth that God reveals about Himself all through the Bible. Glimpses of Our God, *Adult Sabbath School Bible Study Guide*, Lesson 1, 1st Quarter 2012, Principal Contributor: Jo Ann Davidson.

Does this not make indistinct the personalities of Father and Son? Please note this frank admission from an Adventist theologian about the difficulty in maintaining a clear distinction of persons in the Trinity:

The difficulty is evident enough. **A doctrine that affirms that God is one, and yet that there are three persons in God, must often bewilder the mind in its attempt to find a relevant and intelligible framework in which that seeming contradiction can be expressed and at the same time meet the average person's religious needs.** No wonder that the reference to the Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible has encouraged sardonic remarks to the effect that the whole doctrine is incomprehensible. Raoul Dederen. 'Reflections on the Doctrine of the Trinity,' 1970. Andrews University

Here is the secret of Satan's Desolation of the Heavenly Sanctuary. It comes through a merging of the Son with the Father caused by a Trinitarian formula of three persons in one god. As soon as you have that formula in place, the narrative of Daniel 7 and 8 is desolated.

Only the "Of Whom" and "By Whom" understanding of Father and Son allow us to keep them distinct in our minds and give real meaning to the Daniel 7 story.

17. The Cornerstone

In this book we have been beholding the divine pattern of Father and Son as reflected in many aspects of our families, communities and churches. By simply beholding this divine pattern in faith through Christ we will be transformed into their likeness as the Bible states:

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 2 Corinthians 3:18

While some members of society are given positions to copy aspects of the “Of Whom” role of the Father, all of us are to look to the Son of God as the chief “By Whom” pattern that all of us must copy to receive the blessing and life of the Father. The Son of God is therefore the chief Cornerstone, the first born of all creation that we might pattern after Him. This is why the government was placed upon His shoulders, in order that Christ might be the everlasting Father of all those who submit to the one true God – the Ancient of Days.

This is why:

Wherefore God also hath highly exalted him, and given him a name which is above every name: (10) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; (11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:9-11

Since Jesus is the Cornerstone of all creation, it is Satan’s studied effort to alter our perceptions of this Cornerstone; to cause us to pattern after a cheap worthless imitation that appears similar to the original Stone in many aspects, but is really completely different.

In the first chapter we noted:

The rebellion of Satan introduced concepts and ideas that marred this divine pattern. The order of Heaven meant that originally Lucifer was under the authority of Christ, who was under the authority of His Father..The Scripture tells us how Satan wished to alter the divine pattern:

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! (13) For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: (14) I

will ascend above the heights of the clouds; I will be like the most High. Isaiah 14:12-14

In these texts we see a being who does not seek to be under the protection and care of the divine pattern but rather seeks to be like, meaning to resemble, the Most High ... Through a cunning process Satan has deceived the Christian world into making Christ exactly the same as the Father. As the Christian world worships God through its various creeds, the entity perceived as the second person of the Godhead is actually a formulation of Satan. By presenting Christ as exactly the same as the Father in every way, Satan confuses the human mind through the law of indiscernibility; meaning that when two things possess the exact same qualities so that they no longer can be clearly discerned separately, they become mysteriously one through their loss of individuality.

Satan has altered the Cornerstone of Christianity from a Son who inherited all things from His Father as a separate and distinct being, to a being that possessed all things from himself or by virtue of the fact that he is part of a three-person-yet-one being God. The difference between these two can be summed up this way: **The Trinitarian unbegotten Christ is a being that comes in his own name, in contrast to the begotten Son who comes in the name of His Father.**

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. John 5:43

The Biblical Cornerstone looks to the absolute authority of His Father for direction, counsel and blessing. He does not rely on the inherited powers He possesses to guide Him but rather on the One who bestowed the inheritance. He uses His powers as directed by His Father. The counterfeit cornerstone stands shoulder to shoulder with the other divine persons in the 'Godhead', resting in his own divine qualities and offering counsel,

guidance and advice as much as he receives it. He works in a democratic manner of co-equal collaboration.

The Biblical Cornerstone finds equality by the Word of His Father and that alone. He does not think it robbery to be equal with God because God commanded that He was to be equal with the Father. The counterfeit cornerstone finds equality in his age, his omnipotence, his power, his knowledge and his might. He needs no word from the other divine persons, for he is already equal based upon his own resources.

After which cornerstone have many of us been patterning all our lives? Do wives find equality with their husbands through the Word of the Father, patterning themselves after Christ, and like Him willingly serve in their appointed positions? Men, do you faithfully serve in your community and church knowing you are equal to other men as brethren, yet serve in the appointed “By Whom” channel patterning yourself after Christ?

What cornerstone are you building upon? What is your house resting upon?

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. (7) Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 1 Peter 2:6-7

Our Father has laid a chief Cornerstone, and it is from this Stone that we are to pattern ourselves. As the Scripture states:

For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Corinthians 3:11

The Bible has declared emphatically that Jesus is none other than the divine Son of God by inheritance.

He saith unto them, But whom say ye that I am? (16) And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (17) And Jesus answered and said unto him, Blessed art thou,

Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (18) And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matthew 16:15-18

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; (4) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. Hebrews 1:3-4

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth¹ and came from God; neither came I of myself, but he sent me. John 8:42

Notice how Jesus refers to the disciples who followed Him; see what cornerstone they had chosen.

For I have given unto them the words which thou gavest me; and they have received them, **and have known surely that I came out from thee²**, and they have believed that thou didst send me. John 17:8

Yet this Cornerstone is a rock of offense to many. They do not wish to build their house on a rock that looks to another being as an absolute authority over them. They would rather build upon a being that is equal by his power, his talent, his gifts and abilities. Notice the words of one Adventist scholar on this very point:

Shortly we shall see that the monarchical conception of the Trinity is reflected especially in the hierarchical structure of the Catholic Church, where the pope acts as God's official representative on earth, invested with special powers to govern the church. The outcome of this monarchical practice is the passive submission of believers who fail to exercise their spiritual gifts within the body of Christ. **By contrast, the biblical view of the Trinity as perfect communion of the Three, gives rise to a community of believers with a variety of gifts that are valued**

and exercised as expressing the communion of the Trinity itself. Samuel Bacchiocchi – *Endtime Issues Newsletter* No. 147 – “The Importance of the Doctrine of the Trinity.”

Did you see how the writer presented the notion of a hierarchical structure as Catholic and the idea of a being who is invested with power as simply Papal? This is then contrasted with his understanding of God who are/is a perfect communion of three and which value each other because of their variety of gifts. The correct Cornerstone concept of invested power is merged with the Papal system to portray the inheritance principle between a Father and His Son as dictatorial from the Father’s side and passive and unthinking from the Son’s side. It is a means of casting aside the Cornerstone in favour of the counterfeit which finds value in the variety of gifts possessed by the individual members.

This is the new cornerstone of Adventism. As the church seeks to pattern itself on this new perfect communion of three with a flattened relational structure, we see members forsaking the principle of submission and seeking to share their gifts in the church in order to be valued and appreciated.

If you are a simple labouring man and only hold a deacon’s position in the church, then you will be appreciated far less than the man who is an elder who preaches and gives Bible studies. And this man will be less valued than the man who has an international ministry preaching the gospel to the entire world. Of course, these things are not typically said openly.

The new cornerstone of Adventism causes people to pattern themselves in a way to have an urgent need to be in some kind of ministry. The world needs to be blessed by their gifts because this is how the counterfeit Jesus is valued by the “Father” and “Spirit” – because of his variety of gifts.

The Biblical Cornerstone is a rock of offense to the spirit of this world. The Biblical Cornerstone does not find value in His variety of gifts but only in the Word of His Father. Therefore Jesus is:

... a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 1 Peter 2:8

We as a people were appointed to believe on Jesus as the Son of God, but our church has stumbled at the Word and become disobedient. Jesus stated:

And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? (18) Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. Luke 20:17-18

Those who look to the begotten Son and fall upon this Rock are having their hard hearts broken up and softened, changed and moulded into the image of the divine Son. Those who refuse this Cornerstone will have that Stone fall upon them and crush them to powder.

So we have before us the true Cornerstone who comes in His Father's name and is fully under His Father's authority, and we have another who calls himself the "Son of the Father"³ (Barabbas) and yet comes in His own name as a thief and a robber.⁴ Whom shall you choose, Christ or Barabbas?

Let us build on the Cornerstone that inherited all things from His Father, and learn like Jesus to rest in the Father's blessed authority, protection and provision.

18. Sabbath Sealing

As God's people we know that it is the faithful observance of the Sabbath that reveals God's ownership of a person. We also know that it is through the sanctifying power of the Sabbath that God's people will be sealed.

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them. Ezekiel 20:12

In chapter 2 we explored the fountain structure of the law that reflects the divine pattern at the centre. It is through this divine pattern that the Spirit of God flows to us, sanctifies us and gives us overcoming power. There is nothing more wonderful than a community based on family values worshipping together on Sabbath. This fully opens the fountain in the law to us. Notice what Ellen White says:

True sanctification is harmony with God, oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. **And the Sabbath is the sign of obedience. He who from the heart obeys the fourth commandment will obey the whole law. He is sanctified through obedience...** To us as to Israel the Sabbath is given "for

a perpetual covenant." To those who reverence His holy day the Sabbath is a sign that God recognizes them. *Testimonies*, Volume 6, page 350.

The Sabbath brings to God's people a sweet outpouring of the Spirit of God. The more we desire this Sabbath blessing and make preparation for it, the more of the Living Bread we will have to eat.¹

Since there is a wonderful blessing in the Sabbath, we know that Satan will be on the ground contesting every inch to stop us from receiving this blessing.

This is where the divine pattern becomes important. The Sabbath principle is one of rest from our labours. Only those who are able to rest in the channel of blessing can truly rest from their labours.

In the previous chapter we examined the true Cornerstone and its counterfeit. I wanted to present these thoughts as a basis for understanding the Sabbath sealing more clearly.

Someone who is patterning themselves after a cornerstone that finds value in sharing their gifts in their family, community and church, will find it very hard to prepare for the Sabbath and indeed rest on the Sabbath. The counterfeit cornerstone is going to create pressure on Friday afternoon. The desire to work on things that reveal our talent and ability comes up against the need to cease from labour. This is not just a ceasing from physical labour, but from all mental activity that relates to our work. There are many who cease their physical labour on Friday afternoon and yet during Sabbath hours are planning, thinking and pondering what they will do after Sabbath.

If we are building on the true Cornerstone, then the need to perform and achieve begins to reduce; Sabbath preparation becomes easier and the Sabbath becomes sweeter.

I can testify that before I began to pattern after the true Cornerstone, Friday afternoon was always a rush. We often would be doing final minute jobs as the sun was setting. For a time we decided not to get “legalistic” about things, and we sadly violated the edges of the Sabbath.

As I turned to the true Cornerstone, I became more and more convicted about the Sabbath. I was under deep conviction that we should be able to be in a completely meditative state of mind at least half an hour before the sun went down and have all showering and preparations finished well before sunset. I was convicted this must be done in a spirit of peace and happiness rather than rushed frustration. Rarely in all my Adventist life had I been able to welcome the Sabbath with both heart and mind fully resting and eagerly waiting for the Sabbath to arrive.

I am able to report with joy that this has now changed. The habits of decades took time to change. At first we had to reserve all of Friday just for house cleaning and preparation. Even then we found we would sometimes only just make it. Our spirits were still troubled due to the stress we felt in getting ready. But the more

we have beheld the divine pattern, the easier Sabbath preparation has become.

What a delight the Sabbath has become. What a joy to be seated well before the setting of the sun and to be meditating on the Word of God and praising Him before the sun sets.

What is the condition of those who keep the commandments of God and have the faith of Jesus? If in families there are those who are refusing [plus ignoring/failing] obedience to the Lord in keeping His Sabbath, then the seal cannot be placed upon them. The sealing is a pledge from God of perfect security to His chosen ones (Exodus 31:13-17). Sealing indicates you are God's chosen. He has appropriated you to Himself. As the sealed of God we are Christ's purchased possession, and no one shall pluck us out of His hands. The seal given in the forehead is God, New Jerusalem. "I will write upon

him the name of My God, and the name of the city of My God" (Revelation 3:12). *15 Manuscript Releases*, page 225.

For those who have studied this subject carefully will know that God's seal is found in the Sabbath. His Name, Title and Dominion are only found in this commandment. It is also interesting to note that:

Rev 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

The Spirit of Prophecy states:

John saw a Lamb on Mount Zion, and with him 144,000, having his Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling, God will

work in us to will and to do of his own good pleasure. While you must do your part, yet it is God that must give you aid, and sanctify you. Christ makes us penitent that he may forgive us. We have an idea that we must do some part of the work alone. We have thought that there are two or three steps that we must take without any help or support. But this is not so. The Spirit of God is continually wooing and drawing the soul to right purposes, and into harmony with the law of God. The invitation is given to the helpless, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price." As soon as we separate ourselves from evil, and choose to serve God, we shall respond to this invitation. *Review and Herald*, March 19, 1889.

The writing of the Father's name in the forehead is a writing of exactly what that name means – Father. Our recognition of God as the Father of our Lord Jesus Christ establishes the divine pattern of the "Of Whom" and "By Whom." Seeing the Father as the great source of all² causes us to see the Son as one who inherits all and rests in the Father's Word. When we see Christ in this Cornerstone capacity we are enabled to be changed into His image, and therefore learn to rest upon the Sabbath. By this process we are sealed and prepared for the final crisis.

I have found, in both the Word of God and my personal experience, that the counterfeit cornerstone caused me to lightly regard the Sabbath³ and to push my projects right to the edges of the Sabbath, and indeed often into the Sabbath hours. Through the false Christ presented to me in the Trinity I was prevented from receiving the sealing experience of the Sabbath.

Those who do not accept Jesus as the Son of the Father do not in fact believe that God is the Father of our Lord Jesus Christ. Yet it is this name – "The Father" – that will be sealed into the foreheads of faithful children.

Modern translations alter this verse and indicate that it is the Father's name and the Lamb's name:

And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four

thousand, having his name, and the name of his Father, written on their foreheads. Revelation 14:1 (ASV)

Yet we know that the Lamb has His Father's name.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. (21) Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: **for my name is in him.** Exodus 23:20-21

Since the Lamb has the Father's name in Him, as we pattern ourselves on Him, we become like Him and also have the Father's name as Christ does. As Jesus told us:

...I ascend unto my Father, and your Father; and to my God and your God. John 20:17

Brethren, I appeal to you to set your houses in order in a calm, peaceful and joyful manner; to be ready for the Sabbath, if this is not happening already. Nothing must stand in the way of being ready before the sun sets and to have our hearts filled with praise and thanksgiving to God and the Lamb. This preparation becomes easier and easier as we behold the divine pattern and learn to rest in the Father's love, even as our Lord Jesus rests in His Father's Word.

19. A Mighty Angel

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. (2) And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Revelation 18:1-2

What I have tried to present in this book is simply this:

This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. **Many had lost sight of Jesus** [because of a counterfeit cornerstone]. They needed to have their eyes directed to His divine person [as distinct from the Father], His merits [the divine “By Whom,” sacrifice and true mediator to the Father], and His changeless love for the human family. **All power is given [by the Father – “Of Whom”] into His hands, that He may dispense [“By Whom”] rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent.** This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. *Testimonies to Ministers*, page 91.

As we behold the Lamb of God as the great divine “By Whom” channel of the Father’s blessing, as we build on the divine Cornerstone who inherited all things of the Father, as our families, communities and churches discern the beauty of Christ as the only begotten of the Father and begin to pattern ourselves after Father and Son, *then* the earth will be lightened with the glory of Christ.

Is it not the revelation of Christ as the Cornerstone of every aspect of our society that is the key to revival and reformation, thus forming a joyous, organised body that is focused and eager to share what has brought them so much joy?

We are told concerning the outpouring of the Spirit at the time of Pentecost:

And when the day of Pentecost was fully come, they were all with one accord in one place. Acts 2:1

How do people come into one accord without a divine pattern for how we should relate to one another? Those who imagine that the Holy Spirit will simply cause us to be in harmony with each other, without an understanding of Heaven's divine order as revealed in the Father and His Son, will wait in vain for unity to come. Does it not make sense that the way for the Spirit of God will be opened with great power when each section of the channel of blessing patterns itself after the great original "Of Whom" and "By Whom"?

Notice how this angel in Rev 18:1 comes down with great power or authority. We know that all authority comes from God and therefore this message will come with power upon those who learn to recognise God's authority structure. We know that all authority has already been given to Christ.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Matthew 28:18

Is the ability of Christ to dispense rich gifts and delegate His authority dependent upon God's people accepting the testimony of God concerning His Son, meaning that they believe that Jesus is His Son? Then as we step into the "Of Whom" and "By Whom" pattern, we are fully ready to receive the power that was given to Christ by His Father. Can we see that in reverencing the Son of God and coming under His shadow, we begin to see the great authority that He has, and we can be blessed and protected by it?

Friends, I present to you the chief Cornerstone of our faith – The Lord Jesus Christ, the Son of the Father in truth and love. 2 John 1:3.

This revelation of Christ as related to His Father exposes the work of Babylon and her efforts to replace the Cornerstone. I have presented to you how I see that Adventism has repeated the work of Samson and the sons of Eli to lead us into captivity. Yet deliverance is at hand.

Let us take up the work of repentance, prayer and pleading for our leaders in whatever station they occupy. Let us appeal and submit ourselves to our church leaders that Christ might be placed before them in a spirit of meekness and fear.

I trust that soon our Father will indeed answer the prayer of His Son:

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: (2) As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. (3) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:1-3

LESSON 4

ONE GOD ONE LORD



TESTIMONIES

From Ellen G. White

1- “God is a moral governor as well as a Father. He is the Lawgiver.” Manuscript Releases Volume 12, p. 208; Last days events, 241, 1876

2- “As legislator, Jesus exercised the authority of God; his commands and decisions were supported by the Sovereignty of the eternal throne. The glory of the Father was revealed in the Son; Christ made manifest the character of the Father. He was so perfectly connected with God, so completely embraced in his encircling light, that he who had seen the Son, had seen the Father. His voice was as the voice of God. Mark Christ's prayer before his crucifixion: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Again he says, "I am in the Father, and the Father in me." "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." "He that hath seen me hath seen the Father." Review and Herald, January 7, 1890

3- “The Son of God was next in authority to the great Lawgiver. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. He was in the

express image of his Father, not in features alone, but in perfection of character.” Review and Herald, December 17, 1872; Lift Him Up, January 10, 1872

4- “Before the fall of Satan, the Father consulted his Son in regard to the formation of man. They purposed to make this world, and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing which God should create. When Satan learned the purpose of God, he was envious at Christ, and jealous because the Father had not consulted him in regard to the creation of man. Satan was of the highest order of angels; but Christ was above all. He was the commander of all Heaven. He imparted to the angelic family the high commands of his Father. The envy and jealousy of Satan increased. Until his rebellion all Heaven was in harmony, and perfect subjection to the government of God. Satan commenced to insinuate his dissatisfied feelings to other angels, and a number agreed to aid him in his rebellion. Satan was dissatisfied, with his position. Although very exalted, he aspires to be equal with God; and unless the Lord gratifies his ambition, determines to rebel, and refuse submission. He desires, yet dare not at once venture to make known his envious, hateful feelings. But he contents himself with gaining all he can to sympathize with him, as though deeply wronged. He relates to them his thoughts of warring against Jehovah.

True, faithful angels, listening, hear the awful threats of Satan, and immediately report to their great commander. Christ tells them that he and the Father are acquainted with the purposes of Satan, and that they are forbearing only to see how many will unite with him to rebel against the government of God. He tells them that every purpose of Satan is understood. It was the highest crime to rebel against the government of God. All Heaven seemed in commotion. The angels were marshaled in companies, each with a higher commanding angel at their head. All the angels were

astir. Satan was warring against the government of God, because ambitious to exalt himself and unwilling to submit to the authority of God's Son, Heaven's great commander.

While some of the angels joined Satan in his rebellion, others reasoned with him to dissuade him from his purposes, contending for the honor and wisdom of God in giving authority to his Son. Satan urged, for what reason was Christ endowed with unlimited power and such high command above himself! He stood up proudly, and urged that he should be equal with God. He makes his boasts to his sympathizers that he will not submit to the authority of Christ.

At length all the angels are summoned to appear before the Father, to have each case decided. Satan unblushingly makes known to all the heavenly family, his discontent, that Christ should be preferred before him, to be in such close conference with God, and he be uninformed as to the result of their frequent consultations. God informs Satan that this he can never know. That to his Son will he reveal his secret purposes, and that all the family of Heaven, Satan not excepted, were required to yield implicit obedience. Satan boldly speaks out his rebellion, and points to a large company who think God is unjust in not exalting him to be equal with God, and in not giving him command above Christ. He declares he cannot submit to be under Christ's command, that God's commands alone will he obey. Good angels weep to hear the words of Satan, and to see how he despises to follow the direction of Christ, their exalted and loving commander.

The Father decides the case of Satan, and declares that he must be turned out of Heaven for his daring rebellion, and that all those who united with him in his rebellion, should be turned out with him. Then there was war in Heaven. Christ and his angels fought against Satan and his angels, for they were determined to remain in Heaven with all their rebellion. But they prevailed not. Christ

and loyal angels triumphed, and drove Satan and his rebel sympathizers from Heaven. Spiritual Gifts Volume 3, p. 36-38, 1864

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

The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by himself that Christ should be equal with himself; so that wherever was the presence of his Son, it was as his own presence. His word was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host. Especially was he to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon it. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him. Satan was jealous and envious of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge his supremacy and high authority and rightful rule, Satan bowed with them; but his heart was filled with envy and hatred. Christ had been taken into counsel with the Father in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of

heaven, his power and authority to be the same as that of God himself. Satan thought that he was himself a favorite in heaven among the angels. He had been highly exalted; but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God himself. He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God, had shone especially upon him. Satan thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honored before himself?

He left the immediate presence of the Father, dissatisfied, and filled with envy against Jesus Christ. Concealing his real purposes, he assembled the angelic host. He introduced his subject, which was himself. As one aggrieved, he related the preference God had given Jesus to the neglect of himself. He told them that henceforth all the sweet liberty the angels had enjoyed was at an end. For had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him, and would be the commander of all who would submit to follow him and obey his voice. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain his purposes in exalting his Son Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son.

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 Jesus Christ, and with forcible

reasoning sought to convince Satan 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 Jesus 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 he had heretofore received. The angels wept. They anxiously sought to move Satan 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? ” The Spirit of Prophecy Volume One, p. 17; Lift Him up, January 4; The Story of Redemption, p. 14-16, 1870

6- “There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain his purposes in exalting his Son Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son.” The Spirit of Prophecy Volume One, p. 19, 1870

7- “The Saviour of the world had no controversy with Satan, who was expelled from heaven because he was no longer worthy of a place there. He who could influence the angels of God against their Supreme Ruler, and against his Son, their loved commander, and enlist their sympathy for himself, was capable of any deception.” Selected Messages Book 1, p. 279; Review and Herald, August 18, 1874

8- “They told Adam and Eve that the most exalted angel, next in order to Christ, refused obedience to the law of God which he had ordained to govern heavenly beings; that this rebellion had

caused war in Heaven which resulted in the rebellious being expelled therefrom, and every angel was driven

9- out of Heaven who united with him in questioning the authority of the great Jehovah; and that this fallen foe was now an enemy to all that concerned the interest of God and his dear Son.” The Spirit of Prophecy Volume One, p. 33, 34; The Story of redemption, p. 30, 1870

10- “Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered “according to his works.” The Ancient of Days is God the Father. Says the psalmist: “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. It is He, the source of all being, and the fountain of all law, that is to preside in the judgement. And holy angels as ministers and witnesses, in number “ten thousand times ten thousand, and thousands of thousands,” attend this great tribunal.” Great Controversy page 479, 1911

11- “Sorrow filled heaven, as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus, and beheld an expression of sympathy and sorrow upon his countenance. Soon I saw him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, “He is in close converse with his Father.” The anxiety of the angels seemed to be intense while Jesus was communing with his Father. Three times he was shut in by the glorious light about the Father, and the third time he came from the Father we could see his person; and his countenance was calm, free from all perplexity and trouble, and shone with loveliness, such as words cannot express. He then made known to

the angelic choir that a way of escape had been made for lost man; that he had been pleading with his Father, and had obtained his consent to give his life a ransom, to bear their sins, and take the sentence of death upon himself [...] Then joy, inexpressible joy, filled heaven, and the heavenly choir sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, for the great mercy and condescension of God in yielding up his dearly Beloved to die for a race of rebels, and praise and adoration was poured forth for the self-denial and sacrifice of Jesus; that he would consent to leave the bosom of his Father, and choose a life of suffering and anguish, and die an ignominious death to give life to others.

“Said the angel, "Think ye that the Father yielded up his dearly beloved Son without a struggle? No, no." It was even a struggle with the God of heaven whether to let guilty man perish, or to give his darling Son to die for them. [...] I saw that it was impossible for God to alter or change his law, to save lost, perishing man; therefore he suffered his darling Son to die for man's transgression.” Supplement to the Christian Experience and Views of Ellen G. White, p. 48, 1854; Early Writings, p. 127, 1882

12- “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. 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 that 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.” Special Testimonies on Education p. 175, SDA Bible Commentary 7, p. 903, 1897

13- “The Lord has shown me that Satan was once an honored angel in heaven, next to Jesus Christ.” Spiritual Gifts Volume 1, p. 17, 1858

14- “Among the inhabitants of heaven, Satan, next to Christ, was at one time most honored of God, and highest in power and glory. Before his fall, Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him.” The truth about angels, p.28; Signs of the Times, July 23, 1902

15- “The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's

plan, but would exalt the Father's glory and execute His purposes of beneficence and love." Patriarchs and Prophets page 36, 1890

16- "Satan was once an honored angel in heaven, next to Christ. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic. But when God said to His Son, "Let us make man in our image," Satan was jealous of Jesus. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. He desired to receive the highest honors in heaven next to God.

Until this time all heaven had been in order, harmony, and perfect subjection to the government of God. It was the highest sin to rebel against His order and will. All heaven seemed in commotion. The angels were marshaled in companies, each division with a higher commanding angel at its head. Satan, ambitious to exalt himself, and unwilling to submit to the authority of Jesus, was insinuating against the government of God. Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to His Son. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They wished to look into His unsearchable wisdom, and ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command. They rebelled against the authority of the Son. All the heavenly host were summoned to appear before the Father to have each case decided. It was there determined that Satan should be expelled from heaven, with all the angels who had joined him in the rebellion. Then there was war in heaven. Angels were engaged in the battle; Satan wished to conquer the Son of God and those who were submissive to His will. But the good and true angels

prevailed, and Satan, with his followers, was driven from heaven.”
Early Writings p. 145, 1882

17- ““God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

“God is love.” His matchless love for fallen man, expressed in the gift of his beloved Son, amazed the holy angels. Christ was the heir of all things, by whom also the worlds were made. He was the brightness of the Father's glory, and the “express image of his person.” He upheld “all things by the word of his power.” In himself he possessed divine excellence and greatness; for it pleased the Father that in him all fullness should dwell. And Christ “thought it not robbery to be equal with God.” Yet he “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.”

The Son of God volunteered to die in the sinner's stead, thus making it possible for man, by a life of obedience, to escape the penalty of the divine law, which he had transgressed. The death of Christ did not slay the law, lessen its holy claims, nor detract from its sacred dignity; on the contrary, the death of God's beloved Son on the cross justified the claims of the divine law, and proclaimed the justice of his Father in punishing the transgressor, in that he consented to suffer the penalty in his own person, to save fallen man from its curse. He thus magnified the law, and made it honorable, and gave evidence of its changeless character. From his own lips is heard the words: “Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill.”” Bible Echo, January 1, 1887

18- “The Son of God was next in authority to the great Lawgiver. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble,

spotless character, and exalted office as commander of all the heavenly host, were above the work of man. He was in the express image of his Father, not in features alone, but in perfection of character.” The blood of beasts could not satisfy the demands of God as an atoning sacrifice for the transgression of His law. The life of a beast was of less value than the life of the offending sinner, therefore could not be a ransom for sin. It could only be acceptable with God as a figure of the offering of His Son.

Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering, and atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made should in value be superior to man as he was in his state of perfection and innocency. The divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law. . . . Upon Christ no requirements were laid. He had power to lay down His life, and to take it again. No obligation was laid upon Him to undertake the work of atonement. It was a voluntary sacrifice that He made. His life was of sufficient value to rescue man from his fallen condition.

The Son of God was in the form of God, and He thought it not robbery to be equal with God. He was the only one, who as a man walked the earth, who could say to all men, Who of you convinceth me of sin? He had united with the Father in the creation of man, and He had power through His own divine perfection of character to atone for man's sin, and to elevate him, and bring him back to his first estate. Lift Him Up, January 10; Review and Herald, December 17, 1872

19- “At the birth of Jesus, Satan knew that One had come with a divine commission to dispute his dominion. He trembled at the angel's message attesting the authority of the newborn King. Satan well knew the position that Christ had held in heaven as the

Beloved of the Father. That the Son of God should come to this earth as a man filled him with amazement and with apprehension. He could not fathom the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race." *The Desire of Ages*, p. 115, 1898

20- "I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: "The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad." "The Father is like the dew, invisible vapour; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life." Another representation: "The Father is like the invisible vapour; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power."

All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God can not be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father can not be described by the things of earth.

The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father.

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers-the

Father, the Son, and the Holy Spirit-those who receive Christ by living faith are baptised, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. . . .” Special Testimonies Series B No.7 page 62; Evangelism, p. 614-615, 1905

21- “Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches.” The Ellen G. White 1888 Materials, p. 886, 1891

22- “The apparently weak soul, who with a contrite, trusting spirit takes God at His word, and with a sense of his unworthiness asks for help, will be given grace to win victory after victory, and to gain the eternal weight of glory in the future life. The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality. He has wrought out the righteousness that enables human beings to overcome every assault of Satan. He will impute His righteousness to the believing saint who walks as He walked when on earth.” The Upward Look page 367; Manuscript 116, "An Entire Consecration" Dec. 19, 1905

23- “The words of the angel, "I am Gabriel, that stand in the presence of God," show that he holds a position of high honor in the heavenly courts. [...] Wonderful thought--that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men.” The Desire of Ages, p. 99, 1898

24- “It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel.” The Desire of Ages, p. 234, 1898

LESSON 5

CONTROVERSY AND CREATION



PATRIARCHS AND PROPHETS

From Ellen G. White

1- Why was Sin permitted?

“God is love.” 1 John 4:16. His nature, His law, is love. It ever has been; it ever will be. “The high and lofty One that inhabiteth eternity,” whose “ways are everlasting,” changeth not. With Him “is no variableness, neither shadow of turning.” Isaiah 57:15; Habakkuk 3:6; James 1:17. – {PP 33.1}

Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings. The psalmist says: – {PP 33.2}

“Strong is Thy hand, and high is Thy right hand.
Righteousness and judgment are the foundation of Thy throne:
Mercy and truth go before Thy face.
Blessed is the people that know the joyful sound:
They walk, O Lord, in the light of Thy countenance.
In Thy name do they rejoice all the day:
And in Thy righteousness are they exalted.
For Thou art the glory of their strength: ...
For our shield belongeth unto Jehovah,

And our king to the Holy One.” Note: Psalm 89:13-18, R.V. [In this text and in some other Bible quotations used in this book the word “Jehovah” is employed instead of “Lord,” as rendered in the American Supplement to the Revised Version.] – {PP 33.3}

The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a demonstration of God’s unchanging love. – {PP 33.4}

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. “His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. His “goings forth have been from of old, from everlasting.” Micah 5:2. And the Son of God declares concerning Himself: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” Proverbs 8:22-30. – {PP 34.1}

The Father wrought by His Son in the creation of all heavenly beings. “By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.” Colossians 1:16. Angels are God’s ministers, radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will. But the Son, the anointed of God, the “express image of His person,” “the brightness of His glory,” “upholding all things by the word of His

power,” holds supremacy over them all. Hebrews 1:3. “A glorious high throne from the beginning,” was the place of His sanctuary (Jeremiah 17:12); “a scepter of righteousness,” the scepter of His kingdom. Hebrews 1:8. “Honor and majesty are before Him: strength and beauty are in His sanctuary.” Psalms 96:6. Mercy and truth go before His face. Psalms 89:14. – {PP 34.2}

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. – {PP 34.3}

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to His creatures. Sin originated with him who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven. Lucifer, “son of the morning,” was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. “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. – {PP 35.1}

Little by little Lucifer came to indulge the desire for self-exaltation. The Scripture says, “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” Ezekiel 28:17. “Thou hast said in thine heart, ...I will exalt my throne above the stars of God.... I will be like the Most High.” Isaiah 14:13, 14. Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone. – {PP 35.2}

Now the perfect harmony of heaven was broken. Lucifer’s disposition to serve himself instead of his Creator aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme. In heavenly council the angels pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed his jealousy of Christ to prevail, and became the more determined. – {PP 35.3}

To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ’s, was first

among the hosts of God. But He who would have the will of all His creatures free, left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself. Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy.

– {PP 36.1}

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng—"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love. – {PP 36.2}

The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad

voices, the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son. But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged. The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore, called forth no gratitude to his Creator. He gloried in his brightness and exaltation and aspired to be equal with God. He was beloved and revered by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was exalted above him, as one in power and authority with the Father. He shared the Father's counsels, while Lucifer did not thus enter into the purposes of God. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He honored above Lucifer?" – {PP 36.3}

Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonor to God; all their thoughts were holy; it was no more possible for them than for God Himself to err. The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But now even the liberty which they had hitherto enjoyed was at an end; for an absolute

Ruler had been appointed them, and to His authority all must pay homage. Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts. – {PP 37.1}

There had been no change in the position or authority of Christ. Lucifer's envy and misrepresentation and his claims to equality with Christ had made necessary a statement of the true position of the Son of God; but this had been the same from the beginning. Many of the angels were, however, blinded by Lucifer's deceptions. – {PP 38.1}

Taking advantage of the loving, loyal trust reposed in him by the holy beings under his command, he had so artfully instilled into their minds his own distrust and discontent that his agency was not discerned. Lucifer had presented the purposes of God in a false light—misconstruing and distorting them to excite dissent and dissatisfaction. He cunningly drew his hearers on to give utterance to their feelings; then these expressions were repeated by him when it would serve his purpose, as evidence that the angels were not fully in harmony with the government of God. While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government. Thus while working to excite opposition to the law of God and to instill his own discontent into the minds of the angels under him, he was ostensibly seeking to remove dissatisfaction and to reconcile disaffected angels to the order of heaven. While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace. – {PP 38.2}

The spirit of dissatisfaction thus kindled was doing its baleful work. While there was no open outbreak, division of feeling imperceptibly grew up among the angels. There were some who looked with favor upon Lucifer's insinuations against the government of God. Although they had heretofore been in perfect

harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate His unsearchable counsels; they were dissatisfied with His purpose in exalting Christ. These stood ready to second Lucifer's demand for equal authority with the Son of God. But angels who were loyal and true maintained the wisdom and justice of the divine decree and endeavored to reconcile this disaffected being to the will of God. Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father; His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned. The harmony of heaven had never been interrupted; wherefore should there now be discord? The loyal angels could see only terrible consequences from this dissension, and with earnest entreaty they counseled the disaffected ones to renounce their purpose and prove themselves loyal to God by fidelity to His government. – {PP 38.3}

In great mercy, according to His divine character, God bore long with Lucifer. The spirit of discontent and disaffection had never before been known in heaven. It was a new element, strange, mysterious, unaccountable. Lucifer himself had not at first been acquainted with the real nature of his feelings; for a time he had feared to express the workings and imaginings of his mind; yet he did not dismiss them. He did not see whither he was drifting. But such efforts as infinite love and wisdom only could devise, were made to convince him of his error. His disaffection was proved to be without cause, and he was made to see what would be the result of persisting in revolt. Lucifer was convinced that he was in the wrong. He saw that “the Lord is righteous in all His ways, and holy in all His works” (Psalm 145:17); that the divine statutes are just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at that time fully cast off his allegiance to God.

Though he had left his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. The time had come for a final decision; he must fully yield to the divine sovereignty or place himself in open rebellion. He nearly reached the decision to return, but pride forbade him. It was too great a sacrifice for one who had been so highly honored to confess that he had been in error, that his imaginings were false, and to yield to the authority which he had been working to prove unjust. – {PP 39.1}

A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted. Lucifer pointed to the long-suffering of God as an evidence of his own superiority, an indication that the King of the universe would yet accede to his terms. If the angels would stand firmly with him, he declared, they could yet gain all that they desired. He persistently defended his own course, and fully committed himself to the great controversy against his Maker. Thus it was that Lucifer, "the light bearer," the sharer of God's glory, the attendant of His throne, by transgression became Satan, "the adversary" of God and holy beings and the destroyer of those whom Heaven had committed to his guidance and guardianship. – {PP 39.2}

Rejecting with disdain the arguments and entreaties of the loyal angels, he denounced them as deluded slaves. The preference shown to Christ he declared an act of injustice both to himself and to all the heavenly host, and announced that he would no longer submit to this invasion of his rights and theirs. He would never again acknowledge the supremacy of Christ. He had determined to claim the honor which should have been given him, and take command of all who would become his followers; and he

promised those who would enter his ranks a new and better government, under which all would enjoy freedom. Great numbers of the angels signified their purpose to accept him as their leader. Flattered by the favor with which his advances were received, he hoped to win all the angels to his side, to become equal with God Himself, and to be obeyed by the entire host of heaven. – {PP 40.1}

Still the loyal angels urged him and his sympathizers to submit to God; and they set before them the inevitable result should they refuse: He who had created them could overthrow their power and signally punish their rebellious daring. No angel could successfully oppose the law of God, which was as sacred as Himself. They warned all to close their ears against Lucifer's deceptive reasoning, and urged him and his followers to seek the presence of God without delay and confess the error of questioning His wisdom and authority. – {PP 40.2}

Many were disposed to heed this counsel, to repent of their disaffection, and seek to be again received into favor with the Father and His Son. But Lucifer had another deception ready. The mighty revolter now declared that the angels who had united with him had gone too far to return; that he was acquainted with the divine law, and knew that God would not forgive. He declared that all who should submit to the authority of Heaven would be stripped of their honor, degraded from their position. For himself, he was determined never again to acknowledge the authority of Christ. The only course remaining for him and his followers, he said, was to assert their liberty, and gain by force the rights which had not been willingly accorded them. – {PP 40.3}

So far as Satan himself was concerned, it was true that he had now gone too far to return. But not so with those who had been blinded by his deceptions. To them the counsel and entreaties of the loyal angels opened a door of hope; and had they heeded the warning, they might have broken away from the snare of Satan. But pride, love for their leader, and the desire for unrestricted

freedom were permitted to bear sway, and the pleadings of divine love and mercy were finally rejected. – {PP 41.1}

God permitted Satan to carry forward his work until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Lucifer had concluded that if he could carry the angels of heaven with him in rebellion, he could carry also all the worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great. By disguising himself in a cloak of falsehood, he had gained an advantage. All his acts were so clothed with mystery that it was difficult to disclose to the angels the true nature of his work. Until fully developed, it could not be made to appear the evil thing it was; his disaffection would not be seen to be rebellion. Even the loyal angels could not fully discern his character or see to what his work was leading. – {PP 41.2}

Lucifer had at first so conducted his temptations that he himself stood uncommitted. The angels whom he could not bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon the loyal angels. It was his policy to perplex with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. And his high position, so closely connected with the divine government, gave greater force to his representations. – {PP 41.3}

God could employ only such means as were consistent with truth and righteousness. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God and

had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. It was therefore necessary to demonstrate before the inhabitants of heaven, and of all the worlds, that God's government is just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper and his real object must be understood by all. He must have time to manifest himself by his wicked works. – {PP 42.1}

The discord which his own course had caused in heaven, Satan charged upon the government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore God permitted him to demonstrate the nature of his claims, to show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked. – {PP 42.2}

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the

immutability of His law might be forever placed beyond all question. – {PP 42.3}

Satan's rebellion was to be a lesson to the universe through all coming ages—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty. – {PP 42.4}

He that ruleth in the heavens is the one who sees the end from the beginning—the one before whom the mysteries of the past and the future are alike outspread, and who, beyond the woe and darkness and ruin that sin has wrought, beholds the accomplishment of His own purposes of love and blessing. Though “clouds and darkness are round about Him: righteousness and judgment are the foundation of His throne.” Psalm 97:2, R.V. And this the inhabitants of the universe, both loyal and disloyal, will one day understand. “His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.” Deuteronomy 32:4. – {PP 43.1}

2- The Creation

This chapter is based on Genesis 1 and 2.

“By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” “For He spake, and it was;” “He commanded, and it stood fast.” Psalm 33:6, 9. He “laid the foundations of the earth, that it should not be removed forever.” Psalm 104:5. – {PP 44.1}

As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steeps and frightful chasms, as they now do; the sharp, ragged edges of earth's rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps or barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God. – {PP 44.2}

After the earth with its teeming animal and vegetable life had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all that his eye could behold; for “God said, Let Us make man in Our image, after Our likeness: and let them have dominion over ...all the earth.... So God created man in His own image; ...male and female created He them.” Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe that they degrade man and defraud him of the dignity of his origin. He who set the starry worlds on high and tinted with delicate skill

the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was “the son of God.” – {PP 44.3}

He was placed, as God’s representative, over the lower orders of being. They cannot understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man. The psalmist says, “Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: ... the beasts of the field; the fowl of the air, ... and whatsoever passeth through the paths of the seas.” Psalm 8:6-8. – {PP 45.1}

Man was to bear God’s image, both in outward resemblance and in character. Christ alone is “the express image” (Hebrews 1:3) of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will. – {PP 45.2}

As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health and glowed with the light of life and joy. Adam’s height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty. The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them. – {PP 45.3}

After the creation of Adam every living creature was brought before him to receive its name; he saw that to each had been given a companion, but among them “there was not found an help meet for him.” Among all the creatures that God had made on the earth, there was not one equal to man. And God said, “It is not good that the man should be alone; I will make him an help meet for him.” Man was not made to dwell in solitude; he was to be a social being. Without companionship the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love and to be loved. – {PP 46.1}

God Himself gave Adam a companion. He provided “an help meet for him”—a helper corresponding to him—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation. “For no man ever yet hated his own flesh; but nourisheth and cherisheth it.” Ephesians 5:29. “Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one.” – {PP 46.2}

God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. “Marriage is honorable” (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man’s

social needs, it elevates the physical, the intellectual, and the moral nature. – {PP 46.3}

“And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed.” Everything that God had made was the perfection of beauty, and nothing seemed wanting that could contribute to the happiness of the holy pair; yet the Creator gave them still another token of His love, by preparing a garden especially for their home. In this garden were trees of every variety, many of them laden with fragrant and delicious fruit. There were lovely vines, growing upright, yet presenting a most graceful appearance, with their branches drooping under their load of tempting fruit of the richest and most varied hues. It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. There were fragrant flowers of every hue in rich profusion. In the midst of the garden stood the tree of life, surpassing in glory all other trees. Its fruit appeared like apples of gold and silver, and had the power to perpetuate life. – {PP 46.4}

The creation was now complete. “The heavens and the earth were finished, and all the host of them.” “And God saw everything that He had made, and, behold, it was very good.” Eden bloomed on earth. Adam and Eve had free access to the tree of life. No taint of sin or shadow of death marred the fair creation. “The morning stars sang together, and all the sons of God shouted for joy.” Job 38:7. – {PP 47.1}

The great Jehovah had laid the foundations of the earth; He had dressed the whole world in the garb of beauty and had filled it with things useful to man; He had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished. And God “rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work

which God created and made.” God looked with satisfaction upon the work of His hands. All was perfect, worthy of its divine Author, and He rested, not as one weary, but as well pleased with the fruits of His wisdom and goodness and the manifestations of His glory. – {PP 47.2}

After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God’s great work of creation; and that as he should behold the evidences of God’s wisdom and goodness, his heart might be filled with love and reverence for his Maker. – {PP 47.3}

In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy or of restricted application to any people. – {PP 48.1}

God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God and meditate upon His power and goodness. He needed a Sabbath to remind him more vividly of God and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator. – {PP 48.2}

God designs that the Sabbath shall direct the minds of men to the contemplation of His created works. Nature speaks to their senses, declaring that there is a living God, the Creator, the Supreme Ruler of all. “The heavens declare the glory of God; and

the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge.” Psalm 19:1, 2. The beauty that clothes the earth is token of God’s love. We may behold it in the everlasting hills, in the lofty trees, in the opening buds and the delicate flowers. All speak to us of God. The Sabbath, ever pointing to Him who made them all, bids men open the great book of nature and trace therein the wisdom, the power, and the love of the Creator. – {PP 48.3}

Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free moral agents, capable of appreciating the wisdom and benevolence of His character and the justice of His requirements, and with full liberty to yield or to withhold obedience. They were to enjoy communion with God and with holy angels; but before they could be rendered eternally secure, their loyalty must be tested. At the very beginning of man’s existence a check was placed upon the desire for self-indulgence, the fatal passion that lay at the foundation of Satan’s fall. The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan; but if they endured the trial, they would finally be placed beyond his power, to enjoy perpetual favor with God. – {PP 48.4}

God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law. God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no

development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule. – {PP 49.1}

God made man upright; He gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life. – {PP 49.2}

The home of our first parents was to be a pattern for other homes as their children should go forth to occupy the earth. That home, beautified by the hand of God Himself, was not a gorgeous palace. Men, in their pride, delight in magnificent and costly edifices and glory in the works of their own hands; but God placed Adam in a garden. This was his dwelling. The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy. Its walls were hung with the most magnificent adornings—the handiwork of the great Master Artist. In the surroundings of the holy pair was a lesson for all time—that true happiness is found, not in the indulgence of pride and luxury, but in communion with God through His created works. If men would give less attention to the artificial, and would cultivate greater simplicity, they would come far nearer to answering the purpose of God in their creation. Pride and ambition are never satisfied, but those who are truly wise will find substantial and elevating pleasure in the sources of enjoyment that God has placed within the reach of all. – {PP 49.3}

To the dwellers in Eden was committed the care of the garden, “to dress it and to keep it.” Their occupation was not wearisome, but pleasant and invigorating. God appointed labor as a blessing

to man, to occupy his mind, to strengthen his body, and to develop his faculties. In mental and physical activity Adam found one of the highest pleasures of his holy existence. And when, as a result of his disobedience, he was driven from his beautiful home, and forced to struggle with a stubborn soil to gain his daily bread, that very labor, although widely different from his pleasant occupation in the garden, was a safeguard against temptation and a source of happiness. Those who regard work as a curse, attended though it be with weariness and pain, are cherishing an error. The rich often look down with contempt upon the working classes, but this is wholly at variance with God's purpose in creating man. What are the possessions of even the most wealthy in comparison with the heritage given to the lordly Adam? Yet Adam was not to be idle. Our Creator, who understands what is for man's happiness, appointed Adam his work. The true joy of life is found only by the working men and women. The angels are diligent workers; they are the ministers of God to the children of men. The Creator has prepared no place for the stagnating practice of indolence. – {PP 50.1}

While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son. – {PP 50.2}

The holy pair were not only children under the fatherly care of God but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels. The mysteries of the visible universe—"the wondrous works of Him which is perfect in

knowledge” (Job 37:16)—afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men’s study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God’s glory in the heavens, the innumerable worlds in their orderly revolutions, “the balancings of the clouds,” the mysteries of light and sound, of day and night—all were open to the study of our first parents. On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God’s name was written. The order and harmony of creation spoke to them of infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love and called forth fresh expressions of gratitude. – {PP 50.3}

So long as they remained loyal to the divine law, their capacity to know, to enjoy, and to love would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, unfailing love of God. – {PP 51.1}

LESSON 6

THE SPIRIT OF GOD



TESTIMONIES

From Ellen G. White

1- "It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, "the Spirit of truth, which proceedeth from the Father." It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, "He shall not speak of Himself." John 15:26; 16:13. 52"

The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.

The office of the Holy Spirit is distinctly specified in the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements.

To the repentant sinner, hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. "He shall receive of Mine, and shall show it unto you," Christ said. "He shall teach you all things, and

bring all things to your remembrance, whatsoever I have said unto you." John 16:14; 14:26.

The Spirit is given as a regenerating agency, to make effectual the salvation wrought by the death of our Redeemer. The Spirit is constantly seeking to draw the attention of men to the great offering that was made on the cross of Calvary, to unfold to the world the love of God, and to open to the convicted soul the precious things of the Scriptures." Acts Of The Apostles page 51-52, 1911

2- "I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: "The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad." "The Father is like the dew, invisible vapour; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life." Another representation: "The Father is like the invisible vapour; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power."

All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God can not be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father can not be described by the things of earth.

The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father.

The Comforter that Christ promised to send after He ascended to

heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers-the Father, the Son, and the Holy Spirit-those who receive Christ by living faith are baptised, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. . . ." Special Testimonies Series B No.7 page 62; Evangelism, p. 614-615, 1905

3- "The Holy Spirit always leads to the written Word, and calls the attention to the great moral standard of righteousness. To be honored of God in thus being privileged to testify of the truth is a wonderful thing. Said Christ to His disciples just before He ascended up and the clouds of angels received Him out of their sight, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." They were qualified by the heavenly endowment of the Holy Spirit to testify of Christ. I wish to impress upon you the fact that those who have Jesus abiding in the heart by faith, have actually received the Holy Spirit. Every individual who receives Jesus as his personal Saviour, just as surely receives the Holy Spirit to be his Counselor, Sanctifier, Guide, and Witness. The more closely the believer walks with God, the clearer his witness, and, as a sure result, the more powerful will be the influence of his testimony upon others of a Saviour's love; the more he will give evidence that he prizes the Word of God. It is his meat, it is his drink, to satisfy the thirsty soul. He prizes the privilege of learning the will of God from His Word." 14 Manuscript Releases 70-71; January 5, 1894

4- "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." Education, p. 132, 1903

5- "Christians should educate and train their affections and manners according to the pattern of the life, the Spirit, the character of the divine Teacher." Review and Herald, July 18, 1893

6- "Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognise friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him." Maranatha p. 301, 1903

7- "Character is influence. Christ's work was to draw minds into sympathy with his own divine mind." Review and Herald, September 29, 1891

8- "The only way in which we can gain a more perfect apprehension of truth is by keeping the heart tender and subdued by the Spirit of Christ. The soul must be cleansed from vanity and pride, and vacated of all that has held it in possession, and Christ must be enthroned within." The Desire of Ages, p. 494, 1898

9- "The Lord Jesus, who is the judge of every man, will inquire in reference to many hard-hearted, selfish, scheming transactions, "Who hath required this at your hand?" The spirit, the character, you have manifested has not been at all after the Pattern I have given you in my life and character, when I was upon the earth." Review and Herald, October 16, 1894

10- "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." Ministry of Healing p. 417, 1905

11- "Here are revealed the heights of attainment that we may reach through faith in the promises of our Heavenly Father, when we fulfil his requirements. Through the merits of Christ, we have access to the throne of infinite power. "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?" The Father gave his Spirit without measure to his Son, and we also may partake of its fullness. Jesus says: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Review and Herald 5-11-1908; The Great Controversy p. 477, 1911

12- "Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no! direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ. While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: "This is my beloved Son, in whom I am well pleased." The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. Notwithstanding the Son of God

was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son.” Review and Herald, January 21, 1873

13- “Upon coming up out of the water, Jesus bowed in prayer on the river bank.” ... “The Saviour's glance seems to penetrate heaven as He pours out His soul in prayer. Well He knows how sin has hardened the hearts of men, and how difficult it will be for them to discern His mission, and accept the gift of salvation. He pleads with the Father for power to overcome their unbelief, to break the fetters with which Satan has enthralled them, and in their behalf to conquer the destroyer. He asks for the witness that God accepts humanity in the person of His Son. Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dove like form of purest light, – fit emblem of Him, the meek and lowly One.” Desire of Ages, p. 111-112, 1898

14- “God has been pleased to communicate his truth to the world by human agencies, and he himself, by his Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was intrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.” The (1888) Great Controversy, Author's Preface

15- “As the divine endowment--the power of the Holy Spirit--was given to the disciples, so it will today be given to all who seek aright. This power alone is able to make us wise unto salvation

and to fit us for the courts above. Christ wants to give us a blessing that will make us holy. "These things have I spoken unto you," He says, "that My joy might remain in you, and that your joy might be full." John 15:11. Joy in the Holy Spirit is health-giving, life-giving joy. In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world." Testimonies Volume 7, p. 273, 1902

16- "Yet those who receive the Spirit of God, though they were dead in trespasses and sins, will experience the active working of that power which raised Jesus Christ from the dead. The vital power of the Holy Spirit will raise up those who realise their helplessness, and who come confessing their sins and believing in Jesus ... The Spirit of God alone can make and keep men pure. Its work upon the soul is represented as bringing life to the dead, and freeing the soul from the slavery of sin, which has brought it under the condemnation of the law, where wrath and tribulation fall upon every evil doer." Signs of the Times, November 5, 1894

17- "When God's presence was finally withdrawn from the Jewish nation, priests and people knew it not. Though under the control of Satan, and swayed by the most horrible and malignant passions, they still regarded themselves as the chosen of God. The ministration in the temple continued; sacrifices were offered upon its polluted altars, and daily the divine blessing was invoked upon a people guilty of the blood of God's dear Son and seeking to slay His ministers and apostles. So when the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom the Spirit of God has been finally withdrawn; and the satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God." The Great Controversy, p. 615, 1911

18- "The Lord encourages all who seek Him with the whole heart. He gives them His Holy Spirit, the manifestation of His presence and favor." Testimonies Volume 9, p. 230, 1909

19- "Preach the word, and the Lord by His Holy Spirit will send conviction to the minds of the hearers." (Testimonies Volume 9, p. 141) 1909

20- "'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

The Lord says this because He knows it is for our good. He would build a wall around us, to keep us from transgression, so that His blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, that the Lord God is our keeper, and helper. He hears every word we utter and knows every thought of the mind." Ms 66, 1899, p. 4. (Talk, April 15, 1899).

21- "Believing in Jesus as his personal Saviour, accepting of his righteousness by faith, the sinner becomes a partaker of the divine nature, and escapes the corruption that is in the world through lust. It is through the indwelling of the Holy Spirit that the Christian is enabled to resist temptation and to work righteousness. Without the divine nature, without the influence of the Spirit of God, man cannot work out his own salvation; for God must work in him to will and to do of his good pleasure. Christ has said, "Without Me ye can do nothing."

The fallen race could be restored only through the merit of Him who was equal with God. Though so highly exalted, Christ consented to take upon Him human nature, that He might work in behalf of man, and reconcile to God his disloyal subject.” Messenger, April 26, 1893

22- “If the ministers of Christ will imitate this pattern, they will be imbued with His spirit, and angels will minister unto them.” Testimonies Volume 2, p. 509, 1870

23- “We want to hear shouts of victory from those that have been overcome. We want to have the sweet Spirit of Christ come freely into our midst. We want the waters of salvation to flow here.” Review and Herald, August 17, 1869

24- “The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. The Spirit of the Son of God was abiding in her soul. Her heart was full of purity, 183

gentleness, and sanctified love. Her speech, seasoned with grace, and full of kindness and peace, shed a heavenly influence. Better impulses came to David, and he trembled as he thought what might have been the consequences of his rash purpose.” Signs of the Times, October 26, 1888; Patriarchs and Prophets, p. 667, 1890

25- “I wish to impress upon you the fact that those who have Jesus abiding in the heart by faith, have actually received the Holy Spirit. Every individual who receives Jesus as his personal Saviour, just as surely receives the Holy Spirit to be his Counselor, Sanctifier, Guide, and Witness.” Manuscript Releases Volume 14, p. 71, 1894

26- “Who but Jesus Christ, by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?” Manuscript Releases Volume 2, p. 14; Selected Messages, book 3, p. 137, 1892

27- "Friday, March 20, I arose early, about half past three o'clock in the morning. While writing upon the fifteenth chapter of John, suddenly a wonderful peace came upon me. The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred presence seemed to be in my room. I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice, but a heavenly watcher seemed close beside me. I felt that I was in the presence of Jesus. The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there were presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me as if the unseen presence was speaking with me." Manuscript Releases Volume 11, p. 326; Selected Messages, book 3, p. 35, 1896

28- "In the beginning God." Genesis 1:1. Here alone can the mind in its eager questioning, fleeing as the dove to the ark, find rest. Above, beneath, beyond, abides Infinite Love, working out all things to accomplish "the good pleasure of His goodness." 2 Thessalonians 1:11. "The invisible things of Him since the creation of the world are . . . perceived through the things that are made, even His everlasting power and divinity." Romans 1:20, R.V. But their testimony can be understood only through the aid of the divine Teacher. "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Corinthians 2:11. "When He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. Only by the aid of that Spirit who in the beginning "was brooding upon the face of the waters;" of that Word by whom "all things were made;" of that "true Light, which lighteth every man that cometh into the world," can the testimony of science be rightly interpreted. Only by their guidance can its deepest truths be discerned. Only under the direction of the Omniscient One shall

we, in the study of His works, be enabled to think His thoughts after Him.” Education 134, 1903

29- “No human reasoning of the most learned man can define the operations of the Holy Spirit upon human minds and characters; yet they can see the effects upon the life and actions. The Holy Spirit is a free, working, independent agency. The God of heaven uses his Spirit as it pleases him, and human minds and human judgment and human methods can no more set boundaries to its working, or prescribe as to the channel through which it shall operate, than they can say to the wind, "I bid you to blow in a certain direction, and to conduct yourself in such and such a manner. Though we cannot see the Spirit of God, we know that men who have been dead in trespasses and sins, become convicted and converted under its operations. The thoughtless and wayward become serious. The hardened repent of their sins, and the faithless believe. The gambler, the drunkard, the licentious, become steady, sober, and pure. The rebellious and obstinate become meek and Christlike. When we see these changes in the character, we may be assured that the converting power of God has transformed the entire man. We saw not the Holy Spirit, but we saw the evidence of its work on the changed character of those who were hardened and obdurate sinners. As the wind moves in its force upon the lofty trees and brings them down, so the Holy Spirit can work upon human hearts, and no finite man can circumscribe the work of God. The Spirit of God is manifested in different ways upon different men. One under the movings of this power will tremble before the word of God. His convictions will be so deep that a hurricane and tumult of feeling seem to rage in his heart, and his whole being is prostrate under the convicting power of the truth. When the Lord speaks forgiveness to the repenting soul, he is full of ardor, full of love to God, full of earnestness and energy, and the life-giving Spirit which he has received cannot be repressed. Christ is in him, a well

of water springing up into everlasting life." Review and Herald, May 5, 1896

30- "The Holy Spirit is a free, working, independent agency. The God of heaven uses his Spirit as it pleases him, and human minds and human judgment and human methods can no more set boundaries to its working, or prescribe as to the channel through which it shall operate, than they can say to the wind, "I bid you to blow in a certain direction, and to conduct yourself in such and such a manner. ... The Spirit of God is appealing to men, presenting to them their moral obligation to love and serve him with heart, might, mind, and strength, and to love their neighbors as themselves. The Holy Spirit moves upon the inner self until it becomes conscious of the divine power of God, and every spiritual faculty is quickened to decided action. Jesus said, "I will send you another Comforter, that he may abide with you forever." A deep, thorough work is to be wrought in the soul, which the world cannot see. Those who know not what it is to have an experience in the things of God, who . . . have not the witness of the Spirit that they are accepted of Jesus Christ, are in need of being born again. . . . What can the world know of Christian experience? Verily, nothing. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The Great Teacher explained this instruction, saying, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

In this age, the word of God is not considered reliable. The word of Christ, that cuts directly across human desires and indulgences, and condemns popular habits and practises,--the Word which was made flesh and dwelt among us,--is ignored and despised. The teachings and example of Christ are not made the criterion for the life of the professed follower of Christ. Many who name the name of Christ are walking in the light of the sparks of their own kindling, rather than following in the footsteps of their professed Master.

They do not represent the same character that Christ represented in his pure, sincere love to God, and in his love for fallen man. They do not take God at his word, and identify their interests with Jesus Christ. They do not form the habit of communing with Jesus, of taking him as a guide and counselor, and thus learn the trade of living a well-defined Christian life. Those who not only hear but do the words of Christ, make manifest in character the operation of the Holy Spirit. The result of the internal operation of the Holy Spirit is demonstrated in the outward conduct. The life of the Christian is hid with Christ in God, and God acknowledges those who are his, declaring, "Ye are my witnesses." They testify that divine power is influencing their hearts and shaping their conduct. Their works give evidence that the Spirit is moving upon the inward man; those who are associated with them are convinced that they are making Jesus Christ their pattern." Review and Herald 5th and 12th of May, 1896

LESSON 7

CHRIST'S HUMAN NATURE



The Word was made Flesh

by Ralph Larson

v. A Bible-Based Christology

The texts of scripture most often employed by Ellen White and other Seventh-day Adventist writers in support of their view that the Lord Jesus Christ, in His earthly incarnation, took upon Himself the human nature of fallen man were:

First and foremost, Romans 8:3:

God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

They understood the words in the likeness of sinful flesh to be a literal description of the human flesh of the Saviour. They understood the word likeness to have been used in this passage in the same sense in which it was used in Philippians 2:7, made in the likeness of men, to indicate, not a surface or partial similarity, but a true and complete likeness, differing from ours only in that the flesh (nature) of Christ never became involved in sinning.

They understood condemned sin in the flesh to mean that Christ had lived a life without sin in sinful flesh in order to demonstrate that man, by using the same faith, trust, and God-dependency that He used, can successfully do the same thing. Thus at its very source their Christology (nature of Christ) was inseparably linked with their Soteriology (saving work of Christ). This scripture,

Romans 8:3, was, by a wide margin, their most frequently quoted Christological text.

Other commonly employed texts were: (emphasis mine)

Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh. - Romans 1:3

For both He that sanctifieth and they who are sanctified are all of one: For which cause He is not ashamed to call them brethren. - Hebrews 2:11

Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same. . . . - Hebrews 2:14

For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. - Hebrews 2:16

Wherefore in all things it behoved Him to be made like unto His brethren - Hebrews 2:17

These scriptures were seen as the interpretive keys to the correct understanding of the words of John:

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 any thing made that was made . . . 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 1:1-3, 14

They saw both Peter's ladder (II Peter 1:4-8) and Jacob's ladder (Gen. 28:12-15) as symbols of the fallen nature that Christ assumed (see Ellen White in Bible Echo - Australian Signs of the Times, 12/14/1903, et.al.). The point was often made, as in this quotation, that if Christ had not come in the fallen nature - sinful flesh of man - the bottom rung of Jacob's ladder would not have reached the earth, and man would have had no effective salvation.

Ellen White uses the symbolism of the brazen serpent erected by Moses in the wilderness as a representation of the sinful flesh assumed by Christ in His incarnation (Numbers 21:9, as in Desire

of Ages, pp. 174-175, and Letter 55, 1895). She points out that as the hand of Jesus received no pollution in touching the flesh of a leper, so Jesus received no pollution by coming to dwell in humanity, a statement that would be nonsensical if applied to the nature of the unfallen Adam. (See Ministry of Healing, p. 70.)

Thus, the Adventist pioneers saw themselves as adhering closely to the plain testimony of the scriptures in believing and teaching that Christ came to the earth in the human nature of fallen man.

They were also adhering closely to the teachings of Ellen White, whom they believed to be an inspired messenger sent by God to the commandment-keeping remnant church of Revelation 12:17. As we shall see, Ellen White had deep and strong convictions about the humanity of Jesus, which she expressed freely and fully in her many books and magazine articles.

VI. Definitions of Terms: Usages Peculiar to Ellen G. White - "White-isms"

It is a well established principle of research that a writer's use of terms and/or expressions (groups of words) is to be understood in the light of the writer's other uses of the same terms or expressions. If an author's writings are not very extensive, comparisons may be difficult to make and word meanings difficult to establish.

This is emphatically not the case with Ellen White. She wrote twenty five million words, and used terms and expressions with a remarkable uniformity of meaning. The student will note, however, that her usages, though clear, uniform and consistent in her own writings, are sometimes different from ours. In such cases we must let Ellen White speak to us in her own way, and take care that we do not force an alien interpretation, or our own interpretation, on to her words.

1. Of supreme importance to a correct understanding of Ellen White's statements about the humanity of Jesus must be the recognition of her rigid adherence to dictionary definitions in her use of such key words as sinful, sinless, sinfulness, and sinlessness. One gains the impression that she must have written with the dictionary at her elbow. An unguarded use of any of these terms in reference to the nature of Christ could be a cause of serious misunderstandings. She sought to avoid such misunderstandings by following dictionary definitions with undeviating precision.

Our first observation, as we approach this subject, is that Ellen White uses the terms nature and flesh as if, in the context of Christological discussions, they are interchangeable:

He took upon Him our sinful nature. - ST 7/30/02 (p. 132)

He took upon Himself the likeness of sinful flesh. - ST 9103102 (p. 133)

This is only a sampling of many such expressions. Next we observe her usage of the terms referred to above.

a. Sinful

Dictionaries offer as a meaning of the suffix -ful, to have a tendency toward. This falls short of describing an actual act. The term sinful, according to this usage, does not refer to any act of sinning, much less to being full of sin, as some would read it. It means having a tendency toward sin, which accurately describes the flesh (nature) in which we fallen humans live. Ellen White consistently uses this term, sinful, to describe the flesh (nature) in which Christ made His earthly tabernacle. She saw His flesh (nature) as having the same tendencies (natural propensities, not evil propensities) that our flesh (nature) has. (See below on propensities.)

b . Sinless

The dictionaries define the suffix -less as meaning without and

incapable of. Thus a fearless person is not capable of feeling fear, a remorseless person is not capable of feeling remorse, etc., and a sinless nature is not capable of sinning. Ellen White repeatedly affirms that Christ never sinned, but she never describes the human flesh (nature) that He assumed as sinless, lest she be understood as saying that His human flesh (nature) was incapable of sinning. She did not stand with those who believe that it was impossible for Christ to sin. She believed that His temptations were real and that He could have sinned.

c. Sinfulness

The dictionaries define the suffix -ness as meaning a state of being. This is far beyond a tendency toward. It must involve the actual practice of sinning. Ellen White applies this term to humans, but never to Christ, lest she be understood as saying that Christ sinned. Observe:

In him was no guile nor sinfulness, . . . yet He took upon Him our
ST 7/30/02

... taking the nature but not the sinfulness of man. - ST 5/29/01

She did not equate sinful with sinfulness, as some would do today, and in this it must be conceded that she is following the dictionary.

d. Sinlessness

Again, the dictionaries define the suffix -ness as meaning a state of being. Ellen White did not hesitate to apply this term to Christ, since she believed that He never sinned, and was never in the state of being a sinner. As she saw it, sinlessness in sinful nature was a real and practical possibility demonstrated by Christ and held before all Christians as a goal. Of some totally victorious Christians she predicts:

Everyone who by faith obeys God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. - ST 7/23/02, p. 3, col. 1; BV 253

It is apparent that these persons will not have lost their fallen, sinful natures. Their condition will be sinlessness in sinful nature. This association of ideas is seen again in a statement about Christ:

In taking man's nature in its fallen condition, Christ did not in the least participate in its sin . . . We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. - ST 6/09/98; SMI:256

Unlike Ellen White, and less careful about dictionary definitions than she was, some would equate sinless with sinlessness in their descriptions of Christ's human nature, apparently unconcerned that they are running the risk of being understood as describing His human nature as being incapable of sinning by their use of the word sinless. Ellen White did not do this. She applies the term sinlessness to the human nature of Christ, but not the term sinless. It is extremely unfortunate that some of her interpreters have not recognized this fact, and stubbornly insist that when she wrote sinlessness she actually meant sinless.¹ I am proposing that she meant what she wrote, and wrote what she meant.

The following are a few other typical "White-isms," word usages that are peculiar to Ellen White. Familiarity with these will greatly enhance our understanding of her writings.

2. Merits of Christ - not only justification.

Our righteousness is found in obedience to God's law through the merits of Jesus Christ. - RH 2/04/90, p. 65, col. 2; BV 363

... through Christ's merits we may be elevated to keep God's commandments. - RH 8/18/91, p. 513, col. 2; BV 513

... Make us victors through His merits. - RH9/27/92, p. 610, col. 1; BV 600

... We must lay hold of the merits of Christ and cease to sin. - RH 6/17/90, p. 369, col. 1; BV 403

3. Imputed righteousness - not only justification.

... Through the imputed righteousness of Christ, all who receive Him by faith can show their loyalty by keeping the law. - ST 4/07/98, p. 3, col. 1; BV 465

... Thus making it possible for man to keep the commandments of God through His imputed righteousness. - ST 6/18/94, p. 509, col. 1; BV 125

He testifies that through His imputed righteousness the believing soul shall obey the commandments of God. - ST 1116/96, p. 5, col. 3; BV 264

4. Substitute and Surety - not only justification.

... As our substitute and surety, He might overcome the prince of darkness in our behalf, and make us victors through His merits. - RH 9/27/92, p. 610, col. 1; BV 600

... Through the perfection of the sinless substitute and surety, (the Christian) may run in the race of humble obedience to all of God's commandments. - ST 8/22/92, p. 647, col. 2; BV 507

5. Second Chance - Man is having it now.

Some have suggested that the reason Adam did not die as soon as he sinned is that the Hebrew verb form in Genesis 2:17 does not require an immediate death. Ellen White offers a different explanation. According to her, the reason Adam did not die immediately is that Christ intervened immediately, so that man might have a second chance for salvation. Thus man is now having his second chance.

After the fall, Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. - ST 5/29/0 1

The instant man accepted the temptations of Satan . . . 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, as in SDABC. Vol. I, p. 1085

6. The Fall - not new faculties, etc.

The fall did not create in man new faculties, energies, and passions, for this would have been a reflection on God. It was through disobedience to God's requirements that these powers were perverted. . . - RH 3/01187, p. 129, col. 1; BV 115

7. Our nature - not an excuse for sin.

Do not say, "It is my nature to do thus and so, and I cannot do otherwise. I have inherited weaknesses that make me powerless before temptation." - ST 6/17/89, p. 354, col. 3; BV 295

But many say that Jesus was not like us, that He was not as we are in the world, that He was divine, and we cannot overcome as He overcame. (She then quotes several texts of scripture to refute this error.) - RH 3/01192, p. 130, col. 1; BV 548

8. Besetments - not an ineradicable part of man's nature.

We must appropriate these promises to ourselves that we may overcome unbelief, and get the victory over every besetment. . . - RH 5/08/13, p. 436, col. 1; BV 330

God will prove us again and again until we overcome our besetments, or are wholly given over to our rebellion and stubbornness. - RH 6/18/89, p. 385, col. 2; BV 311

9. Transmission of sin - by contagion, and by influence, not by biological inheritance.

It is the nature of sin to spread and increase, Since the first sin of Adam, from generation to generation it has spread like a contagious disease. - ST 4/01186, p. 193, col. 1; BV 28

Through the medium of influence, taking advantage of the action of mind on mind, (Satan) prevailed on Adam to sin . . . And

ever since then sin has continued its hateful work, reaching from mind to mind. - RH 4/16/01, p. 241, col. 1; BV 281

10. Inherited fallen nature - not an excuse for sin.

There are many who in their hearts murmur against God. They say, "We inherit the fallen nature of Adam, and are not responsible for our natural imperfections." They find fault with God's requirements, and complain that He demands what they have no power to give. Satan made the same complaint in heaven, but such thoughts dishonor God. - ST 8/29/92, p. 662, col. 3

11. The death of babies - not because of inherited guilt.

In order to possess an endless existence, man must continue to partake of the tree of life. . . . None of the family of Adam were permitted to pass that barrier (see Genesis 3:22-24) to partake of the life giving fruit: hence there is not an immortal sinner. - Patriarchs and Prophets, p. 60.

Adam could not transmit to his posterity that which he did not possess. . . . Had man after his fall been allowed free access to the tree of life, he would have lived forever. . . . Not one of the family of Adam has been permitted to pass that barrier and partake of the life giving fruit. Therefore there is not an immortal sinner. - Great Controversy p. 533, 534

12. "Condemned sin in the flesh" (Romans 8:3) - A life without sin in sinful flesh.

Satan had declared that it was impossible for the sons and daughters of Adam to keep the law of God. . . . Men who are under the control of Satan repeat these accusations against God, in asserting that men can not keep the law of God. Jesus humbled Himself, clothing His divinity with humanity, in order that He might stand as the head and representative of the human family, and by both precept and example condemn sin in the flesh, and give the

lie to Satan 's charges. . . . He fulfilled every specification of the law, and condemned sin in the flesh . . . God was manifested in the flesh to condemn sin in the flesh, by manifesting perfect obedience to all the law of God. - ST 1/16/96 (If it is possible, the student should read this entire article.)

13. The Brazen Serpent - the sinful flesh that Christ assumed.

What a strange symbol of Christ was that likeness of the serpent that stung them. This symbol was lifted on a pole, and they were to look at it and be healed. So Jesus was made in the likeness of sinful flesh. - Letter 55, 1895 (See also DA pp. 174, 175.)

14. "Animal" - used in sense of biological.

All animal propensities are to be subjected to the higher powers of the soul. - AH 128

15. "Took upon" - Meaning made clear by parallel expressions.

Linked himself to the weakness of humanity. - RH 4/01175

Unite the fallen race with Himself. - ST 9/23/89

One with the fallen race. - ST 4/25/92

Connected sinful man with his own divine nature. - RH 10/16/94

Embraces fallen humanity. - 6T 147

Allied Himself with fallen human beings. - CPT 259

The child of a fallen race. - Letter 19, 1901

Identified itself with the weakness and wretchedness of fallen man. - RH 8/04174

16. "Form" - Not identical with nature.

It was in the order of God that Christ should take upon Himself SG IV:1 15 and RH 12/31/72

He was not only made flesh, but He was made in the likeness of sinful flesh. W . 6 . 1896, (Letter 106, 1896)

17. Christ the "Second Adam" - Not the same nature but the same temptations as the first Adam (see lengthy discussion in RH 7/28/74 on page 37 and quotation from ST 10/17/1900 on page 124.)

18. Passions and propensities.

These terms have been receiving so much attention in recent years that it seemed best to do an extensive word study on them. In particular, the term "propensities" as used in a personal letter from Ellen White while in Australia to a Pastor W. L. H. Baker who was laboring in Tasmania, has occasioned much discussion. Reference will be made to this letter in the next section of this paper and in Appendix B at the back of this paper, page 32 1 . The letter itself may be seen in Appendix A (page 310).

VII. A Word Study: Passions and Propensities in the Writings of Ellen White

Ellen White wrote of the words used by Bible writers:

The Bible must be given in the language of men. . . . Different meanings are expressed by the same word. There is not one word for each distinct idea. - I 8M 20.

(This would also be true of her own inspired writings since they also are in the language of men.)

PASSIONS - CONTROL

In some passages, Ellen White uses the word passions to describe something that must be controlled:

His (Adam's) appetites and passions were under the control of reason. - PP 45 (Note that the unfallen Adam was not without passions.)

(Paul's) words, his practices, his passions, all were brought under the control of the spirit of God. - AA 315

A man of like passion as ourselves, the pen of inspiration describes him (Daniel) as without fault. - PK 546

All circumstances, all appetites and passions, are to be servants of the God-fearing man. . . . - TM 421

The appetite and passions should be restricted and under the control of an enlightened conscience. - 3T 491

Every true Christian will have control of his appetite and passions. - 3T 569-570

Our youth want mothers who will teach them from their very cradles to control passion. . . . - 3T 564-5

PROPENSITIES - CONTROL

Likewise, in some passages Ellen White uses the word propensities to describe something that must be controlled. In the first of these passages, notice the equation of passions with propensities, and the indication that Christ overcame by controlling both:

That your passions and appetites may be subject to the control of reason. . . . Our natural propensities must be controlled, or we can never overcome as Christ overcame. - 4T 235

. . . Enabling men to bring all their propensities under the control of the higher powers . . . - 3T491

He brought his own family to his rigid rules, but he failed to control his animal propensities. - 2T 378 (Note: Ellen White uses animal in the sense of biological.)

All animal propensities are to be subjected to the higher powers of the soul. - AH 128

If enlightened intellect holds the reins, controlling the animal propensities, keeping them in subjection to the moral powers, Satan well knows that his power to overcome with his temptations is very small. - MYP 237

It would therefore be this type of passions and/or propensities that Ellen White had in mind when she wrote of Christ,

Though He had the strength of passion of humanity, never did He yield to do one single act which was not pure and elevating and ennobling. - IHP 155

He was made like unto His brethren, with the same susceptibilities, mental and physical. - RH 2/10/85 (Roget's Thesaurus lists susceptibilities and propensities as synonyms.)

So He had these passions and propensities but He controlled them, and so lived without sinning. This is the experience that is recommended to us.

We will now notice a very different use of the words passions and propensities.

PASSIONS - ELIMINATE

In some passages, Ellen White uses the word passions to describe something that must be eliminated:

When (the grace of Christ) is implanted in the heart, it will cast out the evil passions that cause strife and dissension. - DA 305

Unholy passions must be crucified. - GW 128

The unsanctified will and passions must be crucified. - 3T 84

Our . . . evil passions . . . must all be overcome. - 3T 115

Whatever may be the evil practice, the master passion, which through long indulgence binds both soul and body, Christ is able and longs to deliver. - DA 203

Fretfulness, self exaltation, pride, passion . . . must be overcome. - 4T527

And just as in the previous list we found an equation of passion with propensity, we find the same equation here:

(The wife) is made an instrument to minister to the gratification of low, lustful propensities and very many women submit to become slaves of lustful passion . . . - 2T 474

Although the following usages are only descriptive, it is apparent that simply controlling them would not be an adequate solution to the problem.

Depraved passions; base passions, base, low passion; hellish passions. -2T474

Corrupt passions. - 2T 410

Bitter or baleful passions. - 2BC 1017

Gross passions. - 3T475

Murderous passion. - PP 658

Perverted passions. - CD 238

Vicious passions. - 2T468

The Christian would accomplish little by simply limiting the indulgence of this type of passion, as would be indicated by the word control in the previous listing. This type of passion must be eliminated.

PROPENSITIES - ELIMINATE

Likewise, in some passages Ellen White uses the word propensities to describe something that must be eliminated:

But although their evil propensities may seem to them as precious as the right hand or the right eye, they must be separated from the worker, or he cannot be acceptable to God. - TM171-2

Nonsense and amusement-loving propensities should be discarded. - MYP 42

Although the following usages are only descriptive, it is apparent that simply controlling them would not be an adequate solution to the problem:

Money-loving propensities. - 3T 545 Scandal-loving propensities. - 5T 57 Selfish propensities. - 7T 204 Scheming propensity. - 4T 351 Lustful propensity. - CD 389

(Of these, it is encouraging to read:

We need not retain one sinful propensity. -

It would therefore be this kind of passions and/or propensities that Ellen

White had in mind when she wrote of Christ.

He was a mighty petitioner, not possessing the passions of our human, fallen nature, but compassed with infirmities, tempted in all

2T 509 Not for one moment was there in Him an evil propensity.- SDABC

points like as we are.

He is a brother in our infirmities, but not in possessing like passions.

- 2T 202 V:1128

CONCLUSIONS

1. Ellen White was aware of the fact that the same words must sometimes be used to express different ideas.

RH 4/24/1900)

2. We find an example of this problem in her use of the words passions and propensities. She uses both words in two different ways.

3. She equates passions with propensities in each of the two different usages.

4. In one usage, both words, passions and propensities, are used to describe something that Christians must control, but that by the very nature of things, they must retain and cannot eliminate from their experience. In this usage she tends to link the word propensity with such descriptive terms as animal, human, natural, etc.

5. In the other usage both words, passions and propensities, are used to describe something that Christians need not retain but must eliminate. Here control is not an adequate solution to the

problem. In this usage she tends to link the word propensity with such descriptive terms as evil, sinful, lustful, etc.

6. In her references to Christ, she indicates that He had one class of passions and propensities, but did not have the other. Thus her statements on that subject should be seen as complimentary and not contradictory. Let us place the statements together for comparison:

PASSIONS

Though He had all the strength of passion of humanity, never did He yield to do one act which was not pure and elevating and noble.
— *IHP* 155

He was a mighty petitioner, not possessing the passions of our human fallen nature, but compassed with infirmities, tempted in all points like as we are. — *2T* 509¹

PROPENSITIES

*He was made like unto His brethren, with the same susceptibilities, mental and physical. (Roget's Thesaurus lists *susceptibilities* and *propensities* as synonyms.)* — *RH* 2/10/85

Our natural propensities must be controlled, or we can never overcome as Christ overcame. — *4T* 235

Not for one moment was there in Him an evil propensity. — *SDABC* V:1128

(Note the distinction between natural propensities and evil propensities. These to her are separate categories.)

We should not force Ellen White to contradict herself by ignoring the fact that she clearly used both words in two different ways. Neither should we concentrate our attention on one usage and ignore the other. We should recognize the undeniable evidence

that she saw Christ as having certain natural passions and propensities, and that He avoided sin by controlling them. The other type of evil passions and propensities, which are already sinning or the result of sinning, and which Christians must eliminate from their experience, Christ did not have at all.

So to take her statement,

««Not for one moment was there in Him an evil propensity," and read it as if she had written natural propensity, and draw from that the conclusion that she believed Christ took the unfallen nature of Adam is unwarranted. It should rather be seen as an emphatic affirmation that He did not sin, which is also indicated by the construction of her sentence in its use of the conjunction but. This word is used, following a statement, to indicate that the opposite of that statement is true.

For example:

I could have gone, but I didn't

She could have won, but she didn't.

This thought of contradistinction is not lost when other words are used

in the second clause.

I could have gone, but I was busy.

No one, reading this, would conclude that I went.

She could have won, but she was tired.

No one, reading this, would conclude that she won. The contradistinction indicated by the conjunction but precludes such a conclusion. So when Ellen White wrote:

He could have sinned, He could have fallen, but not for one moment was there in Him an evil propensity,

We should understand this to mean emphatically that:

He could have sinned, but He didn't.

Then we are not using her statement about propensities in contradiction of her many statements that Christ took the fallen nature of man.

The implications of the contrasting conjunction but should be held in mind as the student studies this passage:

Adam was tempted by the enemy, and he fell. It was not indwelling sin that caused him to yield; for God made him pure and upright; in His own image. He was as faultless as the angels before the throne. There were in him no corrupt principles, no tendencies to evil but when Christ came to meet the temptations of Satan, He bore "the likeness of sinful flesh." - ST 10/17/1900

See next chapter and also Appendix B, Ellen White Corrects Two Christological Errors, in the back of this volume for a discussion of the Baker letter in which the line, "not for one moment was there in Him an evil propensity," is found. For the text of the letter itself see Appendix A (page 310).

LESSON 8

GOD MANIFESTED TO THE WORLD



PRINCIPLES OF THE CHARACTER OF GOD

By Daniel Bernhardt

Christ, the Image of the Father

Matthew 11:²⁷ All things are delivered unto me of my Father: and 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 1:¹⁸ 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 17:⁴ I have glorified thee on the earth: I have finished the work which thou gavest me to do... ⁶ **I have manifested thy name** unto the men which thou gavest me... ²⁶ And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

John 14:⁹ Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father;** and how sayest thou *then*, Shew us the Father?

Conclusions:

- How do we know God?

- No one knows the Father, but the Son. It is the Son who reveals, makes the Father known.

- He who sees the Son, sees the Father.

- The Son glorified, magnified, made known the Father.

- The Son made known, manifested, lived the name of the Father.

- The name is the character.

Exodus 34:⁵ And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. ⁶ And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, ⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

The Son made known, manifested, lived, magnified the character of the Father.

- That was Christ's work on earth. Why did Christ come to earth? To reveal the Father. That is why he says, "I have finished the work which thou gavest me". Christ, in Gethsemane, had finished the work that the Father had given Him, which was to make the Father known.

- Christ had done it, He had completed it. It was a finished work. It was a complete, perfect, finished work, nothing was left unrevealed.

- As Christ lived, so exactly is the Father.

Romans 3:²¹ But now **the righteousness of God without the law is manifested**, being witnessed by the law and the prophets;
²² Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Psalm 40:⁹ **I have preached righteousness** in the great congregation: Lo, I have not refrained my lips, O Lord, thou knowest. ¹⁰ **I have not hid thy righteousness** within my heart; I have declared **thy faithfulness and thy salvation**: I have not concealed **thy lovingkindness and thy truth** from the great congregation.

Conclusions:

- Jesus revealed the righteousness of God. He manifested it by faith; it is the testimony of Jesus regarding His Father.

- What God's righteousness is like? Do we want to know how God does righteousness? We need to go no further but look at the life of Christ on earth.

- Christ and His life on earth is the complete, finished, final, perfect and total revelation of the Father's life. What the Son did, He did as the Father does. The Father does nothing different from what Christ has done on earth. In the life of Christ on earth we see the righteousness of God, the righteousness that the Father applies and lives for the whole universe.

- Christ announced God's righteousness, He did not hide it. It consists of God's faithfulness, His salvation, lovingkindness and truth.

1 Timothy 3:¹⁶ And without controversy great is the mystery of godliness: God was manifest in the flesh...

Conclusions:

- In Christ, God was manifested in the flesh. Christ lived the very life of God in human flesh.

EGW Quotes:

1.) **Christ came to represent the character of his Father**, to win man back to his allegiance to God, to reconcile man to God. He

proposed to meet the foe and unmask his arts, that man might be able to make choice of whom he would serve. {BEcho November 1, 1892, par. 3}

2.) Satan has misrepresented the character of God. He has clothed him with his own attributes. He has represented him as a being of inflexible sternness. He had shut the world away from beholding the true character of God, by casting his shadow between men and the divine One. Christ came to our world to remove that shadow. **He came to represent the Father.** {ST April 15, 1889, par. 6}

3.) ... Christ came in the likeness of sinful flesh, clothing his divinity with humanity, **in order that he might bring before the world the perfection of God in his own character. He came to represent God, not as a stern judge, but as a loving father. ... God is love. This was the great truth that Christ came to the world to reveal. Satan had so misrepresented the character of God to the world, that man stood remote from God;** but Christ came to display to the world the Father's attributes, to represent the express image of his person. "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." **The object of Christ's mission to the world was to reveal the Father.** {ST April 11, 1895, par. 2}

4.) In Christ God beheld the reflection of his own image. God was manifest in the flesh because of **the entire identity of his character with Christ's character.** That God should be thus manifest in the flesh was a wonder to the heavenly host, "even the mystery which hath been hid from ages and from generations." {ST April 15, 1897, par. 10}

5.) Christ exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,— to set men right through the revelation of God. In Christ was arrayed before men the paternal grace and the matchless perfections of the Father. In his prayer just before his crucifixion, he declared, “I have manifested thy name.” “I have glorified thee on the earth; I have finished the work which thou gavest me to do.” When the object of his mission was attained,—the revelation of God to the world,—the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men. {ST January 20, 1890, par. 9}

6.) The love and honor and perfection revealed in the Gospel are a revelation to man of the character of God. ... We need to understand that the Gospel fully reveals the glory of the Lord. It is the mirror that reveals the character of God to the converted soul. The likeness of God is revealed in the perfect character of His Son, that we may understand what it means to be made in the likeness of the image of God, and what we may become if by constantly beholding we allow ourselves to be changed from “glory to glory.” {ST February 24, 1909, par. 3}

7.) ... Christ ... **spoke of God, not as an avenging judge, but as a tender father, and He revealed the image of God as mirrored in Himself. His words were like balm to the wounded spirit.** Both by His words and by His works of mercy He was breaking the oppressive power of the old traditions and man-made commandments, and presenting the love of God in its exhaustless fullness. {DA 204.4}

8.) Through Jesus, the Son of God, the Father is more fully revealed to the world. ... The souls of thousands are crying out today, “Show us the Father, and we will be satisfied. We cannot

claim God as our Father until we see him.” Jesus says to every such soul, as he said to Philip: ... can you not comprehend that I am the way, the truth, and the life, and that in my life I have unfolded to you the character of my Father? ... {ST June 9, 1890, par. 1}

9.) Christ came to represent the Father in his true character. He showed that he was not an arbitrary judge, ready to bring judgments upon men, and delighting in condemning and punishing them for their evil deeds. {ST November 18, 1889, par. 6}

10.) In the purity of his life he had revealed the Father, and the glory of God had beamed forth from his character. The perfection of the Father had been displayed before unfallen worlds, before heavenly intelligences, and to sinful men. {ST June 27, 1895, par. 7}

11.) All that man needs to know or can know of God has been revealed in the life and character of His Son... 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... Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. {8T 286}

12.) The whole character of God was revealed in his Son, the whole range of the possibilities of heaven is displayed for the acceptance of man in the Son of the Infinite One. {ST December 30, 1889, par. 6}

13.) In Christ God beheld the reflection of his own image. God was manifest in the flesh because of the entire identity of his character with Christ’s character. That God should be thus manifest in the flesh was a wonder to the heavenly host, “even the

mystery which hath been hid from ages and from generations.” {ST April 15, 1897, par. 10}

14.) God has left nothing undone that He could do for us. **He gave a perfect example of His character in the character of His Son**; and it is the work of Christ’s followers, as they behold the incomparable excellency of His life and character, to grow in His likeness. (The Review and Herald, February 15, 1898). {LHU 208.6}

15.) Satan charged God with possessing the attributes that he himself possessed. Christ came to this world to reveal God’s character as it really is. He is the perfect representation of the Father. {BTS October 1, 1902, par. 2}

16.) Satan had misrepresented the character of God to the world, and had tempted man to rebellion; but Jesus came to make manifest in his own life and character what was the true nature of the Father. Everywhere he went, he revealed the Father as a God of infinite love and unbounded compassion. {ST May 18, 1891, par. 2}

17.) 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... None but the Son of God could accomplish our redemption; **for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest**. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father’s love to lost humanity. {SC 14.2}

LESSON 9

THE COMFORTER



TESTIMONIES

From Ellen G. White

1- "I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, "If you should once behold the glory of His person, you would cease to exist." Before the throne I saw the Advent people--the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. ...

There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy

Ghost. In that breath was light, power, and much love, joy, and peace." Early Writings, p. 54-55, 1882

2- "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Christ was about to depart to his home in the heavenly courts; but he assured his disciples that he would send them the Comforter, who would abide with them forever. To the guidance of this Comforter, all may implicitly trust. He is the Spirit of truth; but this truth the world can neither see nor receive.

Christ gave his followers a positive promise that after his ascension he would send them his Spirit. "Go ye therefore," he said, "and teach all nations, baptizing them in the name of the Father [a personal God], and of the Son [a personal Prince and Saviour], and of the Holy Ghost [sent from heaven to represent Christ]: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." This assurance was given to the disciples, to be given to all who should believe on him till the close of this earth's history.

Christ desired his disciples to understand that he would not leave them orphans. "I will not leave you comfortless," he declared; "I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."

Precious, glorious assurance of eternal life! Even though he was to be absent, their relation to him was to be that of a child to its parent.

"At that day," he said, "ye shall know that I am in the Father, and ye in me, and I in you." He sought to impress the minds of the disciples with the distinction between those who are of the world and those who are of Christ. He was about to die, but he desired them to realize that he would live again. And although, after his ascension, he would be absent from them, yet by faith they might see and know him, and he would have the same loving interest in them that he had while with them. Christ assured his disciples that after his resurrection; he would show himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not in the past understood,—that there is a complete union between Christ and his Father, a union that will always exist.

The words spoken to the disciples come to us through their words. The Comforter is ours as well as theirs, at all times and in all places, in all sorrows and in all affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone. These are times when the Comforter will be sent in answer to the prayer of faith.

There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His Spirit speaks to the heart. Circumstances may separate us from our friends; the broad, restless ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it by doing for us that which would be gratefully received. But no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, he is always there, one given in Christ's place, to act in his stead. He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer. The influence of the Holy

Spirit is the life of Christ in the soul. This Spirit works in and through every one who receives Christ. Those who know the indwelling of this Spirit reveal its fruit,--love, joy, peace, long-suffering, gentleness, goodness, faith.” Review And Herald, October 26, 1897

3- “In His instruction to His disciples Christ dwelt upon the great gift of the Spirit, declaring that nothing was too great to be expected from the coming of the divine Spirit. He longed to quicken and enlarge the conception of His disciples by communicating to them His own complete appreciation of God's love, that they might be able to comprehend the value of the gift of all gifts, given by God with the giving of His beloved Son,--the gift of the Holy Spirit. On all who love and serve God this gift has been bestowed. Christ has made provision for all to receive His Spirit; for He desires to see human nature released from the bondage of sin, and, by the power which God gives, renewed, restored, raised to a holy rivalry with the angels. ...

Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace. ...

We should ask with an earnestness that will not be denied. The Lord has an intense desire that every one should take advanced steps in absolute certainty, relying upon God. He is the light and life of all who seek Him. The measure which we receive of the holy influence of His Spirit is proportionate to the measure of our desire to receive, of our faith to grasp, and of our capacity to enjoy the great goodness of the blessing and to impart it to others.” Bible Echo, August 5, 1901

4- “In Jerusalem, where the deepest prejudice existed, and where the most confused ideas prevailed in regard to Him who

had been crucified as a malefactor, the disciples continued to speak with boldness the words of life, setting before the Jews the work and mission of Christ, His crucifixion, resurrection, and ascension. Priests and rulers heard with amazement the clear, bold testimony of the apostles. The power of the risen Saviour had indeed fallen on the disciples, and their work was accompanied by signs and miracles that daily increased the number of believers. Along the streets where the disciples were to pass, the people laid their sick "on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." Here also were brought those vexed with unclean spirits. The crowds gathered round them, and those who were healed shouted the praises of God and glorified the name of the Redeemer." The Acts of the Apostles, p. 77-78, 1911

5- "It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you" [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth" [John 16:12, 13].

There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit--this is essential for us all. "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 will of Him that sent

Me, that every one which seeth the Son, and believeth on Him, may have everlasting life" [John 6:40]." Manuscript Releases Volume 14, p. 179, 1891

6- "The individual Christian will grow in grace just in proportion as he depends not on his or her smartness and supposed natural and acquired capabilities, but on the teachings and leadings of the Holy Spirit, and trains his mind and habituates himself to turning in contemplation and earnest prayer to his heavenly Father for guidance and instruction in righteousness. Every church member will be vigorous and fruitful in proportion as he honors the Father, who is not to be regarded as an essence but as a personal God who made man in His own image and likeness.

The Son of God, who is the express image of the Father's person, became man's Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen condition, but He did not take the taint of sin. As the second Adam He must pass over the ground where Adam fell, meet the wily foe who caused Adam and Eve's fall, and be tempted in all points as man will be tempted, and overcome every temptation in behalf of man. To Him should man look--to Him who endured the "contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Hebrews 12:3). While every human being is to be loved for Christ's sake, not one is to be looked to as supreme in counsel and unerring in wisdom.

The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes." 20MR, p. 324 - Ms 93, 1893

7- "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. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done. There were occasions when Jesus stood forth while in human flesh as the Son of God. Divinity flashed through humanity, and was seen by the scoffing priests and rulers. Was it acknowledged? Some acknowledged that He was the Christ, but the larger portion of those who upon these special occasions were forced to see that He was the Son of God, refused to receive Him. Their blindness corresponded to their determined resistance of conviction.

When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal. The scribes and Pharisees did not speak in acknowledgment of Him, but their enmity and hatred were baffled as His majesty shone forth. The truth, obscured as it was by a veil of humiliation, spoke to every heart with unmistakable evidence. This led to the words of Christ, "Ye know who I am." Men and devils were compelled, by the shining forth of His glory, to confess, "Truly, this is the Son of God." Thus God was revealed; thus Christ was glorified" Signs of the Times, May 10, 1899

8- "Korah would not have taken the course he did had he known that all the directions and reproofs communicated to Israel were from God. But he might have known this. God had given overwhelming evidence that He was leading Israel. But Korah and his companions rejected light until they became so blinded that the most striking manifestations of His power were not sufficient

to convince them; they attributed them all to human or satanic agency. The same thing was done by the people, who the day after the destruction of Korah and his company came to Moses and Aaron, saying, "Ye have killed the people of the Lord." Notwithstanding they had had the most convincing evidence of God's displeasure at their course, in the destruction of the men who had deceived them, they dared to attribute His judgments to Satan, declaring that through the power of the evil one, Moses and Aaron had caused the death of good and holy men. It was this act that sealed their doom. They had committed the sin against the Holy Spirit, a sin by which man's heart is effectually hardened against the influence of divine grace. "Whosoever speaketh a word against the Son of man," said Christ, "it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him." Matthew 12:32. These words were spoken by our Saviour when the gracious works which He had performed through the power of God were attributed by the Jews to Beelzebub. It is through the agency of the Holy Spirit that God communicates with man; and those who deliberately reject this agency as satanic, have cut off the channel of communication between the soul and Heaven.

God works by the manifestation of His Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God, and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. "Let him alone" (Hosea 4:17) is the divine command. Then "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Hebrews 10:26, 27. Patriarchs and Prophets, p.405, 1890

9- "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." This positive assurance was given to the disciples, to be given to all who should believe on him till the close of this earth's history.

Christ desired his disciples to understand that he would not leave them orphans. "I will not leave you comfortless," he declared; "I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." Precious, glorious assurance of eternal life. Even though he was to be absent, their relation to him was to be that of a child to its parent.

The influence of the Holy Spirit is the life of Christ in the soul. We do not now see Christ and speak to him, but his Holy Spirit is just as near us in one place as another. It works in and through every one who receives Christ. Those who know the indwelling of the Spirit reveal the fruits of the Spirit,--"love, joy, peace, longsuffering, gentleness, goodness, faith." "Ye have an unction from the Holy One," writes John, "and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. . . .Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father."

"At that day," said Christ, "ye shall know that I am in my Father, and ye in me, and I in you." Christ sought to impress the minds of the disciples with the distinction between those who are of the world, and those who are of Christ. He was about to die, but he

would imprint on their minds the fact that he would live again. And although after his ascension he would be absent from them, yet by faith they might know and see him. And he would have the same loving interest in them that he had.” Home Missionary July 1, 1897; Bible Echo, June 17, 1901

10- “The Saviour has given the promise of His presence to all who labour in the spirit of true service. "All power is given unto Me in heaven and in earth," He says; "go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." As you present the Word to your hearers, claim this promise of Christ's presence. There is no day, no hour of the day, when He will not be near you by His Holy Spirit. He is in every meeting that is held in His name. His promise is given for as long as time shall last.” Australasian Union Conference Record December 30, 1907

11- “The best recommendation you can carry with you of this school and its influence is a well-ordered life and a godly conversation. Wherever you may be, maintain the principles that you have been studying here. Wherever you go, carry on the good work of searching the Scriptures, and the Lord Jesus will always be at your right hand to help you. He is a merciful high priest pleading in your behalf. He will send his representative, the Holy Spirit; for He says, "I will not leave you comfortless; I will come to you." By the Spirit the Father and the Son will come and make their abodewithyou.” BibleEchoJanuary15,1893

12- “There are today many as ignorant of the Holy Spirit's work upon the heart as were those believers in Ephesus; yet no truth is more clearly taught in the word of God. Prophets and apostles have dwelt upon this theme. Christ Himself calls our attention to the growth of the vegetable world as an illustration of the agency of His Spirit in sustaining spiritual life. The sap of the vine,

ascending from the root, is diffused to the branches, sustaining growth and producing blossoms and fruit. So the life-giving power of the Holy Spirit, proceeding from the Saviour, pervades the soul, renews the motives and affections, and brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds.” Acts of the Apostles, p. 284, 1911

13- “Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come.

The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.

“He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him”. Jesus read the future of His disciples. He saw one brought to the scaffold, one to the cross, one to exile among the lonely rocks of the sea, others to persecution and death. He encouraged them with the promise that in every trial He would be with them. That promise has lost none of its force. The Lord knows all about His faithful servants who for His sake are lying in prison or who are banished to lonely islands. He comforts them with His own presence. When for the truth's sake the believer stands at the bar of unrighteous tribunals, Christ stands by his side. All the reproaches that fall upon him, fall upon Christ. Christ is condemned over again in the person of His

disciple. When one is incarcerated in prison walls, Christ ravishes the heart with His love. When one suffers death for His sake, Christ says, "I am He that liveth, and was dead; and, behold, I am alive forevermore, . . . and have the keys of hell and of death." Revelation 1:18. The life that is sacrificed for Me is preserved unto eternal glory." *Desire of Ages* p. 669, 1898; *The Review and Herald*, November 19, 1908

14- "The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency of the holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in him who is the head of all things. As Christ was glorified on the day of Pentecost, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy." *You shall receive power*, p. 177; *The Home Missionary*, November 1, 1893

15- "He will send his representative, the Holy Spirit; for He says, "I will not leave you comfortless; I will come to you." By the Spirit the Father and the Son will come and make their abode with you. There is no excuse for wavering or sinning." *The Bible Echo*, January 15, 1893

16- "That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation." *The Southern Review*, September 13, 1898

17- “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.” Manuscript Releases Volume 14, p. 23, 1895

18- “Christ comes as a Comforter to all who believe. He invites your confidence. He says, “Abide in me.” Surely we may trust in our loving Saviour. You can say, “Yes, my Saviour, in Thee I can and will trust. I will abide in Thee.” Then how trustfully you can work in His presence. Your works will be but the fruit of Christ working in you. You may rest in what Christ can do for you. And the energies of your soul will be awakened to cooperate with Him. He will work in you to do His good pleasure.” Manuscript Releases Volume 8, p. 57, 1898

19- “Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full.” (Review and Herald, January 27, 1903) 1903

20- “The Lord encourages all who seek Him with the whole heart. He gives them His Holy Spirit, the manifestation of His presence and favor.” (Testimonies Volume 9, p. 230) 1909

21- “Christ our Mediator, and the Holy Spirit are constantly interceding in man’s behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit’s striking the cords of the soul in holy memories, awakening the music of the heart.” 1 Selected Messages pages 344, 1900

22- “And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye

remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfill the commission to preach the gospel to the world. But the Spirit was now given for a special purpose. Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them. He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished. The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church." Desire of Ages p. 805, 1898

23- "Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people." Acts of the Apostles, p.38, 1911

24- "If we keep our minds stayed upon Christ, He will come unto us as the rain, as the former and latter rain upon the earth. As the Sun of righteousness, He will arise with healing in His wings. We may grow as the lily, revive as the corn, and grow as the vine. By constantly looking to and patterning after Christ, as our personal Saviour, we shall grow up into Him in all things. Our faith will grow, our conscience will be sanctified. We will more and more become like Christ in all our works and words. Thank God, we shall believe His Word. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Letter 106, 1908, p. 5. - To Elder and Mrs. S. N. Haskell, April 2, 1908

25- "But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message for God that ever fell from human lips.

When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is supplied by the inflowing of the Spirit of Christ. Such a one has the faith which works by love and purifies the soul from every moral and spiritual defilement. The Holy Spirit, the Comforter, can work upon the heart, influencing and directing, so that he enjoys spiritual things. He is "after the spirit," and he minds the things of the Spirit. He has no confidence in self; Christ is all and in all. Truth is constantly being unfolded by the Holy Spirit; he receives with meekness the engrafted word, and he gives the Lord all the glory, saying, "God has revealed them to us by his Spirit." "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God." The Spirit that reveals, also works in him the fruits of righteousness. Christ is in him "a well of water, springing up into everlasting life." He is a branch of the True Vine, and bears rich clusters of fruit to the glory of God.

What is the character of the fruit borne?--"The fruit of the Spirit is love." Mark the words,--love, not hatred; it is joy, not discontent and mourning; peace, not irritation, anxiety and manufactured trials. It is "long-suffering gentleness, goodness, faith, meekness, temperance: against such there is no law..."

When the Holy Spirit was poured out upon the early church, "the whole multitude of them that believed were of one heart and of one soul." The Spirit of Christ made them one. This is the fruit of abiding in Christ...

Amid the confusion of delusive doctrines, the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth. He silences every other voice than that which comes from him who is the truth and the life. God gives to every soul opportunity to hear the voice of the True Shepherd, to receive the knowledge of God and our Saviour. When the heart receives this truth as a precious treasure, Christ is formed within, the hope of glory, while the whole heavenly universe exclaims, Amen and amen! We have absolute need of the regenerating power of the Holy Spirit. We have no time to confer with flesh and blood." The Home Missionary, November 1, 1893

26- "In describing to his disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired his own heart. He rejoiced because of the abundant help he had provided for his church. The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's

Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character on his church.” *Desire of Ages*, p. 671, 1898; *Review and Herald*, November 19, 1908

27- “Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,—the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.

In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow. The Saviour looked on humanity, and saw that it was under the power of the prince of darkness; but he saw also that there was hope for human beings because there was power in the divine nature successfully to contend with evil agencies. With glad assurance he said, “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.” *Review and Herald* May 19, 1904

28- “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upraideth not; and it shall be given him. But let him ask in faith, nothing wavering.” [James 1:5, 6.] “And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight.” [1 John 3:22.] “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children keep yourselves from idols.” [1 John 5:20, 21.] The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the spirit from another. We want the

Holy Spirit, which is Jesus Christ. If we commune with God, we shall have strength and grace and efficiency. . 9LtMs, Lt 66, 1894, par. 18

29- Every loyal child of God will seek to know the truth. John stated the truth so plainly that a child may understand it, "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him." Do we choose to be numbered with those who cannot discern the truth, who are so blinded by the deceptive power of the enemy that they see not Him who is the express image of the Father's person? – {TM 137.2}

30- "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:57, 63). Christ is not here referring to His doctrine, but to His person, the divinity of His character. – {1SM 249.3}

31- "The Saviour is our Comforter. This I have proved Him to be." Manuscript Releases Volume 8, p. 49, 1892

32- "I wish to impress upon you the fact that those who have Jesus abiding in the heart by faith, have actually received the Holy Spirit. Every individual who receives Jesus as his personal Saviour, just as surely receives the Holy Spirit to be his Counselor, Sanctifier, Guide, and Witness." Manuscript Releases Volume 14, p. 71, 1894

33- "Christ comes as a Comforter to all who believe. He invites your confidence. He says, "Abide in me." Surely we may trust in our loving Saviour. You can say, "Yes, my Saviour, in Thee I can and will trust. I will abide in Thee." Then how trustfully you can work in His presence. Your works will be but the fruit of Christ working in you. You may rest in what Christ can do for you. And the energies of your soul will be awakened to cooperate with Him. He will work

in you to do His good pleasure.” Manuscript Releases Volume 8, p. 57, 1898

34- “He is coming to us by His Holy Spirit today. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory.” Review and Herald, April 30, 1901

35- “Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit--the Spirit of Christ--is to bring unity into their ranks.” (Testimonies Volume 9, p. 189, 1909)

36- “The influence of the Holy Spirit is the life of Christ in the soul. We do not see Christ and speak to Him, but His Holy Spirit is just as near us in one place as in another. It works in and through every one who receives Christ.” MS 41, 1897; That I may know Him, p. 57; The Bible Echo June 17, 1901

37- “The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it"” Review and Herald, August 26, 1890

38- The Holy Spirit is constantly at work, teaching, reminding, testifying, coming to the soul as a divine comforter, convincing of sin as an appointed judge and guide. – {SW October 25, 1898 Par. 1}

39- The line of demarcation between those who serve God and those who serve Him not is ever to remain distinct. The difference between believers and unbelievers should be as great as the difference between light and darkness. When God’s people take the position that they are the temple of the Holy Ghost, Christ Himself abiding within, they will so clearly reveal Him in spirit, words and actions, that there will be an unmistakable distinction

between them and Satan's followers. . 17LtMs, Ms 100, 1902, par. 24

40- How shall I bear impressively the commission Christ has given to His people—the privilege of being workers with the Spirit of all truth manifest in the flesh—the divine Son of God, clothed with humanity, a channel devised and prepared to be continually receiving and imparting the heavenly current? Himself the overflowing Fountain, He receives to communicate to all those who will accept the gift.. 21LtMs, Ms 125, 1906, par. 13

LESSON 10

ABBA FATHER!



TESTIMONIES

From Ellen G. White

Early Writings - God's Gift to Man

I have been shown the great love and condescension of God in giving His Son to die that man might find pardon and live. I was shown Adam and Eve, who were privileged to behold the beauty and loveliness of the Garden of Eden and were permitted to eat of all the trees in the garden except one. But the serpent tempted Eve, and she tempted her husband, and they both ate of the forbidden tree. They broke God's command, and became sinners. The news spread through heaven, and every harp was hushed. The angels sorrowed, and feared lest Adam and Eve would again put forth the hand and eat of the tree of life and be immortal sinners. But God said that He would drive the transgressors from the garden, and by cherubim and a flaming sword would guard the way of the tree of life, so that man could not approach unto it and eat of its fruit, which perpetuates immortality. {EW 125.2}

Sorrow filled heaven as it was realized that man was lost and that the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and that there was no way of escape for the offender. The whole family of Adam must die. I then saw the lovely Jesus and beheld an expression of sympathy and sorrow upon His countenance. Soon I saw Him approach the

exceeding bright light which enshrouded the Father. Said my accompanying angel, “He is in close converse with His Father.” The anxiety of the angels seemed to be intense while Jesus was communing with His Father. Three times He was shut in by the glorious light about the Father, and the third time He came from the Father we could see His person. His countenance was calm, free from all perplexity and trouble, and shone with a loveliness which words cannot describe. He then made known to the angelic choir that a way of escape had been made for lost man; that He had been pleading with His Father, and had obtained permission to give His own life as a ransom for the race, to bear their sins, and take the sentence of death upon Himself, thus opening a way whereby they might, through the merits of His blood, find pardon for past transgressions, and by obedience be brought back to the garden from which they were driven. Then they could again have access to the glorious, immortal fruit of the tree of life to which they had now forfeited all right. {EW 126.1}

Then joy, inexpressible joy, filled heaven, and the heavenly choir sang a song of praise and adoration. They touched their harps and sang a note higher than they had done before, because of the great mercy and condescension of God in yielding up His dearly Beloved to die for a race of rebels. Then praise and adoration was poured forth for the self-denial and sacrifice of Jesus, in consenting to leave the bosom of His Father, and choosing a life of suffering and anguish, and an ignominious death, that He might give life to others. {EW 126.2}

Said the angel, “Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no.” It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His darling Son to die for them. Angels were so interested for man’s salvation that there could be found among them those who would yield their glory and give their life for perishing man. “But,” said my accompanying angel, “that would avail nothing.” The

transgression was so great that an angel's life would not pay the debt. Nothing but the death and intercession of God's Son would pay the debt and save lost man from hopeless sorrow and misery. {EW 127.1}

But the work which was assigned the angels was to ascend and descend with strengthening balm from glory to soothe the Son of God in His life of suffering. They administered unto Jesus. Also, their work was to guard and keep the subjects of grace from the evil angels and from the darkness which was constantly thrown around them by Satan. I saw that it was impossible for God to change His law in order to save lost, perishing man; therefore He suffered His darling Son to die for man's transgressions. {EW 127.2}

Mind, Character, and Personality, Vol 1, Chapter 27—God's Love

God Is Love—"God is love" (1 John 4:16). His nature, His law, is love. It ever has been; it ever will be. "The high and lofty One that inhabiteth eternity" (Isaiah 57:15), whose "ways are everlasting" (Habakkuk 3:6), changeth not. With Him "is no variableness, neither shadow of turning" (James 1:17). {1MCP 247.1}

Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings.... {1MCP 247.2}

The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a demonstration of God's unchanging love.—Patriarchs and Prophets, 33 (1890). {1MCP 247.3}

God's Love Demonstrated in Nature—Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs

and happiness, not only of man but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. It is God who supplies the daily needs of all His creatures.... {1MCP 247.4}

“God is love” is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green—all testify to the tender, fatherly care of our God and to His desire to make His children happy.—Steps to Christ, 9, 10 (1892). {1MCP 248.1}

Commandments Based on Principle of Love—The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellowman; and all [are] based upon the great fundamental principle of love.—Patriarchs and Prophets, 305 (1890). {1MCP 248.2}

Jesus and the Law of Sympathetic Love—The law of God was changeless in its character, and therefore Christ gave Himself a sacrifice in behalf of fallen man, and Adam lost Eden and was placed with all his posterity upon probation. {1MCP 248.3}

Had the law of God been changed in one precept since the expulsion of Satan from heaven, he would have gained on earth after his fall that which he could not gain in heaven before his fall. He would have received all that he asked for. We know that he did not.... The law ... remains unalterable as the throne of God, and the salvation of every soul is determined by obedience or disobedience.... {1MCP 248.4}

Jesus, by the law of sympathetic love, bore our sins, took our punishment, and drank the cup of the wrath of God apportioned to the transgressor.... He bore the cross of self-denial and self-

sacrifice for us, that we might have life, eternal life. Will we bear the cross for Jesus?— Letter 110, 1896 (KH 289.) {1MCP 248.5}

Sensitive, Loving Nature of Christ—His life, from its beginning to its close, was one of self-denial and self-sacrifice. Upon the cross of Calvary He made the great sacrifice of Himself in behalf of all men that the whole world might have salvation if they would. Christ was hid in God, and God stood revealed to the world in the character of His Son.... {1MCP 249.1}

Love for a lost world was manifested every day, in every act of His life. Those who are imbued by His spirit will work in the same lines as those in which Christ worked. In Christ the light and love of God were manifested in human nature. No human being has ever possessed so sensitive a nature as did the sinless, Holy One of God, who stood as head and representative of what humanity may become through the imparting of the divine nature.—The Youth's Instructor, August 16, 1894. (That I May Know Him, 288.) {1MCP 249.2}

God's Love a Living Spring—The love of God is something more than a mere negation; it is a positive and active principle, a living spring, ever flowing to bless others. If the love of Christ dwells in us, we shall not only cherish no hatred toward our fellows, but we shall seek in every way to manifest love toward them.—Thoughts From the Mount of Blessing, 58 (1896). {1MCP 249.3}

Universe Expresses God's Love—Would that everyone could rightly estimate the precious gift our heavenly Father has made to our world. The disciples felt that they could not express the love of Christ. They could only say, "Herein is love." The entire universe gives expression to this love and to God's unbounded benevolence. {1MCP 249.4}

God might have sent His Son into the world to condemn the world. But amazing grace! Christ came to save, not to destroy. The apostles never touched this theme without their hearts glowing with the inspiration of the matchless love of the Saviour. The

apostle John cannot find words to express his feelings. He exclaims, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not” (1 John 3:1). How much the Father loved us we can never compute. There is no standard with which to compare it.—Letter 27, 1901 {1MCP 249.5}

Satan Responsible for Conception of a Harsh, Stern God—Satan led men to conceive of God as a being whose chief attribute is stern justice—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.—Steps to Christ, 11 (1892). {1MCP 250.1}

Love Between the Father and the Son a Type—However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our “everlasting Father.” And He says, “I know Mine own, and Mine own know Me, even as the Father knoweth me, and I know the Father” (John 10:14, RV). What a statement is this!—the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be “the man that is my fellow” (Zechariah 13:7)—the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!—The Desire of Ages, 483 (1898). {1MCP 250.2}

God loves the followers of Christ as He loves His only-begotten Son.—Manuscript 67, 1894.{1MCP 250.3}

Christ’s Love Is a Vitalizing, Healing Energy—The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that

crush the life-forces. With it come serenity and composure. It implants in the soul joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy.—The Ministry of Healing, 115 (1905). {1MCP 250.4}

Reviewing God’s Love—Thank God for the bright pictures which He has presented to us. Let us group together the blessed assurances of His love that we may look upon them continually: The Son of God leaving His Father’s throne, clothing His divinity with humanity, that He might rescue man from the power of Satan; His triumph in our behalf, opening heaven to men, revealing to human vision the presence chamber where the Deity unveils His glory; the fallen race uplifted from the pit of ruin into which sin had plunged it, and brought again into connection with the infinite God, and having endured the divine test through faith in our Redeemer, clothed in the righteousness of Christ, and exalted to His throne—these are the pictures which God would have us contemplate.—Steps to Christ, 118 (1892). {1MCP 251.1}

Love Makes Our Heaven—It is the love of Christ that makes our heaven. But when we seek to tell of this love, language fails us. We think of His life on earth, of His sacrifice for us; we think of His work in heaven as our advocate, of the mansions He is preparing for those who love Him; and we can but exclaim, “Oh, the heights and depths of the love of Christ!” As we linger beneath the cross, we gain a faint conception of the love of God, and we say, “Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins” (1 John 4:10). But in our contemplation of Christ, we are only lingering round the edge of a love that is measureless. His love is like a vast ocean, without bottom or shore.—The Review and Herald, May 6, 1902. {1MCP 251.2}

God’s Love Infinite, Exhaustless—All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless

ocean when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more.—Testimonies for the Church 5:740 (1889). {1MCP 251.3}

God's Love Progressive—The years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character.—The Great Controversy, 678 (1911). {1MCP 252.1}

Sons and daughters of God, January 5th to January 9th

Amazing Love!

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John 4:10. {SD 11.1}

In redemption God has revealed His love in sacrifice, a sacrifice so broad and deep and high that it is immeasurable. “God so loved the world that he gave his only begotten son....” {SD 11.2}

When Adam's sin plunged the race into hopeless misery, God might have cut Himself loose from fallen beings. He might have treated them as sinners deserved to be treated. He might have commanded the angels of heaven to pour out upon our world the vials of His wrath. He might have removed this dark blot from His

universe. But He did not do this. Instead of banishing them from His presence, He came still nearer to the fallen race. He gave His Son to become bone of our bone and flesh of our flesh. “The Word was made flesh, and dwelt among us, ... full of grace and truth.” Christ by His human relationship to men drew them close to God. He clothed His divine nature with the garb of humanity, and demonstrated before the heavenly universe, before the unfallen worlds, how much God loves the children of men. [SD 11.3]

The gift of God to man is beyond all computation. Nothing was withheld. God would not permit it to be said that He could have done more or revealed to humanity a greater measure of love. In the gift of Christ He gave all heaven. [SD 11.4]

The Highest, who was with the Father before the world was, submitted to humiliation, that He might uplift humanity. Prophecy withdraws the veil, that we may behold the throne of heaven, that we may see upon that throne, high and lifted up, One who in human form, came to our world to suffer, to be lacerated with stripes, and bruised for our iniquities.¹⁷ [SD 11.5]

Thus God showed His love for man. With Christ He gave all heaven, that the moral image of God might be restored in man.... His grace in all its vastness is provided for all.¹⁸ [SD 11.6]

Amazing Love!

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. John 1:12. [SD 12.1]

Divine sonship is not something that we gain of ourselves. Only to those who receive Christ as their Saviour is given the power to become sons and daughters of God. The sinner cannot, by any power of his own, rid himself of sin. For the accomplishment of this result, he must look to a higher Power. John exclaimed, “Behold the Lamb of God, which taketh away the sin of the world.” Christ

alone has power to cleanse the heart. He who is seeking for forgiveness and acceptance can say only,—

“Nothing in my hand I bring;
Simply to Thy cross I cling.”

But the promise of sonship is made to *all* who “believe on his name.” Every one who comes to Jesus in faith will receive pardon.¹⁹ {SD 12.2}

The religion of Christ transforms the heart. It makes the worldly-minded man heavenly-minded. Under its influence the selfish man becomes unselfish, because this is the character of Christ. The dishonest, scheming man becomes upright, so that it is second nature to him to do to others as he would have others do to him. The profligate is changed from impurity to purity. He forms correct habits; for the gospel of Christ has become to him a savor of life unto life.²⁰ {SD 12.3}

God was to be manifest in Christ, “reconciling the world unto himself.” Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power, to unite with human effort. Thus by repentance toward God and faith in Christ, the fallen children of Adam might once more become “sons of God.”²¹ {SD 12.4}

When a soul receives Christ, he receives power to live the life of Christ.²² {SD 12.5}

Amazing Love!

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Ephesians 5:27. {SD 13.1}

The church, enfeebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard. He is constantly watching it with solicitude, and is strengthening it by

His Holy Spirit. Will we, as members of His church, allow Him to impress our minds and to work through us to His glory? ²³ {SD 13.2}

Christ loves His church. He will give all needed help to those who call upon Him for strength for the development of Christlike character. But His love is not weakness. He will not serve with their sins or give them prosperity while they continue to follow a wrong course of action. Only by faithful repentance will their sins be forgiven; for God will not cover evil with the robe of His righteousness. He will honor faithful service. He will abundantly bless those who reveal to their fellowmen His justice, mercy, and love. Let those who are engaged in His service walk before Him in true humility, following faithfully in His footsteps, cherishing the holy principles which will live through the eternal ages. Let them in word and action show that they obey the laws which are obeyed in heaven.²⁴ {SD 13.3}

The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to “the principalities and powers in heavenly places,” the final and full display of the love of God.... The church is God’s fortress, His city of refuge, which He holds in a revolted world.... It is the theater of His grace, in which He delights to reveal His power to transform hearts.²⁵ {SD 13.4}

God’s love for His church is infinite. His care over His heritage is unceasing.²⁶ {SD 13.5}

God Is Our Father

I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Corinthians 6:17, 18. ^{SD 14.1}

The Creator of the universe addresses you as an affectionate Father.... Your heavenly Father proposes to make you a member of the royal family, that through His exceeding great and precious promises you may be a partaker of the divine nature.... The more

you partake of the character of the pure, sinless angels, and of Christ your Redeemer, the more vividly will you bear the impress of the divine, and the more faint will be the resemblance to the world.²⁷ {SD 14.2}

“I will receive you, and will be a Father unto you, and ye shall be my sons and daughters...” What a promise is here made upon condition of obedience! ... He promises to be a Father unto you. Oh, what a relationship is this! higher and holier than any earthly tie. If you make the sacrifice, if you have to forsake father, mother, sisters, brothers, wife, and children for Christ’s sake, you will not be friendless. God adopts you into His family; you become members of the royal household, sons and daughters of the King who rules in the heaven of heavens.²⁸ {SD 14.3}

If you call God your Father, you acknowledge yourselves His children, to be guided by His wisdom, and to be obedient in all things, knowing that His love is changeless. You will accept His plan for your life. As children of God, you will hold His honor, His character, His family, His work, as the objects of your highest interest. It will be your joy to recognize and honor your relation to your Father, and to every member of His family.²⁹ {SD 14.4}

God is our Father, a tender parent, solicitous for His spiritual children. He is pledged to be the protector, counsellor, guide, and friend, of all who are obedient to Him.³⁰ {SD 14.5}

God Is Our Father

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Romans 8:17. {SD 15.1}

All who enter into a covenant with Jesus Christ become by adoption the children of God. They are cleansed by the regenerating power of the Word, and angels are commissioned to minister unto them. They are baptized in the name of the Father, of the Son, and of the Holy Ghost. They pledge themselves to

become active members of His church in the earth. They are to be dead to all the allurements of worldly desires; but in conversation and godliness, they are, through sanctification of the Spirit to exert a living influence for God. [SD 15.2]

“Heirs of God, and joint-heirs with Christ,”—what an exalted, dignified position! Separate and distinct from the world, secure from the wily snares of Satan! By their baptismal vows, God’s professed followers have pledged themselves to stand in opposition to evil. The enemy of souls will work with all craft to corrupt their minds. He will seek to introduce his methods into their service for the Master. But there is safety for them if they will heed the injunction: “... be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.” 31 [SD 15.3]

Man is honored by being made a co-partner in God’s firm, by being accepted as a worker in the great centers He has established.... By appointment, the Lord our Redeemer is heir of God, and those who are co-laborers with Him in the work of saving souls, are joint heirs with Him.... To be an overcomer is to be placed in the ranks of those who have the far more exceeding and eternal weight of glory.32 [SD 15.4]

To what greater honor could we aspire than to be called the children of God? What greater rank could we hold, what greater inheritance could we find, than that which comes to those who are heirs of God and joint heirs with Christ? 33 [SD 15.5]

LESSON 11

THE RANSOM WORK



The Story of Redemption

From Ellen G. White

Chapter 5—The Plan of Salvation

Sorrow filled heaven, as it was realized that man was lost and that world which God had created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus and beheld an expression of sympathy and sorrow upon His countenance. Soon I saw Him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, He is in close converse with His Father. The anxiety of the angels seemed to be intense while Jesus was communing with His Father. Three times He was shut in by the glorious light about the Father, and the third time He came out from the Father, His person could be seen. His countenance was calm, free from all perplexity and doubt, and shone with benevolence and loveliness, such as words cannot express. [SR 42:1]

He then made known to the angelic host that a way of escape had been made for lost man. He told them that He had been pleading with His Father, and had offered to give His life a ransom, to take the sentence of death upon Himself, that through Him man might find pardon; that through the merits of His blood, and obedience to the law of God, they could have the favor of God

and be brought into the beautiful garden and eat of the fruit of the tree of life. {SR 42.2}

At first the angels could not rejoice, for their Commander concealed nothing from them, but opened before them the plan of salvation. Jesus told them that He would stand between the wrath of His Father and guilty man, that He would bear iniquity and scorn, and but few would receive Him as the Son of God. Nearly all would hate and reject Him. He would leave all His glory in heaven, appear upon earth as a man, humble Himself as a man, become acquainted by His own experience with the various temptations with which man would be beset, that He might know how to succor those who should be tempted; and that finally, after His mission as a teacher would be accomplished, He would be delivered into the hands of men and endure almost every cruelty and suffering that Satan and his angels could inspire wicked men to inflict; that He would die the cruelest of deaths, hung up between the heavens and the earth as a guilty sinner; that He would suffer dreadful hours of agony, which even angels could not look upon, but would veil their faces from the sight. Not merely agony of body would He suffer, but mental agony, that with which bodily suffering could in no wise be compared. The weight of the sins of the whole world would be upon Him. He told them He would die and rise again the third day, and would ascend to His Father to intercede for wayward, guilty man. {SR 43.1}

The One Possible Way of Salvation

The angels prostrated themselves before Him. They offered their lives. Jesus said to them that He would by His death save many, that the life of an angel could not pay the debt. His life alone could be accepted of His Father as a ransom for man. Jesus also told them that they would have a part to act, to be with Him and at different times strengthen Him; that He would take man's fallen nature, and His strength would not be even equal with

theirs; that they would be witnesses of His humiliation and great sufferings; and that as they would witness His sufferings and the hatred of men toward Him, they would be stirred with the deepest emotion, and through their love for Him would wish to rescue and deliver Him from His murderers; but that they must not interfere to prevent anything they should behold; and that they should act a part at His resurrection; that the plan of salvation was devised, and His Father had accepted the plan. [SR 43.2]

With a holy sadness Jesus comforted and cheered the angels and informed them that hereafter those whom He should redeem would be with Him, and that by His death He should ransom many and destroy him who had the power of death. And His Father would give Him the kingdom and the greatness of the kingdom under the whole heaven, and He would possess it forever and ever. Satan and sinners would be destroyed, nevermore to disturb heaven or the purified new earth. Jesus bade the heavenly host be reconciled to the plan that His Father had accepted and rejoice that through His death fallen man could again be exalted to obtain favor with God and enjoy heaven. [SR 44.1]

Then joy, inexpressible joy, filled heaven. And the heavenly host sang a song of praise and adoration. They touched their harps and sang a note higher than they had done before, for the great mercy and condescension of God in yielding up His dearly Beloved to die for a race of rebels. Praise and adoration were poured forth for the self-denial and sacrifice of Jesus; that He would consent to leave the bosom of His Father and choose a life of suffering and anguish, and die an ignominious death to give life to others. [SR 44.2]

Said the angel, “Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no. It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His beloved Son to die for him.” Angels were so interested for man’s salvation that there could be found among them those who

would yield their glory and give their life for perishing man, “But,” said my accompanying angel, “that would avail nothing. The transgression was so great that an angel’s life would not pay the debt. Nothing but the death and intercessions of His Son would pay the debt and save lost man from hopeless sorrow and misery.” [SR 45.1]

But the work of the angels was assigned them, to ascend and descend with strengthening balm from glory to soothe the Son of God in His sufferings and minister unto Him. Also, their work would be to guard and keep the subjects of grace from the evil angels and the darkness constantly thrown around them by Satan. I saw that it was impossible for God to alter or change His law to save lost, perishing man; therefore He suffered His beloved Son to die for man’s transgression. [SR 45.2]

Satan again rejoiced with his angels that he could, by causing man’s fall, pull down the Son of God from His exalted position. He told his angels that when Jesus should take fallen man’s nature, he could overpower Him and hinder the accomplishment of the plan of salvation. [SR 45.3]

I was shown Satan as he once was, a happy, exalted angel. Then I was shown him as he now is. He still bears a kingly form. His features are still noble, for he is an angel fallen. But the expression of his countenance is full of anxiety, care, unhappiness, malice, hate, mischief, deceit, and every evil. That brow which was once so noble, I particularly noticed. His forehead commenced from his eyes to recede. I saw that he had so long bent himself to evil that every good quality was debased, and every evil trait was developed. His eyes were cunning, sly, and showed great penetration. His frame was large, but the flesh hung loosely about his hands and face. As I beheld him, his chin was resting upon his left hand. He appeared to be in deep thought. A smile was upon his countenance, which made me tremble, it was so full of evil and satanic slyness. This smile is the one he wears just before he

makes sure of his victim, and as he fastens the victim in his snare, this smile grows horrible. {SR 45.4}

In humility and inexpressible sadness Adam and Eve left the lovely garden wherein they had been so happy until they disobeyed the command of God. The atmosphere was changed. It was no longer unvarying as before the transgression. God clothed them with coats of skins to protect them from the sense of chilliness and then of heat to which they were exposed. {SR 46.1}

God's Unchangeable Law

All heaven mourned on account of the disobedience and fall of Adam and Eve, which brought the wrath of God upon the whole human race. They were cut off from communing with God, and were plunged in hopeless misery. The law of God could not be changed to meet man's necessity, for in God's arrangement it was never to lose its force nor give up the smallest part of its claims. {SR 46.2}

The angels of God were commissioned to visit the fallen pair and inform them that although they could no longer retain possession of their holy estate, their Eden home, because of their transgression of the law of God, yet their case was not altogether hopeless. They were then informed that the Son of God, who had conversed with them in Eden, had been moved with pity as He viewed their hopeless condition, and had volunteered to take upon Himself the punishment due to them, and die for them that man might yet live, through faith in the atonement Christ proposed to make for him. Through Christ a door of hope was opened, that man, notwithstanding his great sin, should not be under the absolute control of Satan. Faith in the merits of the Son of God would so elevate man that he could resist the devices of Satan. Probation would be granted him in which, through a life of repentance and faith in the atonement of the Son of God, he might be redeemed from his transgression of the Father's law, and thus

be elevated to a position where his efforts to keep His law could be accepted. {SR 46.3}

The angels related to them 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}

Adam was informed that an angel's life could not pay the debt. The law of Jehovah, the foundation of His government in heaven and upon earth, was as sacred as God Himself; and for this reason the life of an angel could not be accepted of God as a sacrifice for its transgression. His law is of more importance in His sight than the holy angels around His throne. The Father could not abolish or change one precept of His law to meet man in his fallen condition. But the Son of God, who had in unison with the Father created man, could make an atonement for man acceptable to God, by giving His life a sacrifice and bearing the wrath of His Father. Angels informed Adam that, as his transgression had brought death and wretchedness, life and immortality would be brought to light through the sacrifice of Jesus Christ. {SR 48.1}

A View of the Future

To Adam were revealed future important events, from his expulsion from Eden to the Flood, and onward to the first advent of Christ upon the earth; His love for Adam and his posterity would lead the Son of God to condescend to take human nature, and thus elevate, through His own humiliation, all who would believe on Him. Such a sacrifice was of sufficient value to save the whole world; but only a few would avail themselves of the salvation brought to them through such a wonderful sacrifice. The many would not comply with the conditions required of them that they might be partakers of His great salvation. They would prefer sin and transgression of the law of God rather than repentance and obedience, relying by faith upon the merits of the sacrifice offered. This sacrifice was of such infinite value as to make a man who should avail himself of it more precious than fine gold, even a man than the golden wedge of Ophir. [SR 48.2]

Adam was carried down through successive generations and saw the increase of crime, of guilt and defilement, because man would yield to his naturally strong inclinations to transgress the holy law of God. He was shown the curse of God resting more and more heavily upon the human race, upon the cattle, and upon the earth, because of man's continued transgression. He was shown that iniquity and violence would steadily increase; yet amid all the tide of human misery and woe, there would ever be a few who would preserve the knowledge of God and would remain unsullied amid the prevailing moral degeneracy. Adam was made to comprehend what sin is—the transgression of the law. He was shown that moral, mental, and physical degeneracy would result to the race, from transgression, until the world would be filled with human misery of every type. [SR 49.1]

The days of man were shortened by his own course of sin in transgressing the righteous law of God. The race was finally so greatly depreciated that they appeared inferior and almost valueless. They were generally incompetent to appreciate the

mystery of Calvary, the grand and elevated facts of the atonement, and the plan of salvation, because of the indulgence of the carnal mind. 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}

The Sacrificial Offering

When Adam, according to God's special directions, made an offering for sin, it was to him a most painful ceremony. His hand must be raised to take life, which God alone could give, and make an offering for sin. It was the first time he had witnessed death. As he looked upon the bleeding victim, writhing in the agonies of death, he was to look forward by faith to the Son of God, whom the victim prefigured, who was to die man's sacrifice. {SR 50.1}

This ceremonial offering, ordained of God, was to be a perpetual reminder to Adam of his guilt, and also a penitential acknowledgment of his sin. This act of taking life gave Adam a deeper and more perfect sense of his transgression, which nothing less than the death of God's dear Son could expiate. He marveled at the infinite goodness and matchless love which would give such a ransom to save the guilty. As Adam was slaying the innocent victim, it seemed to him that he was shedding the blood of the Son of God by his own hand. He knew that if he had remained steadfast to God, and true to His holy law, there would have been no death of beast nor of man. Yet in the sacrificial offerings, pointing to the great and perfect offering of God's dear Son, there appeared a star of hope to illuminate the dark and terrible future, and relieve it of its utter hopelessness and ruin. {SR 50.2}

In the beginning the head of each family was considered ruler and priest of his own household. Afterward, as the race multiplied upon the earth, men of divine appointment performed this solemn worship of sacrifice for the people. The blood of beasts was to be associated in the minds of sinners with the blood of the Son of God. The death of the victim was to evidence to all that the penalty of sin was death. By the act of sacrifice the sinner acknowledged his guilt and manifested his faith, looking forward to the great and perfect sacrifice of the Son of God, which the offering of beasts prefigured. Without the atonement of the Son of God there could be no communication of blessing or salvation from God to man. God was jealous for the honor of His law. The transgression of that law caused a fearful separation between God and man. To Adam in his innocency was granted communion, direct, free, and happy, with his Maker. After his transgression God would communicate to man through Christ and angels. {SR 50.3}

LESSON 12

CONFESSION OF FAITH AND THE ANTICHRIST



TESTIMONIES

From Ellen G. White

1. Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God, and they came to consider that they were not to consult Christ. {TDG 128.2}

One angel began the controversy and carried it on until there was rebellion in the heavenly courts, among the angels. They were lifted up because of their beauty. {TDG 128.3}

2. Speaking of Satan, our Lord says that “he abode not in the truth.” He was once the covering cherub, glorious in beauty and holiness. He was next to Christ in exaltation and character. It was with Satan that self-exaltation had its origin. He became jealous of Christ, and falsely accused him, and then laid blame upon the Father. He was envious of the position that was held by Christ and the Father, and he turned from his allegiance to the Commander

of heaven and lost his high and holy estate. Though the angels had a knowledge of God and of Jesus Christ, though they were happy in the glorious service which they did for the King of heaven, yet, through his crooked representations of Christ and the Father, the evil one deceived a great company of angels, drew them into sympathy with himself, and associated them with himself in rebellion. Satan and his sympathizers became the avowed antagonists of God, established their own infernal empire, and set up a standard of rebellion against the God of heaven. All the principalities and powers of evil rallied to the work of overthrowing the government of God. {RH October 22, 1895, par. 1}

3. Satan is the leader of every species of rebellion today, as he was the originator of rebellion in the courts of heaven. Standing next to Christ in power and honor, yet he coveted glory that belonged to the Son. He desired to be equal with God. To carry out his purpose he concealed his true designs from the angels, and worked deceptively to secure their allegiance and honor to himself. By sly insinuations, by which he made it appear that Christ had assumed the place that belonged to himself, Lucifer sowed the seeds of doubt in the minds of many of the angels; and when he had won their support, he carried the matter before God, declaring that it was the sentiment of many of the heavenly beings that he should have the preference to Christ. {EducationalMessenger September 11, 1908, par. 1}

4. “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; [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye

also shall continue in the Son, and in the Father. {RH March 8, 1906, par. 17}

“And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you in all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when we shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.” {RH March 8, 1906, par. 18}

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.” 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: {RH March 8, 1906, par. 19}

5. “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); 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.” {RH July 13, 1905, par. 1}

There are those who are always seeking for something new. If they understood aright, they would realize that the newness that

they need is that which comes from a daily growth in the knowledge of our Lord and Saviour Jesus Christ. Let us keep firm and unshaken our faith in the message that God has given us for these last days. The world is fast becoming as it was in the days of Noah. Christ declared that this would be the sign of the end,—men would be eating and drinking, planting and building, marrying and giving in marriage, until the day of the coming of the Son of man. His words mean far more than we have yet seen. Do not the events that have taken place show this? {RH July 13, 1905, par. 2}

“And truly our fellowship is with the Father, and with his Son Jesus Christ.” 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 July 13, 1905, par. 3}

LESSON 13

AT THE END



TESTIMONIES

From Ellen G. White

1. In the Bible every duty is made plain. Every lesson given is comprehensible. Every lesson reveals to us the Father and the Son. The word is able to make all wise unto salvation. In the word the science of salvation is plainly revealed. Search the Scriptures, for they are the voice of God speaking to the soul. {8T 157.2}

2. The Father and the Son alone are to be exalted. {YI July 7, 1898, par. 2}

3. Heaven and earth will unite in praise, as “from one Sabbath to another” (Isaiah 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb. {DA 769.2}

In the closing events of the crucifixion day, fresh evidence was given of the fulfillment of prophecy, and new witness borne to Christ’s divinity. When the darkness had lifted from the cross, and the Saviour’s dying cry had been uttered, immediately another voice was heard, saying, “Truly this was the Son of God.” Matthew 27:54. {DA 770.1}

4. There they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftiest strains

of song, in praise and thanksgiving to Him who sits upon the throne, and to the Lamb for ever and ever. {6T 368.3}

5. God wants you to receive the wisdom that He has for you. He wants you to be *Bible students* and Bible believers, living in obedience to the words, “Thou shall 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.” Then He can bestow on you the power of His truth. Then He can mould and fashion you after the divine similitude. Living in conformity to Christ’s will, you will be *changed* into His likeness. You will grow up into Him, and at last the pearly gates of the holy city will for you swing back on their glittering hinges, and *you will enter* to hear the words, “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in filling all heaven with songs of praise to God and His Son. {AU CR January 15, 1903, par. 14}

6. And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. – {GC 678.1}

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power,

be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” Revelation 5:13. – {GC 678.2}

The great controversy **is** ended. Sin and sinners are no more. The entire universe **is** clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest **atom** to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that **God is love**. – {GC 678.3}

7. There is the New Jerusalem, “having the glory of God,” her light “like unto a stone most precious, even like a jasper stone, clear as crystal.” Revelation 21:11. Saith the Lord, “I will rejoice in Jerusalem, and joy in My people.” Isaiah 65:19. “The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Revelation 21:3, 4. {SR 431.2}

In the city of God “there shall be no night.” None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning, and shall ever be far from its close. “And they need no candle, neither light of the sun; for the Lord God giveth them light.” Revelation 22:5. The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the holy city with unfading light. The redeemed walk in the sunless glory of perpetual day. {SR 431.3}

“I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” Revelation 21:22. The people of God

are privileged to hold open communion with the Father and the Son. Now we “see through a glass, darkly.” 1 Corinthians 13:12. We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence and gaze upon the glory of His countenance. {SR 432.1}

There immortal minds will study with never-failing delight the wonders of creative power, the mysteries of redeeming love. There is no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. {SR 432.2}

And as the years of eternity roll, they will bring richer and more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed beat with a stronger devotion, and they sweep the harps of gold with a firmer hand; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. {SR 432.3}

“And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” Revelation 5:13. {SR 433.1}

Sin and sinners are no more, God’s entire universe is clean, and the great controversy is forever ended. {SR 433.2}

8. Motives stronger, and agencies more powerful, could never be brought into operation; the exceeding rewards for right-doing, the enjoyment of heaven, the society of the angels, the communion and love of God and His Son, the elevation and extension of all our powers throughout eternal ages—are these not mighty incentives and encouragements to urge us to give the heart’s loving service to our Creator and Redeemer?—Steps to Christ, 21, 22 (1892). {LDE 285.1}

If we can meet Jesus in peace and be saved, forever saved, we shall be the happiest of beings. Oh, to be at home at last where the wicked cease from troubling and the weary are at rest!—Letter 113, 1886. {LDE 285.2}

I love to see everything that is beautiful in nature in this world. I think I would be perfectly satisfied with this earth, surrounded with the good things of God, if it were not blighted with the curse of sin. But we shall have new heavens and a new earth. John saw this in holy vision and said, “I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God” [Revelation 21:3]. Oh, blessed hope, glorious prospect!—Letter 62, 1886. {LDE 285.3}

9. We see a retinue of angels on either side of the gate, and as we pass in Jesus speaks, “Come, ye blessed of My Father, inherit the kingdom that is prepared for you from the foundation of the world.” Here He tells you to be a partaker of His joy, and what is that? It is the joy of seeing of the travail of your soul, fathers. It is the joy of seeing that your efforts, mothers, are rewarded. Here are your children; the crown of life is upon their heads.—Child Guidance, 567, 568 (1895). {LDE 292.2}

God’s greatest gift is Christ, whose life is ours, given for us. He died for us, and was raised for us, that we might come forth from

the tomb to a glorious companionship with heavenly angels, to meet our loved ones and to recognize their faces, for the Christlikeness does not destroy their image, but transforms it into His glorious image. Every saint connected in family relationship here will know each other there.—Selected Messages 3:316 (1898). {LDE 292.3}

10. The peace and harmony of the heavenly courts will not be marred by the presence of one who is rough or unkind.—Testimonies for the Church 8:140 (1904). {LDE 295.2}

Everything in heaven is noble and elevated. All seek the interest and happiness of others. No one devotes himself to looking out and caring for self. It is the chief joy of all holy beings to witness the joy and happiness of those around them.—Testimonies for the Church 2:239 (1869). {LDE 296.1}

I seemed to be there where all was peace, where no stormy conflicts of earth could ever come—heaven, a kingdom of righteousness where all the holy and pure and blest are congregated, ten thousand times ten thousand and thousands of thousands, living and walking in happy, pure intimacy, praising God and the Lamb who sitteth on the throne. {LDE 296.2}

Their voices were in perfect harmony. They never do each other wrong. Princes of heaven, the potentates of this mighty realm, are rivals only in good, seeking the happiness and joy of each other. The greatest there is least in self-esteem, and the least is greatest in his gratitude and wealth of love. {LDE 296.3}

There are no dark errors to cloud the intellect. Truth and knowledge, clear, strong, and perfect, have chased every doubt away, and no gloom of doubt casts its baleful shadow upon its happy inhabitants. No voices of contention mar the sweet and perfect peace of heaven. Its inhabitants know no sorrow, no grief, no tears. All is in perfect harmony, in perfect order and perfect bliss.... {LDE 296.4}

Heaven is a home where sympathy is alive in every heart, expressed in every look. Love reigns there. There are no jarring elements, no discord or contentions or war of words.—Manuscript Releases 9:104, 105 (1882). {LDE 296.5}

No tree of knowledge of good and evil will afford opportunity for temptation. No tempter is there, no possibility of wrong.—Education, 302 (1903). {LDE 297.1}

I heard shouts of triumph from the angels and from the redeemed saints which sounded like ten thousand musical instruments, because they were to be no more annoyed and tempted by Satan and because the inhabitants of other worlds were delivered from his presence and his temptations.—The Story of Redemption, 416 (1858). {LDE 297.2}

The people of God are privileged to hold open communion with the Father and the Son.... We shall see Him face to face, without a dimming veil between.—The Great Controversy, 676, 677 (1911). {LDE 297.3}

We shall ever dwell with and enjoy the light of His precious countenance. My heart leaps with joy at the cheering prospect!—In Heavenly Places, 352 (1856). {LDE 297.4}

Heaven is where Christ is. Heaven would not be heaven to those who love Christ, if He were not there.—Manuscript 41, 1897. {LDE 297.5}

There will be a close and tender relationship between God and the risen saints.—The Desire of Ages, 606 (1898). {LDE 297.6}

Casting at the feet of the Redeemer the crowns that He has placed on our heads, and touching our golden harps, we shall fill all heaven with praise to Him that sitteth on the throne.—Testimonies for the Church 8:254 (1904). {LDE 297.7}

If, during this life, they are loyal to God, they will at last “see His face; and His name shall be in their foreheads” (Revelation 22:4). And what is the happiness of heaven but to see God? What greater joy could come to the sinner saved by the grace of Christ

than to look upon the face of God and know Him as Father?—
Testimonies for the Church 8:268 (1904). {LDE 298.1}

11. All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. {2TT 337.1}

THE DIVINITY

ELLEN G. WHITE QUOTES
& VARIOUS AUTHORS

This companion book supplements the Sabbath School booklet produced and published by Tiempo de Reunión for the second quarter of 2023. Here is all the additional readings, from Ellen G. White, for the weekly studies.