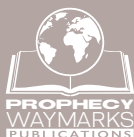


Knowledge of God Series – 4



# GOD MADE MANIFEST IN CHRIST

Ellen G. White  
Spirit of Prophecy  
1854-1903



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MANIFEST IN  
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## **God Made Manifest in Christ**

At the first advent of Christ, darkness, covered the earth, and gross darkness the people. Light and truth seemed to have departed from among men, and Satan appeared to reign in undisputed power. Rival sects existed, and among those who professed to be the servants of God were displayed love of preeminence and strife for power and position. Souls who were desirous of light were filled with perplexity and sorrow. Many were sighing, "What is truth?" Ignorance prevailed, but many were looking for something better, looking for light that would illuminate the moral darkness of the world. They were thirsting for a knowledge of the living God, for some assurance of a life beyond the tomb. There were men not of the Jewish nation who prophesied that an inspired instructor would come to teach them of the truth. There were among the Jews men who had not polluted their integrity, who read with eager anticipation the sure word of prophecy that pointed to the advent of the Redeemer. They rejoiced in the promise that God had made to his servant Moses: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Again they read how the Lord should anoint Him to preach good tidings unto the meek, to bind up the broken-hearted, proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord. They read how he would set judgment in the earth, how the isles should wait for his law, how the Gentiles would come to his light, and kings to the brightness of his rising.

Christ came just as prophecy had foretold. He was the "way, the truth, and the life," and the beams of the Sun of Righteousness dispelled the moral darkness so that the honest in heart might see the truth. The absence of outward display and worldly grandeur, called forth comments of disapprobation from the people. Doubt and criticism met him on every side. Christ himself had chosen the human conditions of his life. He had selected the lowliest place in society. He was the Majesty of heaven, and he knew that the world would bear sway by magnificence, carrying everything before its display and grandeur; but Jesus honored

those whom the world looked upon with contempt. Christ's birthplace was devoid of conveniences, not to speak of riches and luxury. And his entire life in this world was in keeping with the humble home of his early experience.

The Saviour of the world proposed that no attraction of an earthly character should call men to his side. The light and beauty of celestial truth alone should be the drawing power. The outward glory, the worldly honor, which attracts the attention of men, he would not assume. He made himself accessible to all, teaching the pure, exalted principle of truth as that which was only worthy of their notice. But although so humbly born, so unpretending in life, God did not leave him without a witness. The principalities of heaven did him homage. Wonders in the heavens above and signs in the earth beneath attested his power and majesty. At his baptism a voice from heaven fell upon the ears of men, declaring, "This is my beloved Son, in whom I am well pleased." The bright glory of God in the form of a dove of burnished gold encircled him. John declared: "That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

Christ came to represent the Father. We behold in him the image of the invisible God. He clothed his divinity with humanity, and came to the world that the erroneous ideas Satan had been the means of creating in the minds of men, in regard to the character of God, might be removed. We could not behold the glory of God unveiled in Christ and live; but as he came in the garb of humanity, we may draw nigh to our Redeemer. We are called upon to behold the Lord our Father in the person of his Son. Christ came in the robe of the flesh, with his glory subdued in humanity, that lost man might communicate with him and live. Through Christ we may comprehend something of him who is glorious in holiness. Jesus is the mystic ladder by which we may mount to behold the glory of the infinite God. By faith we behold Christ standing between humanity and divinity, connecting God and man, and earth and heaven.

Christ came to save fallen man, and Satan with fiercest wrath met him on the field of conflict; for the enemy knew that when divine strength was added to human weakness, man was armed with power and intelligence, and could break away from the captivity in which he had bound him. Satan sought to intercept every ray of light from the throne of God. He sought to cast his shadow across the earth, that men might lose the true views of God's character, and that the knowledge of God might become extinct in the earth. He had caused truth of vital importance to be so mingled with error that it had lost its significance. The law of

Jehovah was burdened with needless exactions and traditions, and God was represented as severe, exacting, revengeful, and arbitrary. He was pictured as one who could take pleasure in the sufferings of his creatures. The very attributes that belonged to the character of Satan, the evil one represented as belonging to the character of God. Jesus came to teach men of the Father, to correctly represent him before the fallen children of earth. Angels could not fully portray the character of God, but Christ, who was a living impersonation of God, could not fail to accomplish the work. The only way in which he could set and keep men right was to make himself visible and familiar to their eyes. That men might have salvation he came directly to man, and became a partaker of his nature.

The Father was revealed in Christ as altogether a different being from that which Satan had represented him to be. Said Christ, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." The love of Jesus, expressed for the fallen race in his life of self-denial and sufferings, is the manifestation of the Father's love for a sinful, fallen world. Christ endured shame and grief and death for those who despised his love and trampled upon his mercy. He paid the debt of man's transgression upon the cross of Calvary with his own precious blood. The men of his own nation, the leaders of the people, were so ensnared by the deceptions of Satan that the plan of redemption for a fallen race seemed to their minds indistinct and unexplainable.

Man was God's workmanship, made after his image, endowed with talents, and fitted for a high destiny. But Satan has worked to obliterate the divine image, and to impress his own image instead of the image of God in man's nature. Jesus condescended to humble himself, to take human nature, and by uniting divinity with humanity, he proposed to elevate man in the scale of moral value. All heaven was poured out in the gift of God's dear Son. Through faith in him the sinner could be justified, and God could yet be just in justifying the sinner; for Christ had become a propitiation for the sins of the repentant soul. The only plan that could be devised to save the human race was that which called for the incarnation, humiliation, and crucifixion of the Son of God, the Majesty of heaven. After the plan of salvation was devised, Satan could have no ground upon which to found his suggestion that God, because so great, could care nothing for so insignificant a creature as man. The redemption of man is a wonderful theme, and the love manifested to the fallen race through the plan of salvation, can be estimated only by the cross of Calvary. The depth of this love even angels cannot sound. That God could consent to become flesh, and dwell among fallen beings, to lift them up from their helplessness and despair, is an unfathomed mystery. He whose kingdom is an everlasting kingdom, whose dominion endureth

throughout all generations, made himself to be sin for us that he might lift up all that are bowed down, and give life to those who are ready to perish.

Oh, that men might open their minds to know God as he is revealed in his Son! Truth came forth from the lips of Jesus, uncorrupted with human philosophy. His words were from heaven, such as mortal lips had never spoken nor mortal ears ever heard. His heart was an altar on which burned the flames of infinite love. Goodness, mercy, and love were enthroned in the breast of the Son of God. He set up his tabernacle in the midst of our human encampment, pitched his tent by the side of the tents of men, that he might dwell among them and make them familiar with his divine character and love. No one could love Christ and pay homage to him without serving and honoring the infinite God. Those who had an appreciation of the character and mission of Christ, were filled with reverence and awe, as they looked upon him and felt that they were looking upon the temple of the living God. Officers were sent to take the Son of God, that the temple in which God was enshrined might be destroyed. But as they drew near and heard the words of divine wisdom that fell from his lips, they were charmed, and the power and excellence of his instruction so filled their hearts and minds that they forgot the purpose for which they had been sent. Christ revealed himself to their souls. Divinity flashed through humanity, and they returned so filled with this one thought, so charmed with the ideas he had presented, that when the leaders of Israel inquired, "Why have ye not brought him?" they replied, "Never man spake like this man." They had seen that which priests and rulers would not see,—humanity flooded with the light and glory of divinity. Those who would behold this glory would be drawn to love Jesus and to love the Father whom he represented. 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.



## **The Character of God Revealed in Christ**

Said the Saviour: "This is life eternal, that they might *know Thee* the only true God, and Jesus Christ, whom Thou hast sent." And God declared by the prophet: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that *he understandeth and knoweth Me*, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

No man, without divine aid, can attain to this knowledge of God. The apostle says that "the world by wisdom knew not God." Christ "was in the world, and the world was made by Him, and the world knew Him not." Jesus declared to His disciples: "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." In that last prayer for His followers, before entering the shadows of Gethsemane, the Saviour lifted His eyes to heaven, and in pity for the ignorance of fallen men He said: "O righteous Father, the world hath not known Thee: but I have known Thee." "I have manifested Thy name unto the men which Thou gavest Me out of the world."

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Hence he has sought to misrepresent the character of God, to lead men to cherish a false conception of Him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself,—as arbitrary, severe, and unforgiving,—that He might be feared, shunned, and even hated by men. Satan hoped to so confuse the minds of those whom he had deceived that they would put God out of their knowledge. Then he would obliterate the divine image in man and impress his own likeness upon the soul; he would imbue men with his own spirit and make them captives according to his will.

It was by falsifying the character of God and exciting distrust of Him that Satan tempted Eve to transgress. By sin the minds of our first parents were darkened, their natures were degraded, and their conceptions of God were molded by their own narrowness and selfishness. And as men became bolder in sin, the knowledge and the love of God faded

from their minds and hearts. "Because that, when they knew God, they glorified Him not as God," they "became vain in their imaginations, and their foolish heart was darkened."

At times Satan's contest for the control of the human family appeared to be crowned with success. During the ages preceding the first advent of Christ the world seemed almost wholly under the sway of the prince of darkness, and he ruled with a terrible power as though through the sin of our first parents the kingdoms of the world had become his by right. Even the covenant people, whom God had chosen to preserve in the world the knowledge of Himself, had so far departed from Him that they had lost all true conception of His character.

Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to enshroud the throne of Deity was swept away by the world's Redeemer, and the Father was again manifest to men as the light of life.

When Philip came to Jesus with the request, "Show us the Father, and it sufficeth us," the Saviour answered 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, Show us the Father?" Christ declares Himself to be sent into the world as a representative of the Father. In His nobility of character, in His mercy and tender pity, in His love and goodness, He stands before us as the embodiment of divine perfection, the image of the invisible God.

Says the apostle: "God was in Christ, reconciling the world unto Himself." Only as we contemplate the great plan of redemption can we have a just appreciation of the character of God. The work of creation was a manifestation of His love; but the gift of God to save the guilty and ruined race, alone reveals the infinite depths of divine tenderness and compassion. "God *so loved* the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." While the law of God is maintained, and its justice vindicated, the sinner can be pardoned. The dearest gift that heaven itself had to bestow has been poured out that God "might be just, and the justifier of him which believeth in Jesus." By that gift men are uplifted from the ruin and degradation of sin to become children of God. Says Paul: "Ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Brethren, with the beloved John I call upon you to "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God and adopted into His family! We may address Him by the endearing name, "Our Father,"

which is a sign of our affection for Him and a pledge of His tender regard and relationship to us. And the Son of God, beholding the heirs of grace, "is not ashamed to call them brethren." They have even a more sacred relationship to God than have the angels who have never fallen.

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. And it will be ours to realize the blessing which Paul desired for the Ephesian church when he prayed "that the God of our Lord Jesus Christ, the Father of glory, may give unto you *the Spirit of wisdom and revelation in the knowledge of Him*; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what *the riches of the glory* of His inheritance in the saints, and what *the exceeding greatness of His power* to usward who believe."

It is Satan's constant study to keep the minds of men occupied with those things which will prevent them from obtaining the knowledge of God. He seeks to keep them dwelling upon what will darken the understanding and discourage the soul. We are in a world of sin and corruption, surrounded by influences that tend to allure or dishearten the followers of Christ. The Saviour said: "Because iniquity shall abound, the love of many shall wax cold." Many fix their eyes upon the terrible wickedness existing around them, the apostasy and weakness on every side, and they talk of these things until their hearts are filled with sadness and doubt. They keep uppermost before the mind the masterly working of the archdeceiver and dwell upon the discouraging features of their experience, while they seem to lose sight of the heavenly Father's power and His matchless love. All this is as Satan would have it. It is a mistake to think of the enemy of righteousness as clothed with so great power, when we dwell so little upon the love of God and His might. We must talk of the mightiness of Christ. We are utterly powerless to rescue ourselves from the grasp of Satan; but God has appointed a way of escape. The

Son of the Highest has strength to fight the battle for us, and “through Him that loved us” we may come off “more than conquerors.”

There is no spiritual strength for us in constantly brooding over our weakness and backslidings, and bemoaning the power of Satan. This great truth must be established as a living principle in our minds and hearts—the efficacy of the offering made for us; that God can and does save to the uttermost all who come unto Him complying with the conditions specified in His word. Our work is to place our will on the side of God’s will. Then, through the blood of the atonement, we become partakers of the divine nature; through Christ we are children of God, and we have the assurance that God loves us even as He loved His Son. We are one with Jesus. We walk where Christ leads the way; He has power to dispel the dark shadows which Satan casts across our path; and, in place of darkness and discouragement, the sunlight of His glory shines into our hearts.

Our hope is to be constantly strengthened by the knowledge that Christ is our righteousness. Let our faith rest upon this foundation, for it will stand fast forever. Instead of dwelling upon the darkness of Satan and fearing his power, we should open our hearts to receive light from Christ and to let it shine forth to the world, declaring that He is above all the power of Satan, that His sustaining arm will support all who trust in Him.

Said Jesus: “The Father Himself loveth you.” If our faith is fixed upon God, through Christ, it will prove “as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered.” It is true that disappointments will come; tribulation we must expect; but we are to commit everything, great and small, to God. He does not become perplexed by the multiplicity of our grievances nor overpowered by the weight of our burdens. His watchcare extends to every household and encircles every individual; He is concerned in all our business and our sorrows. He marks every tear; He is touched with the feeling of our infirmities. All the afflictions and trials that befall us here are permitted, to work out His purposes of love toward us, “that we might be partakers of His holiness” and thus become participants in that fullness of joy which is found in His presence.

“The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” But the Bible in strongest terms sets before us the importance of obtaining a knowledge of God. Says Peter: “Grace and peace be multiplied unto you through the *knowledge of God*, and of Jesus our Lord.” “His divine power hath given unto us *all things* that pertain unto life and godliness, *through the knowledge of Him* that

hath called us to glory and virtue." And the Scripture bids us: "Acquaint now thyself with Him, and be at peace."

God has commanded us, "Be ye holy; for I am holy;" and an inspired apostle declares that without holiness "no man shall see the Lord." Holiness is agreement with God. By sin the image of God in man has been marred and well-nigh obliterated; it is the work of the gospel to restore that which has been lost; and we are to cooperate with the divine agency in this work. And how can we come into harmony with God, how shall we receive His likeness, unless we obtain a knowledge of Him? It is this knowledge that Christ came into the world to reveal unto us.

The meager views which so many have had of the exalted character and office of Christ have narrowed their religious experience and have greatly hindered their progress in the divine life. Personal religion among us as a people is at a low ebb. There is much form, much machinery, much tongue religion; but something deeper and more solid must be brought into our religious experience. With all our facilities, our publishing houses, our schools, our sanitariums, and many, many other advantages, we ought to be far in advance of our present position. It is the work of the Christian in this life to represent Christ to the world, in life and character unfolding the blessed Jesus. If God has given us light, it is that we may reveal it to others. But in comparison with the light we have received, and the opportunities and privileges granted us to reach the hearts of the people, the results of our work thus far have been far too small. God designs that the truth which He has brought to our understanding shall produce more fruit than has yet been revealed. But when our minds are filled with gloom and sadness, dwelling upon the darkness and evil around us, how can we represent Christ to the world? How can our testimony have power to win souls? What we need is to know God and the power of His love, as revealed in Christ, by an experimental knowledge. We must search the Scriptures diligently, prayerfully; our understanding must be quickened by the Holy Spirit, and our hearts must be uplifted to God in faith and hope and continual praise.

Through the merits of Christ, through His righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character. Our daily and hourly work is set forth in the words of the apostle: "Looking unto Jesus the Author and Finisher of our faith." While doing this our minds become clearer and our faith stronger, and our hope is confirmed; we are so engrossed with the view of His purity and loveliness, and the sacrifice He has made to bring us into agreement with God, that we have no disposition to speak of doubts and discouragements.

The manifestation of God's love, His mercy and His goodness, and the work of the Holy Spirit upon the heart to enlighten and renew it,

place us, through faith, in so close connection with Christ that, having a clear conception of His character, we are able to discern the masterly deceptions of Satan. Looking unto Jesus and trusting in His merits we appropriate the blessings of light, of peace, of joy in the Holy Ghost. And in view of the great things which Christ has done for us, we are ready to exclaim: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Brethren and sisters, it is by beholding that we become changed. By dwelling upon the love of God and our Saviour, by contemplating the perfection of the divine character and claiming the righteousness of Christ as ours by faith, we are to be transformed into the same image. Then let us not gather together all the unpleasant pictures—the iniquities and corruptions and disappointments, the evidences of Satan's power—to hang in the halls of our memory, to talk over and mourn over until our souls are filled with discouragement. A discouraged soul is a body of darkness, not only failing himself to receive the light of God, but shutting it away from others. Satan loves to see the effect of the pictures of his triumphs, making human beings faithless and disheartened.

There are, thank God, brighter and more cheering pictures which the Lord has presented to us. Let us group together the blessed assurances of His love as precious treasures, 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 man, revealing to human vision the presence chamber where Deity unveils His glory; the fallen race uplifted from the pit of ruin into which sin had plunged them, 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 with which God bids us gladden the chambers of the soul. And "while we look not at the things which are seen, but at the things which are not seen," we shall prove it true that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

In heaven God is all in all. There holiness reigns supreme; there is nothing to mar the perfect harmony with God. If we are indeed journeying thither, the spirit of heaven will dwell in our hearts here. But if we find no pleasure now in the contemplation of heavenly things; if we have no interest in seeking the knowledge of God, no delight in beholding the character of Christ; if holiness has no attractions for us—then we may be sure that our hope of heaven is vain. Perfect conformity to the will of God is the high aim to be constantly before the Christian. He will love to

talk of God, of Jesus, of the home of bliss and purity which Christ has prepared for them that love Him. The contemplation of these themes, when the soul feasts upon the blessed assurances of God, the apostle represents as tasting “the powers of the world to come.”

Just before us is the closing struggle of the great controversy when, with “all power and signs and lying wonders, and with all deceivableness of unrighteousness,” Satan is to work to misrepresent the character of God, that he may “seduce, if it were possible, even the elect.” If there was ever a people in need of constantly increasing light from heaven, it is the people that, in this time of peril, God has called to be the depositaries of His holy law and to vindicate His character before the world. Those to whom has been committed a trust so sacred must be spiritualized, elevated, vitalized, by the truths they profess to believe. Never did the church more sorely need, and never was God more solicitous that she should enjoy, the experience described in Paul’s letter to the Colossians when he wrote: We “do not cease to pray for you, and to desire that ye might be *filled with the knowledge of His will* in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.”

*The Desire of Ages*, pp. 19-26

## **“God With Us”**

“His name shall be called Immanuel, . . . God with us.” “The light of the knowledge of the glory of God” is seen “in the face of Jesus Christ.” From the days of eternity the Lord Jesus Christ was one with the Father; He was “the image of God,” the image of His greatness and majesty, “the outshining of His glory.” It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God’s love,—to be “God with us.” Therefore it was prophesied of Him, “His name shall be called Immanuel.”

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God’s thought made audible. In His prayer for His disciples He says, “I have declared unto them Thy name,”—“merciful and gracious, long-suffering, and abundant in goodness and truth,”—“that the love wherewith Thou hast loved Me may be in them, and I in them.” But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look,” and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which “seeketh not her own” has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto.

In the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. “His strength setteth fast the mountains.” “The sea is His, and He made it.” Psalm 65:6; 95:5. It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father’s love.

Now sin has marred God’s perfect work, yet that handwriting remains. Even now all created things declare the glory of His excellence. There is nothing, save the selfish heart of man, that lives unto itself. No



bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world. The sun sheds its light to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud.

The angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know.

But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. “I do nothing of Myself,” said Christ; “the living Father hath sent Me, and I live by the Father.” “I seek not Mine own glory,” but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father’s life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.

In heaven itself this law was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world.

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan’s deceptive power was to be broken. This could not

be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2.

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.

Lucifer had said, "I will exalt my throne above the stars of God; ... I will be like the Most High." Isaiah 14:13, 14. But Christ, "being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men." Philippians 2:6, 7, R. V., margin.

This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the homage of the angels. But He chose to give back the scepter into the Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing.

Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, "Lo, I come." "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.... Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." Hebrews 10:5-7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, "A body hast Thou prepared Me." Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,—the invisible glory in the visible human form.

This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So Christ was to come in "the body of our humiliation" (Philippians 3:21, R. V.), "in the likeness of men." In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men.

God commanded Moses for Israel, "Let them make Me a sanctuary; that I may dwell among them" (Exodus 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. "The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth." John 1:14, R. V., margin.

Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see "God with us."

Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. "In all things it behoved Him to be made like unto His brethren." Hebrews 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was "in all points tempted like as we are." Hebrews 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not

freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God.

By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. It was Christ who from the bush on Mount Horeb spoke to Moses saying, "I AM THAT I AM.... Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Exodus 3:14. This was the pledge of Israel's deliverance. So when He came "in the likeness of men," He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God "manifest in the flesh." 1 Timothy 3:16. And to us He says: "I AM the Good Shepherd." "I AM the living Bread." "I AM the Way, the Truth, and the Life." "All power is given unto Me in heaven and in earth." John 10:11; 6:51; 14:6; Matthew 28:18. I AM the assurance of every promise. I AM; be not afraid. "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven.

In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:8. As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him." Isaiah 53:5.

Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed."

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He

gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. 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. This is the pledge that God will fulfill His word. "Unto *us* a child is born, unto *us* a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.

Of His people God says, "They shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!" Zechariah 9:16, 17. The exaltation of the redeemed will be an eternal testimony to God's mercy. "In the ages to come," He will "show the exceeding riches of His grace in His kindness toward us through Christ Jesus." "To the intent that ... unto the principalities and the powers in the heavenly places might be made known ... the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Ephesians 2:7; 3:10, 11, R. V.

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union.

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be 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 through endless ages as the redeemed

walk in the light of the Lord, they will praise Him for His unspeakable Gift,—*Immanuel*, “*God with us.*”

*Early Writings*, pp. 125-127

## **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.

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.

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.

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.

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.



Manuscript 111, 1903

## **“That They May Be One; As We Are One”**

“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.]

How precious are these words! By them some have been led to believe in Christ as the Son of God. A young man who had lived a careless life was converted by reading these verses in a Bible that he opened one day. He was so impressed with the divinity of the argument, and the authority and majesty of the language, that he was struck with amazement, and trembled. For a whole day he was scarcely conscious of his surroundings. He said that the words came to him as the words of a letter from God to him. From that time he dates his religious experience.

The writer of these words plainly shows that Jesus Christ is one with the Father. Christ is called the Word. He is the first-begotten of the Father. By Him God has spoken unto us in these last days.

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

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

Jesus said to the Jews, “My Father worketh hitherto, and I work. 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. 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. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will show Him greater works than these, that ye may marvel.” [John 5:17-20.]

Here again are brought to view the personalities of God and the Son, showing the unity that exists between them. This unity is clearly expressed in the prayer of Christ recorded in the 17th chapter of John:

“Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one: and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” [Verses 20-23.]

What a wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. In mind, in purpose, in character, they are one, but not in person. By partaking of the Spirit of God, conforming to the law of God, man becomes a partaker of the divine nature. Christ brings His disciples into a living union with Himself and with the Father. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ and of His power to take away sin.

Christ in His prayer to His Father says, “All Mine are Thine, and Thine are Mine; and I am glorified in them.” [Verse 10.]

As Christ beholds His disciples, He can say, “Through the grace I have given them, they are of one mind, speaking the same things. Their love for one another is an evidence to the world of what the truth can do when brought into the life and character. By conforming to My will, they have a knowledge of the truth. I have sanctified Myself in human flesh, that I might set before them a perfect example.

As they receive and obey My words, they give evidence to the world that I have chosen them.

“They are given to Me of My Father. They are resisting the wiles of the enemy, and they are daily increasing in a knowledge of Me. By conforming to the will of My Father, they are obtaining the victory over the world, and over Satanic agencies.”

Trials and temptations are sometimes sent to us that from them we may learn the lessons we need in our preparation for the future immortal

life. Moses, in the fulness of his faith, esteemed “the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.” [Hebrews 11:26.]

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Phone: 406.594.1710

