

OUR SINLESS YET SYMPATHETIC SAVIOUR – Stephen Wallace (SW)

#11 The Word Was Made Flesh – The divinity of Jesus Christ

Manuscript 67, 1898.9

When we approach the subject of Christ's divinity clothed with the garb of humanity, we may appropriately heed the words spoken by Christ to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We must come to the study of this subject with the humility of a learner, with a contrite heart. The study of the incarnation of Christ is a fruitful field and will repay the searcher who digs deep for hidden truth. {7BC 443.1}

John 1:1

In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made.

Review And Herald, April 5, 1906.6

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.

Review And Herald, April 5, 1906.7

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father.

Colossians 1:15

Who is the image of the invisible God, the firstborn of every creature: ¹⁶For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: ¹⁷And he is before all things, and by him all things consist.

Evangelism 615.2

Christ is the pre-existent, self-existent Son of God.... In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there **never was a time when He was not in close fellowship with the eternal God.** He to whose voice the Jews were then listening had been with God as one brought up with Him. {RH, April 5, 1906 par.--Signs of the Times, Aug. 29, 1900.

Signs Of The Times, May 10, 1899.11

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.

Colossians 2:9

For in him dwelleth all the fulness of the Godhead bodily.

John 1:4

In him was life; and the life was the light of men.

Philippians 2:5

Let this mind be in you, which was also in Christ Jesus: ⁶Who, being in the form of God, thought it not robbery to be equal with God: ⁷But made himself of no reputation, and took upon him the form

of a servant, and was made in the likeness of men: ⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

There are two aspects to “likeness”, and “sameness”.

- 1) “Sameness”, aspects that are the same – He was fully human. (SW)
- 2) “Differentness”, aspects that are different - He was not just man. He was also God. (SW)

Hebrews 2:14-17

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; ¹⁵And deliver them who through fear of death were all their lifetime subject to bondage. ¹⁶For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham. ¹⁷Wherefore in all things it behoved him to be made like unto [his] brethren, that he might be a merciful and faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people.

John 1:14

And the Word was made flesh, and dwelt among us.

Manuscript 72, 1901.4

Although His divinity was clothed with humanity, He thought it not robbery to be equal with God.

Manuscript 94, 1893.4

His human nature was created; it did not even possess the angelic powers. It was human, identical with our own. He was passing over the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, in our own humanity.

5 Bible Commentary 1131.1

Had Christ come in His divine form, humanity could not have endured the sight. The contrast would have been too painful, the glory too overwhelming. Humanity could not have endured the presence of one of the pure, bright angels from glory; therefore Christ took not on Him the nature of angels; He came in the likeness of men.

5 Bible Commentary 1130.2

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

Desire Of Ages 663.5

Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own. Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold for over three years.

Manuscript 151, 1903.3

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," "in the likeness of men." {17MR 30.2}**

Philippians 2:7

But made himself of no reputation, and **took upon him the form of a servant**, and was made in the likeness of men:

7 Bible Commentary 927.9

Christ took humanity that humanity might touch humanity. In the form of man He humbled Himself, and became a servant, but as the Son of God He was higher than the angels. By His life in humanity man may become a partaker of the divine nature. As the Majesty of heaven, He was exalted above the angels, and in His work of redemption He carries with Him all who have received Him and believed on His name. (Letter 97, 1898).

5 Bible Commentary 1129.6

Equal with the Father, honored and adored by the angels, in our behalf Christ humbled Himself, and came to this earth to live a life of lowliness and poverty--to be a man of sorrows and acquainted with grief. Yet the stamp of divinity was upon His humanity. He came as a divine Teacher, to uplift human beings, to increase their physical, mental, and spiritual efficiency.

Philippians 2:8

And being found in fashion as a man, **he humbled himself, and became obedient unto death, even the death of the cross.**

John 10:17

Therefore doth my Father love me, because I **lay down my life, that I might take it again.** ¹⁸No man taketh it from me, but I lay it down of myself. **I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.**

Youth's Instructor August 4, 1898.1

"I am the resurrection, and the life." He who had said, "I lay down my life, that I might take it again," came forth from the grave to life that was in himself. Humanity died: divinity did not die. In his divinity, Christ possessed the power to break the bonds of death. He declares that he has life in himself to quicken whom he will.

Youth's Instructor, August 4, 1898.2

All created beings live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the source of all life. He is the spring, the fountain, of life. Only he who alone hath immortality, dwelling in light and life, could say, "I have power to lay down my life, and I have power to take it again."

Review And Herald, July 5, 1887.5

But He humbled Himself, and took mortality upon Him. As a member of the human family, He was mortal; but as a God, He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. He bore the sins of the world, and endured the penalty, which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by His own free will. {AUG Mar 7, 1906}

Review And Herald, July 5, 1887.6

Wondrous combination of man and God! He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature. {AUG Mar 7, 1906}

Review And Herald, April 1, 1875.2

It was a difficult task for the Prince of Life to carry out the plan which he had undertaken for the salvation of man, in clothing his divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. It was as difficult for him to keep the level of humanity as it is for men to rise above the low level of their depraved natures, and be partakers of the divine nature.

John 5:30

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.

Review And Herald, August 18, 1874.4

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

Review And Herald, August 18, 1874.8

Fallen man, when brought into straightened places, could not have the power to work miracles on his own behalf, to save himself from pain or anguish, or to give himself victory over his enemies.

It was the purpose of God to test and prove the race, and give them an opportunity to develop character by bringing them frequently into trying positions to test their faith and confidence in his love and power. The life of Christ was a perfect pattern. He was ever, by his example and precept, teaching man that God was his dependence, and that in God should be his faith and firm trust.

5 Bible Commentary 1081.8

To keep His glory veiled as the child of a fallen race, this was the most severe discipline to which the Prince of life could subject Himself. Thus He measured His strength with Satan. He who had been expelled from heaven fought desperately for the mastery over the One of whom in the courts above he had been jealous. What a battle was this! No language is adequate to describe it. But in the near future it will be understood by those who have overcome by the blood of the Lamb and the word of their testimony (Letter 19, 1901).

John 11:43

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. ⁴⁴And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Youth's Instructor, December 29. 1898.7

Christ was health and strength in himself; and when sufferers were in his immediate presence, disease was always rebuked. It was for this reason that he did not go at once to Lazarus when the message came, "He whom thou lovest is sick." He could not witness suffering, and not bring relief. He could not look upon disease or death without combating the power of Satan. The death of Lazarus was permitted that, through his resurrection, the last and crowning evidence might be given to the Jews that Jesus was the Son of God.

Desire Of Ages 536.2

"And when He thus had spoken, He cried with a loud voice, Lazarus, come forth." His voice, clear and penetrating, pierces the ear of the dead. **As He speaks, divinity flashes through humanity.** In His face, which is lighted up by the glory of God, the people see the assurance of His power. Every eye is fastened on the entrance to the cave. Every ear is bent to catch the slightest sound. **With intense and painful interest all wait for the test of Christ's divinity, the evidence that is to substantiate His claim to be the Son of**

God, or to extinguish the hope forever.

Desire Of Ages 528.1

Had He restored him from illness to health, the miracle that is the most positive evidence of His divine character, would not have been performed.

John 2:24

But Jesus did not commit himself unto them, because he knew all [men], ²⁵And needed not that any should testify of man: for he knew what was in man.

5 Bible Commentary 1124.1

He was compassed with infirmities, but His divine nature knew what was in man. He needed not that any should testify to Him of this. The Spirit was given Him without measure; for His mission on earth demanded this.

Desire Of Ages 168.4

Instead of recognizing this salutation, Jesus bent His eyes upon the speaker, as if reading his very soul. **In His infinite wisdom He saw before Him a seeker after truth.** He knew the object of this visit, and with a desire to deepen the conviction already resting upon His listener's mind, He came directly to the point, saying solemnly, yet kindly, "Verily, verily, I say unto thee, Except a man be born from above, he cannot see the kingdom of God." John 3:3, margin.

Desire Of Ages 461.1

Jesus looked for a moment upon the scene,—the trembling victim in her shame, the hard-faced dignitaries, devoid of even human pity. His spirit of stainless purity shrank from the spectacle. Well He knew for what purpose this case had been brought to Him. **He read the heart, and knew the character and life history of everyone in His presence.** These would-be guardians of justice had themselves led their victim into sin, that they might lay a snare for Jesus. Giving no sign that He had heard their question, He stooped, and fixing His eyes upon the ground, began to write in the dust.

Desire Of Ages 655.1

By reading the secret purpose of the traitor's heart, Christ gave to Judas the final, convincing evidence of His divinity. This was to the false disciple the last call to repentance. No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, Judas became only the more determined. From the sacramental supper he went out to complete the work of betrayal.

Desire Of Ages 456.2

Jesus gave the rabbis an evidence of His divinity by showing that He read their hearts. Ever since the healing at Bethesda they had been plotting His death. Thus they were themselves breaking the law which they professed to be defending. "Did not Moses give you the law," He said, "and yet none of you keepeth the law? Why go ye about to kill Me?"

Amos 4:13

For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

John 10:15

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

1 Corinthians 13:9

For we know in part, and we prophesy in part. ¹²For now we see through a glass, darkly; but then face to

face: now I know in part; **but then shall I know even as also I am known.**

Desire Of Ages 785.2

When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words, "I lay down My life, that I might take it again. . . . I have power to lay it down, and I have power to take it again." Now was fulfilled the prophecy He had spoken to the priests and rulers, "Destroy this temple, and in three days I will raise it up." John 10:17, 18; 2:19. {Becho April 13, 1903}

John 1:14

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.

Upward Look 260.3

Who by searching can find out God to perfection? **The Gospels set forth the character of Christ as infinitely perfect.**

Letter 1e, 1890.6

Christ is the perfection of divine character. He is the model we are to follow. Peter's words are full of meaning: "As obedient children not fashioning yourselves according to the former lusts in your ignorance, but as he who hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy." [1 Peter 1:14-16.]

7 Bible Commentary 904.2

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

7 Bible Commentary 929.4

Jesus was free from all sin and error; there was not a trace of imperfection in His life or character. He maintained spotless purity under circumstances the most trying. True, He declared, "There is none good but one, that is, God"; but again He said, "I and my Father are one." Jesus speaks of Himself as well as the Father as God, and claims for Himself perfect righteousness. (MS 141, 1901).

The Faith I Live By 219.3

Christ unites in His person the fullness and perfection of the Godhead and the fullness and perfection of sinless humanity. He met all the temptations by which Adam was assailed, and overcame these temptations because in His humanity He relied upon divine power.

Philippians 2:5

Let this mind be in you, which was also in Christ Jesus: ⁶Who, being in the form of God, thought it not robbery to be equal with God: ⁷But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Education 132.1

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! {Ed 132.2}