

*Study for the Month of April, 2008*

# THE HUMANITY OF CHRIST

## PART III

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### IX

**What the Bible and Spirit of Prophecy say regarding Christ's  
A. divinity B. humanity C. blending of the two natures—divine and  
human.**

#### ***A. His Divinity and Deity:***

##### **The Creator did not give up His divinity when He became human**

“He who said, ‘I lay down My life, that I might take it again (John 10:17), 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. . . . He is the spring, the fountain of life. Only He who alone hath immortality, dwelling in light and life, should say, ‘I have power to lay it [my life] down, and I have power to take it again’ (verse 18). . . . Christ was invested with the right to give immortality. . . .” - *That I May Know Him*, p. 71.

“The redemption of men was accomplished *not by the Creator going out of Himself to another, but by taking humanity upon Himself. He gave to humanity an existence out of His divinity. Thus He did not cease to be God Creator when He became a man, even the Son of man “made of a woman, born under the law.”* The life He lived on earth was the human nature and the human body that are subject “to like temptations as we are” so that in His victory in the same flesh and blood nature we have, we can obtain like victory through His *imparted* divine nature. This is the amazing grace of God in Christ!

By His obedience to all the commandments of God [Ps. 40: 7, 8; John 15:10], Christ wrought out a redemption for men. *This was not done by going out of Himself to another, but by taking humanity upon Himself. Thus Christ gave to humanity an existence out of Himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption.* Christ took human nature that men might be one with the Father, that God may love man as He loves His *only*-begotten Son, that men may be partakers of the divine nature, and be *complete* in Him.

**The Holy Spirit**, which proceeds from the only-begotten Son of God, **binds** the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the vine and the branches. *Finite men is united to the manhood of Christ.* Through faith human nature is assimilated with Christ's nature. We are made one with God.” - From *Selected Messages*, vol. 1, pp. 249-50 (emphasis mine).

“Christ has *not* exchanged His divinity for humanity; but He had clothed His divinity in humanity.” -*Review & Herald*, Oct. 29, 1895/*E.G.W. Bible Commentary*, vol. 5, p. 1128.

“Christ, the Word, the only begotten of the 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’ (Isa. 9:6). His ‘goings forth have been from old, from everlasting’ (Micah 5:2).”- *Patriarchs & Prophets*, p. 34.

“Yet the Son of God was the acknowledged Sovereign of heaven, one in power and authority with the Father.”- *Great Controversy*, p. 495.

“The Jews had never before heard such words from human lips, and a convicting influence attended them; for it seemed that divinity flashed through humanity as Jesus said, ‘I and My Father are one.’ The words of Christ were full of deep meaning as He put forth the claim that He and the Father were of *one* substance, possessing the *same* attributes.”- *Signs of the Times*, Nov. 27, 1893, p. 54.

“The only way in which the fallen race could be restored was through the gift of His Son, equal with Himself, possessing the attributes of God. *Though so highly exalted, Christ consented to assume human nature*, that He might work in behalf of man and reconcile to God His disloyal subjects. When man rebelled, Christ pleaded His merits in his behalf, and became man’s substitute and surety. He undertook to combat the powers of darkness in man’s behalf, and He prevailed, conquering the enemy of our souls, and presenting to man the cup of salvation.”- *Review & Herald*, Nov. 8, 1892, p. 690.

### **Christ’s Preexistence**

“But while God’s Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His preexistence. The Word existed as a divine being, even as the Eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. ‘The Word was with God, and the Word was God.’ (John 1:1). Before men and 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.’ (John 1:3). If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God overall, blessed forever.

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. [Prov. 8: 22-27 quoted].

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 [2 Pet. 1:19], making resplendent with the 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.” - *Selected Messages*, vol. 1, pp. 247-8.

### **A Mystery only the Holy Spirit can help comprehend**

“That God should thus be manifest in the flesh is indeed a mystery; and *without* the help of the Holy Spirit we cannot 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. [Job 11:7]. 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. The ancient philosophers boasted of their wisdom; but how did it weigh in the scale of God? Solomon had great learning; but his wisdom was foolishness; for he did not know how to stand in moral independence, free from sin, in the strength of a character molded after the divine similitude. Solomon has told us the result of his research, his painstaking efforts, his persevering inquiry. He pronounces all his wisdom altogether vanity.” [see Book of Ecclesiastes]. – *Ibid*, p. 249.

### **The mystery of godliness in verity**

“But although Christ’s divine glory was for a time veiled and eclipsed by assuming humanity, yet He did not cease to be God when He became a man. The human did not take place of the divine. *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 entrusted 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 is no one who can explain the mystery of the incarnation of Christ.”- *Letter 23, 1899/7BC 1128, 1129, 1130*.

1. That “His deity could not be lost *while* He stood faithful and true to His loyalty” can be rephrased to, “He could have lost His divinity *if and when* He proved unfaithful and untrue to His loyalty” to the Father. This was an astounding, deeper insight for me! It provides even a much greater dimension of meaning to what Paul described as “the unspeakable gift” [2 cor. 9:15] of God in giving us Christ! “While He stood faithful His divinity could not be lost.” In other words, if Christ, even just by one thought proved unfaithful in *His human nature that was subject to temptation*, He would have lost *His divine nature which was not subject to temptation*; He would have ceased to be God Creator! Blasphemous thought? No! An impossibility? No! This just tells you and me how much God loves us with an everlasting love that cannot be measured by time nor by eternity, and, why Christ had to have the *divine-human nature* which no one has else the salvation of man from sin--the separator between Creator and creature--would not be possible. What an amazing, unfathomable condescension, and sacrifice for us! Are you beginning to feel how unthankful, unconcerned, and ignorant we are of the inestimable value of the SACRIFICE of the Father in giving up Christ for our redemption? I am. It makes me ashamed of myself, so totally unworthy of His grace, love, mercy, forgiveness, and ultimate salvation!

2. “There is no one who can explain the mystery of the incarnation.”- There are, however, individuals, who, either through ignorance of the divine warnings regarding this awesome subject or through presumptuous self-confidence attempt to use their knowledge of biology, genetics, physics, or other sciences to try to intellectually explain how Jesus was a product of the “overshadowing” of the Holy Spirit over the Virgin Mary! These deluded souls should humbly heed the counsels and warning of God that “they should take off their shoes for the ground on which they stand is holy ground,” and that “the wisdom of man is foolishness with God.” As the celebrated poet once wrote, “fools

rush in where angels fear to tread.” The wise man said: “The way of the fool is right in his own eyes.” Prov. 12:15. “He who trusts his own heart/mind is a fool.” Prov. 28:26.

Thus, whether individuals, religions, or churches—any mortal who attempts to pull aside this veil of divine mystery and tries to explain the mystery of the incarnation of Christ by man-made theories or scientific formulas, and then declare them as an official church doctrine determined by church synods, and use that as a test of faith, will have to render a terrible account to God in their judgment. Deceived, they deceived and misled others to their ruin. Jesus said, “If the blind lead the blind both will fall into the ditch.” Matt. 15:14; Luke 6:39.

But the Satan has a more sinister objective than just deceiving us to follow such mistaken ideas. Notice:

“Satan rejoices when he can lead souls to follow mistaken ideas, *until their names are blotted out of the book of life* and recorded among the names of the unjust.” – *This Day with God*, p. 322.

“In a world like ours, where truth and falsehood are so closely mingled that it is difficult to discern between them, it is a perilous matter to neglect to seek wisdom from on high. Those who will now take heed and turn to the Lord without delay, taking their position on the true foundation, will receive pardon. *All error is mixed with truth, and this makes the deceptions of Satan harder to see.* But when the time of test and trial comes upon us, there will be seen the difference between the righteousness of the righteous and the wickedness of the wicked. *Every error is sin, and every sin has its origin with Satan.* Wrong practices have blinded the eyes and blighted the perceptive faculties of men and women. We need to be guarded on every point.” – *Ibid*, p. 163.

God never said that nature of Christ would be a test of faith. He said that it is obedience to His commandments that would prove our love and loyalty—and that only those who love and are loyal to Him will inherit the kingdom of God. But in these last days when all the accumulated light of the ages is shining on this final generation, only those who understand the nature of Christ—as revealed in the Word—will be able to truly love and adore Him even more deeply and fully overcome as He overcame.

This class of presumptuous ideas is also manifested in other forms. I am personally acquainted with a professor of mathematics who avers that he was able to work out a mathematical formula that allowed him to compute the amount of energy that was used by Christ (called Jehovah in the Old Testament), in the creation of the world. He even wrote a paper on his theory!

### **The most marvelous thing that ever took place**

“When we want *a deep problem to study*, let us fix our minds on the most marvelous thing that ever took place in earth or heaven---the incarnation of the Son of God. God gave His Son to die for sinful human beings a death of ignominy and shame. He who was commander in the heavenly courts laid aside His royal robes and kingly crown, and clothing His divinity with humanity, came to this world to stand at the head of the human race as the Pattern-man. He humbled Himself to suffer with the human race, to be *afflicted* [not inflicted] with all their afflictions. The whole world was His, but so *completely* did He empty Himself that during His ministry He declared, ‘Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His

head.' Matt. 8:20; Luke 9:58; [Heb. 2:14-18] quoted."- *MS 76, 1903/ E.G.W. Bible Commentary*, vol. 7, p. 904).

**Once more, we ask the question: What kind of human nature did Jesus take, or incarnate into? Was it exclusively pre-fall (sinless, unfallen) human nature, or post-fall (sinful, fallen) human nature?**

In harmony with the spirit of the Bible teachings on the subject, God's servant says that the human nature that He partook of had both the *unfallen and fallen* human characteristics and properties---contrary to what some insist on, that it was either Adamic or the fallen nature. He partook of the sinless and sinful human natures as He was both divine and human. He was to take the position *at the head of humanity*, as Adam was, before he fell. Only then could He become the second Adam.

But even this accommodating statement does not and cannot accurately express or define the fullest meaning of the human nature of Christ—for nothing can fully explain, and thus, express or define the *blending* of the human and the divine in Christ,—and maybe shouldn't even be used at all if argument and debate is what is intended.

Notice the following: (emphasis mine):

“Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, *as God created him*, connected with the Father and the Son, could obey every requirement.- *Signs of the Times*, June 9, 1898.

“In the fullness of time, He was to be revealed in human form. He was to take His position as the head of humanity by taking the nature *but not the sinfulness of man*. In heaven was heard the voice, “The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.” – *Signs of the Times*, May 29, 1901.

“Christ is called the second Adam. In purity and holiness, connected with God and beloved of God, *He began where the first Adam began*. Willingly *He passed over the ground where the Adam fell*, and redeemed Adam's failure.”- *Youth's Instructor*, June 2, 1898.

Adam did not begin with a fallen, sinful nature but with a sinless nature. The following quotes even make this plainer:

“Christ vanquished Satan *in the same nature over which in Eden Satan obtained the victory*. The enemy was overcome by Christ in His human nature. The power of the Savior's Godhead was hidden. He overcame in human nature, relying upon God for power.” – *E.G. White Bible Commentary*, vol. 7, p. 924).

“When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth. He vanquished Satan *in the same nature over which in Eden Satan obtained the victory*. The enemy was overcome by Christ in His human nature. The power of the Savior's Godhead was hidden. He overcame in human nature, relying upon God for power. – *Youth's Instructor*, April 25, 1901.

“In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, ‘that it might be fulfilled which was spoken by Esaias the prophet, saying Himself took our infirmities and bare our sicknesses’ (Matt. 8:17). He was

touched with the feelings of our infirmities, and was in all points tempted as we are. And yet He knew no sin. He was the Lamb 'without blemish and without spot.' (1 Pet. 1:9). Could Satan in the least particular have tempted Christ to sin, he would have bruised the Savior's *head*. As it was he could only touch his *heel*. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope.

We should have no misgivings in regard to the **perfect sinlessness of the human nature of Christ**. Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning Sacrifice. This is essential that the soul may not be enshrouded in darkness. This holy Substitute is able to save to the uttermost; for He presented to the wondering universe perfect and complete humility in His human character, and perfect obedience to all the requirements of God. Divine power is placed upon man that he may become a partaker of the divine nature, having escaped the corruption that is in the world through lust. This is why repenting, believing man can be made the righteousness of God in Christ." – *Selected Messages*, vol. 1, p. 256. See also E.G.W. *Bible Commentary*, vol. 5, p. 1131.

There are some ministers and Bible teachers who aver that the above passage, and others like it, as the one following below, regarding the perfect sinlessness of Christ's nature refers to His *moral character*—not His adopted human nature. But these testimonies definitively say it refers to *His human nature*, not moral character! I choose not to have any misgivings by placing my confidence in what the Bible and God's servant wrote under inspiration. I hope you do, too!

See Gen. 1:26, 27. "In what consisted the strength of the assault made upon Adam, which caused his fall? It was not indwelling sin; for God made Adam after His own character, pure and upright. There were no corrupt principles in the first Adam, no corrupt propensities or tendencies to evil. Adam was as faultless as the angels before the God's throne. These things are unexplainable, but many things which now we cannot understand will be made plain when we shall see as we are seen, and know as we are known." – *Letter 191, 1899/E.G. White Bible Commentary*, vol. 1, p. 1083.

If the human nature of the first Adam was sinless at his creation, so was the human nature of the second Adam at His incarnation, for Christ begun on the very same ground where Adam fell. We repeat the warning quoted earlier:

"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. *But Jesus Christ was the only begotten Son of God*. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, *but not for one moment was there in Him an evil propensity*. *He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden*." – E.G. W. *Bible Commentary*, vol. 5, p. 1128.

From the foregoing quotes it is overwhelmingly clear that Christ's human nature, which is "not altogether like ours," was subject to temptations like Adam's nature was *before* the fall, as well as the nature of humanity four thousand years *after* the fall. His human nature comprehends all that human nature was, and is, in order to be the Savior of *all* mankind, from Adam down to the very last sinner, before probation forever closes.

## **Satan used hypnotism in tempting both Adam and Christ**

“Satan tempted the first Adam in Eden, and Adam reasoned with the enemy, thus giving him the advantage. Satan exercised his power of *hypnotism* over Adam and Eve, and this power he strove to exercise over Christ. But after the word of Scripture was quoted, Satan knew that he had no chance of triumphing.”- *Letter 159, 1903/5BC 1081.*

Satan succeeded in deceiving and tempting Eve, and then Adam on the point of appetite and self-exaltation by using hypnotism. He tried the same strategy with Christ to no avail for our Savior defended Himself with the appropriate Scriptures as His weapon. We must be constantly on guard for Satan has, is, and will be using all the subtle and pleasing forms of hypnotism today to deceive and tempt mankind, particularly God’s people. Our only safety is *never* to try or test hypnotism in any shape or form, for whatever reasons—whether for medical or educational enhancement purposes, etc.—or enter into discussions with the various agents/agencies of Satan, and to master the Scripture weapons that Christ successfully used. Otherwise we are guaranteed to be deceived and fall. One of the latest methods of supposedly increasing efficiency is called Neurolinguistic Programming (NLP), which uses hypnosis. (see website on this subject).

## **The subtle nature of Satan’s temptation on Christ**

This following insight of the subtle nature of Satan’s temptation on Christ should drive all who would overcome to seek heavenly discernment to spot the many highly-deceptive forms it has taken on today—particularly on the temptation of appetite, desire, and lust of the flesh and the eye! He deftly used the example and experience of Abraham. Notice:

“Satan told Christ that He was *only* to set His feet in the blood-stained path but not to travel it. Like Abraham He was tested to show His perfect *obedience*. He also stated that he [Satan] was the *angel* that stayed the hand of Abraham as the knife was raised to slay Isaac, and that he had now come to *save* His life; that it was *not* necessary for Him to endure the painful hunger and death from starvation; he would *help* Him bear part of the work in the plan of salvation.” – *Review & Herald, Aug. 4, 1874; 5BC 1081.*

This reminds me of those ministers and preachers who say that it is not only unnecessary but impossible to obey all of God’s commandments, or to suffer for righteousness’ sake because “Christ has already done it all for us.” They teach that partial obedience is acceptable with God. One acquaintance of mine who is an elder of one of the churches even told me sometime ago that “there is no more time of trouble or persecution coming to test God’s people.” “All that already took place during the Dark Ages,” he added. “As for me, so long as we are faithful to the church we are OK,” he concluded. And he surely lives up to his beliefs. He performs his responsibilities as an elder but enjoys Las Vegas and other worldly pursuits as well. To his ilk, living a life of constant self-denial is not part of the gospel he has embraced. It must be another gospel.

## **B. CHRIST’S HUMAN NATURE**

### **Christ’s humanity is everything to us**

“To redeem man, Christ became obedient unto death, even the death of the cross. [Phil. 2:8]. The humanity of the Son of God is everything to us. It is the golden-linked chain which binds our souls to Christ, and through Christ to God. *This is to be our*

*study*. Christ was a real man, and He gave proof of His humility in becoming a man. And He was God in the flesh.” - MS 67, 1898/ 7BC 905.

We must remember these three important facts about the nature of Christ:

1. The humanity of the Son of God is *everything* to us. This humanity is of the *only* begotten Son of God. He was God in the flesh, though He was a real man. And He is the great I Am. There is absolutely no man who can ever claim to be also “God in the flesh,” not even Adam in his *unfallen* nature in Eden. The Papacy claims this and that is why it is the Antichrist of prophecy. All who do so are false gods and mimic or image the first great apostate and liar who said in heaven, “I will be like the Most High,”—and he fell to earth as Satan, the devil.

2. It is this specific and special humanity of the Son of God that is “the golden chain which binds our souls to Christ, and through Christ to God.” But it is also only “**the Holy Spirit**, which proceeds from the only-begotten Son of God, who binds us mortals, body, soul, and spirit, to the perfect, human-divine nature of Christ. Christ, in His glorified human nature binds us to the Father; the Holy Spirit, the Third Person of the Godhead, binds us to Christ.

3. When these specifications and fundamental principles are first understood and constantly invoked, then this subject “is to be our study” without danger of “wresting it to our destruction.” 2 Pet. 3:16. Otherwise, the study of this sacred topic is filled with booby traps, and it would be far better not to even dip a finger or a toe into this field of study.

In other places it is stated that He veiled His divinity with humanity, meaning, that this particular “consecrated veil” is the human flesh nature He incarnated into and does not refer to the veil that separated the holy place from the most holy of the earthly temple, as some wrongly conclude (See Heb. 10: 19, 20). As the antitypical Lamb, Christ consecrated His body of flesh—the one that veiled His divinity—as the “living sacrifice, holy, perfect, and without blemish,” satisfying the demands of the law for an acceptable atoning sacrifice. Notice what the apostle says:

“Who, *in the days of His flesh*, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, *though He was a Son, yet He learned obedience by the things which He suffered, and having been perfected*, He became the author of eternal salvation to all who obey Him.” Heb. 5: 7-9.

Christ’s human flesh nature, the one that veiled His divinity, was perfected through sufferings, by perfect obedience to the Father “who was able to save Him from death.” This is the consecrated veil through which we can find complete hope and perfect victory over sin, temptation, and Satan for it is perfected humanity!

See Heb. 2:10, 18. In verse 10 the word *became* is the Greek *prepo*, which means, “to tower up (be conspicuous), i.e., to be suitable or proper; it is fit or right;” In verse 17 the word *behoved* is the Greek *opheilo* which means, “(Through the idea of accruing); to owe; to be under obligation; ought, must, should; to be bound; indebted; due; guilty of; must, need, ought, should.”

Both *became* and *behoved* are strong words to use, particularly the latter, in describing the conditions specifying the human nature that Christ would permanently



incarnate into. What Paul is saying by inspiration is that it was “suitable, proper, fit, or right,” according the plan of salvation, that Christ “would and should” be made like the flesh and blood nature of Adam, and all his sons and daughters thereafter. But even more emphatic is the statement that it *behoved* Him, meaning He “owed,” “was under obligation to,” “indebted,” “was bound” to incarnate into the human nature and form, after four thousand years of sin, and in that same form and nature, ascend to heaven at His resurrection to forever retain this adopted human nature. Amazing, unparalleled divine condescension!

This is saying that, under the covenant He entered into with the Godhead before the fall of man, the Creator was bound by an oath to incarnate into our human nature. This alone should put to shame those religions and sects that blasphemously teach that He only “pretended to assume a human nature; that He never really suffered, was never really tempted, and never really died on the cross”!

“To save the transgressor of God’s law, Christ, the one *equal* with the Father, came to live heaven before man that they might learn to know what it is to have heaven in the heart. He illustrated what man *must be* to be worthy of the precious boon of *the life that measures with the life of God.*” - *Fundamentals of Christian Education*, p. 179.

### **A very personal Savior is coming soon!**

John 12: 45; Col. 1:15; Heb. 1:3. “Christ came as a personal Savior to the world. He represented a personal God. He ascended on high as a personal Savior, and He will come again as He ascended to heaven---a personal Savior.” - *MS 86*, 1898; 6BC 105.

### **Allied Himself mysteriously to our human nature**

“He was no less a being than the Creator of the world, the Son of the Infinite God. . . He took on Him human nature. To the astonishment of the heavenly host, He walked [lived on] 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.” - *Fundamentals of Christian Education*, p. 400.

“It was in the order of God that Christ should take upon Himself the form and nature of fallen man.” - *Spiritual Gifts*, vol. 4, p. 115.

“In Him was no guile or sinfulness; He was ever pure and undefiled; yet He took upon Him *our sinful nature.*” - *Review & Herald*, Dec. 15, 1896.

### **Began where the first Adam began**

“Christ is called the second Adam. In purity and holiness, connected with God and beloved of God, *He begun where the first Adam began. Willingly He passed over the ground where Adam fell, and redeemed Adam’s failure.*

But the first Adam was in every way more favorable situated than was Christ. The wonderful provision was made for man in Eden was made by God who loved Him. Everything in nature was pure and undefiled. . . . Not a shadow interposed between them [Adam and Eve] and their Creator. They knew God as their beneficent Father, and in all things their will was conformed to the will of God. . . .

Christ was tempted by Satan in *a hundredfold severer manner* than was Adam, and *under circumstances every way more trying.* The deceiver presented himself as an

angel of light, but Christ withstood his temptations. He redeemed Adam's disgraceful fall, and saved the world. . . .

In His human nature He maintained the purity of His divine character. He lived the law of God, and honored it in a world of transgression revealing to the heavenly universe, to Satan, and to all the fallen sons and daughters of Adam that through His grace humanity can keep the law of God. He came to impart His own divine nature, His own image to the repentant, believing soul.

Christ's victory was as complete as had been Adam's failure. So we may resist temptation, and force Satan to depart from us."—*My Life Today*, p. 323.

### **Became flesh even as we are**

"Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind. He was in all things made like unto His brethren. *He became flesh as we are.* He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men; yet He was the blameless Son of God. He was a stranger and sojourner on the earth---in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from sin. Tender, compassionate, sympathetic, ever considerate of others, He represented the character of the God and was constantly engaged in service for God and man."—*Ministry of Healing*, p. 422 (see also 8T 286).

### **Became a helpless babe subject to the hereditary weakness of humanity**

"The story of Bethlehem is an exhaustless theme. In it is hidden 'the depth of the riches both of the wisdom and knowledge of God.' Rom. 11:33. We marvel at the Savior's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was the beginning of His wonderful condescension. *It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity where the race had been weakened by four thousand years of sin.* Like every child of Adam He accepted the workings of the great law of heredity. What these results were is shown in the history of his earthly ancestors. He came with such a *heredity* to share our sorrows and temptations, and to give us an example of a sinless life."—*The Desire of Ages*, p. 49.

### **Possessed all the human organism**

"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 that had to be supplied bodily, bodily weariness to be relieved. By prayer to the Father He was braced for duty and for trial."—*Letter 32, 1899/ 5BC 1130.*

Jesus was a man, not a woman. He therefore had all the human organs that man has. That is why He was *circumcised* on the eighth day, according to the Old Testament ceremonial law. Luke 2:21; 1:59; cf. Gen. 17:10-14; Exo. 12:48; 4:24; Rom. 2:25-29. Thus, He was tempted as all *men* are tempted with regard to sensual matters. Some even assert that Jesus had a relationship with Mary, the prostitute. What blasphemy!

But the question also arises: Was He also tempted with *homosexuality*, or in the case of women, *lesbianism*—the very sins that brought the early wrath of God on the ancient twin cities of Sodom and Gomorrah, and which are one of abominations of the last days that will soon fill to the brim the cup of iniquity? The Bible is too plain to be misunderstood or misinterpreted on this point: He was tempted in *all points* as man is tempted. While it may not have been the very precise nature of the temptation yet all the kinds of sin and temptation were represented in the three great temptations Christ was subjected to in the wilderness. Matt. 4:1-11. But He never sinned, because He *never yielded* to any and all the fiercest and subtlest temptations Satan presented before him, disguised as an angel sent from heaven!

Men and women who are struggling with this particular weakness and terrible sin of homosexuality and lesbianism should only look to Christ and find in Him all the power needed to perfectly overcome this abomination that is rapidly sweeping the world to its ruin. “My grace is sufficient for all,” He says, grace being His perfect human-divine character, the divine nature being imparted to the penitent soul by the Holy Spirit.

### **Subject to the infirmities and weaknesses by which man is encompassed**

“It would have been an almost infinite humiliation for the Son of God to take human nature, *even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the workings of the great law of heredity.* What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and give us an example of a sinless life.

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged to redeem a race of sinners. Yet into the world where Satan claimed dominion *God permitted His Son to come, a helpless babe, subject to the weakness of humanity.* He permitted Him to meet life’s peril in common with every human soul, to fight the battle as every child of humanity must fight it, *at the risk of failure and eternal loss.* “-*Desire of Ages*, p. 49. See also 2 SM 256.

### **Took (accepted, assumed) form of humanity with all its attendant ills**

“He did not employ His divine power to lessen His burdens or lighten His toil. He had taken upon Himself the form of humanity with all its attendant ills, and He flinched not from its severest trials. He lived in a peasant’s home. He was clothed in coarse garments, He mingled with the lowly, He toiled daily with patient hands. His example shows us that it is man’s duty to be industrious, that labor is honorable.”- *Child Guidance*, p. 346.

### **Jesus assumed humanity’s heaviest burdens and most humiliating offices**

“For a long time Jesus dwelt at Nazareth, unhonored or unknown, that He might teach men how to live near God while discharging the humble duties of life. It was a mystery to angels that Christ, the Majesty of heaven, should condescend, not only to take upon Himself humanity, but to assume its heaviest burdens and most humiliating offices. This He did in order to become one like one of us, that He might be acquainted with the toil, the sorrows, and fatigue of the children of men.”- *Ibid.*

### **Took humanity with all the liabilities of the human nature**

“In our humanity Christ was to redeem Adam’s failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and *Christ took upon Him the infirmities of degenerate humanity*. Only thus could He rescue man from the lowest depths of his degradation.

Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam’s position; He could not have gained victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. *But our Savior took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured.*” - *Desire of Ages*, p. 117. See also 1SM 266.

“Christ was not in as favorable a position in the desolate wilderness to endure the temptation of Satan as was Adam when he was tempted in Eden. *The Son of God humbled Himself and took man’s nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness*. Sin had been making its terrible marks upon the race for ages, and physical, mental, and moral degeneracy prevailed throughout the human family.

When Adam was assailed by the tempter in Eden he was without the taint of sin. He stood in the strength of his perfection before God. All the organs and faculties of his being were equally developed, and harmoniously balanced.

Christ, in the wilderness of temptation, stood in Adam’s place to bear the test he failed to endure. Here Christ overcame in the sinner’s behalf, *four thousand years after Adam turned his back upon the light of his home*. Separated from the presence of God, the human family had been departing, every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. *Christ bore the sins and infirmities of the race as it existed when He came to the earth to help man*. In behalf of the race, with weakness of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed.” - *Selected Messages*, p. 266.

### **As member of the human family, He was mortal**

“I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down Myself. I have power to lay it down, and I have power to take it again.” [John 10: 17, 18]. *While as a member of the human family He was mortal*, as God He was the fountain of life for the world. He could have withstood the advance of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light.” - *Desire of Ages*, p. 484. (See also 5Bc 1127).

### **Was a free agent and placed on probation for a time**

“The temptations to which Christ was subjected were a terrible reality. As a free agent, He was placed on probation with a liberty to yield to Satan’s temptations and work at cross purposes with God. If it had not been possible for Him to fall, He could not have been tempted in all point as the human family is tempted.” - *Youth’s Instructor*, Oct. 25, 1899; 5 BC1082.

“For a period of time Christ was on probation. He took humanity on Himself, to stand the test and trial which the first Adam failed to endure. Had He failed in His test and

trial, He would have been disobedient to the voice of God, and the world would have been lost.”- *Signs of the Times*, May 10, 1899; 5BC 1082-3.

### **Took human nature degraded and defiled by sin**

“Think of Christ’s humiliation. He took upon Himself fallen, suffering human nature, *degraded and defiled by sin*. He took our sorrows, bearing our grief and shame. He endured all the temptation wherewith man is beset. He united humanity with divinity; a divine spirit dwelt in a temple of flesh. He united Himself with the temple. ‘The Word was made flesh, and dwelt among us’ because by so doing He could associate with the sinful, sorrowing sons and daughters of Adam.”- *Youth’s Instructor*, Dec. 20, 1900.

### **He could yield to temptation**

“Unless there is a possibility of yielding, temptation is no temptation. Temptation is resisted when man is powerfully influenced to do a wrong action, and knowing that he can do it, resists, by faith with a firm hold on divine power. This was the ordeal through which Christ passed. He could not have been tempted in all points as man is tempted had there been no possibility of yielding. He was a free agent placed on probation as was Adam, and as is every man. *In His closing hours, while hanging upon the cross, He experienced to the fullest extent what man must experience when striving against sin*. He realized how bad a man may become by yielding to sin. He realized the terrible consequences of the transgression of God’s law; for the iniquity of the whole world was upon Him.”- *Youth’s Instructor*, July 20, 1899; 5 BC 1082. See also DA 117; 1SM 408.

Few theologians or ministers have ever emphasized that the terrible death agony of Christ, particularly the last few hours on the cross, is the experience that all who have and are actually striving against temptation and sin, will experience, particularly those sins that constantly beset us! This is the part of Calvary’s message that is strangely missing in all the mainstream Christian churches boasting of their “cross-centered” doctrines and preaching!

### **Not exempt from temptation since childhood**

“The life of Jesus was a life of harmony with God. While He was a child, He thought and spoke as a child; but no trace of sin marred the image of God within Him. Yet He was not exempt from temptation. The inhabitants of Nazareth were proverbial for their wickedness. The low estimate in which they were generally held is shown by Nathanael’s question, ‘Can there any good thing come out of Nazareth?’ John 1:46. Jesus was placed where His character would be tested. It was necessary for Him to be constantly on guard in order to preserve His purity. He was subject to all the conflicts we have to meet, that He might be an example to us in childhood, youth, and manhood.” – *Desire of Ages*, p. 71.

Christian parents, teachers, and family counselors would find their burdens made so much lighter in dealing with the restless minds and boundless energies of the children and youth, so exposed to the terrible temptations and evils of these last days—if they themselves truly believe that Christ, not any model human being, is the only Example to follow. What the children see and experience in their own households is what they will most likely turn out to be in society and in the homes they will start later.

### **He was made in the likeness of sinful flesh**

See Rom. 8:3; Phil. 2:7. "Of Christ it is said, 'And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.' [Luke 22: 44]. We need to realize the truth of Christ's manhood in order to appreciate the truth of the above words. It was not a make-believe humanity that Christ took upon Himself. He took human nature and lived human nature. Christ worked no miracles on His own behalf. 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.

Christ's life represents a *perfect* manhood. Just that which you may be, He was in human nature. He took our infirmities. *He was not only made flesh, but He was made in the likeness of sinful flesh.* His divine attributes were withheld from relieving His soul anguish or His bodily pains." –*Letter 106, 1896/ 5BC 1124.*

### **Took humanity that He might meet humanity**

"As His representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. *Christ took upon Himself humanity, that He might reach humanity. Divinity needed humanity; for it required both the divine and human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man.* So with the servants and messengers of Christ. Man needs a power outside of and beyond himself, to restore him to the likeness of God, and enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold of divine power, Christ dwells in the heart by faith; and through co-operation with the divine, the power of man becomes efficient for God." –*Desire of Ages, pp. 296-7 (see also TM 190).*

### **Did not make-believe take human nature**

"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.' (Heb. 2:14). 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 had builded the house hath more honor than the house.' (Heb. 3:3)." – *Selected Messages, vol. 2, p. 247.* See also 5BC 1130.

### **Took on His sinless nature man's sinful nature**

"As Christ worked, so you are to work. In tenderness and love seek to lead the erring to the right way. This will call for great patience and forbearance, and for the constant manifestation of the forgiving love of Christ. Daily the Savior's compassion must be revealed. The example He has left must be followed. *He took upon His sinless nature our sinful nature* that He might show how to succor those that are tempted." – *Medical Ministry, p. 181.*

### **Sustained by human food and refreshed by sleep.**

See Heb. 2: 17. "All that man needs to know and can know of God has been revealed in the life and character of His Son. 'No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him.' John 1: 18, KJV. Taking humanity upon Him, Christ came to be one with humanity and at the same to reveal our heavenly Father to sinful human beings. He was in all things made like unto His

brethren. He became flesh, even as we are. He was sustained by food and refreshed by sleep. He shared the lot of men, and yet He was the blameless Son of God. He was a stranger and sojourner on the earth--in the world, but not of the world; tempted and tried as men and women today are tempted and tried, and yet living a life free from sin.”- *Testimonies*, vol. 8, p. 286.

### **Became poor that He might reach the poor**

See John 1:1-3; 14; Heb 2: 14-18; Mark 6:6; Luke 22:44; John 10: 17, 18; Rom. 5: 12-19; 2 Cor. 8:9; 1 Tim. 2:5; Heb. 3: 1-3. “The Humble Circumstances of Christ’s Life.— 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 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 people.” – *MS 9, 1896/ 7 BC 903-4.*

This is the main reason why many “good” Christians will never enter the kingdom of God. They desired the power of Christ and the reward of eternal life and mansions of glory but they could not tolerate the thought that accepting Christ and His righteousness means giving up their luxuries, selfish ease, gratification, and indulgences in exchange for a self-sacrificing life. But this is what it means to “eat His flesh and drink His blood.” See John chapter 6. It was when the multitude of the “followers” of Christ understood what he meant that “from then on many of His disciples walked no more with Him.”

### **Became poor that we might be made rich**

“The death of the martyrs can bear no comparison with the agony endured by the Son of God. We should take broader and deeper views of the life, sufferings, and death of God’s dear Son. When the atonement is viewed correctly, the salvation of souls will be felt to be of infinite value. In comparison with the enterprise of everlasting life, every other sinks into insignificance. But how have the counsels of this loving Savior been despised! The heart has been devoted to the world, and selfish interests have closed the door against the Son of God. Hollow hypocrisy and pride, selfishness and gain, envy, malice, passion, have so filled the hearts of many that Christ can have no room.

He was eternally rich, yet for our sakes He became poor, that we through His poverty might be made rich. He was clothed with light and glory, and was surrounded with hosts of heavenly angels waiting to execute His commands. Yet He put on our nature and came to sojourn among sinful mortals. Here is love that no language can express. Is passes knowledge. Great is the mystery of godliness.” – *Testimonies*, p. 215.

### **Ascended to heaven in the form of humanity**

“After the Savior’s ascension, the sense of the divine presence, full of love and light, was still with them. It was a personal presence. Jesus, the Savior, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had,

while the message of peace was upon His lips, been taken from them into heaven. As the chariot of angels received Him, His words had come to them, 'Lo, I am with you always, even unto the end.' Matt. 28:20. *He had ascended to heaven in the form of humanity.* They knew that He was before the throne of God, their friend and Savior still; that His sympathies were unchanged; that He would be forever identified with suffering humanity." – *Acts of the Apostles*, p. 65; *Steps to Christ*, p. 74.

### **The human tie of love that can never be broken**

See Rom. 8: 31-39. "When Christ took human nature upon Him, *He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself.* Satan will constantly press allurements to induce us to break this tie—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us." – *Steps to Christ*, p. 72.

### **Carried to heaven His adopted nature to God's throne**

"The Lord Jehovah did not deem the plan of salvation complete while invested *only* with His own love. By His appointment He has placed at His altar and Advocate clothed with *our* nature. As our Intercessor, Christ's office work is to introduce us to God as His sons and daughters.

Christ has pledged Himself to be our substitute and surety, and He neglects no one. *There is an inexhaustible fund of perfect obedience accruing from His obedience.* In heaven, His merits, His self-denial and self-sacrifice, are treasured as incense to be offered up with the prayers of His people. As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of His own life of perfect obedience. Our prayers are made fragrant by this incense. Christ has pledged Himself to intercede in our behalf, and the Father always hears His Son.

*This is the mystery of godliness. That Christ should take human nature, and by a life of humiliation elevate man in the scale of moral worth with God; that He should carry His adopted nature to the throne of God, and there present His children to the Father, to have conferred upon them and honor conferred upon the angels,—this is the marvel of the heavenly universe, the mystery into which angels desire to look. This is love that melts the sinner's heart.*" – *Sons & Daughters*, p. 22.

### **Will wear His humanity through eternal ages**

"Christ ascended to heaven, bearing a sanctified, holy humanity. He took this humanity with Him into the heavenly courts, and through the eternal ages He will bear it, as the One who has redeemed every human being in the city of God." – *Review & Herald*, Mar. 9, 1905; 6BC 1054.

### **Retains His human nature forever**

"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 [not sin]. [Phil. 2:8 quoted]. 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.'



*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.'* Isa. 9:6. The I Am is the Daysman [Job 9: 33, *Mediator*] between God and humanity, laying His hand upon *both*. 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.*"- *Desire of Ages*, pp 25, 26.

### **His human nature is inferior to His heavenly nature**

"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' (Col. 1:26). It is the great and profound mystery of godliness. 'The Word was made flesh and dwelt among us.' (John 1:14). Christ took upon Himself human nature, *a nature inferior to His heavenly nature*. Nothing so shows the wonderful condescension of God as this. [Jon 3: 16 quoted]. John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened." - *Selected Messages*, vol. 1, p. 252.

## **C. THE BLENDING OF THE TWO NATURES**

**What is the mystery which angels desire to look into?** See Col. 2:9, 10; Eph 3:9, 10; 1 Pet 1:11, 12.

"In Christ dwell all the fullness of the Godhead. But the *only* way in which He could reach men was to veil His glory with a garb of humanity. The angels beheld the *hiding* of His glory, that divinity might touch humanity. Christ ever retained the utmost hatred for sin, but He loved the purchase of His blood. He suffered in the place of sinful men, taking them into union with Himself. *This is the mystery into which the angels desire to look. Their desire was to know how Christ could live and work in a fallen world, how He could mingle with sinful humanity. It was a mystery to them that He who hated sin with intense hatred felt the most tender, compassionate sympathy for the beings that committed sin.*" - *Signs of the Times*, Jan. 20, 1898/*E.G. W. Bible Commentary*, vol. 7, p. 904.

**Unexplainable blending of two different natures.** Col. 1:26,27; 2 Pet. 1:4; Heb. 6:4-6; 3:14; 12:10.

"Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; *the two natures were mysteriously blended in one person*--the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily [Col. 2:9; 1:19]. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible."- *E.G. W. Bible Commentary*, vol. 5, p.1113.

"Christ could have done nothing in His earthly ministry in saving fallen man if the divine had not blended with the human. *The limited capacity of men cannot define this wonderful mystery*--the blending of the two natures, the divine and the human. *It can never be explained. Man must wonder and be silent.* And yet man is privileged to be a partaker of the divine nature, and in this way, he can *to some degree*, enter into the mystery." - *Letter 5*, 1889/7BC 904.

“Wondrous *combination* of man and God! . . . He humbled Himself to man’s nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in His humiliation, that He must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The Eternal Word consented to be made flesh! God became man! It was a wonderful humility.” -*That I May Know Him*, p. 68.

“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. . . . What humility was this! It amazed angels. *The tongue can never describe it; the imagination cannot take it in.* The eternal Word consented to be made flesh! God became man!”- *The Review & Herald*, July 5, 1887.

“What an event was this when Christ placed Himself in the position of Adam, and endured the test where Adam had failed, and by this act place man on vantage ground, in favor with God, where he might overcome on his won account through the merits of Jesus. In His name, through His grace, man may be an overcomer, even as Christ was an overcomer. In Christ divinity and humanity were united, and the only way in which man may be an overcomer is through becoming a partaker of the divine nature. . . . *Divinity and humanity are blended in him* [the individual] who has the spirit of Christ.”- *Sons & Daughters*, p. 24.

### **The miraculous union of the human and divine**

“The souls that turn to Him for refuge, Jesus lifts above the accusing and strife of tongues. No man or evil angel can impeach these souls. Christ unites them to *His own divine-human nature.*” – *The Desire of Ages*, p. 568.

“Laying aside His royal robe and kingly crown, Christ clothed His divinity with humanity, that human beings might be raised from their degradation and be placed on a vantage-ground. Christ could not have come to this earth with the glory He had in the heavenly courts. Sinful beings could not have borne the sight. He veiled His divinity with the garb of humanity, but He did not part with His divinity. A *divine-human Savior*, He came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be partakers of the divine nature, He came to this earth, and lived a life of perfect obedience.”- *The Review & Herald*, June 15, 1905

“The more we think about Christ’s coming as a babe here on earth, the more wonderful it appears. How can it be that *the helpless babe* in Bethlehem’s manger *is still the divine Son of God?* Though we cannot understand it, we can believe that He who made the worlds, for our sakes became a helpless babe. Though higher than any of the angels, though as great as the Father on the throne of heaven, He became one with us. In Him God and man became one, and it is in this fact that we find the hope of our fallen race. *Looking upon Christ in the flesh, we look upon God in humanity*, and see Him in the brightness of divine glory, the express image of the Father [Heb. 1:3].”- *The Youth’s Instructor*, Nov. 21, 1895.

“*No one*, looking upon the childlike countenance, shining with animation, *could say that Christ was just like other children. He was God in the human flesh.* When urged by His companions to do wrong, *divinity flashed through humanity*, and He refused

decidedly. In a moment He distinguished between right and wrong, and placed sin in the light of God's commands, holding up the law as a mirror which reflected light upon wrong." – *Youth's Instructor*, Sept. 8, 1898.

### **Dual character of the nature of Christ**

"The apostle would call our attention to ourselves to the Author of our salvation. He presents before us *His two natures, divine and human*. . . . He voluntarily assumed human nature. It was His own act, and by own consent. He clothed His divinity with humanity. *He was all the while as God, but He did not appear as God*. He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes He became poor, that we through His poverty might be made rich. He laid aside His glory and majesty. *He was God, but the glories of the form of God He for a while relinquished*. 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."- *The Review & Herald*, July 5, 1887.

"As the disciples searched the prophecies that testified of [the incarnated] Christ, they were brought into fellowship with the Deity, and learned of Him who had ascended to heaven to complete the work He had begun on earth. They recognized the fact that in Him dwelt knowledge which no human being, unaided by divine agency, could comprehend. They needed the help of Him whom kings, prophets, and righteous men had foretold. With amazement they read and reread the prophetic delineations of His character and work. How dimly had they comprehended the prophetic scriptures! How slow they had been in taking in the great truths which testified of Christ! Looking upon Him in His humiliation, as He walked a man among men, they had not understood the mystery of His incarnation, *the dual character of His nature*. Their eyes were holden, so that they did not fully recognize divinity in humanity." - *The Desire of Ages*, p. 507.

### **Son of God, Son of man – is the great I AM**

"In assuming humanity Christ took the part of every human being. He was the head of humanity. *A Being divine and human, with His long human arm He could encircle humanity, while with His divine arm He could lay hold of the throne of the infinite*. What a sight was this for Heaven to look upon! Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation greater than finite man can understand. God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation! So infinitely great that He was the Majesty of heaven, and yet He stooped so low, without losing one atom of His dignity and glory! He stooped to poverty and the deepest abasement among men. For our sake He became poor, that we through His poverty might be made rich. "The foxes have holes, ' He said, and the birds of the air have nests; but the Son of man hath not where to lay His head.' Matt. 8:20."- *Selected Messages*, vol. 1, p, 253.

"*By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gives us an example of obedience; As the Son of God, He gives us to power to obey*. It was Christ who from the bush in Mount Horeb spoke to Moses saying, 'I AM THAT I AM. . . . Thou shalt say to the children of Israel, I AM hath sent me to you.' Exo. 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 Savior, is God 'manifest in the flesh.' 1 Tim. 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 to Me in heaven and earth.' John 10: 11; 6:51; 14:6; Matt. 28:18. I AM the assurance of every promise. I AM; be not afraid. 'God with us' [Matt. 1: 23] is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven." – *Desire of Ages*, pp. 24, 25.

This point must be clearly understood. It is precious truth that proves the claims of the Papacy to be the "vicar of Christ," or "verily god on earth" as absolute blasphemy--the very mark of the Antichrist of prophecy. The only Being both divine and human, Jesus Christ, was both the Son of God and the Son of man. There is a clear difference between these two titles and what they afford us in our battle against sin and Satan. By His long human arm only could Christ encircle all humanity, while His divine arm lays hold of the throne of the Infinite. As the Son of man, in the human nature, He gives us the perfect example of the obedience of a man; as the Son of God, in His divine nature, He gives man the power to obey all His commandments! Only Christ has both natures!

### **The divine-human life was lived by Christ**

"Christ died that the life of man might be bound up with His life in the union of divinity with humanity. He came to our world and lived a *divine-human life*, in order that lives of men and women might be as harmonious as God designs them to be. The Savior calls upon you to deny self and take up the cross. Then nothing will prevent the development of the whole being. The daily experience will reveal healthy, harmonious action." – *Testimonies*, vol. 7, p. 39.

### **The two natures of Christ had a distinct personality**

See Matt. 27: 54; 1 Tim. 3:16. "But although Christ's divine glory for a time was 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." – E.G. W. *Bible Commentary*, vol. 5, - 1129.

### **Thes Two Natures Unite Creator and Creature!**

"In Christ were united the divine and human--*the Creator and the creature*. The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus--the Son of God, and the Son of man. And having with His own blood paid the price of redemption, having passed through man's experience, having in man's behalf met and conquered temptation, having, though Himself sinless, borne the shame and guilt and burden of sin, He becomes man's Advocate and Intercessor. What an assurance here to the tempted and struggling soul, what an assurance to the witnessing universe, that Christ will be 'a merciful and faithful high priest.'" – *MS 141*, 1901; 7BC 926.

**To be continued next month.**