

# **Christ's Two Natures**

**As expressed by Ellen White  
(in order of publication date)**



“The band surrounded Jesus; but there he manifested his divine power, as He said, “Whom seek ye?” “I am He.” They fell backward to the ground. Jesus made this inquiry that they might witness his power and have evidence that He could deliver Himself from their hands if He would.” — **Spiritual Gifts, vol. 1, par. 47.1 (1858 Great Controversy)**

“The disciples had gained confidence to enter where Jesus was, and witness his trial. They expected that he would manifest his divine power, and deliver himself from the hands of his enemies, and punish them for their cruelty towards him. Their hopes would rise and fall as the different scenes transpired. Sometimes they doubted, and feared they had been deceived. But the voice heard at the mount of transfiguration, and the glory they there witnessed, strengthened them that he was the Son of God. They called to mind the exciting scenes which they had witnessed, the miracles they had seen Jesus do in healing the sick, opening the eyes of the blind, unstopping the deaf ears, rebuking and casting out devils, raising the dead to life, and even rebuking the wind, and it obeyed him.” — **Spiritual Gifts, vol. 1, par. 51.2, 1858 (1858 Great Controversy)**

“In Christ were united the human and the divine. His mission was to reconcile God and man, to unite the finite with the infinite. This was the only way in which fallen men could be exalted through the merits of the blood of Christ to be partakers of the divine nature. Taking human nature fitted Christ to understand man’s trials and sorrows, and all the temptations wherewith he is beset. Angels who were unacquainted with sin could not sympathize with man in his peculiar trials. Christ condescended to take man’s nature and was tempted in all points like as we, that He might know how to succor all who should be tempted.” — **Testimonies for the Church, vol. 2, p. 201.1, 1868**

“As the human was upon Him, He felt His need of strength from His Father. He had select places of prayer. He loved to hold communion with His Father in the solitude of the mountain. In this exercise His holy, human soul was strengthened for the duties and trials of the day. Our Saviour identifies Himself with our needs and weaknesses, in that He became a suppliant, a nightly petitioner, seeking from His Father fresh supplies of strength, to come forth invigorated and refreshed, braced for duty and trial. He is our example in all things. He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil. He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and privilege. He required all the stronger divine support and comfort which His

Father was ready to impart to Him, to Him who had, for the benefit of man, left the joys of heaven and chosen His home in a cold and thankless world. Christ found comfort and joy in communion with His Father. Here He could unburden His heart of the sorrows that were crushing Him. He was a man of sorrows and acquainted with grief.” — **Testimonies for the Church, vol. 2, p. 201.2, 1868**

“The angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels. Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. All the blessings from God to man are through the ministration of holy angels. — **Review and Herald, January 21, 1873, par. 16; The Spirit of Prophecy, vol. 2, par. 67.2, 1877**

“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 for men to rise above the low level or their depraved natures, and be partakers of the divine nature.” — **Redemption; or the Temptation of Christ, vol. 2, 87.2, 1874**

“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 par. 4**

“Christ could have worked a miracle in his own behalf; but this would not have been in accordance with the plan of salvation. The many miracles in the life of Christ show his power to work miracles for the benefit of suffering humanity. By a miracle of mercy, he fed five thousand at once with five loaves and two small

fishes. Therefore he had the power to work a miracle, and satisfy his own hunger.” — **Redemption; or the Temptation of Christ in the Wilderness, par. 39., vol. 2, 1875**

“Satan thought that by his temptations he could delude the world's Redeemer, to make one bold move in manifesting his divine power, to create a sensation, and to surprise all by the wonderful display of his Father in preserving him from injury. . . . If Christ had been deceived by Satan's temptations, and had exercised his miraculous power to relieve himself from difficulty, he would have broken the contract made with his Father, to be a probationer in behalf of the race.” — **Review and Herald, April 1, 1875 par. 1**

“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.” — **Review and Herald, April 1, 1875 p. 2**

“Christ was put to the closest test, requiring the strength of all his faculties to resist the inclination when in danger, to use his power to deliver himself from peril, and triumph over the power of the prince of darkness. Satan showed his knowledge of the weak points of the human heart, and put forth his utmost power to take advantage of the weakness of the humanity which Christ had assumed in order to overcome his temptations on man's account.” — **Review and Herald, April 1, 1875 par. 3**

“But he did not employ his divine power to lessen His burdens or to 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.” — **Signs of the Times, August 9, 1877, par. 6**

“It was in the order of God that Christ should take upon himself the form and nature of fallen man, that he might be made perfect through suffering, and himself endure the strength of Satan's fierce temptations, that he might understand how to succor those who should be tempted.” — **Spiritual Gifts, vol. 4a, p. 115.3, 1864; 2SP 39.3, 1877**

“Jesus commenced his work by breaking the power which Satan held over the suffering. He healed those who had suffered by his evil power. He restored the sick to health, healed the lame, and caused them to leap in the gladness of their hearts, and glorify God. He gave sight to the blind, and restored to health by his power those who had been infirm and bound by Satan's cruel power many years. The weak, the trembling, and the desponding, he comforted with gracious words. He raised the dead to life, and they glorified God for the mighty display of his power. He wrought mightily for all who believed on him. And the feeble, suffering ones whom Satan held in triumph, Jesus wrenched from his grasp, and brought to them by his divine power, soundness of body, and great joy and happiness.” — **Redemption Or the First Advent of Christ With His Life and Ministry, vol. 1, par. 61.3, 1877**

“The mission of Christ was marked with humility, sympathy, and love. He was ever attentive to listen to, and relieve, the woes of those who came to him. Multitudes carried the evidences of his divine power in their own persons. Yet many of them soon after the work had been accomplished, were ashamed of the humble, yet mighty, Teacher. . . .” — **Redemption Or the First Advent of Christ With His Life and Ministry, vol. 1, par. 62.1, 1877**

“Jesus taught the people at Capernaum in their synagogues upon several successive Sabbaths. They were astonished at his doctrine; for his lessons of instruction were given with power. Here he cast out devils with his divine power. These demons, in a most public manner, entreated him not to disturb them. Said they, What can we do to resist thy power? Has the time come now to destroy us? "I know thee, who thou art, the Holy One of God." Demons were unable to resist the power of Christ. They surrendered to him, and in the presence of the astonished multitude, acknowledged him to be the all-powerful Son of God. . . . The people said among themselves, "What a word is this? for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.” — **Redemption Or the First Advent of Christ With His Life and Ministry, vol. 1, par. 69.1, 1877**

“The future life of Christ was mapped out before him. His divine power had been hidden, and he had waited in obscurity and humiliation for thirty years, and was in no haste to act until the proper time should arrive. But Mary, in the pride of her heart, longed to see him prove to the company that he was really the honored of God. It seemed to her a favorable opportunity to convince the people present of his divine power, by working a miracle before their eyes, that would place him in the position he should occupy before the Jews.” — **Redemption: Or the Miracles**

**of Christ, the Mighty One, vol. 3, par. 6.2, 1877; Spirit of Prophecy, vol. 2, par. 102.1, 1877**

“Fear seized them, for they could not close their understanding to the convincing power which attended the ministry of Christ. But they were so bound by the chains of pride and arrogance that they rejected the evidence of his divine power, resisted his appeals, and locked themselves in darkness.” — **Redemption: Or the Miracles of Christ, the Mighty One, vol. 3, par. 35.1, 1877; Spirit of Prophecy, vol. 2, par. 172.1, 1877**

“The divine spirit of Jesus stirred the heart of this poor sinner, and while he was yet at home, had brought conviction to his conscience. He had watched the first glimmer of faith deepen into a belief that Jesus was his only helper, and had seen it grow stronger with every effort to come into his presence.” — **Redemption: or the Miracles of Christ, the Mighty One, vol. 3, par. 71.2, 1877; Spirit of Prophecy, vol. 2, p. 295.3, 1877**

“Jesus permitted Satan to exercise his power thus over his victim, in order that the people might better understand the nature of the miracle he was about to perform, and be more deeply impressed with a sense of his divine power.” — **Redemption: Or the Miracles of Christ, the Mighty One, vol. 3, par. 123.1, 1877; Spirit of Prophecy, vol. 2, par. 334.1, 1877**

“The Saviour had been doing in their midst works that no man had ever done. The living evidences of his divine power had been before them day after day; yet their hard and caviling hearts asked for still another sign of his divinity before they would believe.” — **Redemption: Or the Teachings of Christ, the Anointed One, vol. 4, par. 90.1, 1877; Spirit of Prophecy, vol. 2, par. 277.1, 1877**

“Herod urged Jesus to save his life by working a miracle that would give evidence of his divine power. But the Saviour had no such work to do. He had taken upon himself the nature of man, and was not to perform a miracle to gratify the curiosity of wicked men, nor to save himself one jot of the pain and humiliation that man would suffer under similar circumstances. Herod urged him to prove that he was not an impostor by demonstrating his power before the crowd.” — **Redemption**

**Or the Sufferings of Christ, His Trial and Crucifixion, vol. 5, par. 56.1, 1877; Spirit of Prophecy, vol. 3, par. 136.1**

“When he closed his eyes in death upon the cross, the soul of Christ did not go at once to Heaven, as many believe, or how could his words be true—“I am not yet ascended to my Father”? The spirit of Jesus slept in the tomb with his body, and did not wing its way to Heaven, there to maintain a separate existence, and to look down upon the mourning disciples embalming the body from which it had taken flight. All that comprised the life and intelligence of Jesus remained with his body in the sepulcher; and when he came forth it was as a whole being; he did not have to summon his spirit from Heaven. He had power to lay down his life and to take it up again.” — **Redemption: or the Resurrection of Christ; and His Ascension, vol. 6, par. 22.1, 1877; Spirit of Prophecy, vol. 3, p. 203.2, 1878**

“Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” The Saviour came into the world, outwardly the son of David, not manifesting the full significance of his character. His spirit was subject to that discipline and experience through which humanity must in some measure pass. His divinity was veiled beneath humanity. He hid within himself those all-powerful attributes which belonged to him as one equal with God. At times his divine character flashed forth with such wonderful power that all who were capable of discerning spiritual things pronounced him the Son of God.” — **Redemption: or the Resurrection of Christ; and His Ascension, vol. 6, par. 76.1, 1877; Spirit of Prophecy, vol. 3, p. 259.1, 1878**

“The manner of Jesus in working his miracles was very different from that of his apostles. His language was that of one who possessed power in himself. "Be thou clean." "Peace, be still." Neither did he hesitate to accept the honor offered him on these occasions, nor seek to divert the minds of the people from himself, as though his miracles were not wrought by his own power, for his own glory. But the apostles wrought miracles only in the name of Jesus, and refused to receive the least honor to themselves.” — **Redemption: or the Ministry of Peter and the Conversion of Saul, par. 14.1, vol. 7, 1877; Spirit of Prophecy, vol. 3, par. 277.1, 1878**



“A terrible amazement as he felt his Father’s presence withdrawn from him, had filled his divine spirit with a shuddering dread. He was sorrowful, with a bitterness of sorrow exceeding that of the last great struggle with death; the sweat of blood was forced from his pores, and fell in drops upon the ground. Thrice the same prayer for deliverance had been wrung from his lips. Heaven had been unable to longer endure the sight, and had sent a messenger of consolation to the prostrate Son of God, fainting and dying under the accumulated guilt of the world.” — **Spirit of Prophecy, vol. 3, p. 184.1, 1878**

“The Jews were continually seeking for and expecting a Divinity among them that would be revealed in outward show, and by one flash of overmastering will would change the current of all minds, force from them an acknowledgment of his superiority, elevate himself, and gratify the ambition of his people. This being the case, when Christ was treated with contempt, there was a powerful temptation before him to reveal his heavenly character, and to compel his persecutors to admit that he was Lord above kings and potentates, priests and temple. But it was a difficult task to maintain the level of humanity.” — **Spirit of Prophecy, vol. 3, p. 260.1, 1878**

“When Jesus saw what Peter had done, he released his hands, already held by the Roman soldiers, and, saying, "Suffer ye thus far," he touched the ear of the wounded man, and instantly it is made whole. Even to his enemies, who are bound to take his life, he here gives unmistakable evidence of his divine power....” — **Signs of the Times, Aug. 21, 1879 par. 7**

"A terrible amazement had filled his Divine spirit with shuddering dread, as he felt his Father’s presence removed from him. — **The Present Truth (UK) Feb. 18, 1886, par. 3**

“Take your Bibles, humble yourselves, and weep and fast and pray before the Lord, as did Nathanael, seeking to know the truth. Jesus' divine eye saw Nathanael praying, and answered his prayer.” — **Letters and Manuscripts, vol. 5, 1887-1888) Ms 8a, par. 36, 1888**

“Jesus gave them a proof of his divine power by reading, as from an open book, the secrets of their hearts: "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country.” — **Signs of the Times, June 16, 1887 par. 6**

“Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His finite nature was pure and spotless, but the divine nature that led Him to say to Philip, ‘He that hath seen Me hath seen the Father’ also, was not humanized; neither was humanity deified by the blending or union of the two natures; each retained its essential character and properties.” — **Christ’s Humiliation, MS 57, par.9, 1890**

“Christ’s perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But as Christ humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin. A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature.” — **Letters & Manuscripts, vol. 6 (1899-1890), Ms 57, 1890, par. 8**

“Christ came to the world to reveal the character of the Father, and to redeem the fallen race. The world’s Redeemer was equal with God. His authority was as the authority of God. He declared that he had no existence separate from the Father. The authority by which he spoke, and wrought miracles, was expressly his own, yet he assures us that he and the Father are one.” — **The Review and Herald, Jan. 7, 1890, p. 1**

“The centurion saw with the eye of faith that the angels of God were all around Jesus, and that His word would commission an angel to go to the sufferer. He knew

that His word would enter the chamber, and that his servant would be healed.” — **Review and Herald, March 11, 1890, par 10**

“It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in my name.” [John 14:26.] “I will pray the Father, and he shall send you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.” [John 14:16, 17.] This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, “I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth.” [John 16:12, 13.] — **Letters and Manuscripts, vol. 7 (1891-1892), Letter 7, 1891, par. 14**

“Jesus is waiting to breathe upon all his disciples, and give them the inspiration of his sanctifying spirit, and transfuse the vital influence from himself to his people.” — **Signs of the Times, Oct. 3, 1892, par. 4**

“Jesus was the only one who could save rebellious man. In Him divinity and humanity were combined, and this was what gave efficiency to the offering on Calvary's cross.” — **Signs of the Times, December 5, 1892, par. 6**

“Bear in mind that Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith. The obedience of Christ to His Father was the same obedience that is required of man.” — **Letters and Manuscripts, vol. 7, (1891-1892), Ms 1, 1892, par. 23**

“Clothed as an angel of light, the artful foe presented his specious temptations to the Saviour. He sought to persuade Christ to turn from the path of self-denial and cross-bearing. He assured Him that God was satisfied with his willingness to endure the trial, but that as He stayed the hand of Abraham when

about to sacrifice Isaac, so now, satisfied with Christ's willingness to set his feet in the bloodstained path, He had sent an angel to deliver Him from the long fast by which He was to overcome the power of appetite in man's behalf. This specious reasoning was a temptation to Christ. His humanity made it a temptation to Him, and it was only by trusting his Father's word that He could resist the power of the enemy. He walked by faith, as we must walk by faith, and turned from the artful deceiver, who feigned to doubt his divinity. Satan declared that a powerful angel of heaven had been banished to the earth, and that Christ's appearance indicated that instead of being the King of heaven, He was this fallen angel, forsaken of God and deserted by man. If He were the Son of God, He was equal with God, and could make this evident by working a miracle. He said, "If Thou be the Son of God, command this stone that it be made bread." He promised that if Jesus would do this, he would acknowledge his supremacy and no longer contest his claims. The archdeceiver hoped that under the force of despondency and extreme hunger, Christ would lose faith in his Father, work a miracle in his own behalf, and take Himself out of his Father's hands. Had He done this, the plan of salvation would have been broken; for it was contrary to its terms that Christ should work a miracle in his own behalf. Throughout his life on earth, his power must be exercised for the good of suffering humanity alone. As man's representative, He was to bear the trials of man, leaving a perfect example of submission and trust in God. Jesus met the adversary with the Word of God. He said, "It is written, That man shall not live by bread alone, but by every word of God." It was not for the Son of God to descend from his lofty mission to prove his divinity to a fallen foe, or to condescend to explain his humiliation as man's Redeemer. If the children of men would follow the example of Christ, and hold no converse with the enemy, they would be spared many a defeat at his hands." — **Bible Echo November 15, 1892, par. 2**

"Foiled in the attempt to provoke Christ to manifest his divine power in his own behalf, . . . Satan thought to take advantage of Christ's humanity, and urge Him beyond the limits of trust into the sin of presumption. But while manifesting perfect trust in his Father, He refused to place Himself in a position which would necessitate the interposition of his Father to save Him from death. He would not force Providence to his rescue, and thus fail to give man an example of perfect trust and submission." — **The Bible Echo, November 15, 1892 par. 3**

"Bear in mind that Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous

views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith. The obedience of Christ to His Father was the same obedience that is required of man.” — **Letters and Manuscripts, vol. 7, (1891-1892), Ms 1, 1892, par. 23**

“I will try to answer this important question: As God He could not be tempted; but as a man He could be tempted, and that strongly, and could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. 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.” — **To Brother A, Ms94, par. 4, June 30, 1893**

“The Son of God, who is the express image of the Father’s person, became man’s Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen condition, but He did not take the taint of sin. As the second Adam He must pass over the ground where Adam fell, meet the wily foe who caused Adam’s and Eve’s fall, and be tempted in all points as man will be tempted, and overcome every temptation in behalf of man. To Him should man look—to Him who endured the “contradiction of sinners against himself, lest ye be wearied and faint in your minds.” Hebrews 12:3. While every human being is to be loved for Christ’s sake, not one is to be looked to as supreme in counsel and unerring in wisdom.” — **Ms 93, 1893, par. 7**

“Through being partakers of the divine nature we may stand pure and holy and undefiled. The Godhead was not made human, and the human was not deified by the blending together of the two natures. Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering.” — **To Brother A, Ms94, par. 8, June 30, 1893.**

“The nature of Christ was a combination of the divine and the human. Having all the attributes of God,...” — **Letters and Manuscripts, vol. 9 (1894), Letter 11a, par. 19, 1894**

“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.” — **Letters and Manuscripts, vol. 10 (1895), Lt 8, 1895, par. 14**

“Bro. Baker, avoid every question in relation to the humanity of Christ, which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of his humanity as combined with divinity. His birth was a miracle of God; for, said the angel, “Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” [Luke 1:31-35.] — **Letters and Manuscripts, vol. 10 (1895), Lt 8, 1895, p. 15**

“He was tempted in all points like as man is tempted, yet He is called “that holy thing.” [Verse 35.] It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain, a mystery. That which is revealed is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves, for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the Rock, Christ Jesus, as God

revealed in humanity.” — **Letters and Manuscripts, vol. 10 (1895), Lt 8, 1895, par. 17**

“Though in him dwelt all the fullness of the Godhead bodily, he clothed his divinity with humanity, and established his dwelling-place on the earth, in order that he might demonstrate to men the infinite measure of God’s love.” — **Review & Herald, February 12, 1895, par. 3**

“Christ had not exchanged his divinity for humanity; but he had clothed his divinity in humanity, and he gave Satan the evidence for which he had asked,— showed him that he was the Son of God. Divinity flashed through humanity, and the evil one could not resist the authority of the divine voice, as Jesus said, “Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” — **Review and Herald, October 29, 1895, par. 6; Letter 43 to J. H. Kellogg, June 14, 1895**

“He in whom “dwelleth all the fullness of the Godhead bodily,” descended to our world, humiliated himself by clothing his divinity with humanity, that through humanity he might reach the human family.” — **Review and Herald, July 9, 1895, par. 15**

“Human nature is depraved, and is justly condemned by a holy God. But provision is made for the repenting sinner, so that by faith in the atonement of the only begotten Son of God, he may receive forgiveness of sin, find justification, receive adoption into the heavenly family, and become an inheritor of the kingdom of God. Transformation of character is wrought through the operation of the Holy Spirit, which works upon the human agent, implanting in him, according to his desire and consent to have it done, a new nature. The image of God is restored to the soul, and day by day he is strengthened and renewed by grace, and is enabled more and more perfectly to reflect the character of Christ in righteousness and true holiness.” — **Review & Herald, September 17, 1895, par. 7**

“In answer to the request of Philip, “Lord, show us the Father, and it sufficeth us,” Jesus said: “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? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." The Lord Jesus is the embodiment of the glory of the Godhead. The light of the knowledge of the glory of God is seen in the face of Jesus Christ. God has revealed himself to men; he stooped to take upon him our nature, and in his Son we see the glory of the divine attributes. Those who see not in Christ the divine character are in the shadow of Satan's misrepresentation of divinity. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." "In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature." — **Ellen White, Signs of the Times, December 12, 1895, par. 4**

"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 in 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." — **Letter 106 to Brother Peter Wessels, Jun 26, 1896**

"Christ's life of humiliation should be a lesson to all who desire to exalt themselves above their fellow men. Though He had no taint of sin upon His character, yet He condescended to connect our fallen human nature with his divinity. By thus taking humanity, He honored humanity. Having taken our fallen nature, He showed what it might become by accepting the ample provision He has made for it, and by becoming [a] partaker of the divine nature." — **Letters and Manuscripts, vol. 11 (1896) Letter 81, 1896, par. 14**

"The Divinity of Christ is our assurance of eternal life." — **The Youth's Instructor, February 11, 1897 par. 6**



"What saith our Saviour? "I will not leave thee comfortless; I will come unto you." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." When trials overshadow the soul, remember the words of Christ, remember that He is an unseen presence in the person of the Holy Spirit, and He will be the peace and comfort given you, manifesting to you that He is with you, the Sun of Righteousness, chasing away your darkness. "If a man loves me," Christ said, "he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Be of good cheer; light will come, and your soul will rejoice greatly in the Lord." — **Letter 124 to Sister Philip Wessels, March 7, 1897, par. 10**

"If man will cooperate with God by returning willingly to his loyalty, and obeying the commandments, God will receive him as a son. Through the provision Christ has made by taking the punishment due to man, we may be reinstated in God's favor, being made partakers of the divine nature. If we repent of our transgression, and receive Christ as the Life-giver, our personal Saviour, we become one with him, and our will is brought into harmony with the divine will. We become partakers of the life of Christ, which is eternal. We derive immortality from God by receiving the life of Christ for in Christ dwells all the fulness of the Godhead bodily. This life is the mystical union and cooperation of the divine with the human." — **Signs of the Times, June 17, 1897, par. 14**

"As children of the first Adam, we partake of the dying nature of Adam. But through the imparted life of Christ, man has been given opportunity to win back again the lost gift of life, and to stand in his original position before God, a partaker of the divine nature. "As many as received him," writes John, "to them gave he power to become the sons of God, even to them that believe on his name." "He that hath the Son hath life; and he that hath not the Son of God hath not life." "I am come," said Christ, "that they might have life, and that they might have it more abundantly." — **Signs of the Times, June 17, 1897, par. 15**

"Christ never worked a miracle except to supply a genuine necessity, and every miracle was of a character to lead the people to the tree of life, . . ." — **Signs of the Times, August 12, 1897, par. 6; Desire of Ages, par. 366.1, 1898**

“Christ himself was the truth. The world would not listen to his pleadings. They would not accept him as their guide; therefore they could not discern unseen things; spiritual things were unknown to them. But his disciples had discerned in him the Way, the Truth and the Life, and his promise to them was that they should have his abiding presence.” — **Signs of the Times, November 18, 1897, par. 2**

“The human nature of Christ was like unto ours, and suffering was more keenly felt by him; for his spiritual nature was free from every taint of sin. Therefore his desire for the removal of suffering was stronger than human beings can experience. How intense was the desire of the humanity of Christ to escape the displeasure of an offended God, how his soul longed for relief, is revealed in the words, “O my Father, if this cup may not pass away from me, except I drink it, thy will be done.” — **Signs of the Times, December 9, 1897, par. 4**

“The angels saw the conditions to which the Son of God must submit. He must give his life for the life of the world. He must do a work which “Infinity alone is capable of accomplishing. He took humanity, uniting the offender with his divine nature, and made his own soul an offering for sin. With his long human arm the Son of God encircled the whole human family, while with his divine arm he grasped the throne of the Infinite. His own individual presence was necessary, that in seeing him we might see the Father. He placed his throne, his spiritual kingdom, upon the earth. He revealed his special grace, and opened to our view the wonders of heavenly things. He imparted his own divine Spirit to humanity, thus exalting humanity in the scale of moral worth with God.” — **The Youth’s Instructor July 29, 1897, par. 9**

“When Christ bowed His head and died, He bore the pillars of Satan’s kingdom with Him to the earth. He vanquished Satan in our human nature. The nature by which the enemy was overcome is the same nature over which in Eden he obtained an easy victory. He sustained a humiliating defeat. He was overcome by the human nature of Christ. The power of the Saviour’s godhead was hidden. He must overcome in human nature, relying upon God for His power. This is the privilege of all who accept Jesus Christ. In proportion to their faith will be their victory.” — **Letters and Manuscripts, vol. 12 (1897), Ms 111, par. 34, 1897**

“The law of God’s government was to be magnified by the death of God’s only begotten Son. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because sustained by divinity. He could endure, because he was without one taint of disloyalty or sin. Christ triumphed in man’s behalf in thus bearing the justice of punishment. He secured eternal life to men, while he exalted the law, and made it honorable.” — **The Youth’s Instructor, August 4, 1898, par. 4**

“Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in 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.” — **The Youth’s Instructor, June 2, 1898 par. 7**

“To the poor and oppressed and downtrodden of earth, Christ says, “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (which is Christ formed within the hope of glory,) whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless.” [John 14:15-18.] — **Ms24, February 22, 1898, par. 21**

“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.” — **Desire of Ages, p. 25.3, 1898**

“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 when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working 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 the example of a sinless life.” — **Desire of Ages, p. 48.6, 1898**

“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.” — **Desire of Ages, p. 117.1, 1898**

“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 the 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 Saviour 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. 117.2, 1898**

“Not without a struggle could Jesus listen in silence to the arch-deceiver. But the Son of God was not to prove His divinity to Satan, or to explain the reason of His humiliation. By conceding to the demands of the rebel, nothing for the good of man or the glory of God would be gained. Had Christ complied with the suggestion of the enemy, Satan would still have said, Show me a sign that I may believe you to be the Son of God. Evidence would have been worthless to break the power of rebellion in his heart. And Christ was not to exercise divine power for His own benefit. He had come to bear trial as we must do, leaving us an example of faith and submission. Neither here nor at any subsequent time in His earthly life did He work a miracle in His own behalf. His wonderful works were all for the good of others. Though Jesus recognized Satan from the beginning, He was not provoked to enter into controversy with him. Strengthened with the memory of the voice from heaven, He rested in His Father’s love. He would not parley with temptation.” — **Desire of Ages, p. 119.3, 1898**

“The prince of this world cometh,” said Jesus, “and hath nothing in Me.” John 14:30. There was in Him nothing that responded to Satan’s sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ’s humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine

nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.” — **Desire of Ages, p. 123.3, 1898**

“Those who had spoken against Jesus Himself, not discerning His divine character, might receive forgiveness; for through the Holy Spirit they might be brought to see their error and repent. Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul. — **Desire of Ages, p. 321.3, 1898**

“Jesus gave the rabbis an evidence of His divinity by showing that He read their hearts.” — **Desire of Ages, par. 456.2, 1898**

“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.” — **Desire of Ages, p. 507.1, 1898**

“And He knew that in a moment, by the flashing forth of His divine power, He could lay His cruel tormentors in the dust. This made the trial the harder to bear.” — **Desire of Ages, par. 700.3, 1898**

“Satan led the cruel mob in its abuse of the Saviour. It was his purpose to provoke Him to retaliation if possible, or to drive Him to perform a miracle to release Himself, and thus break up the plan of salvation. One stain upon His human life, one failure of His humanity to endure the terrible test, and the Lamb of God would have been an imperfect offering, and the redemption of man a failure.” — **Desire of Ages, par. 734.3, 1898**

“But, altho dying the ignominious death of the cross, Christ died as one who had endured the test and proving of God. He lost none of His divine power as a sin-

pardoning Saviour. When the dying thief said, "Lord, remember me when Thou comest into Thy kingdom," Jesus manifested His divine attributes. The repentant sinner need not wait until Christ shall receive His coronation. Before the spectators about the cross, Jesus shows that even in His suffering humanity He has power to forgive sin. Tho nailed to the cross, His hand is not weakened that it can not save. His ear is not heavy that it can not hear. Divinity flashes through humanity." — **Signs of the Times, December 8, 1898, par. 2**

"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." — **Signs of the Times, February 15, 1899, par. 6**

"The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions human and divine were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. His Deity could not be lost while He stood faithful and true to His loyalty. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done." — **Signs of the Times, May 10, 1899, par. 11**

"When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal. The scribes and Pharisees did not speak in acknowledgment of Him, but their enmity and hatred were baffled as His majesty shone forth. The truth, obscured as it was by a veil of humiliation, spoke to every heart with unmistakable evidence. This led to the words of Christ, "Ye know who I am." Men and devils were compelled, by the shining forth of His glory, to confess, "Truly, this is the Son of God." Thus God was revealed: thus Christ was glorified." — **Signs of the Times, May 10, 1899, par. 13**

"Christ had two natures, the nature of a man and the nature of God. In Him divinity and humanity were combined. Upon His mediatorial work hangs the hope of the perishing world. No one but Christ has ever succeeded in living a perfect life, in living a pure, spotless character. He exhibited a perfect humanity,

combined with Deity; and by preserving each nature distinct He has given to the world a representation of the character of God and the character of a perfect man. He shows us what God is and what man may become—Godlike in character.” — **Letters and Manuscripts, vol. 14 (1899), Ms 94, 1899, par. 47**

“The work of redemption is called a mystery, and it is indeed the mystery by which everlasting righteousness is brought to all who believe. The race in consequence of sin was at enmity with God. Christ, at an infinite cost, by a painful process, mysterious to angels as well as to men, assumed humanity. Hiding His divinity, laying aside His glory, He was born a babe in Bethlehem. In human flesh He lived the law of God, that He might condemn sin in the flesh, and bear witness to heavenly intelligences that the law was ordained to life and to ensure the happiness, peace, and eternal good of all who obey. But the same infinite sacrifice that is life to those who believe is a testimony of condemnation to the disobedient, speaking death and not life.” — **Letters and Manuscripts, vol. 14 (1899), Ms29-1899, par. 4**

“The enemy well knew the power of God’s word. He knew that this word had supplied bread for the Israelites in their journeyings through the wilderness, and that the same word could supply the necessities of Christ. But this was not God’s plan. He designed that Christ should be treated as man is treated. He was not to exercise miraculous power in His own behalf; for if He did, Satan would say that His test had not been a fair one, because He had made use of supernatural power; . . .” — **Letters and Manuscripts, vol. 14 (1899) par. 6, Ms 153, 1899; Signs of the Times, April 4, 1900 par. 6**

“The living fountain is to be kept before the souls who are perishing in their sins. They must arouse. They must come to the fountain opened in the house of David. They need the balm of the Saviour’s love applied to their bruised and wounded souls. We must have the mighty energy of the Holy Spirit, with all its quickening, transforming, life-giving power, in order to penetrate the palsied soul. Work we must in spiritual lines. Lift up Christ in His power in the person of the Holy Spirit. He is waiting for them to open the door and admit Him. His presence will thrill every nerve and muscle. Every organ will begin to perform its functions, and the whole man will be restored to spiritual soundness as he sees Christ by faith.” — **Letter 59 to Brother & Sister Haskell and Elder Tenney, March 29, 1899.11**

“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 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 to G. A. Irwin and S. N. Haskell, November 1899, par. 7, Letters and Manuscripts, vol. 14 (1899)**

“Christ was suffering as the members of the human family suffer under temptation; but it was not the will of God that He should exercise His divine power in His own behalf. Had he not stood as our representative, Christ’s innocence would have exempted him from all this anguish; but it was because of his innocence that he felt so keenly the assaults of Satan. All the suffering that is the result of sin was poured into the bosom of the sinless Son of God. Satan was bruising the heel of Christ; but every pang endured by Christ, every grief, every disquietude, was fulfilling the great plan of man’s redemption. Every blow inflicted by the enemy was rebounding on himself. Christ was bruising the serpent’s head.” — **The Youth's Instructor, Dec. 21, 1899.**

“Parents have a more serious charge than they imagine. The inheritance of children is that of sin. Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in and passes over the ground where Adam fell, enduring every test in man’s behalf. He redeems Adam’s disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where, through accepting Christ as his Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ.” — **Letter 68 to Brother & Sister John Wessels, April 10, 1899, par. 15, Letters and Manuscripts, vol. 14, (1899)**

“His accusers were terrified when Herod demanded of Christ a miracle. Of all things they dreaded most an exhibition of His divine power. Such a manifestation



would be a death blow to their plans, and would perhaps cost them their lives. the prince of the devils.” — **The Story of Jesus, par. 130.1, 1900**

“Think of Christ’s humiliation. He took upon himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: a divine spirit dwelt in a temple of flesh. He united himself with the temple. “The Word was made flesh, and dwelt among us,” because by so doing he could associate with the sinful, sorrowing sons and daughters of Adam.” — **The Youth’s Instructor, December 20, 1900, par. 7**

“Unwittingly they had pronounced their own doom. Jesus looked upon them, and under His searching gaze they knew that He read the secrets of their hearts. His divinity flashed out before them with unmistakable power. They saw in the husbandmen a picture of themselves, and they involuntarily exclaimed, "God forbid!" — **Christ’s Object Lessons, par. 295.1, 1900**

“He was all the while as God, but He did not appear as God. He veiled the demonstrations of Deity, which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes He became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty. He was God, but the glories of the form of God He for a while relinquished.” — **Review and Herald, September 4, 1900, par. 4**

“Christ's time to show His divine power had not yet come. He was fully aware of the glory He had with the Father before the world was. But then He willingly submitted to the Divine will, and He was unchanged now. This was His time of trial and temptation; He must endure the test however cruel and cutting it may be. He saw Himself uplifted on the cross of Calvary, having suffered a shameful rejection at the hands of His own nation. But He knew that by suffering and sorrow and a cruel death He was to bruise the serpent's head. The giving of His life was to be the price of the world's redemption.” — **The Bible Echo, July 23, 1900 par. 6**

"The example He has left must be followed. He took upon His sinless nature our sinful nature our sinful nature, that He might know how to succor those that are tempted." — **Letters and Manuscripts, vol. 17 (1902), Letter 67, April 25, par. 23, 1902**

"To all who desire to be recipients of his Spirit, the virtue flows out from Christ. And it is in this way that the character of God, the perfection of Christ and the Father, is brought before the world." — **Review Herald, October 14, 1902 par. 11**

"In every possible way Satan sought to prevent Jesus from developing a perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice. But he was defeated. He could not lead Jesus into sin. He could not discourage Him or drive Him from the work He had come to this earth to do. From the desert to Calvary the storm of Satan's wrath beat upon Him, but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father and press on in the blood-stained path." — **Ms140, September 27, 1903, par. 29**

"Satan knew that victory in the whole conflict would be his. He could overcome Jesus. He hoped that under the force of despondency and extreme hunger, Christ would lose faith in His Father, and work a miracle in His own behalf. Had He done this, the plan of salvation would have been broken." — **Letters and Manuscripts, vol. 18 (1903), Letter 59, July 30, 1903, par. 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. When Christ was crucified, it was his human nature that died. Deity did not sink and die; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood." — **Letter 280, September 3, 1904, par. 9**

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man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood.” — **Letters and Manuscripts, vol. 19 (1904), Letter 280a, par. 8, 1904**

“Laying aside his royal robe and kingly crown, Christ clothed his divinity with humanity, that human beings might be raised from their degradation, and placed on vantage-ground. Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human 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 Saviour, 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.” — **Review and Herald, June 15, 1905, par. 12**

"How shall I bear impressively the commission Christ has given to His people—the privilege of being workers with the Spirit of all truth manifest in the flesh—the divine Son of God, clothed with humanity, a channel devised and prepared to be continually receiving and imparting the heavenly current? Himself the overflowing Fountain, He receives to communicate to all those who will accept the gift. — **Ms125, par. 13, July 25, 1906, Campground @ Oakland, CA**

“The doctrine of the incarnation of Christ in human flesh is a mystery, “even the mystery which hath been hid from ages and from generations.” It is the great and profound mystery of godliness. “The Word was made flesh, and dwelt among us.” Christ took upon himself human nature, a nature inferior to his heavenly nature. Nothing so shows the wonderful condescension of God as this. He “so loved the world, that he gave his only begotten Son.” John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened. — **Review & Herald, April 5, 1906, par. 3**

“Christ did not make believe take human nature; he did verily take it. He did in reality possess human nature. “As the children are partakers of flesh and blood, he also himself likewise took part of the same.” He was the son of Mary; he was of

the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. "This Man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." — **Review & Herald, April 5, 1906, par. 4**

"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." — **Review Herald, April 5, 1906, par. 16**

"Coming to the Son of God, the great deceiver claimed to be commissioned by the Father with a message to the Saviour. He need no longer hunger. "If thou be the Son of God, command that these stones be made bread." But by such an act as this, Christ would have broken his promise that he would never exercise his divine power in order to escape any difficulty or suffering that man in his humility must meet. "It is written," he replied to the tempter, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." — **Review and Herald, May 14, 1908, par. 4**

"The one great burden and grief of Jesus was that He, with omniscient eye, was viewing the destruction of Jerusalem. He wept not for Himself. He wept not on account of His betrayal, His trial, His rejection, His deliverance into the hands of His enemies. The most cruel death was appointed to a man who could not be condemned, a man concerning whom Pilate declared, "I find in Him no fault at all." John 18:38. His tears were for those who were placing themselves beyond the reach of the long-suffering, long-forbearing mercy of a sin-hating God." — **Letters and Manuscripts, vol. 25 (1910-1915) Ms 65, par. 29}, 1912**







