

The Son of God: Creator of the Universe

MEMORY VERSE: “[God] hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds” (Hebrews 1:2).

“It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. ‘His strength setteth fast the mountains.’ ‘The sea is His, and He made it.’ Psalm 65:6; 95:5. It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father’s love.”—*The Desire of Ages*, p. 20.

Suggested Reading: The Desire of Ages, pp. 19-26. (At the bottom of this page)

1. COMMUNICATION FROM GOD

Sunday, December 31

a. After sin, how did God speak to the fathers? Hebrews 1:1; 2 Peter 1:21.

Hebrews 1:1

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Peter 1:21

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

“Before the entrance of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race has been cut off from this high privilege. By the plan of redemption, however, a way has been opened whereby the inhabitants of the earth may still have connection with heaven. God has communicated with men by His Spirit, and divine light has been imparted to the world by revelations to His chosen servants. ‘Holy men of God spake as they were moved by the Holy Ghost.’ 2 Peter 1:21.”—*The Great Controversy*, (v).

b. How has God revealed Himself in the last days? Hebrews 1:2; John 14:8, 9.

Hebrews 1:2

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

John 14:8-9

Philip saith unto him, Lord, show us the Father, and it sufficeth us. **9** Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

“The Creator of man, He who upon Mount Sinai proclaimed the eternal law; in His dying agony vindicated His right to pardon transgression and sin.”—*The Review and Herald*, August 26, 1909.

2. CHRIST, THE FATHER, AND THE ANGELS

Monday, January 1

a. What is the relationship between Christ and the Father? Hebrews 1:3; John 10:30.

Hebrews 1:3

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

John 10:30

I and my Father are one.

“As a personal being, God has revealed Himself in His Son. The outshining of the Father’s glory, ‘and the express image of his person,’ Jesus, as a personal Saviour, came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts.”—*The Faith I Live By*, p. 40.

“Christ was the express image of His Father’s person; and He came to our world to restore in man God’s moral image, in order that man, although fallen, might through obedience to God’s commandments become enstamped with the divine image and character—adorned with the beauty of divine loveliness.”—*The SDA Bible Commentary [E. G. White Comments]*, vol. 7, p. 921.

b. What is the position of Christ in relation to the angels? Hebrews 1:4–6.

Hebrews 1:4-6

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. **5** For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? **6** And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

“The first chapter of Hebrews contrasts the position of the angels and the position of Christ. God has spoken words concerning Christ that are not to be applied to the angels. They are ‘sent forth to minister for them who shall be heirs of salvation,’ but Christ, as Mediator, is the great Minister in the work of redemption. The Holy Spirit is His representative in our world, to execute the divine purpose of bringing to fallen man power from above, that he may be an overcomer. All who enter into a covenant with Jesus Christ become by adoption the children of God. They are cleansed by the

regenerating power of the Word, and angels are commissioned to minister unto them.”
—*Ibid.*, p. 922.

“Should the angel Gabriel be sent to this world to take upon himself human nature, and to teach the knowledge of God, how eagerly men would listen to his instruction. Supposing that he were able to set us a perfect example of purity and holiness, sympathizing with us in all our sorrows, bereavements, and afflictions, and suffering the punishment of our sins, how eagerly we would follow him. What exaltation he would receive. . . .

“But One surpassing all that imagination can present came from heaven to this world. Nearly 2000 years ago a voice of strange and mysterious import was heard from the throne of God, ‘Sacrifice and offering thou wouldst not, but a body hast thou prepared me. . . . Lo, I come . . . to do thy will, O God.’”—*Lift Him Up*, p. 34.

3. “THOU ART MY SON”

Tuesday, January 2

a. What was prophesied by the psalmist regarding Jesus Christ? Psalm 2:7. When and how was this prophecy fulfilled?

Psalm 2:7

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

I. At His incarnation. Hebrews 1:6.

Hebrews 1:6

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

II. At His baptism. Matthew 3:16, 17.

Matthew 3:16-17

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: **17** And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

III. At His resurrection. Acts 13:33; Colossians 1:18; Revelation 1:5.

Acts 13:33

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Colossians 1:18

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Revelation 1:5

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

IV. His priesthood. Acts 2:33; Philippians 2:9; Hebrews 5:5, 6.

Acts 2:33

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Philippians 2:9

Wherefore God also hath highly exalted him, and given him a name which is above every name:

Hebrews 5:5-6

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. **6** As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

b. How does the Father address the Son? Hebrews 1:7–13.

Hebrews 1:7-13

And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. **8** But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. **9** Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. **10** And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: **11** They shall perish; but thou remainest; and they all shall wax old as doth a garment; **12** And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. **13** But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

“[Hebrews 1:4–12 quoted.] In this language is represented the omnipotence of the Lord Jesus. He is introduced to the Bible student as the Creator of the world, and was its rightful Ruler. [Hebrews 1:13, 14 quoted].”—*The SDA Bible Commentary [E. G. White Comments]*, vol. 7, p. 921.

c. Who is the only One to be worshiped? Matthew 4:10.

Matthew 4:10

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

“Satan had asked Christ to give him evidence that He was the Son of God, and he had in this instance the proof he had asked. At the divine command of Christ, he was compelled to obey. He was repulsed and silenced. He had no power to withstand the peremptory dismissal. He was compelled without another word instantly to desist and leave the world’s Redeemer.”—*Confrontation*, p. 54.

d. When the prophet John was inclined to worship the angel Gabriel, what warning did he receive from the angel? Revelation 19:10; 22:8–10.

Revelation 19:10

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Revelation 22:8-10

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. **9** Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. **10** And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

e. Why did Jesus accept to be worshiped? Matthew 8:2, 3; Hebrews 1:8–10.

Matthew 8:2-3

And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. **3** And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

Hebrews 1:8-10

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. **9** Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. **10** And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

“The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ’s toiling, struggling ones on earth are ‘accepted in the Beloved.’ Ephesians 1:6. Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. ‘Mercy and truth are met together; righteousness and peace have kissed each other.’ Psalm 85:10. The Father’s arms encircle His Son, and the word is given, ‘Let all the angels of God worship Him.’ Hebrews 1:6.”—*The Desire of Ages*, p. 832.

4. HEAVENLY ANGELS, GOD’S MINISTERS

Wednesday, January 3

a. What is the mission of God’s angels regarding believers? Hebrews 1:14.

Hebrews 1:14

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

“Divine ministrations are needed to give power and efficiency to the church in this world. God’s family on earth, subject to temptations and trials, is very near His heart of

love. He has ordained that communication be kept up between heavenly intelligences and His children on this earth. Angels from the courts above are sent forth to minister to those who shall be heirs of salvation, those who as faithful warriors are partaking of Christ's suffering. Christ is represented as dwelling in His people. They must be fed with meat in due season. Therefore a connection has been established between them and the church above. God cares for His human creation as a husbandman cares for a vineyard."—*The Signs of the Times*, February 14, 1900.

b. What is promised to those who fear the Lord? Psalm 34:7.

Psalm 34:7

The angel of the Lord encampeth round about them that fear him, and delivereth them.

“The principalities and powers of heaven are watching the warfare which, under apparently discouraging circumstances, God’s servants are carrying on. New conquests are being achieved, new honors won, as the Christians, rallying round the banner of their Redeemer, go forth to fight the good fight of faith. All the heavenly angels are at the service of the humble, believing people of God; and as the Lord’s army of workers here below sing their songs of praise, the choir above join with them in ascribing praise to God and to His Son.

“We need to understand better than we do the mission of the angels. It would be well to remember that every true child of God has the cooperation of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, and angels that excel in strength, stand at God’s right hand, ‘all ministering spirits, sent forth to minister for them who shall be heirs of salvation.’ Hebrews 1:14.”—*The Acts of the Apostles*, p. 154.

“When you rise in the morning, do you feel your helplessness, and your need of strength from God? and do you humbly, heartily make known your wants to your heavenly Father? If so, angels mark your prayers, and if these prayers have not gone forth out of feigned lips, when you are in danger of unconsciously doing wrong, and exerting an influence which will lead others to do wrong, your guardian angel will be by your side, prompting you to a better course, choosing your words for you, and influencing your actions.”—*Messages to Young People*, p. 90.

5. POWERFUL HEAVENLY WARRIORS

Thursday, January 4

a. What challenge did Sennacherib, king of Assyria put to Hezekiah, king of Judah? Isaiah 36:1–8.

Isaiah 36:1-8

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. **2** And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. **3** Then came forth unto him Eliakim, Hilkiyah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. **4** And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? **5** I say, sayest thou, (but they are but vain

words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? **6** Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. **7** But if thou say to me, We trust in the Lord our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? **8** Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

“Judah’s only hope was now in God. All possible help from Egypt had been cut off, and no other nations were near to lend a friendly hand.

“The Assyrian officers, sure of the strength of their disciplined forces, arranged for a conference with the chief men of Judah, during which they insolently demanded the surrender of the city. This demand was accompanied by blasphemous revilings against the God of the Hebrews. Because of the weakness and apostasy of Israel and Judah, the name of God was no longer feared among the nations, but had become a subject for continual reproach. See Isaiah 52:5.”—*Prophets and Kings*, p. 352.

b. When God’s people were threatened with destruction by the Assyrian army, where did Hezekiah seek help? Isaiah 37:1–5; 2 Chronicles 32:20.

Isaiah 37:1-5

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. **2** And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. **3** And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. **4** It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left. **5** So the servants of king Hezekiah came to Isaiah.

2 Chronicles 32:20

And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

c. How did the Lord answer the prayers of His children in this difficult time? 2 Kings 19:6, 7; Isaiah 37:6, 7.

2 Kings 19:6-7

And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. **7** Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

Isaiah 37:6-7

And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. **7** Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

“God answered the prayers of His servants. To Isaiah was given the message for Hezekiah: [2 Kings 19:6, 7 quoted].”—*Ibid.*, p. 354.

d. How many angels did the Lord use to defeat the proud Assyrian king? Isaiah 37:36–38; 2 Chronicles 32:21.

Isaiah 37:36-38

Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. **37** So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. **38** And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

2 Chronicles 32:21

And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

“That very night deliverance came.”—*Ibid.*, p. 361.

PERSONAL REVIEW QUESTIONS

Friday, January 5

- 1. Explain how the Creator in Heaven speaks to the human race on earth.**
- 2. Name the significant differences between Christ and angels.**
- 3. What is revealed about the relationship between the Father and Son?**
- 4. Why should we be thankful for the holy angels?**
- 5. What do we learn from the crisis faced by Hezekiah?**

Suggested Reading: The Desire of Ages, pp. 19-26. (At the bottom of this page)

“His name shall be called Immanuel, ... God with us.”(Matthew 1:23) “The light of the knowledge of the glory of God” is seen “in the face of Jesus Christ.”(2 Corinthians 4:6) From the days of eternity the Lord Jesus Christ was one with the Father; He was “the image of God,”(Genesis 1:27) the image of His greatness and majesty, “the outshining of His glory.” Hebrews 1:3. It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God’s love,—to be “God with us.” Therefore it was prophesied of Him, “His name shall be called Immanuel.” Matthew 1:23. **(DA 19.1)**

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God’s thought made audible. In His prayer for His disciples He says, “I have declared unto them Thy name,”—“merciful and gracious, long-suffering, and abundant in goodness and truth,”(Exodus 34, 6)—“that the love wherewith Thou hast loved Me may be in them, and I in them.” John 17:26. But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look,”(1 Peter 1:12) and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which “seeketh not her own”(1 Corinthians 13:5) has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto. **(DA 19.2)**

In the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. “His strength setteth fast the mountains.” “The sea is His, and He made it.” Psalm 65:6; 95:5. It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father’s love. **(DA 20.1)**

Now sin has marred God’s perfect work, yet that handwriting remains. Even now all created things declare the glory of His excellence. There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world. The sun sheds its light to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud. **(DA 20.2)**

The angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know. **(DA 21.1)**

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

returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. **(DA 21.2)**

In heaven itself this law was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world. **(DA 21.3)**

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2. **(DA 22.1)**

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. **(DA 22.2)**

Lucifer had said, "I will exalt my throne above the stars of God; ... I will be like the Most High." Isaiah 14:13, 14. But Christ, "being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men." Philippians 2:6, 7, R. V., margin. **(DA 22.3)**

This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the homage of the angels. But He chose to give back the scepter into the Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing. **(DA 22.4)**

11

Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, "Lo, I come." "Sacrifice and offering Thou wouldest not, but a body

hast Thou prepared Me.... Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God.” Hebrews 10:5-7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, “A body hast Thou prepared Me.” Hebrews 10:5. Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,—the invisible glory in the visible human form. **(DA 23.1)**

This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God’s glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So Christ was to come in “the body of our humiliation” (Philippians 3:21, R. V.), “in the likeness of men.” Philippians 2:7. In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men. **(DA 23.2)**

God commanded Moses for Israel, “Let them make Me a sanctuary; that I may dwell among them” (Exodus 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. “The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth.” John 1:14, R. V., margin. **(DA 23.3)**

Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour’s life on earth, we see “God with us.” Matthew 1:23. **(DA 24.1)**

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

Psalm 40:8. As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God. **(DA 24.2)**

By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. It was Christ who from the bush on Mount Horeb spoke to Moses saying, "I AM THAT I AM.... Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Exodus 3:14. This was the pledge of Israel's deliverance. So when He came "in the likeness of men," He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God "manifest in the flesh." 1 Timothy 3:16. And to us He says: "I AM the Good Shepherd." "I AM the living Bread." "I AM the Way, the Truth, and the Life." "All power is given unto Me in heaven and in earth." John 10:11; 6:51; 14:6; Matthew 28:18. I AM the assurance of every promise. I AM; be not afraid. "God with us"(Matthew 1:23) is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven. **(DA 24.3)**

In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:8. As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him." Isaiah 53:5. **(DA 25.1)**

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." Isaiah 53:5. **(DA 25.2) 1 I**

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto *us* a child is born, unto *us* a son is given: and the government shall be upon His shoulder." Isaiah 9:6. God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of

heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love. **(DA 25.3)**

Of His people God says, “They shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!” Zechariah 9:16, 17. The exaltation of the redeemed will be an eternal testimony to God’s mercy. “In the ages to come,” He will “show the exceeding riches of His grace in His kindness toward us through Christ Jesus.” “To the intent that ... unto the principalities and the powers in the heavenly places might be made known ... the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord.” Ephesians 2:7; 3:10, 11, R. V. **(DA 26.1)**

Through Christ’s redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan’s charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love’s self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. **(DA 26.2) 8 I**

The work of redemption will be complete. In the place where sin abounded, God’s grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, “and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.”(Revelation 21:3) And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift,— *Immanuel*, “*God with us*”. Matthew 1:23. **(DA 26.3)**