

Some things are not easily explained

By Terry Hill

This little document came about rather 'ad hoc'.

Last week when participating on a forum, I came to the realisation that all too often (at least I find it so), some non-trinitarians, in their pursuit of the condemnation of trinitarianism, tend to overlook the mysteries of the existence of God. They seem to regard everything as 'black and white' when in reality there are some things not easily explained. Take for example the oneness that Jesus said exists between Him and the Father (John 10:30). Is this easily explained? After all, they are two separate divine personages (John 3:16, 17:3, Hebrews 8:8 etc.) – and remember, when Jesus said those words ("I and my Father are one"), the Jews understood Him claiming to be God (John 10:33). Were they correct in their assumptions? Was Jesus really claiming to be God?

How about when Jesus told His disciples that in seeing Him they had seen the Father (John 14:7-9) – or where Paul wrote that God was in Christ reconciling the world unto Himself (2 Corinthians 5:19)? Can we really say that Jesus was God Himself (the great 'I AM') manifest in the flesh (John 1:1-3, 14) yet say at the same time that there is "one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Corinthians 8:6), – and can we say with Charles Wesley (in his hymn 'And can it be that I should gain') that it was God Himself (the Creator) who died at Calvary? Here is another question. Was it God who overcame sin or was it someone other than God?

As I think you will agree, all of these questions are thought provoking. They are also questions that are often extensively debated.

For those who are interested I have compiled a list of spirit of prophecy statements that speak of the mysteries of God in Christ. This list is not exhaustive. As I said above, it did come together rather ad hoc. I invite you to read and be blessed but first the warnings.

Warnings concerning speculating beyond the things that God has revealed

“The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.” Deuteronomy 29:29

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"The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God; but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion." (Ellen G. White, 8th Volume Testimonies, page 279, 'The essential knowledge', 1904)

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“God’s Word and His works contain the knowledge of Himself that He has seen fit to reveal to us. We may understand the revelation that He has thus given of Himself. But it is with fear and trembling, and with a sense of our own sinfulness, that we are to take up this study, not with a desire to try to explain God, but with a desire to gain that knowledge which will enable us to serve Him more acceptably. Let no one venture to explain God. Human beings cannot explain themselves, and how, then, dare they venture to explain the Omniscient One? Satan stands ready to give such ones false conceptions of God.

To the curious I bear the message that God has instructed me not to frame answers to the questions of those who enquire, in regard to the things that have not been revealed. The things that are revealed belong unto us and to our children. Beyond this, human beings are not to attempt to go. We are not to attempt to explain that which God has not revealed. We are to study the revelation that Christ, the great Teacher, has given of the character of God, that in spirit and word and act we may represent Him to those who know Him not.

In regard to the personality and prerogatives of God, where He is and what He is, this is a subject which we are not to dare to touch. On this theme silence is eloquence. It is those who have no experimental knowledge of God who venture to speculate in regard to Him. Did they know more of Him, they would have less to say about what He is. The one who in the daily life holds closest communion with God, and who has the deepest knowledge of Him, realizes most keenly the utter inability of human beings to explain the Creator.

Let men beware how they seek to look into the mysteries of The Most High” (Ellen G. White, Manuscript 132, Nov. 8, 1903, "God's Chosen People", 'A

right knowledge of God')

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“There are some things upon which we must reason, and there are other things that we must not discuss. **In regard to God—what He is and where He is—silence is eloquence.** When you are tempted to speak of what God is, keep silence, because as surely as you begin to speak of this, you will disparage Him.

Our ministers must be very careful not to enter into controversy in regard to the personality of God. **This is a subject that they are not to touch. It is a mystery, and the enemy will surely lead astray those who enter into it.** We know that Christ came in person to reveal God to the world. **God is a person, and Christ is a person.** Christ is spoken of in the Word as “the brightness of His Father’s glory, and the express image of His person.” (*Ellen G. White, Ms 46, May 18th 1904*)

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“The mightiest human being, whatever may be his claim, is not infinite. He cannot understand infinity. Christ plainly stated, “No man knoweth the Father but the Son.” A teacher was once endeavouring to present the exaltation of God, when a voice was heard saying, “We cannot as yet understand who He is.” The teacher nobly replied, “Were I able fully to set forth God, I should either be a god myself, or God Himself would cease to be God.” **The mightiest created intellect cannot comprehend God; words from the most eloquent tongue fail to describe Him; in His presence silence is eloquence.**” (*Ellen G. White, Bible Echo, 1st May 1899, ‘The only true mediator’*)

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“A familiarity with the Word of God is our only hope. Those who diligently search the Scriptures will not accept Satan's delusions as the truth of God. **No one need be overcome by the speculations presented by the enemy of God and of Christ. We are not to speculate regarding points upon which the Word of God is silent. All that is necessary for our salvation is given in the Word of God. Day by day we are to make the Bible the man of our counsel.**” (*Ellen G. White, Signs of the Times, 8th August 1905, ‘Christ our only hope’*)

Concerning God in Christ - A comparison of statements from the Spirit of Prophecy writings

"The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality." (Ellen G. White, Ms 116, December 19th 1905)

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"From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character." (Ellen G. White, Youth's Instructor 16th December 1897 'The New Commandment part 1')

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"There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible." (Ellen G. White, Review and Herald 5th April 1906, 'The Word made flesh')

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"True, he declared, "There is none good but One, that is God," but again he said, "I and my Father are one." Jesus speaks of himself as well as the Father as God, and claims for himself perfect righteousness." (Ellen G. White, Signs of the Times, 10th October 1892, 'Draw from the source of strength')

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"Christ was God, but he did not appear as God. He veiled the tokens of divinity, which had commanded the homage of angels and called forth the adoration of the universe of God. He made himself of no reputation, took upon him the form of a servant, and was made in the likeness of sinful flesh. For our sakes he became poor, that we through his poverty might be made rich." (Ellen G. White, Signs of the Times, 20th February 1893, 'The plan of salvation', see also Signs of the Times January 5th 1915)

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"When we look with the eye of faith upon the cross of Calvary, and see our sins laid upon the victim hanging in weakness and ignominy there,--when we grasp the fact that this is God, the everlasting Father, the Prince of Peace,--we are led to exclaim, "Behold, what manner of love the Father hath bestowed upon us!" (Ellen G. White, Youth's Instructor, 11th February 1897, 'The Mind of Christ')

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“Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own. Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold for over three years.” ? "How sayest thou then, Show us the Father?" "He that hath seen Me hath seen the Father." (Ellen G. White, *The Desire of Ages*, page 663, ‘Let not your heart be troubled’)

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“For centuries the Jews had vainly endeavored to show wherein the promise of God, given by Haggai, had been fulfilled; yet pride and unbelief blinded their minds to the true meaning of the prophet’s words. The second temple was not honored with the cloud of Jehovah’s glory, but with the living presence of One in whom dwelt the fullness of the Godhead bodily,—**who was God himself manifest in the flesh.**” (Ellen G. White, *Spirit of Prophecy Volume 4* page 24, ‘Destruction of Jerusalem’)

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“The second temple was honored, not with the cloud of Jehovah’s glory, but with the living presence of One in whom dwelt all the fulness of the Godhead bodily,—**God himself manifest in the flesh.**” (Ellen G. White, *Review and Herald* January 16th 1908, *The Return of the Exiles*, No. 10 (Not by Might Nor by Power’)

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“Jesus Christ “counted it not a thing to be grasped to be equal with God.” Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, **God himself, in his only begotten Son, assumed human nature**, and in the weakness of human nature sustained the character of God, vindicated his holy law in every particular, and accepted the sentence of wrath and death for the sons of men.” (Ellen G. White, *Youth’s Instructor*, February 11th 1897, ‘The Mind of Christ’)

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“Christ himself was the Word, the Wisdom, of God; **and in him God himself came down from heaven, and clothed himself in the habiliments of humanity.**” (Ellen G. White, *Review and Herald*, 1st February 1898, ‘The Plan of Redemption’)

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“What a love it is that appeals to fallen men! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." **God showed his love for us by adopting our nature, in the person of his Son. God himself inhabited humanity**, making us partakers of the divine nature, that by the incarnation and death of his only

begotten Son, our adoption as heirs of God and joint heirs with Christ might be fully accomplished. The origin of this wonderful achievement was his own spontaneous love." (Ellen G. White, *Youth's Instructor*, 16th December 1897, 'The New Commandment, Part 1')

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"Christ, the loved Commander in the heavenly courts, stooped from His high estate, laid aside the glory that He had with the Father, in order to save the one lost world. For this He left the sinless worlds on high, the ninety and nine that loved Him, and came to this earth, to be "wounded for our transgressions" and "bruised for our iniquities." (Isaiah 53:5.) **God gave Himself in His Son** that He might have the joy of receiving back the sheep that was lost." (Ellen G White, *Christ's Object Lessons*' page 190, 'This man receiveth sinners')

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"**God in His Son** had been seeking fruit, and had found none. Israel was a cumberer of the ground. Its very existence was a curse; for it filled the place in the vineyard that a fruitful tree might fill. It robbed the world of the blessings that God designed to give." (Ellen G White, *Christ's Object Lessons*' page 215, 'Spare it this year also')

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"**As a personal being, God has revealed Himself in His Son.** Jesus, the outshining of the Father's glory, "and the express image of His person" (Hebrews 1:3), was on earth found in fashion as a man." (Ellen G. White, *Testimonies Volume 8* page 265, 'The essential knowledge')

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"In carrying out his enmity to Christ until He hung upon the cross of Calvary, with wounded, bruised body and broken heart, Satan completely uprooted himself from the affections of the universe. It was then seen that **God had in His Son denied Himself, giving Himself for the sins of the world, because He loved mankind.** The Creator was revealed in the Son of the infinite God. Here the question, "Can there be self-denial with God?" was forever answered. **Christ was God**, and condescending to be made flesh, He assumed humanity and became obedient unto death, that He might undergo infinite sacrifice." (Ellen G. White, *Ms 50, March 28, 1900*)

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"**In His Son God gave Himself** to save from eternal ruin all who would believe in Him." (Ellen G. White, *Ms 145, December 30, 1897*)

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“That this redemption might be ours, **God withheld not even the sacrifice of Himself. He gave Himself in His Son. The Father suffered with Christ in all His humiliation and agony....**The human heart knows the love of a parent for his child. We know what a mother's love will do and suffer for her beloved one. But never can the heart of man fathom the depths of **God's self-sacrifice.**”
(Ellen G White, Australasian Union Conference Record, 1st June 1900, ‘The love of God. How manifested’)

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“God has measured how much it cost to save man. **This salvation was accomplished only by the sacrifice of Himself in His Son.** "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."... **Exalt the God of heaven, you who can realize the depth of His self-sacrifice; for He suffered with His Son.**”
(Ellen G. White, Signs of the Times, 27th January 1898, ‘Knowing Christ’)

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“The law of God could not be set aside even to save lost man. The well-being of the universe demanded that the divine government should be maintained. But in His infinite love and mercy, **the Creator sacrificed Himself. In His Son, God Himself bore the penalty of transgression,** "that He might be just, and the justifier of him that believeth in Jesus." *(Ellen G. White, Signs of the Times, 4th November 1908, ‘The plan of redemption’)*

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“But in order to save the sinner, **the Creator sacrificed Himself. The Father suffered in His Son.** The measure of God's love is Christ. The Saviour's sacrifice was not to create in God a love that had not before existed; but it was the expression of a love that had not been appreciated or understood.”
(Ellen G. White, Bible Training School, 1st February 1908, ‘Christ and the law’)

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“The cross! the cross! it is set up that we may understand and know the only true God, and Jesus Christ whom He has sent. It tell us of the depth and breadth of infinite love, the greatness of the Father's love. **It reveals the astonishing truth that God the Father gave Himself in His Son,** that He might have the joy of receiving back the sheep that was lost.” *(Ellen G. White, Letter 71, August 27th 1898, To Bro and Sister Prescott)*

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“I wish to say that no human language could be framed to give a just conception of the fulness of the love of God, **even the Infinite God, suffered in His Son;** and nothing He could express in His words or actions, in doing and suffering, could possibly exaggerate the conception of the grace of that great love of God wherewith He hath loved us.” *(Ellen G. White, Ms 130 November*

27, 1901)

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“The incarnation of Christ, typified in the sacrificial service of Israel, and symbolized in all their devotions, is a glorious mystery. **In His only begotten Son, God was made manifest to the world.** The Son of God laid aside His glory, and clothed Himself with humanity. He became the meek and lowly Jesus.” (Ellen G. White, *Bible Echo*, 20th February 1899, ‘Witness to the truth’ see also *Youth’s Instructor*, September 22nd 1898)

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“**In the person of his only begotten Son, the God of heaven** has condescended to stoop to our human nature.” (Ellen G. White, *Review and Herald*, 8th November 1898, ‘The revelation of God’, see also *Review and Herald*, 17th March 1904)

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“God has revealed himself in Jesus Christ. **In the person of his only begotten Son, the God of heaven** has condescended to stoop to our human nature. The Father in heaven has a voice and a person which Christ expressed.” (Ellen G. White, *General Conference Daily Bulletin*, 6th March 1899, ‘Special testimonies’)

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“**Since the sin of our first parents there has been no direct communication between God and man.** The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. **All the communion between heaven and the fallen race has been through Christ.** It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face.

Christ was not only the leader of the Hebrews in the wilderness--the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host--but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone.” (Ellen G. White, *Patriarchs and Prophets*, page 366, ‘The law and the covenants’)

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“After the fall, Christ became Adam's instructor. **He acted in God's stead** toward humanity, saving the race from immediate death. He took upon Him **the work of mediator between God and man.**” (Ellen G. White, *Signs of the Times*. 29th May 1901, ‘God’s purpose for us’)

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“In the grand counsels of Heaven it was found that it was positively necessary that there should be **a revelation of God to man in the person of his only begotten Son**. He came to earth to be "the true Light, which lighteth every man that cometh into the world." (Ellen G. White, *Review and Herald*, 26th November 1895, ‘An appeal for the Southern Field’)

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“What an ocean of love is circulating, like a divine atmosphere, around the world! What manner of love is this, that **the eternal God should adopt human nature in the person of his Son**, and carry the same into the highest heaven!” (Ellen G White, *Youth’s Instructor*, 29th July 1897, ‘The gift of God’s grace’)

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“Jesus declared that the pure in heart should see God. **They would recognize him in the person of his Son**, who was sent to the world for the salvation of the human race. Their minds, being cleansed and occupied with pure thoughts, would more clearly discover the Creator in the works of his mighty hand, in the things of beauty and magnificence which comprise the universe. **They would live as in the visible presence of the Almighty**, in a world of his creation, during the time that he apportioned them here. They would also see God in the future immortal state, as did Adam when he walked and talked with God in Eden. Even now the pure in heart see God "through a glass darkly, but then face to face."” (Ellen G. White, *Spirit of Prophecy Volume 2, page 208, ‘Sermon on the Mount’*)

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“With solemn dignity Jesus answered, "Verily, verily, I say unto you, Before Abraham was, I Am."

Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. **He had announced Himself to be the self-existent One**, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin.” (Ellen G. White, *The Desire of Ages, page 469. ‘ The light of life’*)

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“As a priest, Christ is now set down with the Father in His throne. Revelation 3:21. **Upon the throne with the eternal, self-existent One** is He who "hath

borne our griefs, and carried our sorrows," who "was in all points tempted like as we are, yet without sin," that He might be "able to succor them that are tempted." (Ellen G. White, *Great Controversy*, page 416, 1911 edition, 'What is the sanctuary?')

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"The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both." (Ellen G. White, *Patriarchs and Prophets*, page 36, 'Why was sin permitted?')

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"God displayed his power and wisdom in the work of creation. He revealed his majesty in the giving of his law. And, finally, in the person of his Son, he came to the world to show his love and grace. The only begotten Son of God was nailed to the cross of Calvary, that he might bequeath to the fallen race a legacy of pardon." (Ellen G. White, *Letter 75, November 16th 1902, To A. G. Daniells*)

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"We are called upon to behold the Lord our Father in the person of his Son. Christ came in the robe of the flesh, with his glory subdued in humanity, that lost man might communicate with him and live. Through Christ we may comprehend something of him who is glorious in holiness. Jesus is the mystic ladder by which we may mount to behold the glory of the infinite God. By faith we behold Christ standing between humanity and divinity, connecting God and man, and earth and heaven." (Ellen G. White, *Signs of the Times*, 20th January 1890, 'God made manifest in Christ')

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"The gospel testifies that God in His boundless love for man assumed humanity in the person of His Son. Christ has made a propitiation for the sins of the whole world." (Ellen G. White, *Letter 164, September 1st 1900, To Sister Caro*)

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"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." (Ellen G. White, *Desire of Ages*, page 25, 'God with us')

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“The power of an angel could not make an atonement for our sins. The angelic nature united to the human could not be as costly, as elevated, as the law of God. **It was the Son of God alone who could present an acceptable sacrifice. God himself became man**, and bore all the wrath that sin had provoked. This problem, How could God be just and yet the justifier of sinners? baffled all finite intelligence. A divine person alone could mediate between God and man.” (Ellen G. White, *Youth’s Instructor*, 31st August 1887, ‘Search the Scriptures’)

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“**God was in Christ in human form, and endured all the temptations wherewith man was beset**; he participated in the suffering and trials of sorrowful human nature in our behalf.” (Ellen G. White, *Sabbath School Worker*, November 1st 1899)

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“Christ alone was able to represent the Deity. He who had been in the presence of the Father from the beginning, **he who was the express image of the invisible God**, was alone sufficient to accomplish this work. No verbal description could reveal God to the world.” (Ellen G. White, *Review and Herald*, 25th June 1895, ‘Even so I send you’)

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“As we view Christ by the eye of faith, we see the necessity of becoming pure in thought and holy in character. Christ invites us to draw near to him, and promises that he will draw nigh to us. **Looking upon him, we behold the invisible God**, who clothed his divinity with humanity in order that through humanity he might shed forth a subdued and softened glory, so that our eyes might be enabled to rest upon him, and our souls not be extinguished by his undimmed splendor. **We behold God through Christ, our Creator and Redeemer.**” (Ellen G. White, *Youth’s Instructor*, 28th October 1897 ‘Have You the Wedding Garment? Part II’)

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“To human eyes, Christ was only a man, yet he was a perfect man. In his humanity he was the impersonation of the divine character. **God embodied his own attributes in his Son**,--his power, his wisdom, his goodness, his purity, his truthfulness, his spirituality, and his benevolence. In him, though human, all perfection of character, all divine excellence, dwelt. And to the request of his disciple, "Show us the Father, and it sufficeth us," he could reply, "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?" "I and my Father are one."” (Ellen G. White, *Youth’s Instructor*, 16th September 1897, ‘What think ye of Christ’)

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“Jesus sought to draw their minds away from himself personally, to the importance of his position as the heir of all things, **an equal with God Himself**; that through suffering and conflict he had gained his great inheritance, the kingdoms of Heaven and of earth. He wished them to understand at once how ample was his authority, and, as one above all powers and principalities, he issued the great commission to his chosen disciples.” (*Ellen G. White, Spirit of Prophecy Volume 3, page 236, ‘Meeting of the brethren’*)

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“The world was made by him, "and without him was not anything made that was made." If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. **Christ was God essentially, and in the highest sense**. He was with God from all eternity, God over all, blessed forevermore.” (*Ellen White, Review and Herald, 5th April 1906, ‘The Word made flesh’*)

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“**Christ was God in the flesh**. As the son of David, he stood forth a perfect type of true manhood, bold in doing his duty, and of the strictest integrity, yet full of love, compassion, and tender sympathy. In his miracles he revealed himself as Lord. When he was asked by Philip to show him the Father, he answered, "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.**" (*Ellen G. White, Spirit of Prophecy, Volume 3 page 259, 1878, ‘Ascension of Christ’*)

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“He hungered, he thirsted, he was weary, he slept, he wept, and yet he was the blameless Son of God, **he was God in the flesh**. He was tempted in all points like as we are, yet without sin, and we have not a high-priest that cannot be touched with the feeling of our infirmities.” (*Ellen G. White, Review and Herald, October 23rd 1894, ‘Truth to be rescued from error’*)

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“Look, O look to Jesus and live. You can but be charmed with the matchless attractions of the Son of God. **Christ was God manifest in the flesh, the mystery hidden for ages**, and in our acceptance or rejection of the Saviour of the world are involved eternal interests. ...This love is past all language to describe. **It is the mystery of God in the flesh, God in Christ, and divinity in humanity.**” (*Ellen G. White, Review and Herald, 17th November 1891, ‘The Teacher of Truth the Only Safe Educator’*)

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“**Christ was God manifest in the flesh; in him dwelt “all the fullness of the Godhead bodily.**” All this glory he longed to pour upon the world, but men refused to receive it. They were given evidence upon evidence; but they

bound themselves up in their stubborn unbelief and prejudice. Therefore they were without excuse." (Ellen G. White, *The Youth's Instructor*, March 21st 1901, 'Show us a sign from Heaven')

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"Christ was God manifest in the flesh. In Him divinity and humanity were united. In Him dwelt all the fulness of the Godhead bodily. He lived in this world a perfect life, revealing the character to which, through divine grace, man may attain." (Ellen G. White, *Signs of the Times*, April 26th 1905, 'God manifest in the flesh')

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"The divine nature of Christ was not transformed into human nature, but the divine and human were united. Christ was God in the flesh; in Him dwelleth all the fullness of the Godhead bodily to act out the principles that govern all heaven." (Ellen G. White, *Diary*, July 4th 1891, Ms 43b 1891, 'Creation and the Sabbath')

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"But who that is not infinite can understand the infinite? Christ declares, "No man knoweth the Father but the Son, and he to whomsoever the Son shall reveal him." It is recorded of Epictetus that when his hearers said to him, "You have uttered many excellent things of God; but we cannot as yet understand what he is," he truly and nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God himself would cease to be what he is." The greatness of God cannot be measured or comprehended. And that doctrine that denies the absolute Godhead of Jesus Christ, denies also the Godhead of the Father; for no man knoweth the Son but the Father." (Ellen G. White, *Signs of the Times*, June 27th 1895, 'Christ object in coming to the world')

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"God gave His Son as a sacrifice to save the human family, that they might live—not the life of Satan, but the life of Christ; for in Christ the divine nature was united with human nature. The Word, who "was in the beginning with God," "was made flesh and dwelt among us." Christ was God manifest in the flesh. "Without controversy 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." (Ellen G. White, Ms 41 1902, 'The location of the sanitarium in California')

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And "when the fulness of time was come, God sent forth his Son." ...The heavenly Teacher had come. Who was He? No less a being than the Son of God Himself. He appeared as God, and at the same time as the Elder Brother

of the human race.” (Ellen G. White, *Signs of the Times*, May 17, 1905, ‘A teacher sent from God’)

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“What a Saviour we have! It was he that revealed himself to John on the Isle of Patmos, and proclaimed, “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” None but just such an ever-living, mighty God, could pay the ransom to save sinners from going down into the pit of death.” (Ellen G. White, *Review and Herald* February 18, 1896 ‘Sanctified humility’)

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“The crowning glory of Christ’s attributes was his holiness. The angels bow before him in adoration exclaiming, Holy, holy, holy, Lord God Almighty. He is declared to be glorious in his holiness. Study the character of God. By beholding Christ, by seeking him in faith and prayer, you may become like him.” (Ellen G. White, *Review and Herald*, March 12th 1908, ‘Words to teachers and students’)

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“Keep the one idea in your mind that you are here for a purpose—to obtain a knowledge of truth, and to learn that your life has been wasted in unimportant things. Life is a talent committed to our care. Get this firmly fixed in your mind. It is mysterious and sacred. It is the manifestation of God Himself, the source of all life. Next to the angelic beings, the human family, formed in the image of God, are the highest and noblest of his created works. Therefore it is a solemn thing to live. When once lost, if it is not hid with Christ in God, the life is gone forever.” (Ellen G. White, *Letter 79*, July 14th 1897, To Mr Jones, from Cooranbong, NSW, Australia)

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“Life is mysterious and sacred. It is the manifestation of God Himself, the source of all life. Precious are its opportunities, and earnestly should they be improved. Once lost, they are gone forever.” (Ellen G. White, *Ministry of Healing*, page 397, ‘True Education, Missionary training’, see also *Review and Herald*, 3rd December 1908’)

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“And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Exodus 20:1-3

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“The ten commandments were spoken by God Himself, and were written by

his own hand.” (Ellen G. White, *Great Controversy*, page 4, 1888 edition)

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“It was Christ who spoke the law on Mount Sinai, and He knew the bearing of all its precepts, the glory and majesty of the law of heaven. In his sermon on the mount, Christ defined the law, and sought to inculcate on the minds of his hearers its far-reaching claims.” (Ellen G. White, *Bible Echo*, 19th February 1894, ‘Christ as teacher’, see also *Review and Herald*, 28th November 1893)

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“It was Christ who spoke the law from Sinai. It was Christ who gave the law to Moses, engraven on tables of stone. It was his Father’s law; and Christ says, “I and my Father are one.” (Ellen G. White, *Review and Herald*, 27th September 1881, ‘The exalted position of the law of God’, see also *Signs of the Times* 4th September 1884)

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“God spoke this law from Sinai in awful grandeur, in the hearing of all Israel, and he wrote it with his own fingers upon tables of stone, not for his chosen people only, but for all men, to the close of time.” (Ellen G. White, *Signs of the Times*, 28th February 1884, ‘The Creation Sabbath’)

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“A few weeks only had passed since they had made a solemn covenant with God to obey his voice. They had listened to the words of God’s law, spoken in awful grandeur from Sinai’s mount, amid thunderings and lightnings and earthquakes. They had heard the declaration from the lips of God himself, “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” (Ellen G. White, *Review and Herald* July 29th 1873, ‘Moses and Aaron’)

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“I am the light of the world,” Christ declared. When Moses saw the burning bush in Mount Horeb, and turned aside to see why the bush was not consumed, Christ revealed Himself to Moses and told him what he must do to deliver the children of Israel from Egypt. When Moses asked what he should say to the children of Israel, when they asked him by what authority he called them out of Egypt, God said, “Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.” (Ellen G. White, *Letter 38* 1907, to Russell Hart 4th February 1907)

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“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." Ex. 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 Tim. 3:16.**" (*Ellen G. White, 'The Desire of Ages p. 24 'God with us'*)

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"The Shekinah had departed from the sanctuary, but in the Child of Bethlehem was veiled the glory before which angels bow. This unconscious babe was the promised seed, to whom the first altar at the gate of Eden pointed. This was Shiloh, the peace giver. **It was He who declared Himself to Moses as the I am.** It was He who in the pillar of cloud and of fire had been the guide of Israel." (*Ellen G. White, 'The Desire of Ages, page 52, 'The dedication'*)

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"Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." **God has adopted human nature in the person of His Son, and has carried the same into the highest heaven.** It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. **The I AM is the Daysman between God and humanity, laying His hand upon both.**" (*Ellen G. White, The Desire of Ages, page 25, 'God with us'*)

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"It was the power of God, and no human influence or power possessed by Moses, that produced those miracles wrought before Pharaoh. Those signs and wonders were designed to convince Pharaoh that **the great "I AM" had sent Moses,** and that it was the duty of the king to let Israel go that they might serve the living God." (*Ellen G. White, Signs of the Times, 6th November 1884 'Science so falsely called'*)

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"The stubbornness of Pharaoh was because light was shining that he would not receive. Day after day was the mighty hand of power revealed, but "Who is the Lord that I should serve Him?" "Who is He that I should know Him?" **He is the I AM. Who is the I AM? Jesus Christ, who was in the pillar of cloud. The very I AM is speaking to you.** He says that if you hear His words and do them not, your house is built upon the sands; but if you are hearers and doers, your house is riveted upon the eternal Rock, and as well might all heaven be swept away as that one soul perish. He does not want you to perish. He is giving

you light.” (Ellen G. White, Ms 15 1894, Talk at the Australian Bible School Chapel, February 23rd 1894)

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“The Pharisees were horrified at this declaration of Christ’s, “Before Abraham was, I am.” They were beside themselves with rage that He should express such awful blasphemy, claiming to be the I AM. They would have stoned Him then and there, but the I AM blinded their eyes that they should not see Him, although He went out of the temple, passing through the very midst of them. As Jesus passed through the multitude He saw a man who had been blind from his birth, and healed him.

When Jesus came to our world, He proclaimed Himself, “I am the Way, the Truth, and the Life: No man cometh unto the Father but by me.” “Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man.” (Ellen G. White, Letter 119 1895, to James Edson White and Emma White)

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“The truth of the third angel’s message has been proclaimed by some as a dry theory. But we must all place in that message Christ, as the first and the last, the I AM, the bright and morning star. The message must be given, “Behold the Lamb of God, that taketh away the sin of the world.” The second coming of Christ is near, even at the door. Who are prepared to look upon the bright and morning star? who are ready to glorify God? Who will bring the bright and morning star of hope, of mercy, of forgiveness, and of peace into their hearts, and proclaim the last message of mercy to be given to the world? “O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God.”” (Ellen G. White, Ms 36, 1897, April 1st 1897, ‘In Gethsemane’, see also Testimonies Volume 6 page 20)

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“All night long he [Jacob] had been wrestling with One whom he supposed was his enemy; but it was the great I AM, the mighty God, the Prince of peace; and just as long as he continued his wrestling, he found no comfort, no hope. It was a life-and-death question with him, and his strength was almost exhausted. Then the Angel touched his thigh, and he knew that he wrestled with no common adversary. Wounded and helpless, Jacob fell upon his bosom, just as you and I must do, just as any soul does when he falls upon the Rock and is broken. “Let me go for the day breaketh,” pleaded the angel; but Jacob ceased not his intercession, and Christ had to make terms with this helpless, broken, penitent soul, in accordance with his own character.” (Ellen G. White, Bible Echo, February 15, 1892, ‘Ye are complete in Him’)

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"In Christ Jesus is a revelation of the glory of the Godhead. All that the human agent can know of God to the saving of the soul, is the measure of the knowledge of the truth as it is in Jesus, to which he can attain; for Christ is he who represents the Father. The most wonderful truth to be grasped by men is the truth, "Immanuel, God with us." Christ is the wisdom of God. He is the great "I Am" to the world." (Ellen G. White, *Signs of the Times*, 12th December 1895, 'Character of the law revealed in Christ's life', see also *Signs of the Times*, 3rd July 1907)

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"In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, he in whom was the fulness of the Godhead bodily, was manifest in the helpless babe in the manger." (Ellen G. White, *Signs of the Times* July 30, 1896, 'Child life of Jesus')

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"Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death. He could not have done this as God, but by coming as man, Christ could die." (Ellen G. White, *Letter 97*, 1898, p. 5. To "My Brethren in North Fitzroy," November 18, 1898)

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"The more we think about Christ's becoming a babe here on earth, the more wonderful it appears. How can it be that the helpless babe in Bethlehem's manger is still the divine Son of God? Though we cannot understand it, we can believe that he who made the worlds, for our sakes became a helpless babe. Though higher than any of the angels, though as great as the Father on the throne of heaven, he became one with us. In him God and man became one, and it is in this fact that we find the hope of our fallen race. Looking upon Christ in the flesh, we look upon God in humanity, and see in him the brightness of divine glory, the express image of God the Father." (Ellen G. White, *Youth's Instructor*, 21st November 1895, '(Child life of Jesus No. 1)

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"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." (Ellen G. White, *Desire of Ages* page 24, 'God with us')

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“No one, looking upon the childlike countenance, shining with animation, could say that Christ was just like other children. **He was God in human flesh.**”
(*Ellen G. White, Youth’s Instructor, 8th September 1898*)

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“It was His own act and by His own consent. He clothed His divinity with humanity; **He was all the while as God, but He did not appear as God.** He veiled the demonstrations of deity which had commanded the homage and called forth the admiration of the universe of God. **He was God,** while upon earth, but He divested Himself of the form of God and in its stead took the form and fashion of a man. He walked the earth as a man. He for our sakes 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 for a while He abandoned. Though He walked among men with poverty, scattering His blessings wherever He went, at His word legions of angels from heaven would surround their commander and do Him homage. But He walked the earth unrecognized, unconfessed by His creatures.” (*Ellen G. White, Letter 11 1887 to Dr. Burke, 10th March 1887*)

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“The apostle would call our attention from ourselves to the Author of our salvation. He presents before us his two natures, divine and human. Here is the description of the divine: **“Who, being in the form of God, thought it not robbery to be equal with God.”** He was “the brightness of his glory, and the express image of his person.”

Now, of the human: “He was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death.” He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. **He was all the while as God, but he did not appear as God.** He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration, of the universe of God. **He was God while upon earth, but he divested himself of the form of God,** and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. **He was God,** but the glories of the form of God he for a while relinquished.” (*Ellen G. White, Review and Herald, July 5th 1897, ‘Christ man’s example’*)

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“As a member of the human family, Jesus was mortal; but as God, He was the Fountain of Life to the world. He could in His divine person have withstood the advances of death and refused to come under its dominion. He might even in His human nature have withstood the inroads of disease, His divine nature

imparting vitality and undecaying vigor to the human. But He voluntarily laid down His life, that He might give life and bring immortality to light. He must bear the sins of the world and endure the penalty that rolled like a mountain upon His divine soul. The whole treasure of heaven was poured out in one gift to save fallen men. The Saviour brought into His human nature all the life-giving energies that human beings may need and will receive. **Wondrous union of man and God!**

The Son of God entered into the plan for man's salvation, knowing all the steps that He must descend in order to make expiation for the sins of the burdened, groaning world. What humility was this! It amazed the angels. Tongue can never describe it, the imagination cannot take it in—the eternal Word consented to be made flesh; **God became man**. But He stepped still lower; the Man must humble Himself to bear insult, reproach, shameful accusations, and abuse.” (Ellen G. White, MS 141 1901, ‘The divine an human nature of Christ’)

O, what a history we have in the life and death, resurrection and exaltation of Christ! **He was the incarnate God**, the Lord of life and glory; yet for our sakes he was delivered into the hands of wicked men. ... When the mighty angel descended from heaven, parting the darkness from his track, the Roman guard fell as dead men before the resplendent glory, **and Christ in his Godhead** shone forth as he burst from the tomb, and rose triumphant over death and the grave. The disciples understood, when they saw him arisen from the dead, what he meant when he said, **“Destroy this temple, and in three days I will raise it up.”** (Ellen G. White, Signs of the Times, May 30th 1895, ‘Christ our complete salvation’)

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“We should prostrate the soul before the incarnate God. We are not to trust in fables, and worship places that God has cursed, and foster idolatry in so doing. Jesus said to the Samaritan woman: “Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth.” Many visit Jerusalem, and go away cherishing ideas which they suppose represent the truth, while in fact they have only come in contact with fables. They publish these falsehoods as truth.” (Ellen G. White, Review and Herald, February 25th 1896, ‘Higher Education’)

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“Satan is an accuser, a thief, and a murderer. He instigated men, not only to put to death innocent human beings, **but the incarnate God**. If he could, he would have held Christ locked in the tomb.” (Ellen G. White, MS 111, 1897 ‘Our substitute and surety’)

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“For this Christ came into our world. This was the object ever before Him, to seek and to save that which was lost. He gave His life that man, **through the offering of Himself, the incarnate God**, through faith in Him, might secure that life that measures with the life of God. He has the care of every soul in view. He has made abundant provision to save to the uttermost all who come unto Him by faith, believing that His blood cleanses them from all sin. He laid down His life for His sheep, and the reward of His sufferings is to see souls saved, to see of the travail of His soul and be satisfied.” *(Ellen G. White, Letter 72, 1897, to Bro and Sister Haskell, December 1st 1897)*

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“Though sin had produced a gulf between man and his God, divine benevolence provided a plan to bridge that gulf. **And what material did He use? A part of Himself.** The brightness of the Father’s glory came to a world all seared and marred with the curse, **and in His own divine character, in His own divine body**, bridged the gulf and opened a channel of communication between God and man. The windows of heaven were opened, and the showers of heavenly grace in healing streams came to our benighted world. O what love, what matchless, inexpressible love!” *(Ellen G. White, Letter 36a 1890, to Judson S. Washburn)*

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“With solemn dignity Jesus answered, "Verily, verily, I say unto you, Before Abraham was, I Am."

Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. **He had announced Himself to be the self-existent One**, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin.” *(Ellen G. White, The Desire of Ages, page 469. ‘The light of life’)*

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“Gideon desired some token **that the one now addressing him was the same that spoke to Moses in the burning bush.** The angel had veiled the divine glory of his presence, **but it was no other than Christ, the Son of God.** When a prophet or an angel delivered a divine message, his words were, "The Lord saith, I will do this," but it is stated of the Person who talked with Gideon, "**The Lord said unto him, I will be with thee.**" *(Ellen G. White, Signs of the Times, 23rd June 1881, ‘Gideon called’)*

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“The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; he gave proof of his humility in becoming a man. **Yet**

he was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth." (*Ellen G. White, Youth's Instructor, 13th October 1898, 'Search the Scriptures No. 1'*)

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"The burning bush, in which God appeared to Moses, revealed Christ. There is living truth in this spectacle. In mercy God was about to deliver his people from Egyptian bondage; and he appeared to Moses, telling him that he had been selected as the visible leader of God's people. Moses was chosen by the Lord as his representative to bear a message to Pharaoh. He must receive his commands directly from God: a most important responsibility had been placed upon him." (*Ellen G. White, Youth's Instructor, 13th December 1900, 'The burning bush'*)

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"It will baffle the keenest intellect to interpret the divine manifestation of the burning bush. It was not a dream; it was not a vision; it was a living reality,— something that Moses saw with his eyes. He heard the voice of God calling to him out of the bush, and he covered his face, realizing that he stood in the immediate presence of God. God was conversing with humanity. Never could Moses describe the impression made upon his mind by the sight he then saw, and by the sound of the voice that spoke to him; but this impression was never effaced. Heaven came very near to him as, with reverent awe, he listened to the words, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." What wondrous condescension for God to leave the heavenly courts, and manifest himself to Moses, talking with him face to face, "as a man speaketh unto his friend.

This lesson contains instruction that is profitable for all. Here is revealed a symbol radiant with the glory of Christ, the Great Teacher. The symbol chosen for the representation of the Deity was not a cedar of Lebanon, but a lowly bush, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded his glory in a most humble type, that Moses might look upon it, and live. God declared: "Thou canst not see my face: for there shall no man see me, and live." All the manifestations of God's glory have been shrouded, that man might behold it, and not be consumed. Veiled in a pillar of cloud by day, and a pillar of fire by night, God could honor finite man by communicating to him his will, and imparting to him his grace. God's glory must be subdued, and his majesty veiled, that the weak vision of finite man may look upon it.

This symbol, obscuring the manifestation of God's glory, foreshadowed Christ's appearance in our world, his divinity clothed with humanity. Surely in

the eyes of the world Christ possessed no beauty that they should desire him, **yet he was the incarnate God**. This is the mystery of godliness. Human science, even though it be of the highest order, can not explain it. Men may think that they possess superior qualities, represented by the noble oak, or the stately cedar. Mark the humble birth of Christ, his condescending grace, his infinite humility, the depths to which he descended. He is the eternal Word. Yet he was made flesh, and dwelt among us.

Before Christ came in the likeness of men, he existed in the express image of his Father. He thought it not robbery to be equal with God. Nevertheless he voluntarily emptied himself, and took the form of a servant. He was the incarnate God, the light of heaven and earth. In him are hid all the treasures of wisdom and knowledge. Yet he was born in a stable, in Bethlehem of Judea. He was the son of Mary, supposed to be the son of Joseph, and he grew up as any other child. His earthly life was one of self-denial and self-sacrifice. "The foxes have holes," he said, "and the birds of the air have nests; but the Son of man hath not where to lay his head." (*Ellen G. White, The Youth's Instructor, December 20th 1900, 'Christ's humiliation'*)

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

God commanded Moses for Israel, "Let them make Me a sanctuary; that I may dwell among them" (Exodus 25:8), **and He abode in the sanctuary, in the midst of His people.** Through all their weary wandering in the desert, the symbol of His presence was with them." (*Ellen G. White, The Desire of Ages, pages 22-23, 'God with us'*)

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