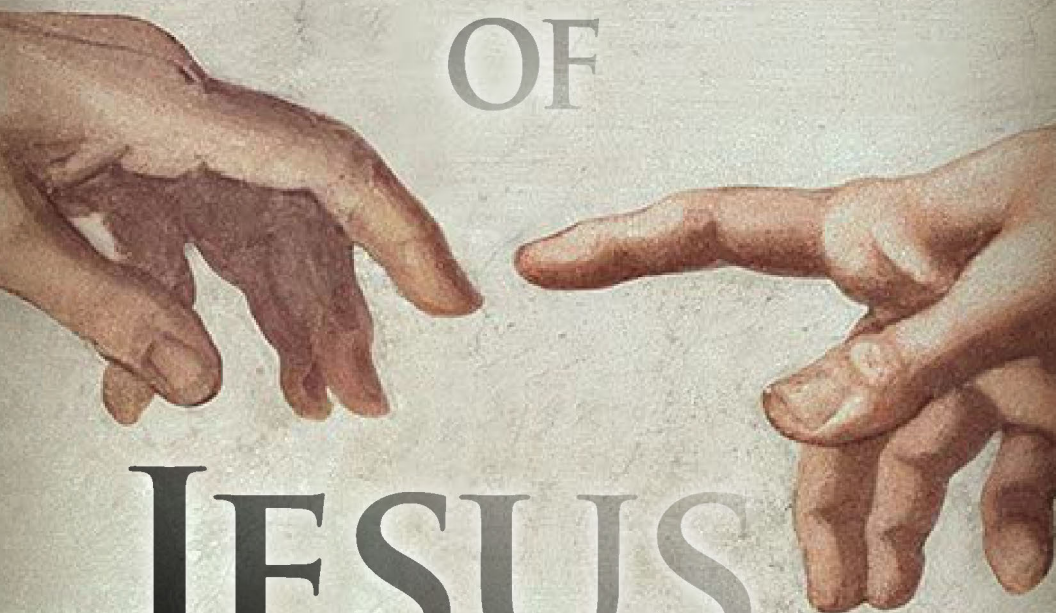


THE  
DIVINITY  
OF



JESUS  
CHRIST

# THE DIVINITY OF JESUS CHRIST

## DEFINING DIVINITY

Have you ever had a Trinitarian question your belief in the divinity of Christ? If so, it was likely for the following reason: You've dared to accept Jesus Christ as the literal Son of God, begotten in eternity past. Why would this disqualify you as believing in the divinity of Christ? Because of the faulty definition of divinity held by most all Trinitarians. That is, to insist that divinity requires an eternal past existence.

We will be examining a similar issue in this booklet. Some insist that Jesus was not significantly restricted in regard to His omnipotence, omniscience, and omnipresence during the incarnation. They would also say that, if Christ did not have active use of these abilities while here on earth, then He would have ceased to be divine. The definition of divinity will become important as to how we view our fully divine, fully human Saviour. Let's take a look at a few definitions:

### Webster's Dictionary 1828

#### **DIVINITY**, noun [Latin]

1. The state of being divine; Deity; Godhead; the nature or essence of God. Christians ascribe divinity to one Supreme Being only.
2. God; the Deity; the Supreme Being.  
Tis the divinity that stirs within us.
3. A false God; a pretended deity of pagans.  
Beastly divinities, and droves of gods.

4. A celestial being, inferior to the Supreme God, but superior to man. Many nations believe in these inferior divinities.
5. Something supernatural.  
They say there is divinity in odd numbers.
6. The science of divine things; the science which unfolds the character of God, his laws and moral government, the duties of man, and the way of salvation; theology; as the study of divinity; a system of divinity.

**DIVINE**, adjective [Latin, a god.]

1. Pertaining to the true God; as the divine nature; divine perfections.
2. Pertaining to a heathen deity, or to false gods.
3. Partaking of the nature of God.  
Half human, half divine.
4. Proceeding from God; as divine judgments.
5. Godlike; heavenly; excellent in the highest degree; extraordinary; apparently above what is human. In this application the word admits of comparison; as a divine invention; a divine genius; the divinest mind.  
  
A divine sentence is in the lips of the king. Proverbs 16:10.
6. Presageful; foreboding; prescient. [Not used.]
7. Appropriated to God, or celebrating His praise; as divine service; divine songs; divine worship.

Here are two more definitions in Hebrew for “God” and in Greek for “Godhead”:

### Hebrew Definitions for “God”

**H0430.** אֱלֹהִים *’elôhîym*; plural of 433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way

of deference to magistrates; and sometimes as a superlative:  
– angels, x exceeding, God (gods)(-dess, -ly), x (very) great,  
judges, x mighty.

AV (2606) - God 2346, god 244, judge 5, GOD 1, goddess 2,  
great 2, mighty 2, angels 1, exceeding 1, God-ward + h4136 1,  
godly 1;

1. (plural)

- a. rulers
- b. judges
- c. divine ones
- d. angels
- e. gods

2. (plural intensive - singular meaning)

- a. god, goddess
- b. godlike one
- c. works or special possessions of God
- d. the (true) God
- e. God

### **Greek Definition for “Godhead”**

**G2305. θεϊότης theiotēs;** from 2304; divinity (abstractly): –  
godhead.

AV (1) - Godhead 1;

1. divinity, divine nature

Notice that in these four definitions there is nothing mentioned about specific abilities that divinity must possess, namely omnipotence, omniscience, and omnipresence, which we will refer to as the “omnis” or “omni powers”. It is not suggested that the Son of God does not have divine inherited right to these traits, but rather voluntarily laid them aside to accomplish the plan of salvation as our

Saviour and example. Please keep this in mind as you continue through this study.

What does it mean to deny the deity of Christ, according to the following statement in *The Great Controversy*?

**Another dangerous error is the doctrine that denies the deity of Christ, claiming that He had no existence before His advent to this world.** This theory is received with favor by a large class who profess to believe the Bible; yet it directly contradicts the plainest statements of our Saviour concerning **His relationship with the Father, His divine character, and His pre-existence.** It cannot be entertained without the most unwarranted wresting of the Scriptures. It not only lowers man's conceptions of the work of redemption, but undermines faith in the Bible as a revelation from God. While this renders it the more dangerous, it makes it also harder to meet. If men reject the testimony of the inspired Scriptures concerning the deity of Christ, it is in vain to argue the point with them; for no argument, however conclusive, could convince them. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14. None who hold this error can have a true conception of the character or the mission of Christ, or of the great plan of God for man's redemption. GC 524

How do we deny the deity of Christ? By denying His relationship with the Father, His divine character, and His existence prior to coming into this world.

## CAN WE UNDERSTAND DIVINITY?

### The Bible

**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

### Ellen White

In contemplating the incarnation of Christ in humanity, we stand baffled before **an unfathomable mystery, that the human mind can not 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. Far higher than any of the angels, **equal with the Father in dignity and glory**, and yet wearing the garb of humanity! **Divinity and humanity were mysteriously combined, and man and God became one.** It is in this union that we find the hope of our fallen race. Looking upon Christ in humanity, we look upon God, and see in him the brightness of his glory, the express image of his person. ST July 30, 1896

## The Pioneers

E. J. Waggoner, in response to some accusations being made by a popular Baptist Minister, wrote a little series of articles on "The Divinity of Christ" beginning in Signs of the Times, March 25th 1889 stating:

**But when the Doctor states that Seventh-day Adventists deny the divinity of Christ, we know that he writes recklessly.** We are fully persuaded in our own mind that he knows better; but be that as it may, **the statement has been made so often by men who professed to know whereof they were speaking, that many have come to believe it;** and for their sakes, as well as for the benefit of those who may now have given the subject any thought, **we propose to set forth the truth.** We have no theory to bolster up, and so, instead of stating propositions, **we shall simply quote the word of God, and accept what it says.**

The first text that we quote is that one so familiar to everyone who knows anything of the Bible, John 1:1: **"In the beginning was the Word, and the Word was with God, and the Word was God.** The same was in the beginning with God." That this refers to Christ is evident from verse 4: "In him was life; and the life was the light of men;" and from verse 14: "And the Word was made flesh, and dwelt among us, full of grace and truth." Indeed, we never heard of anyone who doubted that the evangelist has reference to Christ in this passage. From it we learn that Christ is God. That text alone, if we had no other, is sufficient to establish the divinity of Christ, for the word "divinity" means, "the nature or essence of God." **We believe in the divinity of Christ, because the Bible says that Christ is God.**

In a following continuation of "The Divinity of Christ" series Waggoner says:

**The fact that Christ is spoken of as the only begotten Son of God should be sufficient to establish a belief in His divinity.** As Son of God, he must partake of the nature of God. "as the Father hath life in himself, so hath he given to the Son to have life in Himself." John 5:26. Life and immortality are imparted to the faithful followers of God, but Christ alone shares with the Father the power to impart life. He has "life in Himself," that is, He is able to perpetuate His own existence. PTUK December 18, 1890

We will now address each of the three omni powers and investigate if they were inherently active in the life of Jesus during the incarnation, or whether He relied upon His Father through faith and prayer as our supreme example.

## OMNIPOTENCE

### The Bible

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by **miracles and wonders and signs, which God did by him** in the midst of you, as ye yourselves also know. Acts 2:22

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: **but the Father that dwelleth in me, he doeth the works.** John 14:10

Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself,** but what he seeth the Father do: for **what things soever he doeth, these also doeth the Son likewise.** For the Father loveth the Son, and **sheweth him all things that himself doeth:** and he will shew him greater works than these, that ye may marvel. John 5:19-20

Thinkest thou that I cannot now **pray to my Father, and he shall presently give me more than twelve legions of angels?** Matt. 26:53

In all of these Bible passages it is clear that Jesus was fully and voluntarily reliant upon His Father.



## Ellen White

The truth could come to man only through Christ, for He was the image of the invisible God. **He represented the power and glory of the Father, and the divine signature was upon all His words and works.** "I can of mine own self do nothing," He declared; "I speak not of myself; but the Father that dwelleth in Me, **He doeth the works.**" It is a Great and Blessed Truth that God is love. The superhuman efforts which the Father has put forth for the good of humanity, reveal that His love is without a parallel. ST November 15, 1899

The "power and glory of the Father" was being manifest through Christ and His works.

Ellen White in *The Desire of Ages* sums up how Jesus operated in the incarnation as the "law of life for the universe".

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

Some insist that Jesus performed miracles with His own inherent divine power, but this next definitive statement says otherwise. Notice the use of the phrase "all the miracles":

The angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. **All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels. Christ condescended to take humanity,** and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. **All the blessings from God to**



**man are through the ministration of holy angels.** RH January 21, 1873

When sailing with His disciples was Christ in “possession of almighty power”?

When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But **He rested not in the possession of almighty power.** It was not as the “Master of earth and sea and sky” that He reposed in quiet. **That power He had laid down,** and He says, **“I can of Mine own self do nothing.”** John 5:30. He trusted in the Father’s might. It was in faith—faith in God’s love and care—that Jesus rested, and **the power of that word which stilled the storm was the power of God.** DA 336

No, He was not in possession of almighty power. “That power He had laid down”. It was the power of God, His Father’s might, that stilled the storm.

### **A Difficult Quote for Some**

The apostles saw the amazement of the people, and questioned them why they should be astonished at the miracle which they had witnessed, and regard them with awe **as though it were through their own power they had done this thing.** Peter assured them it was done **through the merits of Jesus of Nazareth,** whom they had rejected and crucified, but whom God had raised from the dead the third day. “And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.”

**The manner of Jesus in working his miracles was very different from that of his apostles. His language was that of one who possessed power in himself. “Be thou clean.” “Peace, be still.”** Neither did he hesitate to accept the honor offered him on these occasions, **nor seek to divert the minds of the people from himself, as though his miracles were not wrought by his own power, for his own glory.** But the apostles wrought miracles **only in the name of Jesus,** and refused to receive the least honor to them-

**selves.** They claimed to be only instruments of that Jesus whom the Jews had crucified, but whom **God had raised** and elevated to his right hand. **He was to receive all the honor and praise.** 3SP  
277

At first glance this passage, by itself, may lead one to believe that it was Jesus' own inherent power that made His miracles different than those of His disciples. It is true that Jesus had inherent power or authority, else he could not have commanded the waters to "be still", and the leper to "be clean". We also know that all of Jesus' miracles were wrought by God through the agency of the angels. Therefore, in order to reconcile these two truths, we understand that Sister White's use of the word "power" in the above passage must be used to mean "authority" (exousia), as is frequently the case in the Bible (ex. John 1:12; Matt. 7:29; 9:6, 8; etc.) Thus, if we understand her words to mean authority, all is easily harmonized, and there is no contradiction. However, if we choose to understand her words "power in Himself" to mean that it was Christ's own power (dunamis) that wrought His own miracles, then we have a direct contradiction with her statement that all of Christ's miracles were wrought by the power of God through the angels.

Did Jesus exercise His own divine power, or did He manifest the power also available to His fellow men?

In becoming man's substitute, **Christ did not manifest his power as the Son of God;** but **ranked himself among the sons of men.** He was to bear the trial of temptation as a man, in man's behalf, under the most trying circumstances, **and leave an example of faith and perfect trust in his Heavenly Father.** Christ knew that his Father would supply him food when it would be for his glory. **He would not** in this severe ordeal, when hunger pressed him beyond measure, prematurely diminish one particle of the trial allotted to him, **by exercising his divine power.**

**Fallen man** when brought into straightened places **could not have the power to work miracles on his own behalf,** to save himself from pain or anguish, or to give himself victory over his enemies. It was the purpose of God to test and prove the race, and give them an opportunity to develop character by bringing them frequently into trying positions to test their faith and confidence in his love and power. **The life of Christ was a perfect pattern. He was ever, by his example and teachings, teaching man that God was his dependence, and that in him should be his faith and firm trust.** RH August 18, 1874, par. 8

Here we see a principle at work. If Christ had used a power in the wilderness of temptation that fallen man did not have on his own, it would have ruined the perfect example that He was to set for us to follow.

If Jesus did not use His own divine power, did He still have access to it?

Christ's example is before us. He overcame Satan, showing us how we may also overcome. Christ resisted Satan with scripture. **He might have had recourse** [*"access" 1828 Webster's*] **to His own divine power, and used His own words; but** He said: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." To the second temptation He said: "It is written again, Thou shalt not tempt the Lord thy God." 4T 45

Yes, He did have access to His own power, and He also could have chosen to use His own words, but He didn't.

**It was a difficult task** for the Prince of Life to carry out the plan which he had undertaken for the salvation of man, in clothing his divinity with humanity. **He had received honor in the heavenly courts, and was familiar with absolute power.** **It was as difficult for him to keep the level of humanity as for men to rise above the low level of their depraved natures, and be partakers of the divine nature.** 2Red 87

Notice that Christ had to maintain or "keep" His "level of humanity", and that this was not easy for Him to do. Most of humanity did not comprehend the test that Jesus was enduring and how the Heavenly hierarchy functioned. There was one man, however, that caused our Savior to marvel because of his faith and understanding.

Jesus immediately set out for the officer's home; but, pressed by the multitude, He advanced slowly. The news of His coming preceded Him, and the centurion, in his self-distrust, sent Him the message, "Lord, trouble not Thyself: for I am not worthy that Thou shouldest enter under my roof." But the Saviour kept on His way, and the centurion, venturing at last to approach Him, completed the message, saying, "Neither thought I myself worthy to come unto Thee;" "but speak the word only, and my servant shall be healed. For I am a man under **authority**, having soldiers under me: and I say to this man, Go, and he goeth; and to another,

Come, and he cometh; and to my servant, Do this, and he doeth it." As I represent the power of Rome, and my soldiers recognize my authority as supreme, so dost Thou represent the power of the Infinite God, and all created things obey Thy word. Thou canst command the disease to depart, and it shall obey Thee. Thou canst summon Thy heavenly messengers, and they shall impart healing virtue. Speak but the word, and my servant shall be healed.

"When Jesus heard these things, He marveled at him, and turned Him about, and said unto the people that followed Him, I say unto you, I have not found so great faith, no, not in Israel." And to the centurion He said, "As thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." DA 316

Not only did the centurion understand the mechanics behind how his servant was healed, but Christ had not found such great faith in Israel.

No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me. DA 57

Into Jesus' hands were given "the resources of infinite power". Why would Christ have needed to be given these resources if His own divine powers were actively in use? He would not.

In his joy the man had forgotten that it was the Sabbath; yet he felt no condemnation for obeying the command of one who had power from God to perform so wonderful a miracle. He answered boldly, "He that made me whole, the same said unto me, Take up thy bed, and walk." The Pharisees were not delighted at the cure which had been effected upon this poor invalid of thirty-eight years. They overlooked the object of the wondrous miracle, and, with their characteristic bigotry, seized upon the act as a violation of the Sabbath law. 2SP 159

This statement from *Spirit of Prophecy Volume 2* shows two things:

1. Jesus gave the command (authority).
2. Jesus “had power from God” to “perform” the “miracle.”

If the incarnate Jesus was omnipotent, He would not have needed power from God, but would’ve done it by His own inherent omnipotence.

### **The Feeding of the 5,000**

After the multitude had been fed, there was an abundance of food left. But **He who had all the resources of infinite power at His command** said, “Gather up the fragments that remain, that nothing be lost.”

The miracle of the loaves teaches **a lesson of dependence upon God**. When Christ fed the five thousand, the food was not nigh at hand. Apparently He had no means at His command. Here He was, with five thousand men, besides women and children, in the wilderness. He had not invited the large multitude to follow Him; they came without invitation or command; but He knew that after they had listened so long to His instruction, they would feel hungry and faint; for He was one with them in their need of food. They were far from home, and the night was close at hand. Many of them were without means to purchase food. He who for their sake had fasted forty days in the wilderness would not suffer them to return fasting to their homes. **The providence of God had placed Jesus where He was; and He depended on His heavenly Father for the means to relieve the necessity.** DA 368

He depended on His heavenly Father for the means. Later in the same chapter we read:

In Christ’s act of supplying the temporal necessities of a hungry multitude is wrapped up a deep spiritual lesson for all His workers. **Christ received from the Father; He imparted to the disciples;** they imparted to the multitude; and the people to one another. So all who are united to Christ will receive from Him the bread of life, the heavenly food, and impart it to others.

**In full reliance upon God, Jesus took the small store of loaves;** and although there was but a small portion for His own family of disciples, He did not invite them to eat, but began to distribute to

them, bidding them serve the people. The food multiplied in His hands; and the hands of the disciples, reaching out to Christ Himself the Bread of Life, were never empty. The little store was sufficient for all. After the wants of the people had been supplied, the fragments were gathered up, and Christ and His disciples ate together of the precious, **Heaven-supplied** food. DA 369

Concerning the same story, we are told that it was the miracle working power of God that provided the bread and fish.

And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord." **The Lord Jesus was presiding over the people of God on this occasion.** This same Jesus when He was in our world fed five thousand with five loaves and two fishes. **It was the miracle working power of God that multiplied the loaves and fishes.** Luke 9:16, 17. Lt37-1895

In *The Desire of Ages*, in the chapter titled "Lazarus, Come Forth", we find exactly how Christ performed His miracles.

In all that He did, **Christ was co-operating with His Father.** Ever He had been careful to make it evident that He did **not work independently; it was by faith and prayer that He wrought His miracles.** Christ desired all to know His relationship with His Father. "Father," He said, "I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me." Here the disciples and the people were to be given the most convincing evidence in regard to the relationship existing between Christ and God. They were to be shown that Christ's claim was not a deception.

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

vinity, the evidence that is to substantiate His claim to be the Son of God, or to extinguish the hope forever. DA 536

We are told that it was by faith and prayer Jesus wrought His miracles. This was the same method that the miracles of Christ's disciples were also performed.

The fact that he was obliged to grope about in blindness proved to all that **the miracles which the apostles had performed, and which Elymas had denounced as sleight of hand, were wrought by the power of God**. AA 168

**The Saviour in His miracles revealed the power that is continually at work in man's behalf, to sustain and to heal him.** Through the agencies of nature, **God is working**, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. **But the power working through these agencies is the power of God. All life-giving power is from Him.** When one recovers from disease, **it is God who restores him**. MH 112

Jesus repelled the charge of blasphemy. My authority, He said, for doing the work of which you accuse Me, is that I am the Son of God, one with Him in nature, in will, and in purpose. In all His works of creation and providence, I co-operate with God. "The Son can do nothing of Himself, but what He seeth the Father do." The priests and rabbis were taking the Son of God to task for the very work He had been sent into the world to do. By their sins they had separated themselves from God, and in their pride were moving independently of Him. They felt sufficient in themselves for all things, and realized no need of a higher wisdom to direct their acts. **But the Son of God was surrendered to the Father's will, and dependent upon His power.** So utterly was Christ emptied of self that He made no plans for Himself. He accepted God's plans for Him, and day by day **the Father unfolded His plans**. So should we depend upon God, that our lives may be the simple outworking of His will. DA 208

It is clearly stated here that the Son of God was "dependent upon His (Father's) power".



This crowning miracle of Christ caused many to believe on him. But some who were in the crowd about the grave, and heard and saw the wonderful works performed by Jesus, were not converted, but steeled their hearts against the evidence of their own eyes and ears. **This demonstration of the power of Christ was the crowning manifestation offered by God to man as a proof that he had sent his Son into the world for the salvation of the human race.** If the Pharisees rejected this mighty evidence, no power in Heaven nor upon earth could wrest from them their Satanic unbelief. 2SP 366

**The crowning miracle of the resurrection of Lazarus** did not remove their unbelief, but filled them with increased malice; **and now that the Father had spoken**, and they could ask for no further sign, their hearts were not softened and they still refused to believe. 3SP 79

In 1897 Ellen White used some shocking language concerning the divinity of Christ. In subsequent quotes we will notice details that explain, to a great degree, what The Son of God “laid aside”.

At the time when he was most needed, **Jesus, the Son of God, the world’s Redeemer, laid aside his divinity**, and came to earth in the garb of humanity. He came to live out in his life God’s holy law that had been misrepresented, and buried beneath human tradition and the commandments of men. Forms and ceremonies had been put in the place of the Word of God, until its pure and holy principles were almost extinct.

**Christ came as the representative of God, the Light of the world.** His mission to earth was to dispel, with his clear, bright rays, the moral darkness that was enshrouding the world. He gave no heed to the traditions and maxims of men. These human inventions were opposed to the Gospel of the kingdom he had come to establish. He sought to remove from the law the mass of rubbish with which men had covered it. Of priests and rulers he said, “In vain do they worship me, teaching for doctrines the commandments of men.” ST March 18, 1897

Certainly she did not mean that Christ was no longer the Son of God, since this is precisely how she identifies Him. There must however be some divine prerogatives or characteristics that were “laid aside”, which would not detract from His divinity or divine identity.

## Form and Glory

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. RH July 5, 1887

## When Equal With God

The apostle lingers over point after point, **that our minds may grasp and fully comprehend the wonderful condescension** of the Saviour in behalf of sinners. **He presents Christ before us as He was when equal with God and receiving the adoration of angels**, and then traces **His descent until He reaches the lowest depths of humiliation**, that with His human arm He may reach fallen man and lift him from his degradation to hope, joy, and heaven. 4T 457

## Jesus' Former Glory

Our Lord Jesus Christ could not have become the Redeemer unless he had first been the **Sacrifice**. How precious is it to contemplate the faithfulness of God to his promises! **After his humiliation, suffering, and death, the Son of God steps back to the position of his former glory, and is one with the Father in power and dominion**. ST June 27, 1895

## Glory Veiled

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

## Christ Needed Grace

To the consecrated worker there is wonderful consolation in the knowledge that even **Christ during His life on earth sought His Father daily for fresh supplies of needed grace**; and **from this communion with God He went forth to strengthen and bless others**. Behold the Son of God bowed in prayer to His Father! Though He is the Son of God, **He strengthens His faith by prayer, and by communion with heaven gathers to Himself power to resist evil and to minister to the needs of men**. AA 56

## Charged with Heavenly Current

In Christ the cry of humanity reached the Father of infinite pity. **As a man He supplicated the throne of God till His humanity was charged with a heavenly current that should connect humanity with divinity**. Through continual communion **He received life from God**, that He might impart life to the world. **His experience is to be ours**. DA 362, 363

## Divine Strength

**He was wholly dependent upon God**, and in the secret place of prayer **He sought divine strength**, that He might go forth braced for duty and trial. In a world of sin Jesus endured struggles and torture of soul. In communion with God He could unburden the sorrows that were crushing Him. Here He found comfort and joy. DA 362

“My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.” **Jesus here declares that his Heavenly Father is the source of all strength**, and the foundation of all wisdom. No natural talent nor acquired learning can supply the place of a knowledge of the will of God. 2SP 339

## Power Hidden

**The power of the Saviour’s Godhead was hidden**. He overcame in human nature, **relying upon God for power**. This is the privilege of all. In proportion to our faith will be our victory. YI April 25, 1901

## Relied Upon Divine Power

Christ took humanity with **all its liabilities**. He took the nature of man with the **possibility of yielding to temptation**, and **he relied upon divine power to keep him**. GCB February 25, 1895

## Strength Given Him

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**. DA 24

This series of quotes reveals what Christ laid aside, and what things He received from His Father to sustain Himself and His work.

## The Pioneers

### James Edson White

**Christ did not come to earth in His own divine strength**. He left this when He came as a babe in the manger. But, guarded and guided by power from on high, as every human being can be guarded and guided, He lived a life of simple purity such as no other being has lived upon earth, and thus became our perfect example. James Edson White, Past, Present, and Future p. 32

### E. J. Waggoner

**It Is God That Works**. -"He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." The Word of God is living and active. Hebrews 4:12, R.V. Whatever activity there is in the work of the Gospel, if there is any work done, **is all of God**. Jesus "went about doing good; . . . **for God was with Him**." Acts 10:38. **He Himself said, "I can of Mine own self do nothing."** John 5:30. **"The Father that dwelleth in Me, He doeth the works."** John 14:10. So Peter spoke of Him as "a Man approved of God . . . by miracles and wonders and signs, **which God did by Him**." Acts 2:22. The disciple is not greater than his Lord. Paul and Barnabas, therefore, at the meeting in Jerusalem, told "what miracles and wonders **God had wrought** among the Gentiles by them." Acts 15:12. Paul declared that he labored to "present every man perfect in Christ Jesus; . . . striving according to His working, which worketh in me mightily." Colossians 1:28, 29. **This same power it is the privilege**

**of the humblest believer to possess, "for it is God which worketh in you both to will and to do of His good pleasure."** Philipians 2:13. SITI December 22, 1898, p. 804

Before He was born into this world, Jesus received the name "Emmanuel," which being interpreted is, "God with us." Matthew 1:33. That is what He is, His presence is God with us. So that when Philip said to Him; "Lord show us the Father, and it sufficeth us," Jesus could say, "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? Believe Me, that I am in the Father, and the Father in Me." John 14:5-11. "For it pleased the Father that in Him should all fulness dwell," even "all the fulness of the Godhead." Colossians 1:19; 2:9

Because Christ came, not in His own name, but in the Father's name,—because "God was in Christ, reconciling the world unto Himself" (2 Corinthians 5:19),—**His words and works—His very life—were the Father's, and not His own.** "When ye have lifted up the Son of man, then shall ye know that I am (He), and that I do nothing of Myself; but as **the Father hath taught Me, I speak these things.**" John 8:28. "The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." John 14:10. He lived by the Father, (John 6:57), **His life was but God's life in Him in its fulness,** so that it could be said that God purchased the church "with His own blood." Acts 20:25. PTUK September 16, 1897, p. 579

**The life of Jesus, as recorded in the Gospels, sets forth not merely the pattern life for all men, but also the means by which the same life may be reproduced in whoever desires to live it.** The Saviour, it is true, lived and worked and spake as never man had done before, but this was **not because of any special advantages enjoyed by Him.** **His life was lived on earth to show what could be done with the opportunities provided by God for all men.** He was poor, having nowhere to lay His head, He was despised and rejected of men, neither did His brethren believe on Him. He was tempted in all points like as we are, and counted unworthy to live by those who thought themselves righteous. **Whatever of disability and hindrance is felt by any man, was Christ's portion.** "His visage was so marred more than any man, and His form more than the sons of men."

There was one thing, however, that enabled Jesus to rise above His surroundings, and live a life that showed to men “the glory as of the only begotten of the Father, full of grace and truth.” He represented the Father perfectly, so that He could say, “He that hath seen Me hath seen the Father,” and that which enabled Him to do this was the fact that the Father dwelt in Him. **Jesus emptied Himself, and interposed no obstacle to the Father’s working in Him**, and since God giveth not the Spirit by measure, it followed naturally that in Christ dwelt all the fulness of the Godhead bodily.

**God desires to do for us what He did for His only begotten Son.** Jesus said to His disciples, “As the Father hath sent Me, even so send I you.” John 20:31. By pursuing the same course that Jesus took, the same results will follow in our case. **So far as God is concerned, no difference is made between us and Christ. Just as He equipped and sent forth Jesus, He sends us also.** Jesus recognised what the Father was to Him in all His life, and so **we do not find Him thinking, planning, speaking, acting, or claiming anything for Himself, but leaving all things to His Father.** “I am not come of Myself,” He said, “I am come in My Father’s name.” Although Christ has sent us forth, just as He Himself was sent, we, instead of committing everything to God, take matters into our own hands. We are afraid that if we did not, sometimes at least, take the initiative, nothing would be done. Others expect us to take action, and although we cannot see what is the best thing to do we feel that something must be done. Saul, after waiting the appointed time for Samuel, thought it was incumbent on him to offer the sacrifice himself, but he had done foolishly. 1 Samuel 13. The Lord wants us to trust Him with all the heart, and not even to lean to our own understanding. Proverbs 3:5. “Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.” Psalm 37:5.

**Christ was dependent on His Father through every step of His life.** If God had not given Him the word to speak, **it would never have been spoken, for He had none of Himself.** If God had not revealed to Him the course to take, **nothing would have been done, for He came not to do His own will.** Christ “emptied Himself” and if the Father had not filled Him, **He would have remained empty.** PTUK February 16, 1899

## “POWER” OFTEN EQUALS AUTHORITY

### The Bible

But that ye may know that **the Son of man hath power on earth to forgive sins**, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. Matthew 9:6

### Ellen White

#### Equal in Authority

The law cannot lower the standard or take less than its full demands, therefore it cannot cleanse us from one sin; but **God’s Son, who is one with the Father, equal in authority with the Father**, paid the debt for us. RH July 29, 1890

#### The Authority Was His Own

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” Christ came to the world to reveal the character of the Father, and to redeem the fallen race. **The world’s Redeemer was equal with God. His authority was as the authority of God**. He declared that he had no existence separate from the Father. **The authority by which he spoke, and wrought miracles, was expressly his own**, yet he assures us that he and the Father are one. RH January 7, 1890

#### Divine Authority

When Christ was born in Bethlehem, the angels of God appeared to the shepherds, who were watching their flocks by night, and **gave divine credentials of the authority of the new-born babe**. Satan knew that One had come to the earth with a divine commission to dispute his authority. He heard the angel declare: “Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men.” RH October 29, 1895



## The Pioneers

E. J. Waggoner

Our object in this investigation is to set forth **Christ's rightful position of equality with the Father, in order that His power to redeem may be the better appreciated.** CHR 14

## OMNISCIENCE

### The Bible

For I have not spoken of myself; but the Father which sent me, **he gave me a commandment, what I should say, and what I should speak.** John 12:49

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, **and that I do nothing of myself;** but as my **Father hath taught me,** I speak these things. John 8:28

**For the Father loveth the Son, and sheweth him all things that himself doeth:** and he will shew him greater works than these, that ye may marvel. John 5:20

### Ellen White

#### Taught at His Mother's Knee

The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, **He learned** of heavenly things. **The very words which He Himself had spoken to Moses for Israel He was now taught at His mother's knee.** As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for **God was His instructor.** DA 70

#### His Mission Was Opening to Him

Day by day He saw their meaning more clearly. Every act seemed to be bound up with His own life. **New impulses were awakening within Him.** Silent and absorbed, He seemed to be **studying out a great problem.** **The mystery of His mission was opening to the Saviour.** DA 78

## Jesus Was Guided

Before He came to earth, the plan lay out before Him, perfect in all its details. But as He walked among men, He was **guided, step by step, by the Father's will**. He did not hesitate to act at the appointed time. With the same submission He waited until the time had come. DA 147

## His Work Was Opened to Him

In the sanctuary of the home, Jesus received his education, not merely from his parents, **but from his Heavenly Father**. As he grew older, **God opened to him more and more of the great work before him**. But notwithstanding his knowledge of this, he assumed no airs of superiority. Never did he by disrespect cause his parents pain or anxiety. He delighted to honor and obey them. Although he was not ignorant of his great mission, he consulted their wishes, and submitted to their authority. YI August 22, 1901

Christ was **continually receiving from the Father that He might communicate to us**. "The word which ye hear," He said, "is not Mine, but the Father's which sent Me." John 14:24. "The Son of man came not to be ministered unto, but to minister." Matthew 20:28. Not for Himself, but for others, He lived and thought and prayed. From hours spent with God He came forth morning by morning, to bring the light of heaven to men. **Daily He received a fresh baptism of the Holy Spirit**. In the early hours of the new day the Lord awakened Him from His slumbers, **and His soul and His lips were anointed with grace, that He might impart to others**. His words were given Him fresh from the heavenly courts, words that He might speak in season to the weary and oppressed. "The Lord God hath given Me," He said, "the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned." Isaiah 50:4. COL 139

## Plans Unfolded to Him

Christ in His life on earth made no plans for Himself. He accepted God's plans for Him, **and day by day the Father unfolded His plans**. So should we depend upon God, that our lives may be the simple outworking of His will. As we commit our ways to Him, He will direct our steps. MH 479

An all knowing Jesus would have had no need to be taught by His mother, or guided by His Heavenly Father, or have mysteries opened, or plans unfolded to Him. He would've been fully knowledgeable of these things with no assistance.

### **Jesus Spoke Not His Own Words**

He now gave a test by which the true teacher might be distinguished from the deceiver: **"He that speaketh from himself seeketh his own glory: but he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in him."** John 7:18, R.V. **He that seeketh his own glory is speaking only from himself.** The spirit of self-seeking betrays its origin. **But Christ was seeking the glory of God. He spoke the words of God.** This was the evidence of His authority as a teacher of the truth. DA 456

### **The Portals of the Tomb**

Satan with his fierce temptations wrung the heart of Jesus. **The Saviour could not see through the portals of the tomb.** **Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice.** He feared that sin was so offensive to God that **Their separation was to be eternal.** Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God. DA 753

### **Christ Tempted**

Satan told Christ that He was only to set His feet in the blood-stained path, but not to travel it. Like Abraham He was tested to show His perfect obedience. **He also stated that he was the angel that stayed the hand of Abraham as the knife was raised to slay Isaac, and he had now come to save His life;** that it was not necessary for Him to endure the painful hunger and death from starvation; he would help Him bear a part of the work in the plan of salvation. 1SM 273

If Christ had all knowledge in this scene it would not have been a temptation to believe that Satan was the angel that stayed the hand of Abraham. He would have known that it was Himself who per-

formed this act. In fact, Jesus would have no temptation throughout His entire human life if He knew what was coming, knew His preordained response, and knew the victorious outcome in every case.

## CHRIST READING AND DRAWING OTHERS

At times it appears that Christ was able to know the thoughts and intentions of others. This is said to be evidence that He had active inherent omniscience during the incarnation. We will take a look at a few examples, in order to see if this is really the case.

### The Paralytic

Again and again the bearers of the paralytic tried to push their way through the crowd, but in vain. The sick man looked about him in unutterable anguish. When the longed-for help was so near, how could he relinquish hope? At his suggestion his friends bore him to the top of the house and, breaking up the roof, let him down at the feet of Jesus. The discourse was interrupted. The Saviour looked upon the mournful countenance, and saw the pleading eyes fixed upon Him. He understood the case; **He had drawn to Himself that perplexed and doubting spirit.** While the paralytic was yet at home, the Saviour had **brought conviction to his conscience.** When he repented of his sins, and believed in the power of Jesus to make him whole, the life-giving mercies of the Saviour had first blessed his longing heart. Jesus had watched the first glimmer of faith grow into a belief that He was the sinner's only helper, and had seen it grow stronger with every effort to come into His presence. DA 268

The Saviour drew the paralytic to Himself by bringing conviction to his conscience. So how did Jesus bring conviction to his conscience? We find the answer to this question in another book, *The Ministry of Healing*:

Among these was the paralytic at Capernaum. Like the leper, this paralytic had lost all hope of recovery. His disease was the result of a sinful life, and his sufferings were embittered by remorse. In vain he had appealed to the Pharisees and doctors for relief; they pronounced him incurable, they denounced him as a sinner and declared that he would die under the wrath of God.

The palsied man had sunk into despair. **Then he heard of the works of Jesus. Others, as sinful and helpless as he, had been**

healed, and he was encouraged to believe that he, too, might be cured if he could be carried to the Saviour. But hope fell as he remembered the cause of his malady, yet he could not cast away the possibility of healing.

His great desire was relief from the burden of sin. He longed to see Jesus and receive the assurance of forgiveness and peace with heaven. Then he would be content to live or to die, according to God's will. MH 73-74

The Saviour had brought conviction to his conscience through the works of healing He did for others as sinful and helpless as himself. The paralytic "heard of the works of Jesus." This brought him encouragement and conviction, which is how Jesus had drawn the paralytic to Himself while he was "yet at home".

### Jesus Blesses the Children

Among the Jews it was customary for children to be brought to some rabbi, that he might lay his hands upon them in blessing; but the Saviour's disciples thought His work too important to be interrupted in this way. When the mothers came to Him with their little ones, the disciples looked on them with disfavor. They thought these children too young to be benefited by a visit to Jesus, and concluded that He would be displeased at their presence. But it was the disciples with whom He was displeased. **The Saviour understood the care and burden of the mothers who were seeking to train their children according to the word of God. He had heard their prayers. He Himself had drawn them into His presence.** DA 511

How did Christ hear the mothers' prayers?

One mother with her child had left her home to find Jesus. **On the way she told a neighbor her errand, and the neighbor wanted to have Jesus bless her children.** Thus several mothers came together, with their little ones. Some of the children had passed beyond the years of infancy to childhood and youth. When **the mothers made known their desire**, Jesus heard with sympathy the timid, tearful request. But He waited to see how the disciples would treat them. When He saw them send the mothers away, thinking to do Him a favor, He showed them their error, saying, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." He took the children in His

arms, He laid His hands upon them, and gave them the blessing for which they came. DA 511

They “made known their desire” and “Jesus heard with sympathy”.

How did Jesus Himself draw the mothers into His presence? Probably the same way He drew the paralytic – by bringing conviction to the conscience. The works and words of Jesus preceded Him, and by hearing of these, they would be drawn by Him into His presence. As the Saviour said “And I, if I be lifted up from the earth, will draw all men unto me.” John 12:32

### **Jesus Read Their Hearts**

Jesus gave the rabbis an **evidence of His divinity by showing that He read their hearts.** DA 456

### **John Read Motives of the Pharisees**

Filled with pride and ambition, they (the Pharisees) would not hesitate at any means to exalt themselves and strengthen their influence with the people. They came to receive baptism at the hand of John that they might better carry out these designs. **John read their motives**, and met them with the searching inquiry: “Who hath warned you to flee from the wrath to come?” 5T 225

### **Only God Can Read Motives**

**God only can read the motives** which prompt to action. Lt17-1897

### **Angels Also Read Thoughts**

Did you forget that angels of God were in attendance, and that **their pure eyes were reading your thoughts**, the intents and purposes of the heart, and taking cognizance of every act, and delineating your true, frivolous character? 2T 180

### **A Mark Which Angels Can Read**

What is the seal of the living God, which is placed in the foreheads of his people? **It is a mark which angels, not human eyes, can read**; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord’s adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wed-

ding garment, and are obedient and faithful to all God's commands. GH June 11, 1902

The fact that an angel or John the Baptist can read the thoughts of another does not make them divine. It simply shows us that through faith these things can be accomplished. Jesus provides a perfect example of what can be done through faith and prayer.

## OMNIPRESENCE

### The Bible

Jesus saith unto her, Touch me not; for **I am not yet ascended to my Father**: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. John 20:17

### Ellen White

Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. DA 669

To some degree Christ's ability to be "every place personally" had been "cumbered" by taking on humanity. We are not given much detail in this topic, but can readily accept what we are told.

## DIVINE ATTRIBUTES

When we encounter the term "divine attributes", must we take this to mean or include the omni-powers? As we read through a few quotes ask yourself if this is actually the case.

### Ellen White

As men turned away from God, the **divine attributes—justice, purity, and love**—were supplanted by oppression, violence, and brutality . . . EP 72

Justice, purity, and love are divine attributes or attributes of God's character. Next we have a quote that tells us that Christ received something at his baptism:



At the beginning of his ministry, John was baptizing in the Jordan, and Christ came to him to receive the baptismal rite. As man's example he took the step in conversion requisite for the repenting, believing sinner; and the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo, a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." He was consecrated to his office by God himself. He was anointed by the Spirit, invested with the authority, and **endowed with the attributes, of God**; and his mission was to reveal the Father to the world. ST June 9, 1890

### Webster's 1828 Dictionary

**ENDOW'**, verb transitive [Latin dos, doto, or a different Celtic root.]

1. To furnish with a portion of goods or estate, called dower; to settle a dower on, as on a married woman or widow. A wife is by law entitled to be endowed of all lands and tenements, of which her husband was seized in fee simple or fee tail during the coverture.
2. To settle on, as a permanent provision; to furnish with a permanent fund of property; as, to endow a church; to endow a college with a fund to support a professor.
3. To enrich or furnish with any gift, quality or faculty; to in-due. Man is endowed by his maker with reason.

According to the false presupposition that the omnis equal divinity, if Christ was "endowed" with the attributes of God at His baptism, and those attributes consist of the three omnis, then that would leave Jesus without divinity for the first three decades of His life.

In Christ is gathered all the glory of the Father. In Him is all the fullness of the Godhead bodily. He is the brightness of the Father's glory, and the express image of His person. **The glory of the attributes of God are expressed in His character.** The gospel is glorious because it is made up of His righteousness. It is Christ unfolded, and Christ is the gospel embodied. Every page of the New Testament Scriptures shines with His light. Every text is a diamond, touched and irradiated by the divine rays. 7BC 907

Practically without exception when the attributes of God or divine attributes are spoken of in the inspired word it is speaking of the character attributes of God.

In his relation to Christ he will be bone of His bone, flesh of His flesh, one with Christ in a peculiar relationship, because Christ took the humanity of man. **He became subject to temptation, endangering, as it were, His divine attributes.** Satan sought, by the constant and curious devices of his cunning, to make Christ yield to temptation. Man must pass over the ground over which Christ has passed. As Christ overcame every temptation which Satan brought against Him, so man is to overcome. Lt5-1900

Why would His divine attributes have been endangered? If He had chosen to give in to Satan and sin, His character would have been changed forever, and His allegiance would no longer have been to His Father in Heaven.

### **Divine Attributes Imparted to Us**

The grace of Christ imparted to us individually will give us a knowledge as to how we shall accept of Christ as our personal Saviour, and how we shall imitate his example. He can mold and **fashion the character by imparting his divine attributes,** and then each one of us can adorn the doctrine of Christ our Saviour. Whatsoever things are true, whatsoever things are honest, lovely, and of good report, will be revealed as the precious fruits of the Christian tree. The religion of Jesus Christ must be revealed in a winsome character, bright as a light that shineth in a dark place. RH September 4, 1894

The Lord Jesus walks with men, yet His footsteps are not seen. By faith you lay your hand in the hand of Christ. **His divine attributes have been multiplied to all those who choose to place themselves in the channel of light** and make Christ manifest to the world. God requires this, and all who come short of fulfilling these obligations are not walking in the light as Christ is in the light. Ms42-1895

All who receive and believe in Him are bound up in fellowship with Christ. **With the divine attributes of Christ, partakers of the divine nature,** how is it possible for us to be so easily drawn apart in judgment and opinions? It is because we have not taken the yoke of Christ to wear it. All these contentions are the result of our hearts and minds not being under discipline to God. "Where contention and strife is, there is confusion and every evil work." [James 3:16.] The question is asked, Is Christ divided? How does

the heavenly universe look upon this contention and strife? Ms80-1898

If the term “divine attributes” means omni powers rather than character then that would mean that humanity might become omnipotent, omniscient, and omnipresent. We know that this is not true.

## The Pioneers

### Hiram Edson

The old commandment is the word [or law] which ye have heard from the beginning. John’s gospel 1:1. “In the beginning was the word, and the word was with God, and the word was God.” “God is love.” 1 John 4:8. Thus we learn that God’s holy law of love is but a transcript of his own being, and **the divine attributes of his own holiness and perfection**. Hence it was from this consideration that Christ has said, [Luke 16:17,] “And it is easier for heaven and earth to pass, than ONE TITTLE of the law to fail. ARSH October 7, 1851 p. 36

### E.J. Waggoner

**Divinity means having the attributes of Deity.** If Christ were not Divine, then we should have only a human sacrifice. CHR 43

Waggoner writes that “divinity means having the attributes of Christ.” Without assigning our own definition to “attributes of Deity,” let’s look at a quote from this author (32 pages earlier) for his understanding of the “attributes of Deity”:

A son, also, is, to a greater or less degree, a reproduction of the father; he has to some extent **the features and personal characteristics** of his father; not perfectly, because there is no perfect reproduction among mankind. But there is no imperfection in God, or in any of His works, and so Christ is the “express image” of the Father’s person. Hebrews 1:3. As the Son of the self-existent God, **He has by nature all the attributes of Deity**. CHR 11

With this quote, we can then take E. J. Waggoner's definition of “attributes of Deity” to refer to “the features and personal characteristics of his father.” The human illustration being an example of the Divine. His father, J. H. Waggoner, also expressed this connection between divine attributes and character:

## J. H. Waggoner

We have also seen that his law of ten commandments was the rule by obeying which they would be holy. In doing that law they would form right or holy characters, because that law is a holy law. **It being the expression of the will of God, it is to us a revelation of the divine character or attributes.** For there must be perfect harmony between the divine attributes and the divine will. God cannot deny himself, neither can he change. Our relation to God teaches the same thing. RH April 1, 1875

Elsewhere E. J Waggoner writes:

Ye are a holy nation: a nation in whom God dwells, a nation who are **partakers of the divine nature,—partakers of the divine virtues, the divine character, the divine attributes,—ye are thus made a holy nation, expressly to show forth, to minister, the holy virtues, the holy character, the divine nature of Him who hath called you out of darkness into His marvellous light.** GCB October 1, 1901, p. 586

## THE FALSE CHARGE OF UNITARIANISM

Some suggest that to believe Christ did not have active omni-powers during the incarnation is to be “Unitarian”. The following quote is misused to support this charge.

### James White

The inexplicable trinity that makes the godhead three in one and one in three, is bad enough; but that **ultra Unitarianism that makes Christ inferior to the Father is worse.** . . .

Often this is the only portion of the quote that is shared with the reader thus leading them to believe that James White must support their position. Simply reading the next sentence demonstrates that he is speaking of the time when the Father created mankind through His Son.

Did God say to an inferior, “Let us make man in our image?”

Reading even further reveals what Eld. White believed to be the great mistake of the Unitarian:

The **great mistake of the Unitarian is in taking Christ when enfeebled with our nature as the standard of what he was with the Father before the creation of the world, and what he will be when all divine, seated beside the Father on his eternal throne.**

Notice that he says that this should not be compared with what He was with the Father before the creation of the world and what “he will be when **all divine**, seated beside the Father”. James White clearly believed that Jesus was operating in a much different capacity while in this world. He continues:

True, Christ prayed to a superior. **This is during the time of his humiliation, when enfeebled by the seed of Abraham.** There was no such dependence before He humbled himself that he might reach the feeble sinner in all his weakness and shame. Neither will there be when Christ shall be seated at the right hand of power in Heaven. RH November 29, 1877

Unitarianism, according to White, is viewing the incarnation as the standard of what Christ was in His pre-existence.

## **DIVINITY BLENDED WITH HUMANITY**

So far we have seen several definitive statements and quotes demonstrating that Jesus lived His life here on Earth within the same parameters and with the same capabilities as the rest of mankind. One response to this evidence is that all of this only applies to His “human side”, and that His “divine side” had no such restrictions. Did Jesus have two sides? Is that what it means to have two natures? One difficulty with this approach (especially as it pertains to omniscience) is that it implies that Jesus had both a human mind AND a divine mind. Nowhere in inspiration do we read any hint of Christ having a dual consciousness or two minds. Instead, Paul writes:

**Let this mind be in you**, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Philippians 2:5-8

We are to emulate Jesus’ mindset or way of thinking in our own lives. Paul’s appeal to us is to pattern our thoughts after the great humility of Christ. A dual consciousness theory speculates that Jesus

knew everything while at the same time learning; that He saw everything while also not “seeing through the portals of the tomb . . .” Not only does this defy logic, but it is beyond what inspiration reveals.

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

These following quotes also mention the inseparable union of the natures of Christ:

The arch apostate, who still retained his lofty stature, led the apostate host, who were leagued with human beings in the strife against God. Satanic agencies confederated with evil men to lead the people to believe that Christ was the chief of sinners, and to make Him an object of detestation. But the priests and rulers failed to realize that **in Christ divinity was enthroned in humanity. The humanity of Christ could not be separated from His divinity.** Ms106-1897

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

It may come as a shock, but next we discover that as a member of the human family Jesus also partook of the divine nature “leaving us an example, that ye should follow his steps”. 1 Peter 2:21:

He came to this world **in human form**, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. **In His humanity He was a partaker of the divine nature. In His incarnation** He gained in a new sense the title of the Son of God. Said the angel to Mary, "The power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God." **While the Son of a human being**, He became the Son of God in a new sense. Thus He stood in our world—the Son of God, yet allied by birth to the human race. ST August 2, 1905

## DIVINE SACRIFICE

Possibly the most serious implication in misunderstanding the divinity of Christ is how it affects our understanding of His death for mankind. There are a handful of Ellen White quotes that have led some to conclude that only half of Jesus died on the cross; that His "human side" died, but His "divine side" did not. The following quote explains how much of Christ died for us:

Jesus said to Mary, "Touch me not; for **I am not yet ascended to my Father.**" When he closed his eyes in death upon the cross, the soul of Christ did not go at once to Heaven, as many believe, or how could his words be true—"I am not yet ascended to my Father"? **The spirit of Jesus slept in the tomb with his body, and did not wing its way to Heaven, there to maintain a separate existence,** and to look down upon the mourning disciples embalming the body from which it had taken flight. **All that comprised the life and intelligence of Jesus remained with his body in the sepulcher;** and when he came forth it was as a whole being; **he did not have to summon his spirit from Heaven.** He had power to lay down his life and to take it up again. 3SP 203

It should be clear that all of Jesus died, and not just a portion of Him, or only one of His natures. Let's take a look at one of the few statements that lead some to believe this:

**Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the Man Christ Jesus.** In Him dwelt all the fulness of the Godhead bodily. **When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible.** Christ, the sinless



One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood. Lt280a-1904

On the surface this appears to support the thought that only a portion of Jesus died. Now read how clearly she expresses the meaning of this in Letter 97:

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.** By death He overcame death. The death of Christ bore to the death him who had the power of death, and opened the gates of the tomb for all who receive Him as their personal Saviour. Lt97-1898

Think of how much it cost Christ to **leave the heavenly courts, and take his position at the head of humanity**. Why did he do this?—Because he was the only one who could redeem the fallen race. There was not a human being in the world who was without sin. The Son of God stepped down from his heavenly throne, laid off his royal robe and kingly crown, and clothed his divinity with humanity. **He came to die for us, to lie in the tomb as human beings must, and to be raised** for our justification. He came to become acquainted with all the temptations wherewith man is beset. He rose from the grave, and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." **One equal with God passed through death** in our behalf. He tasted death for every man, that through him every man might be a partaker of eternal life. RH March 9, 1905

Without a divine sacrifice that truly and fully passed through death we would be without hope and without an atoning sacrifice. Listen to how serious this issue was to some of our pioneers:

## The Pioneers

### J. M. Stephenson

The apostles bear united testimony to the literal death of Christ as a unit being. Hear the bold and decisive language of Peter on the

day of Pentecost: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by **miracles, and wonders, and signs, which God did by him** in the midst of you, as ye yourselves also know. Him . . . ye have taken, and by wicked hands have crucified and slain whom **God hath raised up.**" But we are told that this was only the body of "Jesus of Nazareth" which was "crucified and slain;" **that his soul did not die:** it went to Paradise on that very day. **This theology which teaches that Christ had two distinct natures, at the same time, the one of which died, and the other escaped to realms of bliss, has no foundation in the word of God.** ARSH November 21, 1854, p. 113

**J. H. Waggoner**

**The declaration, that the divine Son of God could not die, is as far from the teachings of the Bible as darkness is from light.** And we would ask the Trinitarian, **to which of the two natures are we indebted our redemption?** The answer must, of course, be, To that one which died or shed his blood for us; for "we have redemption through his blood." Then it is evident that if only the human nature died, our redeemer is only human, and that the divine Son of God took no part in the work of redemption, for he could neither suffer nor die. Surely, we say right, that the doctrine of a trinity degrades the Atonement, by bringing the sacrifice, the blood of our purchase, down to the standard of Socinianism. . . .

We believe in the being of the omnipotent God, but we cannot comprehend his being. We believe that he who was glorified with the Father before the world was, was made flesh, and dwelt among men; in whom, as the Methodist **Discipline justly expressed it, were two natures joined together in one person, never to be divided; who truly suffered and died for us.** What a sacrifice for guilty man? What an offering to the immutable law of Jehovah! What a vindication of the mercy and justice of the Father! "Here's love and grief beyond degree; **The Lord of glory dies for men!**" The Atonement 1884

**J. S. Washburn**

I quote from a letter written to me by Eld. J. F. Anderson, former pastor of Tacoma Park Church, dated Jan. 16, 1940, 112 St. Louis Avenue, Fort Worth, Texas:

“In answer to your question as to my conversation with Eld. Prescott, it was after I had spoken on the vicarious sacrifice of Christ, that he called me and wanted to talk with me about it. He tried to convince me that Christ DID NOT DIE AS THE SON OF GOD, as I had preached. And when he could not convince me, he said, ‘I do not appreciate your leaving me without a Christ for three days and nights’. “And remember, Eld. Washburn this statement was made after he had taken the position that the Son of God did not die but only the Son of Man.” . . .

Nothing is clearer in the scripture than the truth that the Son of God died for us and we have a Divine and not simply a human atonement. Those who believe that the Son of God did not die quote an unpublished statement of Sister White. “Deity did not sink and die, that would have been impossible.” This is all very clear if we believe the Bible statement of death, as found in Job. 34:12, 14, 15:

“Yea surely God will not do wickedly . . . If he (God) set his heart upon men, if he (God) gathers unto himself His Spirit and His breath (God’s spirit and God’s breath) all flesh shall perish together, and man shall turn again to dust”.

“WITH GOD IS THE FOUNTAIN OF LIFE”. Ps. 36:9

All life, angelic, human, animal, vegetable, comes from God and is simply loaned for a time to God’s creatures. It was God’s life before the creature received it. It is God’s life while they have it and if God takes back to Himself His own life, the creature goes back to where he was before he received the life of God. **But that life is not a separate person.** It is the life of God, taken back by the Lord to himself where it was, before being given to the creature. It is true that we are partakers of the Divine nature, if we are Christians. **But that does not mean that we are conscious personalities in death. God takes back his life and we are dead. And SO WAS CHRIST.**

When Christ was begotten of the Father, He received the life of God, His father. When Jesus died on the cross, he said, “Father into thy hands I commend my spirit”, (or life) and the life of God was given back to the Father, and for a time, three days and nights, that life was with the Father from whence it had come. In the resurrection that life of God is restored to the one who died.

Ps. 104:30. But between his death on Friday afternoon, till Sunday morning, the Son of God was dead.

**"HE Poured OUT HIS SOUL UNTO DEATH"**. Isa. 53:12

Read this clear statement from the Spirit of Prophecy, Vol. 3, p. 203:

"When he closed his eyes in death upon the cross, the soul of Jesus did not go at once to heaven. . . . **ALL THAT COM-  
PRISED THE LIFE AND INTELLIGENCE OF JESUS RE-  
MAINED WITH HIS BODY IN THE SEPULCHRE. AND  
WHEN HE CAME FORTH IT WAS A WHOLE BEING. HE  
DID NOT HAVE TO SUMMON HIS SPIRIT FROM  
HEAVEN."**

This squarely contradicts the teaching of Eld. Prescott. Truly as the scripture says, "We have been reconciled to God by the death of His Son." The Son of God died for fallen man. **We have a Di-  
vine atonement, all sufficient.** That papal doctrine of the Trinity destroys the gospel and leaves us without hope, for it compelled its defender, Eld. Prescott, **to deny that great scripture truth, that the Son of God died for the sins of the world.** Any doctrine that leads a man to deny that the Son of God died must be an evil doctrine, and anti-Christian doctrine, not from God but from Satan. . . .

Seventh-Day Adventists claim to take the word of God as supreme authority and to have "come out of Babylon", to have re-nounced forever the vain traditions of Rome. **If we should go back to the immortality of the soul, purgatory, eternal torment, and the Sunday Sabbath, would that be anything less than apos-  
tasy?** If, however, we leap over all these **minor, secondary doc-  
trines** and accept and teach the very central root, doctrine of Ro-manism, the Trinity, **and teach that the son of God did not die,** even though our words seem to be spiritual, is this anything else or anything less than **apostasy? And the very Omega of apos-  
tasy?**

Washburn may be the only contemporary of Ellen White who openly attempted to identify the Omega of apostasy that she spoke of.

## CONCLUSION

As we have explored the topic of the divinity of Christ during His incarnation, we have discovered many statements that reveal much about how He lived as a member of the human family. It is clear that the miracles of Jesus were performed just how they might be accomplished by His followers, through faith and prayer. We are explicitly told that all of the miracles of Christ are performed by the power of God, through the ministration of angels, and these truths in NO way take away from the fact that He is, and always will be, the divine Son of God. It is true that divinity and the incarnation are subjects so deep that we cannot fully understand them. We may never know exactly what was contained within the "counsel of peace" between the Father and Son, but those things which are revealed belong unto us and to our children for ever. May we strive to avoid entering into speculation, and accept that which is clearly and plainly revealed to us from God.

## SPECIAL THANKS

We want to thank all who contributed to this booklet, by their participating in the public study of this very important topic.

Printed in the USA

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