

The Two Mysteries of Hebrews 1 & 2

The Mystery of Godliness & The Mystery of Iniquity

The Contrast Between the Mystery of Godliness and the Mystery of Iniquity

The Mystery of Godliness—Christ manifested in the flesh

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh,...

The Mystery of His Will

Hebrews 2:6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

Ephesians 1:9 Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself:

1 Thessalonians 4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

Christ's Humility and Condescension

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.

Philippians 2:5 Let this mind be in you, which was also in Christ Jesus: 6) Who, being in the form of God, thought it not robbery to be equal with God: 7) But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: 8) And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. 9) Wherefore God also hath highly exalted Him, and given Him a name which is above every name: 10) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Isaiah 53:4 Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. 5) But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. 6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all. ...11) He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities.

AG 161.4

“The great condescension on the part of God is a mystery beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite wisdom devise a plan that would surpass it. It could be successful only by ... Christ becoming man, and suffering the wrath which sin has made because of the transgression of God’s law. Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive Him as their personal Saviour. This is the heavenly science of redemption, of saving men from eternal ruin....

“God so loved the world that He gave Himself in Christ to the world to bear the penalty of man’s transgression. God suffered with His Son, as the divine Being alone could suffer, in order that the world might become reconciled to Him.”

TMK 68.2

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

“But He stepped still lower; the Man must humble Himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for Him in His own territory. He had to flee from place to place for His life. He was betrayed by one of His disciples; He was denied by one of His most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross.

“He was not insensible to this contempt and ignominy. He submitted, but, oh! He felt the bitterness as no other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step He humbled Himself to die—but what a death! It was the most shameful, the most cruel—the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth—died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! ...

“All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in His humiliation, until there were no lower depths that He could reach, in order to lift man up from his moral defilement. All this was for you.”

Where do we find the term, “mystery of iniquity”?

There is only one place in Scripture using that term and it refers to the antichrist, the seed of Satan:

2 Thessalonians 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

The Mystery of Iniquity Originated With Satan

Revelation 12:7 And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, 8) And prevailed not; neither was their place

found any more in heaven. 9) And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13) For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14) I will ascend above the heights of the clouds; I will be like the most High.

Ezekiel 28:1 The word of the LORD came again unto me, saying, 2) Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

Ezekiel 28:11 Moreover the word of the LORD came unto me, saying, 12) Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. 13) Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14) Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15) Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. ... 17) Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness:

The Relationship Between the Mystery of Godliness and the Mystery of Iniquity

Reasons Why the Mystery of Godliness Was Necessary

1. The mystery of iniquity necessitated the mystery of Godliness.
2. Only one who was the *express image* [or character] of God could manifest that image.
3. That the glory of Christ might be reproduced in us.
4. If Christ were to suffer death for every man, He would need to partake of the human nature since God is immortal and not subject to death.
5. If Christ were to perfect His plan of salvation by sanctifying us, He would need to suffer being tempted in all points yet without sin.
6. If Christ were to win back the lost dominion and restore it to man, He would need to come in our flesh.
7. If Christ were to destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage, He would need to lay down His divinity, partake of humanity, and condemn sin in the likeness of sinful flesh.

8. Christ died to exalt the law of God.
9. If Christ were to become a merciful and faithful high priest in things pertaining to God, and to make reconciliation for our sins, He must be made like unto His brethren. If Christ came with the nature of angels or as a super human and not in the likeness of sinful man, would we trust that we could indeed follow Him and allow Him to complete the work of sanctifying us?

1) The mystery of iniquity necessitated the mystery of Godliness.

Revelation 12:7 And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels,

How would God deal with the rebellion in His universe and be consistent with His character? How would He get rid of the mystery of iniquity that began in Heaven and found its way to man? There had to be a way without exercising force which is contrary to the principles by which He governs.

“God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan’s government. The Lord’s principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God’s government is moral, and truth and love are to be the prevailing power.” DA 759.1

“In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve.” DA 466.4

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil;

GC 503.3

“The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour’s expiring cry, ‘It is finished,’ the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that, ‘through death He might destroy him that had the power of death, that is, the devil,’ Hebrews 2:14. Lucifer’s desire for self-exaltation had led him to say: ‘I will exalt my throne above the stars of God: ... I will be like the Most High.’ God declares: ‘I will bring thee to ashes upon the earth, ... and never shalt thou be any more,’ Isaiah 14:13, 14; Ezekiel 28:18, 19. When ‘the day cometh, that shall burn as an oven;... all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.’” Malachi 4:1.

“The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the word of God: ‘Affliction shall not rise up the second time,’ Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.”

FLB 361.5

“I saw a new heaven and a new earth...’ Revelation 21:1.... Every trace of the curse is swept away....

“One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory, ‘He had bright beams coming out of his side: and there was the hiding of his power.’

“The cross of Christ will be the science and the song of the redeemed through all eternity.”

2) Only one who was the *express image* [or character] of God could manifest that image.

Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2) Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; 3) Who being the brightness of His glory, and the express image of His person, ...

John 1:14 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.

What is the glory of God?

SS (From Splendor to Shadow) 165.4

“Truly as I live, all the earth shall be filled with the glory of the Lord,’ Numbers 14:21. God’s glory, His character, His tender love, were to be revealed to all mankind.”

If Christ were to give eternal life, He must first reveal the character of His Father.

John 17:1 These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2) As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him. 3) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4) I have glorified thee on the earth: I have finished the work which thou gavest me to do.

The gospel of Christ is the revelation of the righteousness of God the Father, and is the power to save.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

1 Corinthians 4:3 But if our gospel be hid, it is hid to them that are lost: 4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. 6) For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

ST February 13, 1893, par. 7

“In the work of creation, Christ was with God. He was one with God, equal with Him, the brightness of His glory, the express image of His person, the representative of the Father. He alone, the Creator of man, could be his Saviour. No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. But Christ could manifest the Father’s love; for God was in Christ, reconciling the world unto Himself. Christ could be the ‘day’s man’ between a holy God and lost humanity, one who could ‘lay His hand upon us both.’ None but Christ could redeem man from the curse of the law. He proposed to take upon Himself the guilt and shame of sin,—sin so offensive in the sight of God that it would necessitate separation from His Father. Christ proposed to reach to the depths of man’s degradation and woe, and restore the repenting, believing soul to harmony with God.”

2SM 185.2

“The incarnation of Christ was an act of self-sacrifice; His life was one of continual self-denial. The highest glory of the love of God to man was manifested in the sacrifice of His only-begotten Son, who was the express image of His person. This is the great mystery of godliness. It is the privilege and the duty of every professed follower of Christ to have the mind of Christ. Without self-denial and cross bearing we cannot be His disciples.”

“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. As a personal Saviour He came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers ‘One like unto the Son of man.’ Rev 1:13.

“Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. No man has seen God at any time except as He is revealed through Christ. ...

“God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God.”

PP 34.2

“The Father wrought by His Son in the creation of all heavenly beings. ‘By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.’ Col 1:16. Angels are God’s ministers, radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will. But the Son, the anointed of God, the ‘express image of His person,’ ‘the brightness of His glory,’ ‘upholding all things by the word of His power,’ holds supremacy over them all. Heb 1:3. ‘A glorious high throne from the beginning,’ was the place of His sanctuary (Jer 17:12); ‘a scepter of righteousness,’ the scepter of His kingdom. Heb 1:8. ‘Honor and majesty are before Him: strength and beauty are in His sanctuary.’ Psalm 96:6. Mercy and truth go before His face. Psalm 89:14.

“The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service.

“So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to His creatures. Sin originated with him who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven.”

AG 160.2

“In order to fully realize the value of salvation, it is necessary to understand what it cost. In consequence of limited ideas of the sufferings of Christ, many place a low estimate upon the great work of the atonement. The glorious plan of man’s salvation was brought about through the infinite love of God the Father. In this divine plan is seen the most marvelous manifestation of the love of God to the fallen race. Such love as is manifested in the gift of God’s beloved Son amazed the holy angels. ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life’ (John 3:16). This Saviour was the brightness of His Father’s glory and the express image of His person. He possessed divine majesty, perfection, and excellence. He was equal with God. ‘It pleased the Father that in him should all fulness dwell.’” Colossians 1:19

TMK 35.2

“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. What a thought is this! He who was one with the Father before the world was made had such compassion for a world lost and ruined by transgression that He gave His life a ransom for it. He who was the brightness of the Father’s glory, the express image of His person, bore our sins in His own body on the tree, suffering the penalty of man’s transgression until justice was satisfied and required no more. How great is the redemption that has been worked out for us! So great that the Son of God died the cruel death of the cross to bring to us life and immortality through faith in Him.”

3) That the glory of Christ might be reproduced in us.

Hebrews 2:10 For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11) For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, 12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13) And again, I will put my trust in Him. And again, Behold I and the children which God hath given me.

Colossians 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: 27) To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Why was God desirous of His glory being reproduced in us?

Isaiah 43:7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

1 Chronicles 16:24 Declare His glory among the heathen; His marvellous works among all nations.

How will we declare His glory among the heathen?

2 Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Isaiah 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.
2) For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and His glory shall be seen upon thee.

What will be the result of our glorifying Him?

Psalms 57:11 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

Habakkuk 2:14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

Psalms 72:19 And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen.

Ephesians 1:6 To the praise of the glory of His grace, wherein He hath made us accepted in the beloved.

Ephesians 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: 18) The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints,

Philippians 1:11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Colossians 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Hebrews 13:21 Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Philippians 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

1 Peter 5:10 But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.
11) To him be glory and dominion for ever and ever. Amen.

We all will glorify someone.

Jeremiah 9:23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: 24) But let him that

glorify in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

Galatians 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

ST September 24, 1902, par. 3

“We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.’ Through the agency of the Holy Spirit, a new principle of mental and spiritual power was to be brought to man, who, through association with divinity, was to become one with God. Christ, the redeemer and restorer, was to sanctify and purify man’s mind, making it a power that would draw other minds to Himself. It is His purpose, by the elevating, sanctifying power of the truth, to give men nobility and dignity. He desires His children to reveal His character, to exert His influence, that other minds may be drawn into harmony with His mind. ‘As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.... For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power.’”

4) If Christ were to suffer death for every man, He would need to partake of the human nature since God is immortal and not subject to death.

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.

TM 134.1

“Death entered the world because of transgression. But Christ gave His life that man should have another trial. He did not die on the cross to abolish the law of God, but to secure for man a second probation. He did not die to make sin an immortal attribute; He died to secure the right to destroy him that had the power of death, that is, the devil. He suffered the full penalty of a broken law for the whole world. This He did, not that men might continue in transgression, but that they might return to their loyalty and keep God’s commandments and His law as the apple of their eye.”

FLB 51.6

“Christ is life itself. He who passed through death to destroy him that had the power of death is the Source of all vitality. There is balm in Gilead, and a Physician there. Christ endured an agonizing death under the most humiliating circumstances that we might have life. He gave up His precious life that He might vanquish death. But He rose from the tomb, and the myriads of angels who came to behold Him take up the life He had laid down heard His words of triumphant joy as He stood above Joseph’s rent sepulcher proclaiming: ‘I am the resurrection, and the life.’”

“The resurrection and ascension of our Lord is a sure evidence of the triumph of the saints of God over death and the grave, and a pledge that heaven is open to those who wash their

robes of character and make them white in the blood of the Lamb. Jesus ascended to the Father as a representative of the human race, and God will bring those who reflect His image to behold and share with Him His glory.”

5) If Christ were to perfect His plan of salvation by sanctifying us, He would need to suffer being tempted in all points yet without sin.

Hebrews 2:10 For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11) For both He that sanctifieth and they who are sanctified are all of one: ...

Christ must take on humanity if He were to suffer temptation, for we read:

James 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man:

Hebrews 2:18 For in that He Himself hath suffered being tempted, He is able to succour [relieve, aid or help] them that are tempted.

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

We can find comfort and assurance that when we are tempted as He was, we by the grace of God may overcome as well.

Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Christ could not be the captain of our salvation expecting us to follow Him if He were a super human and not made like unto our sinful flesh. But He came in “in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us.” Romans 8:3

1 Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: 22) Who did no sin, neither was guile found in His mouth:

Matthew 16:24 Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

John 10:27 My sheep hear my voice, and I know them, and they follow me:

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

1 John 1:7 But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

YRP (Ye Shall Receive Power) 368.2

“The fall of man filled all heaven with sorrow, and the heart of Jesus was moved with infinite compassion for the lost world, the ruined race. He beheld man plunged in sin and misery, and knew that he had not moral power to overcome in his own behalf the power of his unsleeping enemy. In divine love and pity He came to earth to fight our battles for us; for He alone could conquer the adversary. He came to unite man with God, to impart divine strength to the repenting soul, and from the manger to Calvary to pass over the path which

man would travel, at every step giving man a perfect example of what he should do, presenting in His character what humanity might become when united with divinity.

“But many say that Jesus was not like us, that He was not as we are in the world, that He was divine, and therefore we cannot overcome as He overcame. But this is not true; ‘for verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.... For in that He himself hath suffered being tempted, He is able to succour them that are tempted’ (Hebrews 2:16-18). Christ knows the sinner’s trials; He knows his temptations. He took upon Himself our nature; He was tempted in all points like as we are. He has wept, He was a man of sorrows, and acquainted with grief.

“As a man He lived upon earth. As a man He ascended to heaven. As a man He is the substitute of humanity. As a man He liveth to make intercession for us. As a man He will come again with kingly power and glory to receive those who love Him, and for whom He is now preparing a place. We should rejoice and give thanks that God ‘hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained’” (Acts 17:31).

ST April 10, 1893, par. 2

“The world’s Redeemer passed over the ground where Adam fell because of his disobedience to the law of Jehovah. The only-begotten Son of God came to our world as a man, to reveal to the world the fact that men through divine power could keep the law of God. Satan, the fallen angel, had declared that no man could keep God’s law, and he pointed to the disobedience of Adam as proving the declaration true. But the Son of God placed himself in man’s stead, and passed over the ground where Adam fell, and endured temptation stronger than ever was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner in which every tempted soul may resist the evil one. He referred the tempter to the inspired record and said, ‘It is written.’ Christ overcame the temptations as a man, by relying solely upon the word of God; and every man may overcome as Christ overcame.

“We need not place the obedience of Christ by itself as something for which He was particularly adapted, because of His divine nature; for He stood before God as man’s representative, and was tempted as man’s substitute and surety. If Christ had a special power which it is not the privilege of a man to have, Satan would have made capital of this matter. But the work of Christ was to take from Satan his control of man, and He could do this only in a straightforward way. He came as a man, to be tempted as a man, rendering the obedience of a man. Christ rendered obedience to God, and overcame as humanity overcome. We are led to make wrong conclusions because of erroneous views of the nature of our Lord. To attribute to His nature a power that it is not possible for man to have in his conflicts with Satan, is to destroy the completeness of His humanity. The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan’s temptations except as divine power works through humanity. The Lord Jesus came to our world, not to reveal what God in His own divine person could do, but what He could do through humanity. Through faith man is to be a partaker of the divine nature, and to overcome every temptation wherewith he is beset. It was the Majesty of heaven who became a man, who humbled Himself to our human nature; it was He who was tempted in the wilderness and who endured the contradiction of sinners against himself.”

6) If Christ were to win back the lost dominion and restore it to man, He would need to come in our flesh.

Hebrews 1:2 Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds;

Hebrews 1:13 But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool? 14) Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Hebrews 2:5 For unto the angels hath He not put in subjection the world to come, whereof we speak. 6) But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 7) Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8) Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

Galatians 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Romans 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

Galatians 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

James 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?

FLB 361.2

"Satan, by means of his success in turning man aside from the path of obedience, became 'the god of this world,' 2 Corinthians 4:4. The dominion that once was Adam's, passed to the usurper. But the Son of God proposed to come to this earth to pay the penalty of sin, and thus not only redeem man, but recover the dominion forfeited.... The apostle Paul has referred to it [the restoration of the lost dominion] as 'the redemption of the purchased possession.' Ephesians 1:14.

"Not only man but the earth had by sin come under the power of the wicked one, and was to be restored by the plan of redemption."

7) If Christ were to destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage, He would need to lay down His divinity, partake of humanity, and condemn sin in the likeness of sinful flesh.

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil; 15) And deliver them who through fear of death were all

their lifetime subject to bondage. 16) For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

2TT 487.2

“Physicians should seek to direct the minds of their patients to Christ, the Physician of soul and body. That which physicians can only attempt to do, Christ accomplishes. The human agent strives to prolong life. Christ is life itself. He who passed through death to destroy him that had the power of death is the Source of all vitality. There is balm in Gilead, and a Physician there. Christ endured an agonizing death under the most humiliating circumstances that we might have life. He gave up His precious life that He might vanquish death. But He rose from the tomb, and the myriads of angels who came to behold Him take up the life He had laid down heard His words of triumphant joy as He stood above Joseph’s rent sepulcher proclaiming: “I am the resurrection, and the life.”

“The question, ‘If a man die, shall he live again?’ has been answered. By bearing the penalty of sin, by going down into the grave, Christ has brightened the tomb for all who die in faith. God in human form has brought life and immortality to light through the gospel. In dying, Christ secured eternal life for all who believe in Him. In dying, He condemned the originator of sin and disloyalty to suffer the penalty of sin—eternal death.”

8) Christ died to exalt the law of God.

ST April 14, 1898, par. 14

“By dying on the cross, Christ gave His life as an offering for sin, that through His power man might turn from his sins, be converted, and become a laborer together with God. Greater love than this can never be shown. More could not be done than has been done to demonstrate the immutability of God’s law. Christ did not die to abolish the law or to detract in the slightest degree from its influence or power. He died to exalt the law and make it honorable. Full of goodness, compassion, and love, he hated only one thing,—sin, ‘the transgression of the law.’ In the very act of dying to save what was lost, Christ reached the perfect standard of obedience as our substitute and surety. ‘Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil.’ No pang of anguish that Christ endured was in vain. Thus the ransom was paid for all who accept Christ as their personal Saviour. From the Word of God they receive their title to freedom. ‘Wherefore the rather, brethren, give diligence to make your calling and election sure; ... for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.’”

PH086 32.1

“Death entered the world because of transgression. But Christ gave His life that man should have another trial. He did not die on the cross to abolish the law of God, but to secure for man a second probation. He did not die to make sin an immortal attribute: He died to secure the right to destroy him that had the power of death, that is, the devil. He suffered the full penalty of a broken law for the whole world. This He did, not that men might continue in transgression, but that they might return to their loyalty and keep God’s commandments, and His law as the apple of their eye.

“The sign of obedience is the observance of the Sabbath of the fourth commandment. If men keep the fourth commandment, they will keep all the rest. It was no human voice that spoke to Moses, giving him the Sabbath as a sign. ‘The Lord spake unto Moses, saying, Speak thou

also unto the children of Israel, saying, Verily my Sabbaths, ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.”

BEcho July 15, 1893, par. 9

“In becoming man’s substitute, in bearing the curse which should fall upon man, Christ has pledged Himself in behalf of the race to maintain the sacred and exalted honour of His Father’s law. He came to convince men of sin, which is the transgression of the law, and through divine mediation, bring them back to obedience to God’s commandments. God has given the world into the hands of Christ, that He may completely vindicate the binding claims of the law, and make manifest the holiness of every principle. Christ was the Father’s ‘appointed heir of all things, by whom also He made the worlds.’ He was the ‘brightness of His glory, and the express image of His person.’ And He upheld ‘all things by the word of His power.’ He possessed divine excellence and greatness; and it pleased the Father that in Him all fulness should dwell. Christ exchanged the throne of light and glory which He had with the Father, counting it not a thing to be desired to be equal with God while man was lost in sin and misery. He came from heaven to earth, clothed His divinity with humanity, and bore the curse as surety for the fallen race. He was not compelled to do this; but He chose to bear the results of man’s transgression, that man might escape eternal death.”

9) If Christ were to become a merciful and faithful high priest in things pertaining to God, and to make reconciliation for our sins, He must be made like unto His brethren. If Christ came with the nature of angels or as a super human and not in the likeness of sinful man, would we trust that we could indeed follow Him and allow Him to complete the work of sanctifying us?

Hebrews 2:17 Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18) For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

ST June 17, 1903, par. 8

“Christ laid aside His royal robe and kingly crown, and clothed His divinity with humanity, that He might know for Himself the sufferings and the temptations of human beings. He came to be their Surety, to overcome in their behalf, to live for them a sinless life, that through His power they might obtain the victory over evil. He came, saying, ‘I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto thee.’ He placed Himself on a level with human beings, saying, I will stand at the head of the race, that through My humiliation they may be accepted as members of the royal family. I will declare the name of God unto my brethren. ‘I will put my trust in Him,’—just as I desire My disciples to do.

“Only by bearing the penalty of our disobedience could Christ deliver us from eternal death. He became sin for us, that we might become the righteousness of God in Him.

“Thus He placed us on vantage ground, where we could live pure, sinless lives. Repentant sinners stand before God justified and accepted, because the Innocent One has borne their guilt. The undeserving are made deserving, because in their behalf the Deserving became the undeserving....

“Christ died to purchase salvation for us. He was raised for our justification, and He ever lives to make intercession for us. His life and death bring salvation to every believing child of God. By His death we are reconciled to God; by His life, as it is wrought out in our life, we shall be saved. We may be poor in temporal things, but we are rich in the treasure that endures forever. We have the deeds to an immortal inheritance, the title papers to a life that measures with the life of God.”

RC 17.2

“The Lord created man pure and holy. But Satan led him astray, perverting his principles and corrupting his mind, turning his thoughts into a wrong channel. His purpose was to make the world wholly corrupt.

“Christ saw man’s fearful danger, and He determined to save him by the sacrifice of Himself. That He might accomplish His purpose of love for the fallen race, He became bone of our bone and flesh of our flesh. ‘As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.... Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.’...

“Through the agency of the Holy Spirit, a new principle of mental and spiritual power was to be brought to man, who, through association with divinity, was to become one with God. Christ, the redeemer and restorer, was to sanctify and purify man’s mind, making it a power that would draw other minds to Himself. It is His purpose, by the elevating, sanctifying power of the truth, to give men nobility and dignity. He desires His children to reveal His character, to exert His influence, that other minds may be drawn into harmony with His mind....

“Christ might, because of our guilt, have moved far away from us. But instead of moving farther away, He came and dwelt among us, filled with all the fullness of the Godhead, to be one with us, that through His grace we might attain perfection. By a death of shame and suffering He paid our ransom. From the highest excellency He came, His divinity clothed with humanity, descending step by step to the lowest depths of humiliation. No line can measure the depth of His love....”

We Ask Again, What is man that thou art mindful of him?

DA 49.1

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

“The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life’s peril. He longs to shield his dear one from Satan’s power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones. **“Herein is love.” Wonder, O heavens! and be astonished, O earth!”**