



OF THE SAME KIND

The nature of Christ before and incarnation is an all-important subject to us because on it hangs our understanding of vital messages needful for our salvation. We read

Hebrews 2:11-18

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. 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. 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.

Hebrews 5:7-9

7: Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8: Though he were a Son, yet learned he obedience by the things which he suffered; 9: And being made perfect, he became the author of eternal salvation unto all them that obey him;

1Peter 21-25

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: 23: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25: For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

It is clear he could not be the Author of eternal life if he did not possess the same life hence he was made unto like his seed to be able to save the same seed.

HE IS A TRUE SON

When the sanctuary was given to the Israelites, something so important was being revealed to the human race. Moses was shown the pattern of the heavenly one to make the earthly one. The tabernacle was made of perishable and imperishable materials. That's something. When the sacrifice was accepted by God, the Shekinah glory filled that tabernacle. What has that to do with the sonship of Christ before and after incarnation!?



That tabernacle in its fullest sense represented Christ and human beings as a reflection of the same. Who then pitched the original temple in heaven?

Hebrews 8:2: A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Jeremiah 17:12: A glorious high throne from the beginning is the place of our sanctuary.

This Sanctuary and the throne belong to the Father. If he is the author of it and it's all that encompassed and yet it's a revelation of Christ then it means that the God is the father of Christ in heaven and on earth; in heaven; with all his perfections in divinity and on earth with a perishable body. In heaven the Father filled his son Jesus with his glory, the Holy Spirit.

All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. {DA 21.2}

It's God who filled the temple with his Glory when the sacrifice was perfect. In Hebrews 10:5, Christ had a body prepared and because Christ was the lamb without sin on earth, his father also anointed him with his glory and filled him with his holy spirit. We read

Luke 3:21, 22

21: Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22: And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,--fit emblem of Him, the meek and lowly One. {DA 112.1}

John 3:31-36

*31: He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32: And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33: He that hath received his testimony hath set to his seal that God is true. 34: **FOR HE WHOM GOD HATH SENT SPEAKETH THE WORDS OF GOD: FOR GOD GIVETH NOT THE SPIRIT BY MEASURE UNTO HIM.** 35: The Father loveth the Son, and hath given all things into his hand. 36: He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

From the illustration of the two sanctuaries, we can see the Sonship of Christ being revealed because the two tabernacles belonged to the Father; that's the son in Heaven and the son on Earth.



On earth then the tabernacle was made by earthly materials but overlaid with costly materials, imperishable and filled with the Shekinah to reveal that any earthly temple or humanity filled with Shekinah glory the Holy Spirit can endure forever. This is what Christ came to demonstrate

2Peter 1:4: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

The Saviour overcame to show man how he may overcome. All the temptations of Satan, Christ met with the word of God. By trusting in God's promises, He received power to obey God's commandments, and the tempter could gain no advantage. To every temptation His answer was, "It is written." So God has given us His word wherewith to resist evil. Exceeding great and precious promises are ours, that by these we "might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. {Te 107.2}

The human race have no excuse for sin because Christ who is essentially God by virtue of sonship was made and created by God as a human so us to demonstrate it's possible and if we accept him we can be able to overcome

*In your letter in regard to the temptations of Christ, you say: "If He was One with God He could not fall." . . . The point you inquire of me is, In our Lord's great scene of conflict in the wilderness, apparently under the power of Satan and his angels, was He capable, in His human nature, of yielding to these temptations? {3SM 129.2} I will try to answer this important question: As God He could not be tempted: but as a man He could be tempted, and that strongly, and could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. **HIS HUMAN NATURE WAS CREATED; IT DID NOT EVEN POSSESS THE ANGELIC POWERS.** It was human, identical with our own. He was passing over the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, in our own humanity. {3SM 129.3}*

SEED IMPLANTATION

GOD AND HIS SON COULD NOT SAVE HUMANITY IF CHRIST COULD NOT BE MADE MAN. When God was creating the earth through his son, there are principles he laid down which we should be studious about them to understand why Christ was made man. It was critical he become a human being to implant the germinating principle of his seed in man for salvation.

Ephesians 1:12-14

12: That we should be to the praise of his glory, who first trusted in Christ. 13: In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14: Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Ephesians 4:30: And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

**John 5:25, 26**

25: *Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26: For as the Father hath life in himself; so hath he given to the Son to have life in himself;*

The above process of implantation could not be possible if the two mating were not of the same kind. God had prohibited that in his word

Genesis 1:11: And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12: And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. 21: And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. 24: And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 25: And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

Deuteronomy 22:9: Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

Christ then as God without a humanity could not implant his seed in humanity because it was not in harmony with his word. He had to be blended into two natures to be able to reconcile man to God. We become God's son by adoption through his spirit for we cannot be part of God without possessing his attributes through divine spirit and yet also Christ could not be our brother without taking on humanity. If anything short less of that could have happened, then that would be base sin of amalgamation and confusion.

Although there maybe mysteries that we can't explain, these revelations helps understand how righteousness is of faith because the painful ordeal that the son went through, no one can reverse it. This is the victory that overcometh the world even our faith 1 john 5:4 but faith of what and in what?. By believing in the sonship of Jesus in heaven and on earth

*John 17:3: And this is **life eternal**, that they might know thee the **only true God, and Jesus Christ**, whom thou hast sent.*

1John 5:9-13, 20

9: *If we receive the witness of men, the **witness of God is greater**: for this is the witness of God which he hath **testified of his Son**. 10: He that believeth on the Son of God hath the witness in himself: he that **believeth not God hath made him a liar; because he believeth not the record that God gave of his Son**. 11: **And this is the record, that God hath given to us eternal life, and this life is in his Son**. 12: He that hath the Son hath life; and he that hath not the Son of God hath not life. 13: These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have **eternal life, and that ye may believe on the name of the Son of God**. 20: And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. **This is the true God, and eternal life**.*



1John 1:2: (For **the life was manifested**, and we have seen it, and bear witness, and shew unto you that **eternal life, which was with the Father**, and was manifested unto us;)

1John 2:25: And this is the promise that he hath promised us, **even eternal life**.

THE INCARNATION AND RIGHTEOUSNESS BY FAITH

Some folks go as far saying that the Son was begotten for redemption. That is the cruelest thought a father can beget a son for. Christ was not begotten for redemption.

The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "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." John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30. {PP 34.1}

Neither man was not created to fall and be redeemed

The Lord did not make man to be redeemed, but to bear His image. But through sin man lost the image of God. It is only by man's redemption that God can accomplish His design for him in making him a son of God. {3SM 134.4}

Man had been created for a different purpose but now sin had marred that purpose and only the one who was God and could become human could offer a ransom. Angels could not become our kinsmen, only Christ could. The scripture then required a kinsman for our redemption both to purify for to be a temple of the Lord and restoration to perfect humanity

The angels prostrated themselves at the feet of their Commander and offered to become a sacrifice for man. But an angel's life could not pay the debt; only He who created man had power to redeem him. Yet the angels were to have a part to act in the plan of redemption. Christ was to be made "a little lower than the angels for the suffering of death." Hebrews 2:9. As He should take human nature upon Him, His strength would not be equal to theirs, and they were to minister to Him, to strengthen and soothe Him under His sufferings. They were also to be ministering spirits, sent forth to minister for them who should be heirs of salvation. Hebrews 1:14. They would guard the subjects of grace from the power of evil angels and from the darkness constantly thrown around them by Satan. {PP 64.3}

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken



law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin--sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race. {PP 63.2}

Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing--"the counsel of peace" (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world" (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But "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. Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which "passeth knowledge"? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore. {PP 63.3}

Leviticus 25:51: If there be yet many years behind, according unto them he shall give again the **price of his redemption out of the money that he was bought for**. 55: For unto me the **children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God**.

God's love for the world was not manifest because He sent His Son, but because He loved the world He sent His Son into the world that divinity clothed with humanity might touch humanity, while divinity lays hold of divinity. Though sin had produced a gulf between man and his God, a divine benevolence provided a plan to bridge that gulf. AND WHAT MATERIAL DID HE USE? A PART OF HIMSELF. The brightness of the Father's glory came to a world all seared and marred with the curse, and in His own divine character, in His own divine body, bridged the gulf. . . . The windows of heaven were opened and the showers of heavenly grace in healing streams came to our benighted world. . . . {OHC 12.2}

Ruth 2:1: And Naomi [**the bride**] had a **kinsman** of her husband's, a mighty man of wealth, of the family of Elimelech [**el – god**]; and his name was Boaz [**Jesus**].

It was through a painful process then humanity had to have a kinsman redeemer. He who originated from godhood in him had to possess humanity for this two families in a broken relationship be re-united.

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations" (Colossians 1:26). It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us" (John 1:14). Christ took upon Himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son" (John 3:16). **John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened.** {1SM 246.3}



(1 Peter 1:11, 12.) **The Incarnation a Painful Process.**--The work of redemption is called a mystery, and it is indeed the mystery by which everlasting righteousness is brought to all who believe. The race in consequence of sin was at enmity with God. Christ, at an infinite cost, by a painful process, mysterious to angels as well as to men, assumed humanity. Hiding His divinity, laying aside His glory, He was born a babe in Bethlehem. In human flesh He lived the law of God, that He might condemn sin in the flesh, and bear witness to heavenly intelligences that the law was ordained to life and to ensure the happiness, peace, and eternal good of all who obey. But the same infinite sacrifice that is life to those who believe is a testimony of condemnation to the disobedient, speaking death and not life (MS 29, 1899). {7BC 915.3}

The incarnation of Christ is a mystery. The union of divinity with humanity is a mystery indeed, hidden with God, "even the mystery which hath been hid from ages." It was kept in eternal silence by Jehovah, and was first revealed in Eden, by the prophecy that the Seed of the woman should bruise the serpent's head, and that he should bruise his heel. To present to the world this mystery that God kept in silence for eternal ages before the world was created, before man was created, was the part that Christ was to act in the work he entered upon when he came to this earth. **And this wonderful mystery, the incarnation of Christ and the atonement that he made, must be declared to every son and daughter of Adam, whether Jew or Gentile.** His sufferings perfectly fulfilled the claims of the law of God. None of the apostles could have filled the deficiency, had there been any. {ST, March 25, 1897 par. 8}

We have cherubims overshadowing the mercy seat. This mystery is what the angels look into because they don't understand it fully but to man it has been given a privilege of understanding this mysteries. It's through the preaching of the gospel and conversion of men that the angels understand part of the sonship and incarnation of Christ:

Ephesians 3:9-12

9: And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10: **To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,** 11: According to the eternal purpose which he purposed in Christ Jesus our Lord: 12: In whom we have boldness and access with confidence by the faith of him.

We Are in the Day of Atonement

We are in the great Day of Atonement, when our sins are, by confession and repentance, to go beforehand to judgment. God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord. {1SM 124.3}

The only way then we can overcome sin is to be implanted by the seed of our own kind yet at the same time the one which has overcome so that our next generation may not be a degenerate but a one that its infirmities will change both spiritually and physically. Christ only then qualifies to



be the husband that can make bride and offspring possess such future blessedness because he has the two natures blended since he was born by two parents that possess the natures we need. Understanding this is vital because without knowledge of this we may receive another seed which may not make us complete:

*To the poor and oppressed and downtrodden of earth, Christ says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (**WHICH IS CHRIST FORMED WITHIN THE HOPE OF GLORY,**) whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless." {Ms24-1898}*

*The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. **IT IS NOT SAFE TO CATCH THE SPIRIT FROM ANOTHER. WE WANT THE HOLY SPIRIT, WHICH IS JESUS CHRIST.** If we commune with God, we shall have strength and grace and efficiency. {Lt66-1894}*

Born from the family of Divinity and the family of humanity, Christ stands out to be the propitiation of both the angelic family and the human family. This is the true meaning of his sonship. Sin originated in heaven and therefore the heavenly things must be cleaned with better blood than the blood of goats and lambs hence Christ being the Angel of God by begetting can offer efficacy for the angels and unfallen worlds to guard them from apostasy and being the son of man offer efficacy for humanity. I find it curious that we had angels embroidered on the veil of the sanctuary and on the same veil the blood of lamb was sprinkled. Without this efficacy, the angels and unfallen world would fall into apostasy. At the cross, the true love of God and his son was demonstrated:

*Exodus 26:31: And thou shalt make a **vail of blue**, and purple, and scarlet, and fine twined linen of cunning work: with **cherubims** shall it be made:*

*Exodus :36:35: And he made a **vail of blue**, and purple, and scarlet, and fine twined linen: with **cherubims** made he it of cunning work.*

Hebrews 9:22, 23

22: And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23: It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion. {DA 758.3}

*The Efficacy of the Cross.-- ...The angels ascribe honor and glory to Christ, for even they are **not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy.** Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of*



bliss. **All who wish for security in earth or heaven must look to the Lamb of God.** {5BC 1132.8}

Not only man but angels will ascribe honor and glory to the Redeemer, for even they are secure only through the sufferings of the Son of God. **It is through the efficacy of the cross that the inhabitants of unfallen worlds have been guarded from apostasy.** It is this that has effectually unveiled the deceptions of Satan and refuted his claims. **Not only those that are washed by the blood of Christ, but also the holy angels, are drawn to him by his crowning act of giving his life for the sins of the world. ...** {BTS, December 1, 1907 par. 4}

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice--its influence upon the intelligences of other worlds, as well as upon man--.. {PP 68.2}

THERE IS MORE THAT WE CAN GLEAN FROM THESE REVELATIONS BUT SUFFICE FOR NOW WHAT HAS BEEN WRITTEN. IT'S NOW UPON THE BEREANS TO SUCH IF THESE THINGS ARE SO. We can securely conclude he was a true real son in heaven and on earth. He was begotten of God and Mary and on both occasions filled with the Spirit of the Father. In each event, it was a real happening and not a metaphor:

They were two, YET LITTLE SHORT OF BEING IDENTICAL; two in individuality, yet one in spirit, and heart, and character. {YI, December 16, 1897 par. 5}

(EGW on John 1:1-3, 14). **The Son of God in a New Sense.**--Christ brought men and women power to overcome. 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. . . .** {5BC 1114.10}

Incarnation and the human nature of Christ becomes everything to us:

Of the divine risk involved in the plan of salvation, "We do not comprehend the infinite condescension of Christ in consenting to war with the enemy, or the infinite risk he ventured in engaging in the great controversy in our behalf" (ST, April 25, 1892) and that "Christ was conqueror over the powers of darkness, and took the infinite risk of consenting to war with the enemy, that he might conquer him in our behalf" (ST, February 20, 1893). She believed that we must "remember that Christ risked all" (COL 196; GCB, December 1, 1895) and "meditate upon the risk that Jesus took" (ST, May 2, 1892), which was "to meet a bitterer conflict and a more fearful risk" (DA 49), "the risk of losing His own life" (MS 43, 1895) as "He not only became an exile from the heavenly courts, but for us took the risk of failure



and eternal loss” (DA 131) for “Jesus risked all this and a hundred-fold more that He might bring salvation within the reach of every soul” (ST, August 4, 1898).

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory. {DA 758.2}

"Not only men, but angels, will ascribe honor and glory to the Redeemer, for even they are secure only through the sufferings of the Son of God. It is through the efficacy of the cross that the inhabitants of unfallen worlds have been guarded from apostasy. Not only those who are washed by the blood of Christ, but also the holy angels, are drawn to him by his crowning act of giving his life for the sins of the world." {HM, May 1, 1897 par. 1}

The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus 3:5). We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth. {1SM 244.1}

The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. {OHC 48.6}

“The humanity of the Son of God is everything to us. It is the golden linked chain which binds our souls to Christ and through Christ to God. This is to be our study.....Christ was a real man, and He gave proof of His humility in becoming a man. And He was God in the flesh.....When we approach the subject of Christ’s divinity clothed with the garb of humanity, we may appropriately heed the words spoken by Christ to Moses at the burning bush, ‘Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.’” Seventh-day Adventist Bible Commentary, vol. 7, 904, 905.

BLESSINGS