

# ELLEN G. WHITE: CHRIST IS GOD

By Terry Hill

## Introduction

In the current Godhead controversy within the Seventh-day Adventist Church, the writings of Ellen White play a significant role. This applies to both sides engaged in this dispute (the trinitarians and the non-trinitarians). Unfortunately, on the part of some, there appears to be a reluctance to quote everything she wrote on this particular topic. This of course gives an unbalanced view of what she wrote. The only way to obtain a balanced view is to take into account *all* that she wrote. This is the only fair and honest way to treat her writings. Those who refuse to do this are proving themselves to be dishonest in presenting what she wrote.

For a number of years I have held the view that some hold to a somewhat 'limited' view of Christ. They are, I believe, failing to understand that He is truly God. Having said that, I am fully aware that because Christ is begotten of God, He cannot be God in personality (two persons cannot be the same person) but this does not mean He is not God. Regarding this, Ellen White wrote the following

*"The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality." (Ellen G. White, Ms 116, December 19<sup>th</sup> 1905, 'An Entire Consecration')*

Very often, the latter part of this statement (Christ is not God "in personality") is repeatedly emphasised but take note that Ellen White wrote that Christ "is truly God in infinity". This is in keeping with the begotten concept – that Christ is God from God, true God from true God. In the 1886 Webster's dictionary, the word "infinity" is given this explanation

1. Unlimited extent of time, space or quantity; boundlessness.
2. Unlimited capacity, energy, or excellence; as, the infinity of God and his perfections; the infinity of his existence, his knowledge, his power, his goodness, and holiness.
3. Endless or indefinite number; (*Webster's Dictionary, 1886 edition, page 689*)

Infinity is endlessness. It is immeasurable (an unlimited extent). Ellen White said that Christ "is truly God in infinity". This would mean that there never was a time when Christ was not God.

The Bible clearly tells us that Christ, in His pre-existence, is begotten of God therefore He is truly the Son of God (John 1:14, 18, 3:16, 3:18, 1 John 4:9). What though does this really mean? Does this make Him less than God?

Whilst neither the Bible nor Ellen White reveals the process of *how* Christ was begotten, both the former and the latter reveal that Christ is God. This article though (the one you are now reading), is not designed to show this from Scripture. This has already been done at the following link.

[https://theprophetstillspeaks.co.uk/Godhead/Is\\_Christ\\_God.pdf](https://theprophetstillspeaks.co.uk/Godhead/Is_Christ_God.pdf)

Ellen White's statements concerning Christ being the Son of God can be found here

[https://theprophetstillspeaks.co.uk/History/Development\\_of\\_SDA\\_Trinity\\_Theology\\_3.pdf](https://theprophetstillspeaks.co.uk/History/Development_of_SDA_Trinity_Theology_3.pdf)

The article you are now reading shows what *Ellen White* wrote about Christ being God. It makes no effort to give an explanation of what she wrote, or why she wrote it. Her words therefore stand on their own merit. As they are read, the following statements are best borne in mind

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

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"Christ's divinity is to be steadfastly maintained. When the Saviour asked his disciples the question, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Said Christ, "Upon this rock," not on Peter, but on the Son of God, "I will build my church; and the gates of hell shall not prevail against it.

Great is the mystery of godliness. There are mysteries in the life of Christ that are to be believed, even though they can not be explained. The finite mind can not fathom the mystery of godliness." (*Ellen G. White, Review and Herald, 2<sup>nd</sup> March 1905, 'A stirring exhortation'*)

Here now are Ellen White's statements with respect to Christ being God. As to what they mean when they are read collectively, the reader will need to draw his or her own conclusion. Be blessed as you read.

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Email: [terry\\_sda@blueyonder.co.uk](mailto:terry_sda@blueyonder.co.uk)

Website: <https://theprophetstillspeaks.co.uk>

## ELLEN WHITE'S STATEMENTS REGARDING CHRIST BEING GOD

### Who is Christ?

"Christ is God as well as man. He who was with the Father before the world was became flesh, and dwelt among us. We may behold His glory." (Ellen G. White, Letter 96 1902, to P. T. Magan and E. A. Sutherland, July 4<sup>th</sup> 1902)

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

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"Jesus Christ is our heavenly Father. Jesus Christ is the Father with us. God is the Father, and there is the link of the chain brought right down to bind His children in connection with the Father." (Ellen G. White, Ms 141, 1908, Sermon, November 15<sup>th</sup> 1908, Healdsburg, California, 'Lessons from John 15')

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"Christ came to represent the Father. We behold in him the image of the invisible God. He clothed his divinity with humanity, and came to the world that the erroneous ideas Satan had been the means of creating in the minds of men, in regard to the character of God, might be removed. We could not behold the glory of God unveiled in Christ and live; but as he came in the garb of humanity, we may draw nigh to our Redeemer. We are called upon to behold the Lord our Father in the person of his Son " (Ellen G. White, Signs of the Times, January 20<sup>th</sup> 1890, 'God made manifest in the flesh')

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

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"Christ was God, but he did not appear as God. He veiled the tokens of divinity, which had commanded the homage of angels and called forth the adoration of the universe of God. He made himself of no reputation, took upon him the form of a servant, and was made in the likeness of sinful flesh." (Ellen G. White, Signs of the Times, 20<sup>th</sup> February 1893, 'The plan of salvation', see also Signs of the Times January 5<sup>th</sup> 1915)

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

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“The greatness of God cannot be measured or comprehended. And that doctrine that denies the absolute Godhead of Jesus Christ, denies also the Godhead of the Father; for no man knoweth the Son but the Father.” (Ellen G. White, *Signs of the Times*, June 27th 1895, ‘Christ object in coming to the world’)

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“What manner of love is this, that the eternal God should adopt human nature in the person of his Son, and carry the same into the highest heaven!” (Ellen G. White, *Youth’s Instructor*, 29<sup>th</sup> July 1897, ‘The gift of God’s grace’)

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“I am instructed to say to students, In your search for knowledge, climb higher than the standard set by the world; follow where Jesus has led the way. And to teachers I would say, Beware how you sow the seeds of unbelief in human hearts and minds. Cleanse yourselves from all filthiness of the flesh and spirit. The crowning glory of Christ’s attributes was his holiness. The angels bow before him in adoration exclaiming, Holy, holy, holy, Lord God Almighty. He is declared to be glorious in his holiness.” (Ellen G. White, *Review and Herald*, March 12th 1908, ‘Words to teachers and students’)

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“At first we did not see Jesus on the cloud, but as it drew near the earth, we could behold his lovely person. This cloud, when it first appeared, was the Sign of the Son of Man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with a glorious immortality. The living saints were changed in a moment, and were caught up with them in the cloudy chariot. It looked all over glorious as it rolled upwards. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upwards, the wheels cried Holy, and the wings, as they moved, cried Holy, and the retinue of Holy Angels around the cloud cried Holy, Holy, Holy, Lord God Almighty. And the saints in the cloud cried, Glory, Alleluia.” (Ellen G. White, *Review and Herald*, July 21st 1851, ‘To the remnant scattered abroad’)

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“Elevate the cross of Christ. Elevate the Mediator. Lift up Jesus. In him is everything noble. Contemplate God in Christ. He is surrounded with angels, cherubim and seraphim continually behold him. Angelic voices day and night cry before him: “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.... Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and

for thy pleasure they are and were created.” “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.” “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee.” (Ellen G. White, *Signs of the Times*, 30<sup>th</sup> December 1889, ‘What was secured by the death of Christ’)

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“In plain language the Saviour taught the world that the tenderness, the compassion, and love that he manifested toward man, were the very attributes of his Fathers in heaven. Whatever doctrine of grace he presented, whatever promise of joy, whatever deed of love, whatever divine attraction he exhibited, had its source in the Father of all. In the person of Christ we behold the eternal God engaged in an enterprise of boundless mercy toward fallen man. Christ clothed his divinity with humanity, that his humanity might touch humanity, and divinity reach divinity.” (Ellen G. White, *Signs of the Times*, August 20<sup>th</sup> 1894, ‘The Bible to be understood by all’)

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“As a member of the human family, Jesus was mortal; but as God, He was the Fountain of Life to the world. He could in His divine person have withstood the advances of death and refused to come under its dominion. He might even in His human nature have withstood the inroads of disease, His divine nature imparting vitality and undecaying vigor to the human. But He voluntarily laid down His life, that He might give life and bring immortality to light. He must bear the sins of the world and endure the penalty that rolled like a mountain upon His divine soul. The whole treasure of heaven was poured out in one gift to save fallen men. The Saviour brought into His human nature all the life-giving energies that human beings may need and will receive. Wondrous union of man and God!

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

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

Now, of the human: “He was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death.” He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. He veiled the demonstrations of Deity which had commanded the homage, and called

forth the admiration, of the universe of God. He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished." (Ellen G. White, *Review and Herald*, July 5<sup>th</sup> 1897, 'Christ man's example')

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And "when the fulness of time was come, God sent forth his Son." ...The heavenly Teacher had come. Who was He? No less a being than the Son of God Himself. He appeared as God, and at the same time as the Elder Brother of the human race." (Ellen G. White, *Signs of the Times*, May 17, 1905, 'A teacher sent from God')

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

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

### **Christ: God incarnate**

"In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature." (Ellen G. White, *Review and Herald*, 8<sup>th</sup> November 1898, 'The revelation of God', see also *Review and Herald*, 17<sup>th</sup> March 1904)

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"We should prostrate the soul before the incarnate God. We are not to trust in fables, and worship places that God has cursed, and foster idolatry in so doing. Jesus said to the Samaritan woman: "Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." (Ellen G. White, *Review and Herald*, February 25<sup>th</sup> 1896, 'Higher Education')

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“What did Jesus do? He who was rich for our sakes became poor, that we through His poverty might become rich. **The mysterious Godhead descended to our rescue.**” (Ellen G. White, Letter 72 1897 to Bro and Sister Haskell, December 1<sup>st</sup> 1897)

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“What a love it is that appeals to fallen men! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." **God showed his love for us by adopting our nature, in the person of his Son. God himself inhabited humanity,** making us partakers of the divine nature, that by the incarnation and death of his only begotten Son, our adoption as heirs of God and joint heirs with Christ might be fully accomplished. The origin of this wonderful achievement was his own spontaneous love.” (Ellen G. White, Youth’s Instructor, 16<sup>th</sup> December 1897, ‘The New Commandment, Part 1)

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“Since Jesus came to dwell with us, **we know that God is acquainted with our trials, and sympathizes with our griefs.** Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour’s life on earth, **we see “God with us.”**” (Ellen G. White, Desire of Ages page 24, ‘God with us’)

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

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“**Christ was God in the flesh.** As the son of David, he stood forth a perfect type of true manhood, bold in doing his duty, and of the strictest integrity, yet full of love, compassion, and tender sympathy. In his miracles he revealed himself as Lord. When he was asked by Philip to show him the Father, he answered, "**Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father.**" (Ellen G. White, Spirit of Prophecy, Volume 3 page 259, 1878, ‘Ascension of Christ’)

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

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

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

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

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

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“**Christ was God manifest in the flesh; in him dwelt “all the fullness of the Godhead bodily.**” All this glory he longed to pour upon the world, but men refused to receive it. They were given evidence upon evidence; but they bound themselves up in their stubborn unbelief and prejudice. Therefore they were without excuse.” *(Ellen G. White, The Youth’s Instructor, March 21<sup>st</sup> 1901, ‘Show us a sign from Heaven’)*

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“God gave His Son as a sacrifice to save the human family, that they might live—not the life of Satan, but the life of Christ; for in Christ the divine nature was united with human nature. **The Word, who “was in the beginning with God,” “was made flesh and dwelt among us.”** **Christ was God manifest in the flesh.** “Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” *(Ellen G. White, Ms 41 1902, ‘The location of the sanitarium in California’)*

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“In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. **How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem’s manger! How can we**



span the distance between the mighty God and a helpless child? And yet the Creator of worlds, he in whom was the fulness of the Godhead bodily, was manifest in the helpless babe in the manger.” (Ellen G. White, *Signs of the Times July 30th, 1896, ‘Child life of Jesus’*)

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

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

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

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

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

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“If they do these wicked acts to your divine Lord, what will they do to those that bear the testimony that He came from God, **that He was God in human flesh?**” (Ellen G. White, *Ms 101, 1897, September 26<sup>th</sup> 1897, ‘The True High Priest’*)

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“For this Christ came into our world. This was the object ever before Him, to seek and to save that which was lost. He gave His life that man, **through the offering of Himself, the incarnate God**, through faith in Him, might secure that life that measures with the life of God. He has the care of every soul in view.” (*Ellen G. White, Letter 72, 1897, to Bro and Sister Haskell, December 1<sup>st</sup> 1897*)

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“The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; he gave proof of his humility in becoming a man. **Yet he was God in the flesh.**” (*Ellen G. White, Youth’s Instructor, 13<sup>th</sup> October 1898, ‘Search the Scriptures No. 1’*)

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

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

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

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

## God gave Himself

“God gave Himself to save man. Christ, the dearly beloved Son of God, one with the Father, died for us, thus expressing the love of God for sinful man. (Ellen G. White, Ms 58 1900, typed August 14<sup>th</sup> 1900, ‘The law and the Gospel’)

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

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“In giving His Son, God gave Himself that man might have another trial. If God could have changed this law to meet man in his fallen condition, would He not have done this, and retained His only begotten Son in heaven?—He certainly would.” (Ellen G. White, Bible Echo, February 8<sup>th</sup> 1897, The Law and the Gospel)

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“God gave Himself, withholding nothing, to save perishing souls. And God calls for workers who will share a part in this self-denial.” (Ellen G. White,, Letter 109 1900, to G. A. Irwin, June 27<sup>th</sup> 1900)

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

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

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“I wish to say that no human language could be framed to give a just conception of the fulness of the love of God, even the Infinite God, suffered in His Son; and nothing He could express in His words or actions, in doing and suffering, could possibly exaggerate the conception of the grace of that great love of God wherewith He hath loved us.” (Ellen G. White, Ms 130 November 27, 1901)

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

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

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

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

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“The most powerful motives and attractions that can be imagined are offered to reclaim man, and win him from the path of transgression to the path of humble obedience. “He that spared not His own Son, but delivered Him up for us all, how shall he not with Him also freely give us all things?” No stronger inducement could be offered. Nothing is withheld. **In Christ God gave Himself.** He has enriched the world with a gift beyond all parallel.” (*Ellen G. White, Signs of the Times, January 20<sup>th</sup> 1898, The way, the Truth, and the Life’*)

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“Christ, the loved Commander in the heavenly courts, stooped from His high estate, laid aside the glory that He had with the Father, in order to save the one lost world. For this He left the sinless worlds on high, the ninety and nine that loved Him, and came to this earth, to be “wounded for our transgressions” and “bruised for our

iniquities." (Isaiah 53:5.) **God gave Himself in His Son** that He might have the joy of receiving back the sheep that was lost." (Ellen G White, *Christ's Object Lessons* page 190, 'This man receiveth sinners')

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

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

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

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

### **Christ: The "I AM"**

**"It was Christ who from the bush on Mount Horeb spoke to Moses saying, "I Am That I Am. . . . Thus shalt thou say unto the children of Israel, I Am hath sent me unto you." Ex. 3:14.** This was the pledge of Israel's deliverance. So when He came "in the likeness of men," He declared Himself the I Am. The Child of Bethlehem, the meek and lowly Saviour, is God "manifest in the flesh." 1 Tim. 3:16." (Ellen G. White, *The Desire of Ages p. 24 'God with us'*)

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

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

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“The stubbornness of Pharaoh was because light was shining that he would not receive. Day after day was the mighty hand of power revealed, but “Who is the Lord that I should serve Him?” “Who is He that I should know Him?” **He is the I AM. Who is the I AM? Jesus Christ, who was in the pillar of cloud. The very I AM is speaking to you.** He says that if you hear His words and do them not, your house is built upon the sands; but if you are hearers and doers, your house is riveted upon the eternal Rock, and as well might all heaven be swept away as that one soul perish. He does not want you to perish. He is giving you light.” (*Ellen G. White, Ms 15 1894, Talk at the Australian Bible School Chapel, February 23<sup>rd</sup> 1894*)

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

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

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

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

were hidden, that He might draw near to sorrowful, tempted men.” (Ellen G. White, *The Desire of Ages*, pages 22-23, ‘God with us’)

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

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"Before Abraham was, I am." Christ is the pre-existent, self-existent Son of God. The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, I Am hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of Thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Ellen G. White, *Signs of the Times*, 29<sup>th</sup> August 1900, ‘Resistance to light. No. 3’)

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

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

This lesson contains instruction that is profitable for all. Here is revealed a symbol radiant with the glory of Christ, the Great Teacher. The symbol chosen for the representation of the Deity was not a cedar of Lebanon, but a lowly bush, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded his glory in a most humble type, that Moses might look upon it, and live.

God declared: "Thou canst not see my face: for there shall no man see me, and live." All the manifestations of God's glory have been shrouded, that man might behold it, and not be consumed. Veiled in a pillar of cloud by day, and a pillar of fire by night, God could honor finite man by communicating to him his will, and imparting to him his grace. God's glory must be subdued, and his majesty veiled, that the weak vision of finite man may look upon it.

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

Before Christ came in the likeness of men, he existed in the express image of his Father. He thought it not robbery to be equal with God. Nevertheless he voluntarily emptied himself, and took the form of a servant. He was the incarnate God, the light of heaven and earth." (Ellen G. White, *The Youth's Instructor*, December 20th 1900, 'Christ's humiliation')

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

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"The Pharisees were horrified at this declaration of Christ's, "Before Abraham was, I am." They were beside themselves with rage that He should express such awful blasphemy, claiming to be the I AM. They would have stoned Him then and there, but the I AM blinded their eyes that they should not see Him, although He went out of the temple, passing through the very midst of them. As Jesus passed through the multitude He saw a man who had been blind from his birth, and healed him." (Ellen G. White, *Letter 119* 1895, to James Edson White and Emma White)

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"The truth of the third angel's message has been proclaimed by some as a dry theory. But we must all place in that message Christ, as the first and the last, the I AM, the bright and morning star. The message must be given, "Behold the Lamb of God, that taketh away the sin of the world." The second coming of Christ is near, even at the door. Who are prepared to look upon the bright and morning star? who are ready to glorify God? Who will bring the bright and morning star of hope, of mercy, of forgiveness, and of peace into their hearts, and proclaim the last message of mercy to be given to the world? "O Jerusalem, that bringest good tidings, lift up thy



voice with strength; lift it up, be not afraid; **say unto the cities of Judah, Behold your God.**” (Ellen G. White, Ms 36, 1897, April 1<sup>st</sup> 1897, ‘In Gethsemane’, see also Testimonies Volume 6 page 20)

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

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

### **Christ said “I and my Father are one”**

**“To Christ Himself we address the inquiry, “Who art thou?” Listen! “Before Abraham was, I am.” “I and my Father are one.”** (Ellen G. White, Letter 65 1898, to Howe F. Griggs)

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

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“We need not look at the shadows that Satan casts on our path. He would eclipse heaven and Jesus and the light and power of heaven to us, and we keep talking of the power of Satan. But we need not talk of that. Isaiah presents it this way: “Unto us a Child is born, unto us a Son is given: and the government shall be upon His

shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. **Does not that say that I and My Father are one?**” (Ellen G. White, Ms 1 1889, sermon, Ottawa, Kansas, May 11<sup>th</sup> 1889, ‘The quality of our faith’)

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“Jesus was free from all sin and error; there was not a trace of imperfection in his life or character. He maintained spotless purity under circumstances the most trying. True, he declared, "There is none good but One, that is God," but again he said, **"I and my Father are one."** **Jesus speaks of himself as well as the Father as God**, and claims for himself perfect righteousness.” (Ellen G. White, Signs of the Times, 10<sup>th</sup> October 1892, ‘Draw from the source of strength’)

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“Christ, the divine Teacher, came to reveal the Father as a merciful, compassionate Being, full of goodness and truth. The Saviour swept back the shadow in which the enemy had enveloped the Father, declaring, **"I and My Father are one; look on Me and behold God."** (Ellen G. White, Signs of the Times, 1<sup>st</sup> May 1901, ‘The divine teacher’)

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“Charged with his exalted mission, Jesus came into the world as the visible representative of the invisible God. He said to Philip: “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? ... **From henceforth ye know him and have seen him.**” **"I and my Father are one."** What height, and depth, and breadth of meaning in the Saviour’s words! **They are clothed with a mysterious power that can only be spiritually discerned.**” (Ellen G. White, Signs of the Times, November 21<sup>st</sup> 1892, ‘Make all things according to the pattern’)

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“As Christ was speaking His last words of instruction to His disciples, before His crucifixion, Philip said to Him, “Lord, show us the Father, and it sufficeth us.” **Amazed at his dullness of comprehension, Christ asked with pained surprise, “Have I been so long time with you, and yet hast thou not known me, Philip?”** The disciples had been Christ’s companions for nearly three years; they had listened to His words, witnessed His mighty works, and heard Him say to the Pharisees as He read their thoughts, **"I and My Father are one,"** and **He was astonished that they did not yet know Him.** If they had not been so slow of comprehension, if they had been more devoted hearers and doers of the Saviour’s words, they would not thus have grieved His heart of love by their unbelief.

Philip’s doubt called for the utterance of golden truth, which it was essential for the disciples to hear. **"Believest thou not that I am in the Father, and the Father in Me?"** Christ asked. **"The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works’ sake."**” (Ellen G. White, Signs of the Times, January 27<sup>th</sup> 1898, ‘Knowing Christ’)

“But the anger and the frowning countenances of the Pharisees could not be concealed. Apparently their looks expressed holy horror. They began to reason, saying, “Who is this which speaketh blasphemy? Who can forgive sins but God alone?” But who was it that had uttered the words, “Thy sins are forgiven thee”? The Son of the living God. Had the Pharisees not been blinded, they would have seen that God alone could forgive sins, and that He was the Christ that was before them. Christ was in the Father, and the Father in Christ. “I and my Father are one,” He declared.” (Ellen G. White, Ms 36 1898, ‘Christ’s mission, March 10<sup>th</sup> 1898)

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“But the Pharisees could not conceal their anger. As though filled with holy horror, they began to reason, saying, “Who is this which speaketh blasphemies, Who can forgive sins but God alone?” But it was the Son of the living God who had uttered the words, “Thy sins be forgiven thee.” Had not the Pharisees been blinded by prejudice, they would have seen that He who was before them was the Christ, and that He was in the Father, and the Father in Him. “I and My Father are one,” He declared.” (Ellen G. White, Present Truth, May 25<sup>th</sup> 1899, ‘Christ’s Mission)

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“As the representative of God, Christ appeared in human flesh. Though in the form of a man, He was the Son of God, and the world was given an opportunity to see how it would treat God. Christ declared, “He that hath seen me hath seen the Father.” But when He comes the second time, divinity is no longer concealed. He comes as one equal with God, as His own beloved Son, Prince of heaven and earth. He is also the Redeemer of His people, the Lifegiver. The glory of the Father and the Son are seen to be one. His claim to being one with the Father is now substantiated. His glory is the glory of the Son, and the glory of God. Then shall He shine forth before His ancients gloriously.” (Ellen G. White, Letter 90 1898, to J. H. Kellogg)

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“While Christ stood forth as the Son of man, in His own personality, He was at the same time one with the Deity. He stood within the light surrounding the throne of God, and His words were spoken with power and authority. “The Father is in Me, and I in Him,” He declared. “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.” “Whatsoever the Father doeth, that also doeth the Son likewise.” “I and My Father are one.” “He that hath seen Me hath seen the Father.” Christ and God are one, and yet they are distinct personalities.” (Ellen White, Ms 140 1903, ‘Christ’s work’ September 27<sup>th</sup> 1903)

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“Said Christ, “All things that the Father hath are mine.” [John 16:15.] “I and My Father are one. I appoint unto you a kingdom.” [John 10:30; Luke 22:29.] The Lord Jesus lays His hand upon the eternal throne of God with all the ease and assurance of one who rules and reigns, putting on His head the crown of Deity. He sits at the right hand of God and receives supreme honor as God, the glory He had before the world was.” (Ellen G. White, Letter 83, 1895, to James Edson White, November 18<sup>th</sup> 1895)

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“With what firmness and power he uttered these words. The Jews had never before heard such words from human lips, and a convicting influence attended them; for it seemed that divinity flashed through humanity as Jesus said, “I and my Father are one.” The words of Christ were full of deep meaning as he put forth the claim that he and the Father were of one substance, possessing the same attributes.” (Ellen G. White, *Signs of the Times*, November 27th 1893, ‘The true sheep respond to the voice of the shepherd’)

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“Jesus said, “I and my Father are one.” He speaks of Himself as well as the Father when He speaks of omnipotent power, and claims for Himself perfect righteousness. In Christ dwelt the fulness of the Godhead bodily.” (Ellen G. White, *Bible Echo*, November 1st 1892, ‘Tempted in all points like as we are’)

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“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.” (Ellen G. White, *Review and Herald*, January 7<sup>th</sup> 1890, ‘Christ revealed the Father’)

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“To human eyes, Christ was only a man, yet he was a perfect man. In his humanity he was the impersonation of the divine character. God embodied his own attributes in his Son,—his power, his wisdom, his goodness, his purity, his truthfulness, his spirituality, and his benevolence. In him, though human, all perfection of character, all divine excellence, dwelt. And to the request of his disciple, "Show us the Father, and it sufficeth us," he could reply, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" "I and my Father are one."” (Ellen G. White, *Youth’s Instructor*, 16<sup>th</sup> September 1897, ‘What think ye of Christ’)

## Christ the Lawgiver

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

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“The ten commandments were spoken by God Himself, and were written by his own hand.” (Ellen G. White, *Great Controversy*, page 4, 1888 edition)

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“A few weeks only had passed since they had made a solemn covenant with God to obey his voice. They had listened to the words of God’s law, spoken in awful

grandeur from Sinai's mount, amid thunderings and lightnings and earthquakes. They had heard the declaration from the lips of God himself, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." (Ellen G. White, *Review and Herald* July 29<sup>th</sup> 1873, 'Moses and Aaron')

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

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

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

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"When they came to Sinai, he [God] took occasion to refresh their minds in regard to his requirements. Christ and the Father, standing side by side upon the mount, with solemn majesty proclaimed the ten commandments, placing in the very center of the decalogue the Sabbath command." (Ellen G. White, *Historical sketches of the foreign missions of the Seventh-day Adventists*, page 231)

### **Christ: The Alpha and Omega**

"It was under the trees of Eden that the first dwellers on earth had chosen their sanctuary. There Christ had communed with the father of mankind. When banished from Paradise, our first parents still worshiped in the fields and groves, and there Christ met them with the gospel of His grace. It was Christ who spoke with Abraham under the oaks at Mamre; with Isaac as he went out to pray in the fields at the eventide; with Jacob on the hillside at Bethel; with Moses among the mountains of Midian; and with the boy David as he watched his flocks. It was at Christ's direction that for fifteen centuries the Hebrew people had left their homes for one week every year, and had dwelt in booths formed from the green branches "of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Leviticus 23:40." (Ellen G. White, *Desire of Ages*, page 290, 'He ordained twelve')

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“The one great object of the care and guardianship of Christ was the church in the wilderness. He said of Israel: “I am the Lord thy God”, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life.” (Ellen G. White, *Signs of the Times*, April 2<sup>nd</sup> 1894, ‘Look and Live’)

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“The types and rites of the Jewish church were all connected with himself [Christ]; he was the glory of the whole system. Everything that was attractive, either in nature or revelation, was found in him; he was the all-absorbing theme of patriarchs and prophets, - the first and the last, the Alpha and the Omega of all things.” (Ellen G. White, *Review and Herald*, October 14<sup>th</sup> 1890, ‘The Object of Christ’s Teaching’)

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“Christ says, “I am the true witness.” “I am Alpha and Omega, the beginning and the end, the first and the last” “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” (Ellen G. White, *Ms 10 1894, Sermon, Williamstown, Australia February 11<sup>th</sup> 1894*, ‘Keep the Commandments’)

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“Angels have been sent as messengers of mercy to the distressed, to the suffering. These angels from the world of light, from the infinite glory of God before the throne, are on missions of love, of care, of mercy for the suffering ones of humanity. But there is a picture of greater condescension than this: the Lord, the Son of the Infinite Father, He who styles Himself as the Faithful Witness, the First-begotten of the dead, the Prince of the kings of the earth, Him that loved us, Him that washed us from our sins in His own blood. He says, “I am Alpha and Omega, the beginning and the ending, ... which is, and which was, and which is to come, the Almighty.” (Ellen G. White, *Ms 75 1886, ‘Visit to Paris, France, and the Louvre’*)

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“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” (Ellen G. White, *Signs of the Times January 28<sup>th</sup> 1903*, ‘Lessons from the First Chapter of Revelation’)

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

## Our God is returning

“The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place. “Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people.” (Ellen G. White, *Great Controversy*, page 641, ‘God’s people delivered’)

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“When the divine Presence was manifested upon Sinai, the glory of the Lord was like devouring fire in the sight of all Israel. But when Christ shall come in glory with His holy angels the whole earth shall be ablaze with the terrible light of His presence. “Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him.” {Ellen G. White, *Patriarchs and Prophets*, page 339, ‘Satan’s enmity against the Law’}

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“When Christ shall come, the earth will tremble before him, and the heavens will be rolled together as a scroll, and every mountain and every island will be moved out of its place. “Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.” (Ellen G. White, *Signs of the Times*, June 20, 1895, ‘Purifieth Himself’)

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“The coming of Christ to usher in the reign of righteousness has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the Bible have dwelt upon it in words glowing with celestial fire. The psalmist sang of the power and majesty of Israel’s King: “Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence.” (Ellen G. White, *Great Controversy*, page 300, ‘Heralds of the morning’)

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“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. ... I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” (Ellen G. White, *Letter 101* 1901, to S. McElhaney. July 27<sup>th</sup> 1901)