POSSESSORS OF ETERNAL LIFE - [THE POWER OF RIGHTEOUSNESS BY FAITH]

The discussions continue on the nature of Christ, what he was divested off, laid aside and what this really means to us but moreso what it offer to us. In this short treatise, I try to deal with the issue at stake. Though not exhaustive, I believe that it is a stepping stone to more truth that will shine clearly and more brighter previously hidden under the rubbish of tradition. I pray that the Lord of all comfort will give us comfort in our hearts as we explore this together.

Disclaimer:
Any words you find in brackets [ ] and capitalized are mine for emphasis. They do not belong to the EGW or pioneers. I do not what anyone to be misled. But the words in quotations " " belongs to EGW

Divested of what?

When people talk of Christ being divested of the divine power, one of the quotes that come up is

- *When Jesus was awakened to meet the storm, **He was in perfect peace**. There was no trace of fear in word or look, for no fear was in His heart. **But He rested not in the possession of almighty power.** It was not as the **"Master of earth and sea and sky"** that He reposed in quiet. **That power He had laid down**, and He says, **"I *can of Mine own self do nothing." John 5:30. He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God.** DA 336.1*

- *But I believe the above is talking about his human nature not his divinity. Notice it says that "It was not as the **"Master of earth and sea and sky"** that He reposed in quiet. **That power He had laid down**,". Laying down in this instance is not exercising divinity. We are told "Christ was not to exercise divine power for His own benefit. DA 119.3". Even in his death "**His divinity, His kingly power, is not exercised in coming down from the cross to give proof that He is the Son of God**; but He will show that in His death is life-giving power for all who shall believe in Him. **He exerts His divine prerogatives, and assures the poor sinner,** "Verily I say unto you today, Shalt thou be with me in paradise." {Ms105-1897}", "**He exercised no power that is not granted us.** {Ms70-1903}"*

The above is in harmony with the following:

- *He took humanity upon Him, **but He did not leave His divinity**; He clothed His divinity with humanity. He took humanity upon Himself in order to carry humanity through that commandment-keeping people to give the testimony to the whole universe of heaven. He stood in humanity to bear all the battles and conflicts as our head, thus elevating with God every human being on the face of the earth. **Now, Christ took humanity that humanity might take His divinity. He took our nature that He might give to human nature***

His nature. *He has passed over the place where Adam fell, and redeemed Adam's fall. Every reasoning power, every particle of discernment, discrimination, every action of the mind that God has given man, exercise it and not be like a leaf that can be blown by every wind, hither and thither. {Ms163-1898}*

- ***Laying aside his royal robe and kingly crown, Christ clothed his divinity with humanity,*** *that human beings might be raised from their degradation, and placed on vantage-ground.* ***Christ could not have come to this earth with the glory that he had in the heavenly courts.*** *Sinful human beings could not have borne the sight.* ***He veiled his divinity with the garb of humanity, but he did not part with his divinity.*** *A divine-human Saviour, he came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be partakers of the divine nature, he came to this earth, and lived a life of perfect obedience. {RH, June 15, 1905 par. 12}*

- *So Christ expressed His love for His disciples. Their selfish spirit filled Him with sorrow, but He entered into no controversy with them regarding their difficulty. Instead He gave them an example they would never forget. His love for them was not easily disturbed or quenched.* ***He knew that the Father had given all things into His hands,*** *and that He came from God, and went to God.* ***He had a full consciousness of His divinity; but He had laid aside His royal crown and kingly robes, and had taken the form of a servant***. *One of the last acts of His life on earth was to gird Himself as a servant, and perform a servant's part. {DA 644.5}*

- *"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." The Saviour came into the world,* ***outwardly the son of David, not manifesting the full significance of his character.*** *His spirit was subject to that discipline and experience through which humanity must in some measure pass.* ***His divinity was veiled beneath humanity. He hid within himself those all-powerful attributes which belonged to him as one equal with God. At times his divine character flashed forth with such wonderful power that all who were capable of discerning spiritual things pronounced him the Son of God.*** *{3SP 259.1}*

- *The nature of Christ was a* ***combination of the divine and the human***. *Having* ***ALL the attributes of God****, He also represented the excellencies of humanity and showed that all who believe in Christ as their personal Saviour will perfect a character after Christ's likeness and be qualified to become laborers together with God 11MR 344.1*

The reason why Christ never exercised divinity is because:

- *It was* ***not for the Son of God to descend from his lofty mission to prove his divinity to a fallen foe, or to condescend to explain his humiliation as man's Redeemer***. *{BEcho, November 15, 1892 par. 2}*

- *The **pathway of sincerity and integrity is not a path free from obstruction**, but in every difficulty we are to see a call to prayer. There is no one living who **has any power that he has not received from God**, and the source whence it comes is open to the weakest human being. "Whatsoever ye shall ask in my name," said Jesus, "that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13, 14). **The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity**. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. **Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him**. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was. {LHU 190.6} (The Desire of Ages, p. 667)*

Read this carefully and closely

- *But although **Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man**. The **human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions "human" and "divine" were, in Christ, closely and inseparably one, and yet they had a distinct individuality.** Though Christ humbled Himself to become man, **the Godhead was still His own**. **His deity could not be lost while He stood faithful and true to His loyalty**. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. **He was ready to take once more His divine glory** when His work on earth was done. {ST, May 10, 1899 par. 11} ***NOT DIVINE POWERS FOR HE DID NOT LEAVE DIVINITY IN HEAVEN*** {Ms163-1898}*

- *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 man**. 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!** {Ms141-1901}*

- *"I lay down My life, **[IMMORTALITY BECAUSE THIS IS THE LIFE OF THE FATHER JOHN 5:26]** that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily*

> *He laid down His life, that He might bring life and immortality to light **[THROUGH RESURRECTION JOHN 5:24, DA 209.3]**. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice **[POURING OUT OF HIS SOUL ISAIAH 53:12, THE SUNDERING OF DIVINITY {Ms93-1899.23},** that men might not eternally die. "Surely He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:4-6. {DA 484.1}*

There is a time that Jesus manifested divinity:

- *The law of God's government was to be magnified by the death of God's only begotten Son. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the death and incarnation of the Son of God. **By voluntarily divesting Himself of His glory,** assuming human nature that could suffer and be looked upon by the whole of the heavenly universe, **He could suffer, sustained by divinity.** He could endure, because He was without one taint of disloyalty or sin. Christ triumphed in man's behalf in thus bearing the justice of the punishment. He secured eternal life to men while He exalted the law and made it honorable. {Ms131-1897}*

- *"I know you," Christ declared to the Pharisees, "that ye have not the love of God in you." He spoke to them thus plainly because they could not discern **His divinity under the veil of humanity**. He was God in human flesh, and He could not but work the works of God. Unbelief, prejudice, and jealousy beat about Him, **and if His humanity had not been united with divinity, He would have failed and become discouraged**. At times **His divinity flashed through humanity, and He stood forth as the Son of God, His veil of flesh too transparent to hide His majesty.** But the men who claimed to be the expositors of the prophecies refused to believe that He was the Christ. **Satan had control of their minds, and they utterly refused to acknowledge the divinity of Jesus of Nazareth**. {RH, March 26, 1901 par. 12}*

The manifestations of His divinity above **indicate the unconscious or involuntary activation of His passive, latent nature only by his Father and of not his own doing**. To remove His divinity destroys these powerful narrative elements, robbing rich theological and practical significance to the Christ event.

The truth is always in the middle and it elopes people like a noiseless wind. Not saying this about anyone but all of us. Their still needs to be that humbling. For "The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error. {RH, October 22, 1903 par. 2}"

Christ divested of what? **OUTWARD FORM and GLORY and not INWARD ATTRIBUTES** and nowhere am aware of do the Bible and SoP talk of Jesus being stripped or divested of **DIVINITY of INWARD ATTRIBUTES** as it says he was

DIVESTED and STRIPPED of DIVINITY as of OUTWARD FORM and GLORY. In the next quote the word **divested and relinquish are used when it comes to the out ward form not inward.** We have found "***He did not leave His divinity*** *{Ms163-1898}"* in heaven that is to mean his inward attributes for his nature was a ***combination of the divine and the human***. *Having* ***ALL the attributes of God*** *11MR 344.1"* but the following one tells us that he left outward glory and crown that's he divested, relinquished it:

- *The apostle would call our attention from ourselves to the Author of our salvation. He presents before us* ***His two natures, divine and human****. 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 awhile relinquished.**** *He bore the sins of the world, and endured the penalty which rolled like a mountain upon His divine soul.* ***He yielded up His life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by His own free will.*** *{7ABC 446.1}*

This is in line with:

- *Philippians 2:5 Let this mind be in you, which was also in Christ Jesus: 6 Who,* ***being in the form of God****, thought it not robbery to be* ***equal with God****: 7 But made himself of* ***no reputation****, and* ***took upon him the form of a servant, and was made in the likeness of men****:*

Notice **the beautiful comparisons Outward robe laid aside not inward attributes** in the sanctuary theme which is the plan of redemption

- ***As in the typical service the high priest laid aside his pontifical robes and officiated in the white linen dress of an ordinary priest; so Christ laid aside His royal robes and garbed Himself with humanity and offered sacrifice, Himself the priest, Himself the victim****. As the high priest, after performing his service in the holy of holies,* ***came forth to the waiting congregation in his pontifical robes; so Christ will come the second time, clothed in garments of whitest white, "so as no fuller on earth can white them." Mark 9:3. He will come in His own glory, and in the glory of His Father,*** *and all the angelic host will escort Him on His way. {AA 33.3}*

- *We think* ***it costs us*** *something to stand in this position before the world;* ***and so it does****. But what has our salvation cost the heavenly universe? To* ***make us partakers of the divine nature****, heaven gave its most costly treasure.* ***The Son of God laid aside His royal robe and kingly crown*** *and came to our earth as a little child.—Manuscript 9a, 1908.*

Taken From Brendan Knudson

I want to discuss the attributes of God for a little bit before we get to the "omnis". This is the specific topic that I think should be very new many. Most lists of the divine attributes in various systematic theologies tend to be all over the place. They include the "**omnis**" (omnipresence, omnipotence, omniscience), as well as **character traits** (holiness, love, etc) **relativistic statements** (transcendence and immanence), as well as **descriptions of God's Own existence** (impassibility/passibility, aspatiality/spatiality, atemporality/temporality) and sometimes even the **passive and active roles that God takes** (Father, Son, Creator, Sustainer, etc). These tend to just be thrown together. I want to outline six different categories of viewing these traditionally conflated attributes along with questions that can help us arrive.

1. Vantages of Divine Proximity (How is God perceived?)
This is where the discussion of God's "transcendence" and "immanence" should take place. These don't describe something that God is, in and of Himself. God doesn't "transcend" Himself outside of the existence of any other being or thing. He just "is". These descriptions either contrast God to us (personal view of transcendence/immanence) or to some other thing, such as time, space, matter (relativistic view of transcendence/immanence).

2. Realities of Divine Existence (How does God exist and experience?)
This category looks at God's innate relationship to His reality. It deals with God's relationship to time and space. It deals with whether or not God has emotions. I would list under this category the following realities of God's existence:

- Personality (God is a Person)
- Relationality (God is able to be Related to)
- Aseity (God requires nothing to exist as He is)
- Passibility (God is an emotional, experiential Being)
- Spatiality (God is able to move omnidirectionally)
- Hyper-temporality (God lives in the moment)

3. Qualities of Divine Character (What is God like?)
This category considers what God's character is like. Of course, "love" is the primary descriptor, but so are such things as "holiness", "mercy", "justice", etc. This category is limited only by the number of positive adjectives and their synonyms humans can conceive of.

4. Attributes of Divine Nature (What does God have?)
This is where the "omnis" usually have their place, but I will get to this in a moment. These are the truly misunderstood and deserve quite a bit of attention.

5. Relationships of Divine Dynamics (How does God relate?)
Here we can consider those roles that exist passively, by virtue of inherent relationship, whether internal to divinity (Father/Son) or

external to the rest of creation (Source, King). These do not involve action but being.

6. Roles of Divine Economy (What does God do?)
These roles are more active and relate to the operations of God and include such things as Creator, Sustainer, Comforter, etc.

Now, I have not seen anyone systematise this aspect of divinity before, and if they are fresh, then I submit them as a contribution to the discussion of divinity. Now to the "omnis". I am going to say something else that I have not read anywhere else. **I do not believe that "omnipresence", "omnipotence" and "omniscience" are, strictly speaking, the attributes of Deity.** Now, before you pick up stones, hear me out. I believe that a **logical step is missed when the attributes of God are described with the omnis.**

For example, omnipotence means "all power". **"All" or "omni" is merely a measure of the underlying attribute.** If we distil this commonly held attribute to its basic element we are left with **"potence" or "power".** I believe that "omnipotence" conceals both an active and passive element. "Power" is the active, while "Authority" would be the passive. Each of the three commonly held "omnis" have a **passive and active element** when they are simplified.

	Omnipotence	Omniscience	Omnipresence
Active Element	Power	Wisdom	Glory
Passive Element	Authority	Knowledge	Presence

So what we have are six underlying attributes concealed within these words which are simply MEASURES of these attributes. To this there is one final attribute which might be called "**omnivitality**" or "**immortality**" or **"self-existence"**. At its most basic it is **"life"** and is always **both active and passive at once.** Thus the complete list of divine nature, then, are:

- Power
- Authority
- Wisdom
- Knowledge
- Glory
- Presence
- Life

The implications of viewing the attributes in this way are many. First of all, **there is no attribute in the above list that Jesus lacked during the incarnation. He simply didn't use them to maximum capacity.** He allowed humanity to restrict His exercise. Perhaps the most frequently used phrase of Ellen White in describing the incarnation is "clothed divinity with humanity". I imagine a tight-fitting glove that restricts the full access of movement to a hand. At any time, the glove could be removed or if the material is weak enough, the hand could break through. The capacity is there, **but restricted**.

Another implication of the above list is that there is also no attribute that we are lacking. When God made man in the image of Christ and Himself, **He created man with every attribute, only not at maximal capacity. The omnis are true as they relate to divinity because divinity alone has maximal capacity in each of these areas.**

So functionally, we agree that Christ in a sense dispossessed Himself of the omnis. This is important for Him to be our example. **But He didn't dispossess Himself of them in terms of being unable to access them, but voluntarily laying dormant their use.** This is important for Him to be a Substitute of infinite efficacy. It will be untenable in saying, "He voluntarily 'emptied' Himself of His natural God-abilities in order to embark upon the colossal enterprise of our salvation.

- *"But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet **He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human**." (Signs of the Times, May 10, 1899)*

- *"**Christ had not exchanged His divinity for humanity**; but He had clothed His divinity in humanity." (Review and Herald, October 29, 1895).*

In essence what was offered?

In most humans: Human substance + Human spirit = **Human Being**

In Christ: (Divine Substance) Human substance + (Divine spirit) Human Spirit = **Divine-Human Being**

Divinity did not die but a Divine-Human Person died. His "soul" was poured out (Isaiah 53)

Christ died a SOUL death at the point where some of the parts of Him (His Human body and Human spirit) expired. **Since He had been fused together into one new whole, any breakdown of the composite parts resulted in a death of being/soul.**

It was not simply the physical husk that expired on the cross and was laid in the grave. This did die, as Ellen White says. **And it wasn't the divine SUBSTANCE. That divine substance was in its very nature "life in itself" or "self-existence" or "immortality", the separate distinct individuality. That substance did not die but lay dormant in the tomb.** However the incarnation was accomplished we know that Christ had taken a dual nature – divinity combined with humanity. Just as our "soul" ceases to function at the point where the physical body dies, **Christ's "soul" was "poured out" when His physical human body died. In this we have a resolution to all the requirements necessary for the atonement, including an infinite sacrifice**.

End of Brendan Excerpt

I think that the whole problem lies with people never getting out of their mind that **we do not mean to say he used any of his powers but every conquering the power had to rest on him from the Father**. Just try to pause and think this over for a minute, **how could the temptations of Jesus be greater than that of Adam? {YI, June 2, 1898 par. 7}, {3SM 136.2}, {16MR 182.3}. It has to do with something he possess yet can't use yet Adam didn't have.** This to me is clear that it's the reason why it was the greatest and made his possibility of falling even more easier than Adam. In **{16MR 182.3}** EGW bears witness that his divinity combined with humanity made the temptation greatest and his possibility of sinning more probable. Tell me, is the temptation to your child disregarding your command not to watch the TV in your house greater when you have the TV or when you do not have it? Of course when you have it.

God wanted him to prove to Satan that man relying to God can be overcomer. That's where the temptation really was, will he disobey also and exercise the power he agreed he won't exercise. He could have tapped into immortality and given power to his decaying human for we are told:

- *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!** {Ms141-1901.14}*

We can see in the quote above that in his humanity he had vigor in his divine nature which if he could tap into it he could never die. What is that vitality and vigor in that quote? **Eternal life, immortality according to John 5:26**

> *1John 5:11 And this is **the record**, that God hath given to us **eternal life**, and **this life is in his Son**.*

Either we believe the record of eternal life in his son as we believe he is a true son or we disbelief and then border towards the **doctrine of the historical Jesus and not the prophetic Jesus**

We should Understand these quotes on merits. When you come to the outward features, the language used is

- *Divested*
- *Relinquished*
- *Laid aside*

When you come to inward attributes the language used is

- *Veiled*
- *Clothed*
- *Laid aside*

Laid aside can apply to both groups but the **other two phrases** in either groups **cannot be exchanged**

Hope we can agree on that. We have the **outward features of divinity which is his outward glory** and the **inward features of divinity which are the qualitative nature of God having the three omnis**. Problem is that people are not seeing that distinction hence when it's said **laid aside** they think that what **happened to the outward features is what happened to the inside features.**

I will say, when it says the outward features were **laid aside, it means they were divested, relinquished, left in heaven that's the outward form and crown** for Jesus could not enter inside the body of Mary with crown and a full grown glorious body. When it says the inward features were laid aside **it means that they were veiled, clothed with humanity, the deity was not humanized nor humanity deified but those divine features existed in their distinct individuality but not exercised laying there as a great test of submission and obedience to the Father.** Though he were a Divine Son and could exercise divinity, he learned obedience by the things he suffered Hebrews 5:8, that's being tempted by Satan to use divinity but not yielding. **The inward features he never left, relinquished or divested**, observe again

- *He took humanity upon Him, **but He did not leave His divinity; He clothed His divinity with humanity.** 13LtMs, Ms 163, 1898, par. 15*

- *Will you remember the mission? That is His pass into our world. He left the royal courts, and by the will of His Father He came in our world as a little child. **But did He leave His divinity behind Him? No, indeed. He took His divinity with Him.** 24LtMs, Ms 123, 1909, par. 19*

Did Christ have Immortality as a human?

My quick answer is yes and allow me to elaborate. Travel with me through **Maranatha Chap. 294 - Life Eternal Begins Now**

- *This is the record, that God hath given to us eternal life, and **this life is in his Son**. 1 John 5:11. {Mar 302.1}*

- *The **resurrection of Jesus was a sample of the final resurrection** of all who sleep in Him. {Mar 302.2}*

- *He **the Christian may die; but the life of Christ is in him, and at the resurrection of the just he will rise to newness of life**. {Mar 302.3}*

- *"**In him Christ was life**; and the life was the light of men." **It is not physical life that is here specified, but immortality, the life which is exclusively the property of God.** The Word, who was with God, and who was God, **had this life.** Physical life is something which each individual receives. **It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life.** But the life of Christ was **unborrowed**. **No one can take this life from Him. "I lay it down of***

myself," He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. *{Mar 302.4}*

- *While bearing human nature,* ***He Christ was dependent upon the Omnipotent for His life. In His humanity, He laid hold of the divinity of God; and this every member of the human family has the privilege of doing***. *{Mar 302.5}*

- *If we repent of our transgression,* ***and receive Christ as the Life-giver****, we become one with Him, and our will is brought into harmony with the divine will.* ***We become partakers of the life of Christ, which is eternal****. We* ***derive immortality from God by receiving the life of Christ, for in Christ dwells all the fulness of the Godhead bodily.*** *This life is the* ***mystical union and cooperation of the divine with the human****. {Mar 302.6}*

- *Christ became one flesh with us, in order that we might become* ***one spirit with Him.*** *It is by virtue of* ***this union that we are to come forth from the grave--not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours****. Those who see Christ in His true character, and* ***receive Him into the heart, have everlasting life****. It is* ***through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal****. {Mar 302.7}*

- ***Immortality, promised to man on condition of obedience, had been forfeited by transgression.*** *Adam could not* ***transmit to his posterity that which he did not possess;*** *and there could have been no hope for the fallen race, had not God, by the sacrifice of his Son,* ***brought immortality within their reach. While "death passed upon all men, for that all have sinned," Christ "hath brought life and immortality to light through the gospel."*** *[Romans 5:12; 2 Timothy 1:10.]* ***And only through Christ can immortality be obtained.*** *Said Jesus, "He that believeth on the Son* ***hath everlasting life;*** *and he that believeth not the Son shall not see life." [John 3:36.]* ***Every man may come in possession of this priceless blessing if he will comply with the conditions.*** *All "who by patient continuance in well-doing seek for glory and honor and immortality," will receive eternal life. [Romans 2:7.] {GC88 533.1}*

Hence **it is now that man by receiving the spirit is receiving eternal life that immortality** John 6:63 It is the **spirit that quickeneth**; the flesh profiteth nothing: **the words** that I speak unto you, **[they] are spirit, and [they] are life**. And that's paul refers to Jesus as the second Adam **quickening us for immortality.** 1Corinthians 15:45 And so it is written, The first man Adam was made a **living soul**; the last Adam [was made] a **quickening spirit.**

The following which is given in 1SM is originally from ST April 8 1897. The Periodical is missing in the White Estate CD-ROM Computer Software of 2008 but included in the Phone App and in the App is also added in the issuing of ST February 13 1912 which is missing in the Computer Software

Selected Messages Book 1 Chap. 43 - Christ the Life-giver - [THIS ARTICLE APPEARED IN THE SIGNS OF THE TIMES, APRIL 8, 1897.]

- *"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. All things were made by him; and without him was not any thing made that was made.* ***In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1:1-5).*** *The world* ***did not see divinity*** *in the humble Man of Nazareth. The only-begotten Son of the infinite God was in the world,* ***and men knew Him not in His true character.*** *{1SM 296.1}*

- *"****In him was life; and the life was the light of men" (John 1:4).*** *It is not* ***physical life that is here specified, but immortality, the life which is exclusively the property of God.*** *The Word, who was with God, and who was God,* ***had this life.*** *Physical life is something which each individual receives.* ***It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life.*** *But the life of Christ was* ***unborrowed****.* ***No one can take this life from Him. "I lay it down of myself" (John 10:18), He said. In Him was life, original, unborrowed, underived.*** *This life is not inherent in man.* ***He can possess it only through Christ.*** *He cannot earn it; it is given him as a* ***free gift if he will believe*** *in Christ as His personal Saviour. "****This is life eternal****, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). This is the open fountain of life for the world. {1SM 296.2}*

- *Giving his charge to Timothy, Paul says, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith,* ***lay hold on eternal life****, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God,* ***who quickeneth all things****, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, the Lord of lords;* ***who only hath immortality****, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and* ***power everlasting****" (1 Timothy 6:11-16). {1SM 297.1}*

- *Writing again, Paul says: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him* ***to life everlasting****. Now unto the King eternal,* ***immortal****, invisible, the only wise God, be honour and glory for ever and ever" (1 Timothy 1:15-17). {1SM 297.2}*

Immortality Brought by Christ

- *Christ "**brought life and immortality to light through the gospel**" (2 Timothy 1:10). No man can have an **independent spiritual life apart from Him**. The **sinner is not immortal**; for God has said, "The soul that sinneth, it shall die" (Ezekiel 18:4). **This means all that it expresses. It reaches farther than the death which is common to all; it means the second death**. Men start back at this, saying, Would you make man no more than a beast? This is thought to be degrading. But what is it that elevates man in the sight of God? Is it his accumulation of money?-- No; for God declares, The gold and the silver are mine. If man abuses his entrusted treasures, God can scatter faster than man can gather. Man may have brilliant intellect; he may be rich in the possession of natural endowments. But these are all given him by God, his Maker. God can remove the gift of reason, and in a moment man will become as Nebuchadnezzar, degraded to the level of the beasts of the field. This God does because man acts as though his wisdom and power had been gotten independently of Him. {1SM 297.3}*

- ***Man is only mortal, and while he feels himself too wise to accept Jesus, he will remain only mortal**. Men have done wonderful things in the intellectual world, but who gave them power to do this?--The Lord God of hosts. If in their fancied efficiency men triumph because of their own power, and glorify themselves, following the example of the antediluvian world, **they will perish.** The imagination of that long-lived race was only evil, and that continually. They were wise to do evil, and the earth was corrupted under the inhabitants thereof. Had they connected themselves with the One who is infinite in wisdom, they could have done marvelous things with their God-given ability and talents. But, turning from God, they chose to follow Satan's lead, as many today are doing; and the Lord swept them from the earth, with all their boasted knowledge. {1SM 298.1}*

- *Humanity may be exalted by the world for what it has done. But man can lower himself very fast in God's sight by misapplying and misappropriating his entrusted talents, which, if rightly used, would elevate him. While the Lord is long-suffering and not willing that any shall perish, He will by no means clear the guilty. Let all take heed to the words of the Lord. "Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed" (1 Samuel 2:29-30). {1SM 298.2}*

- *God honors those who obey Him. "**The Lord rewarded me according to my righteousness**," said David; "according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me" (Psalm 18:20-22). {1SM 299.1}*

How to Obtain Everlasting Life

- ***Only the believer in Christ can receive life everlasting***. *Only by continually feeding on Christ's flesh and blood can we have the* ***assurance that we are partakers of the divine nature.*** *No one should be indifferent on this subject, saying,* ***If we are honest, it is no matter what we believe***. *You* ***cannot with safety surrender any seed of vital truth in order to please yourself or anybody else***. *Do not seek to avoid the cross.* ***If we receive no light from the Sun of Righteousness, we have no connection with the Source of all light; and if this life and light do not abide in us, we can never be saved***. *{1SM 299.2}*

- *God has made every provision that His purpose in the creation of man shall not be frustrated by Satan. After Adam and Eve brought death into the world by their disobedience,* ***a costly sacrifice was provided for the human race***. ***A higher value than that they originally possessed was placed upon them. By giving Christ, His only-begotten Son, as a ransom for the world, God gave all heaven***. *{1SM 299.3}*

- ***The acceptance of Christ gives value to the human being. His sacrifice carries life and light to all who take Christ as their personal Saviour***. *The love of God through Jesus Christ is shed abroad in the heart of every member of His body, carrying with it* ***the vitality*** *of the law of God the Father.* ***Thus God may dwell with man, and man may dwell with God***. *Paul declared, "I am crucified with Christ: nevertheless I live; yet not I, but* ***Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God***, *who loved me, and gave himself for me" (Galatians 2:20). {1SM 299.4}*

- *I****f through faith man becomes one with Christ, he can win life everlasting***. *God loves those who are redeemed through Christ, even as He loves His Son.* ***What a thought!*** *Can God love the sinner as He loves His own Son?--Yes; Christ has said it, and He means just what He says. He will honor all our drafts if we will grasp His promise by living faith, and put our trust in Him. Look to Him, and live. All who obey God are embraced in the prayer which Christ offered to His Father, "I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" (John 17:26).* ***Wonderful truth, too difficult for humanity to comprehend!*** *{1SM 300.1}*

- *Christ declares: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). "And this is the will of him that sent me, that every one which seeth the Son, and* ***believeth on him, may have everlasting life: and I will raise him up at the last*** *day" (John 6:40). "Verily, verily, I say unto you,* ***He that believeth on me hath everlasting life*** *" (John 6:47). "Except ye eat the flesh of the Son of man, and drink his blood,* ***ye have no life in you***. *Whoso eateth my flesh, and drinketh my blood,* ***hath eternal life***; *and* ***I will raise him up at the last day***. *For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood,* ***dwelleth in me, and I in him***. *As the living Father hath sent me, and* ***I live by the Father***:

*so he that eateth me, **even he shall live by me**. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever" (John 6:53-58). "**It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life**" (John 6:63). {1SM 300.2}*

As Jesus had had divine life in him but gave it up and rested without seeing beyond the portals of the tomb in the hope that the Father will resurrect him, so we begin here on earth to have it and since we have accepted the life of his son, then the Father through the Son is indebted to **resurrect us for us to repossess our new identity** if we happen to sleep today.

- *Revelation 3:11 Behold, I come quickly: hold that fast which thou hast, that **no man take thy crown**.*

- ***PERSONALITY PRESERVED IN A NEW BODY**.—**Our personal identity is preserved in the resurrection**, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. **The spirit, the character of man, is returned to God, there to be preserved.** In the resurrection every man will have his **own character**. God in His own time will call forth the dead, giving again **the breath of life**, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him. {Hvn 40.1}*

What is this identity, crown and spirit?

- *John 5:24 Verily, verily, I say unto you, **He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life**. 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**;*

- ***DEATH IS A SMALL MATTER**.—To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for **He has life in Himself to quicken whom He will. He is invested with the right to give immortality**. The life that He laid down in humanity, He takes up again, and gives to humanity. **"I am come," He said, "that they might have life, and that they might have it more abundantly." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."** "Whoso eateth My flesh, and drinketh My blood, **hath eternal life; and I will raise him up at the last day."** John 10:10; 4:14; 6:54. To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep My saying, **he shall never see death," "he shall never taste of death."** To the*

Christian, death is but a sleep, a moment of silence and darkness. ***The life is hid with Christ in God,*** *and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." John 8:51, 52; Colossians 3:4. {Hvn 37.2, 3}*

- *RAISED TO ONENESS WITH CHRIST.—He [the believer] may die, as Christ died,* ***but the life of the Saviour is in him. His life is hid with Christ in God.*** *"I am come that they might have life," Jesus said, "and that they might have it more abundantly."* ***He carries on the great process by which believers are made one with Him in this present life, to be one with Him throughout all eternity.*** *At the last day He will raise them* ***as a part of Himself. . . . Christ became one with us in order that we might become one with Him in divinity.****—RH June 18, 1901 quoted in Mar 301. {Hvn 41.1, 2}*

- ***THE FINISHING TOUCH OF IMMORTALITY****.—The Life-giver is coming to break the fetters of the tomb. He is to bring forth the captives and proclaim,* ***"I am the resurrection and the life."*** *There stands the risen host. The last thought was of death and its pangs. The last thoughts they had were of the grave and the tomb, but now they proclaim, "O death, where is thy sting? O grave, where is thy victory?" The pangs of death were the last things they felt. "O death, where is thy sting?" The last thing they acknowledged was the pangs of death. When they awake the pain is all gone. Here they stand, and* ***the finishing touch of immortality is put upon them, and they go up to meet their Lord in the air.*** *The gates of the city of God swing back upon their hinges, and the nations that have kept the truth enter in. There are the columns of angels on either side, and the ransomed of God walk in through the cherubims and seraphims. Christ bids them welcome and puts upon them His benediction. "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." What is that joy?* ***He sees of the travail of His soul, and is satisfied.*** *{Hvn 42.1, 2}*

- *The Saviour continued: "****What things soever He [the Father] doeth, these also doeth the Son likewise****. As the* ***Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will****." The Sadducees held that there would* ***be no resurrection of the body****; but Jesus tells them that one of the* ***greatest works of His Father is raising the dead****, and that* ***He Himself has power to do the same work****. "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****." The Pharisees* ***believed in the resurrection*** *of the dead. Christ declares that* ***even now the power which gives life to the dead is among them, and they are to behold its manifestation****. This* ***same resurrection power is that which gives life to the soul "dead in trespasses and sins."*** *Ephesians 2:1.* ***That spirit of life in Christ Jesus, "the power of His resurrection," sets men "free from the law of sin and death."*** *Philippians 3:10; Romans 8:2. The* ***dominion of evil is broken, and through faith the soul is kept from sin****. He who opens his heart to the* ***Spirit of Christ becomes a partaker of that mighty power which shall bring forth his body from the grave****. {DA 209.3}*

The body that Jesus had was liable to death and was not the perfect one to be the carrier of immortality hence in resurrection he was given a glorified human body, this is also what will happen to us so that the perfect immortality may have a perfect body to carry the immortality:

- *1Corinthains 15:50 Now this I say, brethren, that **flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption**. 51 Behold, I show you a mystery; We shall not all sleep, but we **shall all be changed**, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and **the dead shall be raised incorruptible, and we shall be changed**. 53 **For this corruptible must put on incorruption, and this mortal [must] put on immortality**. 54 So when this **corruptible shall have put on incorruption, and this mortal shall have put on immortality**, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 35 But some [man] will say, How are the dead raised up? **and with what body do they come**? 37 And that which thou sowest, **thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other [grain]:** 38 But God **giveth it a body** as it hath pleased him, and to **every seed his own body.** 39 All flesh [is] not the same flesh: but [there is] one [kind of] flesh of men, another flesh of beasts, another of fishes, [and] another of birds. 40 [There are] also celestial bodies, and bodies terrestrial: but the glory of the celestial [is] one, and the [glory] of the terrestrial [is] another. 41 [There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differeth from [another] star in glory. 42 **So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption**: 43 It is sown in dishonour; **it is raised in glory**: it is sown in weakness; **it is raised in power**: 44 It is sown a **natural body**; it is raised a **spiritual body**. There is a **natural body**, and there is a **spiritual body**. 45 And so it is written, The **first man Adam** was made a **living soul**; the **last Adam** [was made] a **quickening spirit**. 46 Howbeit that [was] **not first which is spiritual, but that which is natural; and afterward that which is spiritual**. 47 **The first man [is] of the earth, earthy: the second man [is] the Lord from heaven**. 48 As [is] **the earthy**, such [are] they also that **are earthy**: and as [is] **the heavenly**, such [are] they also **that are heavenly**. 49 And as we have **borne the image of the earthy**, we shall also **bear the image of the heavenly**.*

The above is what is called the finishing touch of immortality; and if it is the finishing touch then there must have been a beginning:

- ***THE FINISHING TOUCH OF IMMORTALITY**.—The Life-giver is coming to break the fetters of the tomb. He is to bring forth the captives and proclaim, **"I am the resurrection and the life."** There stands the risen host. The last thought was of death and its pangs. The last thoughts they had were of the grave and the tomb, but now they proclaim, "O death, where is thy sting? O grave, where is thy victory?" The pangs of death were the last things they felt. "O death, where is thy sting?" The last thing they acknowledged was the pangs of death. When they awake the pain is all gone. Here they stand, and **the finishing touch of immortality is put upon them, and they go up to meet their Lord in the air.** The gates of the city of God swing back*

upon their hinges, and the nations that have kept the truth enter in. There are the columns of angels on either side, and the ransomed of God walk in through the cherubims and seraphims. Christ bids them welcome and puts upon them His benediction. "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." What is that joy? ***He sees of the travail of His soul, and is satisfied.*** *{Hvn 42.1, 2}*

I reiterate the belief that from such compelling evidence, Christ had immortality here and that's what **comprised his divinity that existed as distinct individuality that he didn't tap in.** God wanted him to prove to Satan that man relying to God can be overcomer. **That's where the temptation really was, will he disobey also and exercise the power he agreed he won't exercise**. He could have tapped into immortality and given power to his decaying human but he didn't for obedience or disobedience is what defines sin and the choice of either determines your destiny:

- *He might* ***even in His human nature*** *have withstood the inroads of disease, His divine nature* ***imparting vitality and undecaying vigor to the human****. {Ms141-1901.14}*

This could have been disobedience and Christ would have suffered the same fate of disobedient Adamic race:

- *Could Satan in the* ***least particular have tempted Christ to sin****, he would have* ***bruised the Saviour's head****. As it was,* ***he could only touch His heel****. Had the hea****d of Christ been touched, the hope of the human race would have perished****. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope****. {1SM 256.1}*

This vitality and vigor is what is immortality but he gave it up and this is what makes up the **sacrifice eternal, the sundering of divinity**:

- *Isaiah 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt* ***make his soul an offering for sin****, he shall see his seed,* ***he shall prolong his days****, and the pleasure of the LORD shall prosper in his hand.*

- *The Captain of our salvation was* ***perfected through suffering****.* ***His soul was made an offering for sin****. It was necessary for the awful darkness to gather about His soul because of* ***the withdrawal of the Father's love and favor****, for He was standing in the sinner's place, and this darkness every sinner must experience. The righteous One must suffer the condemnation and wrath of God,* ***not in vindictiveness****; for the heart of God yearned with greatest sorrow when His Son,* ***<the Guiltless,> was suffering the penalty of sin. This sundering of the divine powers will never again occur throughout the eternal ages.*** *In His expiring agony nature sympathized with her suffering, dying Author. The sun was darkened. The rocks were rent. There was a great earthquake, and many graves were opened as Christ with a loud voice cried,* ***"It is finished. Father, into thy hands I commit my spirit." "Now when the centurion saw what was***

done, he glorified God, saying, Certainly this was a righteous man." *John 19:30; Luke 23:46, 47. 14LtMs, Ms 93, 1899, par. 23*

This is what made the temptations of Jesus more greater than that of Adam. Being not able to use what he had that Adam didn't have. This is the impetus, the very power of the message of Righteousness by Faith, the total dependence on God:

- "***The faith of Jesus." It is talked of, but not understood***. *What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness.* ***Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus***. *{12MR 193.4}*

- ***The only safety for the Israelites was blood upon the doorposts***. *God said, "When I see the blood, I will pass over you" (Exodus 12:13).* ***All other devices for safety would be without avail. Nothing but the blood on the doorposts would bar the way that the angel of death should not enter. There is salvation for the sinner in the blood of Jesus Christ alone, which cleanseth us from all sin.*** *The man with a cultivated intellect may have vast stores of knowledge, he may engage in theological speculations, he may be great and honored of men and be considered the repository of knowledge,* ***but unless he has a saving knowledge of Christ crucified for him, and by faith lays hold of the righteousness of Christ, he is lost.*** *Christ "was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isaiah 53:5).* ***"Saved by the blood of Jesus Christ," will be our only hope for time and our song throughout eternity***. *{12MR 194.1}*

Many people have no clue what they come into possession with when they accept Christ. They think it is only a mere change of habits etal but friends this is the very mystery of godliness

- *Colossians 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you,* ***to fulfil the word of God****; 26 [Even]* ***the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:*** *27 To whom God would make known what [is]* ***the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory****:*

Indeed

- ***The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study***. *Christ was a real man; he gave proof of his humility in becoming a man.* ***Yet he was God in the flesh***. *When we* ***approach this subject****, we would do well to heed the words spoken by Christ to Moses at the burning bush,* ***"Put off thy shoes from off thy feet, for the place***

> ***whereon thou standest is holy ground."*** *We should come to this study* ***with the humility of a learner, with a contrite heart****. And the study of* ***the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth****. {YI, October 13, 1898 par. 6}*

I pause by saying:

> ***"The revelation that God has given us of Himself is for our study. This we may seek to understand. But beyond this we are not to penetrate."*** *(8T, page 279)*
>
> *"If anyone springs the old cavil,* ***how Christ could be immortal and yet die, we have only to say that we do not know. We make no pretensions of Fathoming infinity."*** *-E. Waggoner, Christ and His Righteousness page 18.*

- ***I rejoice in the bright prospects of the future, and so may you****. Be cheerful, and praise the Lord for His loving-kindness.* ***That which you cannot understand, commit to Him. He loves you and pities your every weakness****. He "****hath blessed us with all spiritual blessings in heavenly places in Christ." It would not satisfy the heart of the Infinite One to give those who love His Son a lesser blessing than He gives His Son****. {TM 518.2}*

GOD'S BLESSINGS be upon you. Amen.