

Matthew 1:23 The virgin will be with child and will give birth to a son, and they will call him Immanuel"^[a]—which means, "God with us."

John 1:1-3, 14 ¹In the beginning was the Word, and the Word was with God, and the Word was God. ²He was with God in the beginning.

³Through him all things were made; without him nothing was made that has been made.

Hebrews 1:1-4 ¹In the past God spoke to our forefathers through the prophets at many times and in various ways, ²but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. ³The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. ⁴So he became as much superior to the angels as the name he has inherited is superior to theirs.

Hebrews 2:11-15 ¹¹Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers. ¹²He says,

"I will declare your name to my brothers;

in the presence of the congregation I will sing your praises."^[a] ¹³And again,

"I will put my trust in him."^[b] And again he says,

"Here am I, and the children God has given me."^[c]

¹⁴Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil—¹⁵and free those who all their lives were held in slavery by their fear of death.

Desire of Ages, pp. 19-26

Chapter 1

"God With Us"

"His name shall be called Immanuel, . . . God with us." "The light of the knowledge of the glory of God" is seen "in the face of Jesus Christ." From the days of eternity the Lord Jesus Christ was one with the Father; He was "the image of God," the image of His greatness and majesty, "the outshining of His glory." It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,—to be "God with us." Therefore it was prophesied of Him, "His name shall be called Immanuel."

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God's thought made audible. In His prayer for His disciples He says, "I have declared unto them Thy name,"—"merciful and gracious, long-suffering, and abundant in goodness and truth,"—"that the love wherewith Thou hast loved Me may be in them, and I in them." But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is

the theme into which "angels desire to look," and it will be their study throughout endless ages. Both the redeemed

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and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto.

In the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. "His strength setteth fast the mountains." "The sea is His, and He made it." Ps. 65:6; 95:5. It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father's love.

Now sin has marred God's perfect work, yet that handwriting remains. Even now all created things declare the glory of His excellence. There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing

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to the world. The sun sheds its light to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud.

The angels of glory find their joy in giving,--giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know.

But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; "the living Father hath sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.

In heaven itself this law was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God,

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attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world.

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Mal. 4:2.

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." Rom. 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Lucifer had said, "I will exalt my throne above the stars of God; . . . I will be like the Most High." Isa. 14:13, 14. But Christ, "being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men." Phil. 2:6, 7, R. V., margin.

This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the homage of the angels. But He chose to give back the scepter into

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the Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing.

Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, "Lo, I come." "Sacrifice and offering Thou wouldest not, but a body hast Thou

prepared Me. . . . Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." Heb. 10:5-7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, "A body hast Thou prepared Me." Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,--the invisible glory in the visible human form.

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" (Phil. 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.

God commanded Moses for Israel, "Let them make Me a sanctuary; that I may dwell among them" (Ex. 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. "The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of

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the Only Begotten from the Father), full of grace and truth." John 1:14, R. V., margin.

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."

Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. "In all things it behooved Him to be made like unto His brethren." Heb. 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was "in all points tempted like as we are." Heb. 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:8. As He

went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God.

By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. 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. And to us He says: "I Am the Good Shepherd." "I Am the living Bread." "I Am the Way, the Truth, and the Life." "All power is given

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unto Me in heaven and in earth." John 10:11; 6:51; 14:6; Matt. 28:18. I Am the assurance of every promise. I Am; be not afraid. "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven.

In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:8. As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him." Isa. 53:5.

Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed."

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. 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." Isa. 9:6. The I Am is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless,

undefiled, separate from sinners," is not ashamed to call us brethren. Heb. 7:26; 2:11. In Christ the family of earth and the family of heaven are

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bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.

Of His people God says, "They shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!" Zech. 9:16, 17. The exaltation of the redeemed will be an eternal testimony to God's mercy. "In the ages to come," He will "show the exceeding riches of His grace in His kindness toward us through Christ Jesus." "To the intent that . . . unto the principalities and the powers in the heavenly places might be made known . . . the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Eph. 2:7; 3:10, 11, R. V.

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union.

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,--here, when He shall make all things new, the tabernacle of God shall be with men, "and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift,--