

**Pine Knoll Sabbath School Study Notes**  
**Second Quarter 2017: “Feed My Sheep”: 1 and 2 Peter**  
**Lesson 8 “Jesus in the Writings of Peter”**

**Read for this week’s study**

1 Peter 1:18, 19; Colossians 1:13, 14; Isaiah 53:1–12; John 11:25; Psalm 18:50; 2 Peter 1:1.

**Memory Text**

“Who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed” (1 Peter 2:24, NKJV).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. Jesus, Our Sacrifice
- III. The Passion of Christ
- IV. The Resurrection of Jesus
- V. Jesus as the Messiah
- VI. Jesus, the Divine Messiah
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Jon Paulien**

1. Read 1 Peter 2:24. What does the text mean when it says that Jesus bore our sins in His own body? What does that tell us about God? What does the text mean when it says that we have “died to sin?” (Sabbath afternoon)
2. According to the lesson, the overarching theme of the Bible is God’s work in saving fallen humanity. What do you think is the overarching theme of the Bible? How does the sacrifice of Christ relate to that? (Sunday’s lesson)
3. Read 1 Peter 1:18-20 and Colossians 1:13-14. What does it mean to be redeemed, and what does blood have to do with redemption? What relation does the idea of ransom have to the larger view of the Bible? Peter speaks of the pre-Christian life as “empty.” How would he apply that concept to today’s world? Read Hebrews 9:22. What does that text mean? How does it relate to the larger view? (Sunday’s lesson)
4. Read 1 Peter 2:21-25 and Isaiah 53:1-12. What do they tell us about Jesus’ sufferings in our behalf? What do His sufferings tell us about God? When we become aware of these things, what is the best response we can make? Isaiah 53 uses the idea of

substitution with reference to the death of the suffering servant. In what sense is this appropriate to what happened on the cross? (Monday's lesson)

5. Read 1 Peter 1:3-4, 21; John 11:25; and Philippians 3:10-11. What great hope are they pointing to and what does that hope mean to our lives? Why is the promise of the resurrection so important to Christian faith? (Tuesday's lesson)
6. The following texts use the word *Messiah* or *anointed*: Psalm 2:1-12; 18:50; Daniel 9:25; 1 Samuel 24:6; Isaiah 45:1. When Peter used the word *Messiah* in Matthew 16:16-17, what did he likely understand by the term? (Wednesday's lesson)
7. Read 1 Peter 1:3 and 2 Peter 1:8, 14, 16. How do these texts express the divinity of Christ? Read 2 Peter 1:1, John 1:1 and John 20:28. How do these texts express the full divinity of Jesus? Why does it matter? When you think about the life and death of Jesus and then realize that He was God, what does this tell you about the kind of God we serve and why we should love and trust Him? (Thursday's lesson)
8. Throughout history, some have used the biblical promise of the afterlife to help keep people oppressed. They abused this biblical truth to keep people from rebelling against their autocratic rule. As a result, many reject the Christian concept of the afterlife as simply a ploy by some people to oppress others. How would you respond to that charge? (Friday's lesson)
9. Why is the divinity of Christ and what He reveals about God such good news for us today? (Friday's lesson)

### Thoughts from Graham Maxwell

Lou: It's part of our problem, then, that we are taking models from our legal system here and trying to apply them to God.

Graham: That's a very good point, very much so.

Lou: The "substitutionary," that comes in, say more about that. The "vicarious."

Graham: Ah. He died in our stead. He died as the substitution. In a way, it's very true. I mean, either he dies or we die. However that's where the comparison ends, because if God has let you and me and all other sinners die, all it would have done is prove the truthfulness of his warning, "If you sin, you will die." And God could say to the universe, "Was I right? I said sinners would die, and look, they're dead."

But the universe would not have had answers to questions two and three that I just mentioned. When Jesus died, there was no doubt in the minds of the universe that God was not killing his Son. They were clear about that. And the death of Christ answers all those three questions. So it's not either us or him. His death was infinitely more significant than ours. But had he not

died, then what else could God do but leave us to reap the consequences and we all would have died. So in a sense, yes. He died in our stead, but beyond that there's no comparison.

Lou: But not as a payoff. It's not one or the other.

Graham: It's not his death is equal to all of ours. His death is infinitely more significant than the death of every sinful man or angel who has ever lived. The death of angels and men would not have answered the questions.

Lou: What you're saying then, is that just a simple satisfaction idea doesn't encompass what's involved at all, does it?

Graham: Oh, it makes it much too small. I think it puts God in a very bad light, and it doesn't answer the questions of the great controversy.

Many folk who prefer those understandings of the plan of salvation do not understand there has been a universe-wide great controversy over the character and government of God. And do you remember at our first meeting, I brought along the evidence that even Luther, hero of the Christian world that he is, could not conceive of these larger issues because he couldn't include the book of Revelation—let alone Hebrews, James and Jude. And this has been the pattern through the years. Not many have seen the sixty-sixth book picture of a universe-wide controversy over the character and government of God. And so they have seen the death of Christ as primarily a plan just to save you and me, for which we are very grateful. It's just that the larger view makes the cross much more significant. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #8 with Lou Venden, "The Most Costly And Convincing Evidence" recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/8MMCAG>*

One view sees the plan of salvation and God's gracious provisions, such as the death of Christ on the cross, as being primarily offered to adjust our legal standing in the sight of God, because as sinners, we are guilty. And guilty as we are, justice and law demand that we be executed. And the only way to avoid being executed—and there are many, various explanations of execution; these are the various views of hell. We all have views of hell, the longer view, the medium view and the shorter view; there are many views of hell. But if God is the executioner, then we do well to be preoccupied with our legal standing. And unless we be forgiven, he will go ahead and do this to us; he must. Law and justice require it. And if he doesn't go through with this, the universe will conclude he is unjust. And if he's unjust, you wouldn't trust him, and now you're getting over into the other view, which always amuses me, that if you pursue even the legal view logically to its conclusions you wind up with the other one.

But now in the larger view, which uses all sixty-six books and has no problems with Ellen White at all, it sees sin not as a legal problem. It sees sin as a very real problem that has had devastating consequences on us physically, mentally, spiritually, socially. Sin is a breach of trust, as Romans 14 says. Sin is treachery. Sin is what Lucifer did in the beginning, for which you could not have called him in before church counsel. I mean what had he done? Nothing! Except the most devastating thing that can ever be done. Nearly destroyed the universe, that's what he did. That's how bad it was. And because of this distrust, and the consequential unwillingness to listen and allow God to look after us and heal the damage done, enormous damage has been done to sinners. **We're not in legal trouble, we're in trouble. We're not in danger of being executed, we're dying. That's the difference.** And I believe it makes all the difference in the world. I would not go to a doctor who would kill his patients for not cooperating. But if I'm dying, I need a doctor. And if I go and don't cooperate, I still may die. But my understanding is, that in this larger view, this great controversy view, this sixty-six book view, we're all dying. And if God were to leave us alone, that's it.

But he hasn't. He's pursued us through the years, trying to win us back to trust. And of course, you don't expect people to trust without evidence. You don't make claims; you offer demonstrations; that's the content of the sixty-six books, God's demonstration of the kind of person he is. And the way he's handled this emergency is the greatest demonstration of all. As to, not how he treats his friends, but how he treats his enemies. How he treats the sick and the dying; how does he seek to win them back to trust? And some of us find that very wonderful.

So the purpose of the plan of salvation is not to adjust our legal standing, but the purpose of the plan of salvation is to win us back to trust so he can heal us, which he can readily do, and it is to confirm the trust of the onlooking universe. {Graham Maxwell. Excerpt from the audio presentation, Questions People Are Asking About the Plan of Salvation, recorded April, 1983, Redlands, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/1MMQUESTP> (Part 1) <http://pkp.cc/2MMQUESTP> (Part 2)

The people thought, "If we offer these sacrifices, it will somehow appease the anger of God, and he'll be pleased." And that's been even carried down to the sacrifice of Christ, that if we point God to the fact that Jesus died in our stead, maybe his anger will be appeased. That's the heathen view. God was in Christ, reconciling the world unto himself. These sacrifices were not to appease God. They were to say something to us that might lead us to be contrite, to be humble, to realize how serious sin is, and to say, "God, I really need not just to be forgiven, I need to be completely changed. A new heart and a right spirit, and all those things." If the sacrifice of Jesus doesn't lead us to that understanding, it does no good. And David was

beginning to understand that. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – 2 Samuel, recorded 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/15MMPOGIA66> (Part 1) <http://pkp.cc/16MMPOGIA66> (Part 2)

But there was a third question that needed to be answered. Why is it so important that we understand that God does not execute his sinful children? This had to be answered, too. And so an angel came to strengthen Jesus to go out to Calvary. And there, once again, he answered the first two questions. But he was also this time tortured and crucified. By whom? By the Father? Or by a most devout group of Sabbath-keeping, tithe-paying, health-reforming, Bible-quoting Adventists the world has ever known? They even said he had a devil before they tortured him to death. You see, they obeyed God from fear. Because, as the prophet had said so many times before, they did not really know God.

Look at John 19:31:

Then the Jewish authorities asked Pilate to allow them to break the legs of the men who had been crucified, and to take the bodies down from the crosses. They requested this because it was Friday, and they did not want the bodies to stay on the crosses on the Sabbath, since the coming Sabbath was especially holy. (GNB)

You see, they nailed their Savior to the cross and then rushed home to keep that Sabbath especially holy. To prove they were God's true people. That's the awful result of serving God from fear because you do not know the truth about God. The three questions were answered. Does sin result in death? Indeed, it does! But is it torture and execution at the hands of our gracious God? Indeed, it is not! But what's so dangerous about misunderstanding this and serving God from fear? The service of fear produces the character of a rebel. And can even turn people who are dedicated to obedience into harsh rebels, and God's worst enemies! {Graham Maxwell. Excerpt from the audio series, Conversations About God, #8, "The Most Costly And Convincing Evidence" recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/8MMCAG>

By the way, speaking of the second death, if Jesus died to pay the legal penalty, and the legal penalty is the second death, and the serious thing about the second death is that you never rise again; and again, he died to pay the legal penalty, then he should still be in the grave.

Lou: If he were operating on a strict, legal system?

Graham: If he were on a strictly legal system.

Lou: There could be no resurrection.

Graham: Because he went up to Heaven on Sunday, none of us is paid up and we are in serious legal trouble.

Lou: So the resurrection is one of the most significant reasons why the strictly legal model would not be adequate.

Graham: When he went to heaven, the angels didn't say, "Wait a minute. You are supposed to stay dead for eternity to pay the price for sin. Hurry back, we won't tell anybody we saw you out of the grave." No, they said, "It's more than enough. You could have come up on Friday!" {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #8 with Lou Venden, "The Most Costly And Convincing Evidence" recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/8MMCAG>

Now, the story of Emmaus is also in Luke, isn't it? Since we're talking about John, accepting evidence rather than a claim, do you remember on the road to Emmaus, clear down at the end, how these two disciples were walking along, and a stranger walked with them? And he did not reveal who he was, but we learn later that it was Christ. Realizing how much the two men wanted answers to their questions, and needed to be encouraged, why did Jesus not say who he was? Wouldn't they have believed every word he said? But it could have been the adversary walking with them, pretending to be Christ. Anybody can make claims. And so it's most impressive there, in the Emmaus account, that Jesus did not reveal who he was until he had gone through the Scriptures with them, and taught them that everything written about him in the Law, the prophets and the Psalms, or the writings, must be fulfilled.

By the way, in that verse Jesus is endorsing the Old Testament as we have it, the three canons of the Old Testament-the Law, the Prophets, and the Writings, or the Law, the Prophets, and the Psalms. Jesus just accepted the thirty-nine without question, and demonstrated it on that occasion. But then, after he had gone through the evidence, and had led them to an understanding on the basis of evidence, then he did reveal who he was. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – John*, recorded April, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/57MMPOGIA66> (Part 1) <http://pkp.cc/58MMPOGIA66> (Part 2)

So, think of suggesting that Jesus' picture of his Father was from the devil! Would that justify his saying to them, with tears in his voice, "No, I do not have a devil."? You see, they had actually come to a climax in his whole representation of the truth about his Father. This is one

of the highlights in the whole great controversy. In Heaven, the angels who rebelled against God decided that Satan was telling them the truth, and Christ was telling them a lie about his Father, and they accepted Satan's position as true. The most enlightened people on this planet, in its whole history, were these Jewish leaders. They had the Old Testament. And look at their behavior. Look at their diet. Everything. And yet, they said to the Son of God what the disloyal angels did; "We reject your picture of the Father. We prefer Satan's lies to the truth."

Now, they didn't say it that way. They just said that Jesus was lying to them, that he had presented the devil's picture of God. And my understanding is we face this again before the end comes. And Paul warns of this. The adversary will come, and bring fire down from heaven, and perform miracles, and the whole world will worship him, as telling the truth. And some of us will say, "No, that's a lie!" {Graham Maxwell. Excerpt from the audio series, *The Picture of God* in all 66 – John, recorded April, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/57MMPOGIA66> (Part 1) <http://pkp.cc/58MMPOGIA66> (Part 2)

Since he's the one who came to reveal the truth, why don't we talk more about him? This implies some interesting things. If we believe that Jesus Christ is God, when we talk about Christ we are talking about God anyway. And doesn't Jesus make it perfectly clear that the whole purpose of his coming to this earth is to reveal the truth about his Father? Which of course is the truth about himself, if we believe he's God. So whether we talk about God or Christ, we're talking about God. But I think it adds focus to our discussion to say the ultimate question really is about God. But he came in human form as Christ; this is the ultimate method he used to reveal the truth about himself. So I think this is much ado about nothing when you say, "Shall we talk about God, or shall we talk about Christ?" {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #1, "The Conflict In God's Family" recorded January, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/1MMCAG>

### **Further Study with Ellen White**

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." Malachi 4:2. {DA 22.1}

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." Isaiah 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. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love. {DA 25.3}

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. {DA 26.2}

Looking upon man, God saw his desperate rebellion, and He devised a remedy. Christ was His gift to the world for man's reconciliation. The Son of God was appointed to come to this earth to take humanity and by His own example to be a great educating power among men. His experience in man's behalf was to enable men to resist Satan's power. He came to mold character and to give mental power, to shed abroad the beams of true education, that the true aim of life might not be lost sight of. The sons of men had had a practical knowledge of evil; Christ came to the world to show them that He had planted for them the tree of life, the leaves of which are for the healing of the nations. {CT 33.3}

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the

devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. {DA 311.2}

“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.” {DA 19.1}

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 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. {DA 19.2}

Through the plan of salvation, a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. {ST, December 22, 1914 par. 4}

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

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

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. **The throne of Justice must be eternally and forever made secure, even tho the race be wiped out, and another**

**creation populate the earth.** By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God's government. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by Satanic agencies, by the fallen race, and every mouth would be stopped. In making His infinite sacrifice Christ would exalt and honor the law. He would make known the exalted character of God's government, which could not in any way be changed to meet man in his sinful condition. (Emphasis supplied) {ST, July 12, 1899 par. 2}

That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. . . . The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. . . . {5BC 1132.8}

The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. (ST Dec. 30, 1889). {5BC 1132.9}

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}

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. {DA 787.1}

And "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Romans 8:11; 1 Thessalonians 4:16, 17. This is the word of comfort wherewith He bids us comfort one another. {DA 320.3}

Christ had been sent to earth to represent God in character. Jesus was the Life giver, the Teacher sent of God to provide salvation for a lost world, and to save men in spite of all Satan's temptations and lying deceptions. He himself was the gospel. In his teachings he clearly presented the great plan devised for the redemption of the race. Divinity had united with humanity for the purpose of uniting humanity with divinity, that through Christ man might become a partaker of the divine nature. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, July 7, 1896 par. 5}

Christ's favorite theme was the paternal character and abundant love of God. This knowledge of God was Christ's own gift to men, and this gift He has committed to His people to be communicated by them to the world. {6T 55.1}

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of his love in giving "his only begotten Son that whosoever believeth in him should not perish, but have everlasting life," the character of God is revealed to the intelligences of the universe. Through Christ our Heavenly Father is made known as the God of love. {ST, February 13, 1893 par. 5}

Jesus came into the world to illustrate the character of God in His own life, and He swept back the misrepresentations that Satan had originated, and revealed the glory of God. It was only by living among men that He could reveal the mercy, compassion, and love of His heavenly Father; for it was only by actions of benevolence that He could set forth the grace of God. The unbelief of men was deep seated, and yet they could not resist the testimony of His God-like example, and His deeds of love and truth. {SD 139.3}

Satan led men to conceive of God as a being whose chief attribute is stern justice—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.—SC 11 (1892). {1MCP 250.1}

Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to enshroud the throne of Deity was swept away by the world's Redeemer, and the Father was again manifest to men as the light of life. {5T 738.4}

There was but one hope for the human race—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world. {Ed 76.1}

Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness. {Ed 76.2}

Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society. {Ed 76.3}

So far from making arbitrary requirements, God's law is given to men as a hedge, a shield. Whoever accepts its principles is preserved from evil. Fidelity to God involves fidelity to man. Thus the law guards the rights, the individuality, of every human being. It restrains the superior from oppression, and the subordinate from disobedience. It ensures man's well-being, both for this world and for the world to come. To the obedient it is the pledge of eternal life, for it expresses the principles that endure forever. {Ed 76.4}

Christ came to demonstrate the value of the divine principles by revealing their power for the regeneration of humanity. He came to teach how these principles are to be developed and applied. {Ed 77.1}

Christ presented to men that which was entirely contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the love of the Father, who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love not only those who loved them, but those who hated them and treated them despitefully. In all this He was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth. {CT 29.3}

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ. {MH 419.1}

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God. {MH 419.4}

Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone able

to reveal the character of the Deity to mankind. He was in all things made like unto His brethren. He became flesh even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men; yet He was the blameless Son of God. He was a stranger and sojourner on the earth—in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from sin. Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. {MH 422.2}

**Recommended Reading:**

*Desire of Ages* Chapter 1 – “God With Us”

<https://egwwritings.org/>