

1 **The Mystery of the Incarnation**

Fred Bischoff

2 **Introduction**

- ◆Introductory Thoughts
- ◆Context of Advent Movement and Minneapolis Era
- ◆Scriptural Pattern of Genuine and Counterfeit Mysteries
- ◆Ellen White's Observations, and Some from Jones, Waggoner, and Prescott

3

"Man's substitute and surety must have man's nature, a connection with the human family whom he was to represent, and, as God's ambassador, he must partake of the divine nature, have a connection with the Infinite, in order to manifest God to the world, and be a mediator between God and man.

4

"These qualifications were found alone in Christ. Clothing His divinity with humanity, He came to earth to be called the Son of man and the Son of God.

5

"He was the surety for man, the ambassador for God--the surety for man to satisfy by His righteousness in man's behalf the demands of the law, and the representative of God to make manifest His character to a fallen race." {1SM 257.1&2}

6 **First Need**

"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." {YI, October 13, 1898 par. 6}

7 **Advent Movement**

"After the great Disappointment there were few who set themselves to seek the Word with all their heart. But some souls would not settle down in discouragement and deny that the Lord had led them. To these the truth was opened point by point, and entwined with their most hallowed recollections and sympathies.

8

"The searchers after truth felt that the identification of Christ with their nature and interest was complete. Truth was made to shine forth, beautiful in its simplicity, dignified with a power and invested with an assurance unknown before the Disappointment. We could then proclaim the message in unity." {17MR 12.1} (1896)

9 **1888 Context**

"If Christ is all and in all to every one of us, why are not His incarnation and His atoning sacrifice dwelt upon more in the churches? Why are not hearts and tongues employed in the Redeemer's praise? This will be the employment of the powers of

- the redeemed through the ceaseless ages of eternity." {1888 433.2} (1889)
- 10 "What a strange symbol of Christ was that likeness of the serpents which stung them. This symbol was lifted on a pole, and they were to look to it and be healed. So Jesus was made in the likeness of sinful flesh. He came as the sin-bearer. Under the symbol of the uplifted serpent he was presented before the vast congregation of those who were entrusted with sacred truth.
- 11 "It was God's purpose that when Christ should appear in person men might recognize his mission, and co-operate with him in the saving of humanity. Christ was to be lifted on the cross, and this cross is to call the attention of all people. He was crucified, at one of the yearly gatherings of the Jews, when representatives from all nations were present at Jerusalem.
- 12 "The knowledge of the cruel work done to Jesus was to go to the remotest regions of the inhabited world. The message, Look and live, had been given in a most decided manner, and it meant hope, courage, faith, pardon, and life.
- 13 "The same healing, life-giving message is now sounding. It points to the uplifted Saviour upon the shameful tree. Those who have been bitten by that old serpent, the devil, are bidden to look and live." {1888 1451-1452} (1895)
- 14 "Christ's life of humiliation should be a lesson to all who desire to exalt themselves above their fellow-men. Though he had no taint of sin upon his character, yet he condescended, to connect our fallen human nature with his divinity.
- 15 "By thus taking humanity, he honored humanity. Having taken our fallen nature, he showed what it might become, by accepting the ample provision he has made for it, and by becoming partaker of the divine nature." {1888 1561.1} (1896)
- 16 **Scripture**
"And without controversy great is the mystery of godliness: God was manifest in the flesh...." (1Tim. 3:16)
- 17 "The incarnation of Christ is the mystery of all mysteries." {FLB 48.2} (1904)
- 18 Note that a mystery is not something that is totally hidden:
Rom. 16:25, 26
"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
- 19 "but now is made manifest, and by the scriptures of the prophets, according to the

commandment of the everlasting God, made known to all nations for the obedience of faith"

20 **Key Scriptural Elements**

1. Origin: kept secret since the world began
2. Revelation: now made manifest = made known = preaching = revelation
3. Content: my gospel = Jesus Christ
4. Purpose: the obedience of faith

21

Col. 1: 25-27

"Whereof [vs. 23 the gospel] I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

22

"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"

23 **Key Scriptural Elements**

1. Origin: hid from ages and from generations
2. Revelation: now made manifest to his saints = make known
3. Content: the gospel = Christ in you
4. Purpose: glory

24

Praise God the mystery has been made manifest!

25 **Consider Element #2**

The mystery has been revealed.

We must learn something from the disciples' failure. In resisting the purpose, the content was suppressed and the revelation limited. Observe this description:

26

"Looking upon Him in His humiliation, as He walked a man among men, they had not understood the mystery of His incarnation, the dual character of His nature. Their eyes were holden, so that they did not fully recognize divinity in humanity.

27

"But after they were illuminated by the Holy Spirit, how they longed to see Him again, and to place themselves at His feet! How they wished that they might come to Him, and have Him explain the scriptures which they could not comprehend!

28

"How attentively would they listen to His words! What had Christ meant when He said, 'I have yet many things to say unto you, but ye cannot bear them now'? John 16:12.

29

"How eager they were to know it all! They grieved that their faith had been so feeble, that their ideas had been so wide of the mark, that they had so failed of comprehending the reality." {DA 507.1} (1898)

30

Here is what God wants for us:

"No one can search the Scriptures in the spirit of Christ without being rewarded. When man is willing to be instructed as a little child, when he submits wholly to God, he will find the truth in His word. If men would be obedient, they would understand the plan of God's government.

31

"The heavenly world would open its chambers of grace and glory for exploration. Human beings would be altogether different from what they now are, for by exploring the mines of truth men would be ennobled.

32

"The mystery of redemption, the incarnation of Christ, His atoning sacrifice, would not be as they are now, vague in our minds. They would be not only better understood, but altogether more highly appreciated." {COL 114.1} (1900)

33

Even without the barriers of sin, we must recognize our limit:

"Christ's mission was not to explain the complexity of his nature, but to give abundant light to those who would receive it by faith.

34

"Fallen men who should believe on him would receive the full advantage which could be produced through the mysterious union of humanity and divinity." {RH, April 23, 1895 par. 7}

35

"Christ came to our world, sent of God to take human nature upon him. The mysterious union was to be formed between human nature and the divine nature. Christ was to become a man, in order that he might unfold to men as fully as possible the mysteries of the science of redemption.

36

"But the scheme of redemption far exceeds the comprehension of the human mind. The great condescension on the part of God is a mystery that is beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite Wisdom devise a plan that would surpass it.

37

"It could be successful only by the clothing of divinity with humanity, by Christ becoming man, and suffering the wrath which sin has made because of the transgression of God's law. Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive him as their personal Saviour.

38 ☐

"This is the heavenly science of redemption, of saving men from eternal ruin, and can be carried out through the incarnation of the Son of God, through his triumph over sin and death. In seeking to fathom this plan, all finite intelligences are baffled." {RH, October 22, 1895 par. 6}

39 ☐

"In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. ...

40 ☐

"Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race." (Signs of the Times, July 30, 1896).

41 ☐

"Christ was the brightness of His Father's glory. When we begin to trace out the greatness of the plan of redemption, we feel the poverty and feebleness of human words. The most powerful intellect can but feel its emptiness as it seeks to comprehend these grand themes.

42 ☐

"Individually we need faith, for human wisdom is but ignorance. Our understanding is too weak to penetrate the mystery of the incarnation, God manifest in Christ, His only begotten Son." {Bible Echo, March 8, 1897 par. 8}

43 ☐

"As the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible.

44 ☐

"The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years he will exclaim, 'Great is the mystery of godliness.'" {COL 133.4} (1900)

45 ☐

EJW on mystery:

"The mystery of the crucifixion and resurrection is but the mystery of the incarnation. We cannot understand how Christ could be God and still become man for our sake.

46 ☐

"We cannot understand how He could create the world from nothing, nor how He can raise the dead nor yet how it is that He works by His Spirit in our own hearts; yet

we believe and know these things. It should be sufficient for us to accept as true those things which God has revealed without stumbling over things that the mind of an angel cannot fathom.

47 ☐

"So we delight in the infinite power and glory which the Scriptures declare belong to Christ, without worrying our finite minds in a vain attempt to explain the infinite."
(Christ and His Righteousness, p. 22)

48 ☐ **Consider Element #4**

Purpose of the mystery:

While revealed, this mystery cannot be fully explained. The experience of it can be entered into, but the full explanation will elude us.

49 ☐

"The only way in which we can gain a more perfect apprehension of truth is by keeping the heart tender and subdued by the Spirit of Christ. The soul must be cleansed from vanity and pride, and vacated of all that has held it in possession, and Christ must be enthroned within.

50 ☐

"Human science is too limited to comprehend the atonement. The plan of redemption is so far-reaching that philosophy cannot explain it. It will ever remain a mystery that the most profound reasoning cannot fathom.

51 ☐

"The science of salvation cannot be explained; but it can be known by experience. Only he who sees his own sinfulness can discern the preciousness of the Saviour."
{DA 494.4} (1898)

52 ☐ **Opposite Mystery**

Observe the same scriptural elements in the counterfeit. To see this we must look at two passages.

53 ☐

2 Thes. 2:7-11

"For the mystery of iniquity doth already work: only he who now letteth [restrains] will let [restrain], until he be taken out of the way And then shall that Wicked be revealed, even him, whose coming is after the working of Satan with all power and signs and lying wonders,

54 ☐

"and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe the lie"

55 ☐

John 8:44

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh the lie, he speaketh of his own: for he is a liar, and the father of it."

56 ☐ **Key Counterfeit Elements**

1. Origin: from the beginning
2. Revelation: be revealed
3. Content: the lie
4. Purpose: lawlessness, unrighteousness

57 ☐

"Again the Lord set before me in the night season, December 24, the perils coming upon the people of God. How busy, how persevering, how active are the powers of darkness! The mystery of iniquity, the powers from beneath, are stirred to bring about the crisis in compelling the churches to show honor to the spurious Sabbath.

58 ☐

"Secret meetings are held, secret councils convened. Plans and devices are framed to be executed. The watchmen are not sounding the warning in this important center. When will [we] have a standing place?"

59 ☐

"Men who have not had a vital connection with God see no real necessity of the book *Great Controversy* coming to the people, because they have eyes but see not. This book should be circulated all through this city." {1888 772.1} (1890; Washington, DC)

60 ☐

"We want to come with our Bibles on our knees before God and ask for wisdom from God to comprehend the treasures of truth. We cannot have root in ourselves unless we do this, for everything is to be shaken that can be shaken.

61 ☐

"The devil is working in a special manner with the popular churches to pick flaws with the Bible and with those who are working in Christ's lines, and infidelity prevails everywhere. It is the mystery of iniquity, the superhuman working of Satan, bewitching human minds with his power."--Ms 11, 1893, p. 3. {8MR 279.4}

62 ☐

"During Christ's life, the warfare between him and the enemy was constantly going on. Every movement of his life was watched. Satan strove to gain the victory; he sought to ensnare Christ, and lead him into temptation. Satan was once an exalted, holy being, in office in the heavenly courts.

63 ☐

"But he became disloyal, a transgressor of the law of Jehovah. He aimed to be the highest power in the universe. His sin is unexplainable. If it could be explained, there would be an excuse for sin. It is the mystery of iniquity, without any cause."

{ST, June 17, 1897 par. 9}

64

"One has come from the heavenly courts to represent God in human form. The Son of God was made man, and dwelt among us.... There are but two parties. Satan works with his crooked, deceiving power, and through strong delusions he catches all who do not abide in the truth, who have turned away their ears from the truth, and have turned unto fables.

65

"Satan himself abode not in the truth; he is the mystery of iniquity. Through his subtilty he gives to his soul-destroying errors the appearance of truth. Herein is their power to deceive." {SpTA09 22.2} (1897)

66

"Oh, how Satan will work. The mystery of iniquity--Satan in the disguise of an angel of light." {9MR 356.1} (1897)

67

"Listen to the voices, mark the powers, that prevail in the world. Is there any voice of prayer? Do you see any sign that God is recognized? There are priests, plenty of them; but they are trampling under their feet the law of Jehovah. Their garments are stained with the blood of souls.

68

"Multitudes are sacrificing to devils. Look, you who are hesitating between obedience and disobedience. Look in imagination at the vast multitudes worshipping at Satan's altar. Listen to the music, to the language, called higher education. But what does God declare it?--The mystery of iniquity." {PH004 11.2} (1898)

69 **Consider Element #3**

Contrast the content of the two mysteries:

The genuine is the gospel, Jesus Christ, Christ in you. These are manifestations of self-sacrificing love, God's core character.

The counterfeit being the lie means a denial of this character, particularly in its humility to be united with fallen humanity.

70

This is why John states,

1John 4:3

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

71 **More on the Genuine Mystery**

Content:

The union of divinity with humanity is the mystery.

72 ☐

"The incarnation of Christ is a mystery. The union of divinity with humanity is a mystery indeed, hidden with God, 'even the mystery which hath been hid from ages.' It was kept in eternal silence by Jehovah, and was first revealed in Eden, by the prophecy that the Seed of the woman should bruise the serpent's head, and that he should bruise his heel.

73 ☐

"To present to the world this mystery that God kept in silence for eternal ages before the world was created, before man was created, was the part that Christ was to act in the work he entered upon when he came to this earth.

74 ☐

"And this wonderful mystery, the incarnation of Christ and the atonement that he made, must be declared to every son and daughter of Adam, whether Jew or Gentile. His sufferings perfectly fulfilled the claims of the law of God. None of the apostles could have filled the deficiency, had there been any." {ST, March 25, 1897 par. 8}.

75 ☐

"The doctrine of the incarnation of Christ in human flesh is a mystery, 'even the mystery which hath been hid from ages and from generations.' It is the great and profound mystery of godliness. 'The Word was made flesh, and dwelt among us.'

76 ☐

"Christ took upon Himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this. He 'so loved the world, that he gave his only begotten Son.' John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened.

77 ☐

"Christ did not make-believe take human nature; He did verily take it. He did in reality possess human nature. 'As the children are partakers of flesh and blood, he also himself likewise took part of the same.' He was the son of Mary; He was of the seed of David according to human descent.

78 ☐

"He is declared to be a man, even the Man Christ Jesus. 'This man,' writes Paul, 'was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.'" {LHU 74.4} (1906)

79 ☐ **More on Element #4**

Element #4: Purpose

"The incarnation of Christ was an act of self-sacrifice; His life was one of continual self-denial. The highest glory of the love of God to man was manifested in the sacrifice of His only-begotten Son, who was the express image of His person.

80 ☐

"This is the great mystery of godliness. It is the privilege and the duty of every professed follower of Christ to have the mind of Christ. Without self-denial and cross bearing we cannot be His disciples." {2SM 185.2}

81 ☐

"The divinity of Christ is our assurance of eternal life. 'For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.'

82 ☐

"He, the sin-bearer of the world, is our only medium of reconciliation with a holy God. But there are some who deny the divinity of Christ. They do not realize the sacredness of the word of the infinite God. That word opens to them the mystery of the incarnation of Christ.

83 ☐

"But unless the bright beams of the Sun of Righteousness illuminate its pages, revealing by the Spirit the relation which Christ sustains to God and to humanity, it will remain a mystery to them, and will not be accepted as truth. But with this light upon it, those things that have been hidden for ages are revealed.

84 ☐

"Yet while the word of God explains the doctrines of Christ, and clearly points out every step which it is essential for sinners to take in the plan of salvation, it does not satisfy the curiosity that would pry into those things which the Lord has reserved unto himself.

85 ☐

"Dear young friends, are you prepared to behold the Lamb of God, that taketh away the sin of the world? to say, as did Nathanael, 'Thou art the Son of God; thou art the King of Israel'?"

86 ☐

"You would do well to contemplate this sacred and eternal truth most earnestly and prayerfully, until your whole being becomes imbued with its greatness.

87 ☐

"We are too apt to view truths as a whole, and see only the surface, when, if we would ponder them, pray over them, and put to the stretch every mental power, we might understand; for God would give us wisdom, as he did to Daniel.

88 ☐

"Our spiritual senses would be quickened to understand the deep things of God." {YI, February 11, 1897 par. 6 & 7}

89 ☐

May we claim this promised experience as ours in reality:

"Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them.

90 ☐

"As they near the close of this earth's history, their knowledge of Christ, and of the prophecies relating to him, greatly increases. They are of infinite worth in God's sight; for they are in unity with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them.

91 ☐

"The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key that unlocks all mysteries and solves all difficulties.

92 ☐

"Those who have been unwilling to receive the light and walk in the light will be unable to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus, will see light in God's light." {SW, April 4, 1905 par. 10}

93 ☐ **A. T. Jones**

"The union of the divine with the human is one of the most mysterious, as well as the most precious, truths of the plan of redemption. It is of this that Paul speaks when he says, 'Without controversy great is the mystery of godliness: God was manifest in the flesh.' 1 Tim. 3:16.

94 ☐

"While it is impossible for finite minds fully to grasp this great truth or fathom its significance, we may learn from it lessons of vital importance to us in our struggles against temptation. Christ came to the world to bring divine power to humanity, to make man a partaker of the divine nature.

95 ☐

"You see, we are on firm ground all the way, so that when it is said that he took our flesh but still was not a partaker of our passions, it is all straight; it is all correct, because His divine mind never consented to sin. And that mind is brought to us by the Holy Spirit that is freely given unto us." (The Third Angel's Message, No. 17, 1895 GC Session, p. 333, par. 4 & 5)

96 ☐

"The true faith--the faith of Jesus--is that, far off from God as we are in our sinfulness, in our human nature which He took, He has come to us just where we are; that, infinitely pure and holy as He is, and sinful, degraded, and lost as we are, He in Christ by His Holy Spirit will willingly dwell with us and in us to save us, to purify us, and to make us holy.

97 ☐

"The faith of Jesus is that God must dwell with us and in us in order that we shall be holy or pure at all." (Consecrated Way, p. 39; 1905)

98 ☐

"God sending His own Son in the likeness of sinful flesh, Christ taking our nature as our nature is in its sinfulness and degeneracy, and God dwelling constantly with Him and in Him in that nature--

99 ☐

"in this God has demonstrated to all people forever that there is no soul in this world so laden with sins or so lost that God will not gladly dwell with him and in him to save him from it all and to lead him in the way of the righteousness of God."
(Consecrated Way, p. 44; 1905)

100 ☐ **E. J. Waggoner**

"If He was made in all things like unto His brethren, then He must have suffered all the infirmities and been subject to all the temptations of His brethren. Two more texts that put this matter very forcibly will be sufficient evidence on this point. We first quote 2 Cor. 5:21:

101 ☐

"For He [God] hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.' This is much stronger than the statement that He was made 'in the likeness of sinful flesh.' He was made to be sin.

102 ☐

"Here is the same mystery as that the son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner but actually taking upon Himself sinful nature. He was made to be sin in order that we might be made righteousness.

103 ☐

"So Paul says to the Galatians that 'God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.' Gal. 4:4,5." (Christ and His Righteousness, p. 27; 1890)

104 ☐ **W. W. Prescott**

"'The Word became flesh, and dwelt among us.' Through Him all things became; now He Himself *became*. He who had all glory with the Father, now lays aside His glory and becomes flesh. He lays aside His divine mode of existence, and takes the human mode of existence, and God becomes manifest in the flesh. This truth is the very foundation of all truth.

105 ☐

"And Jesus Christ becoming flesh. God being manifest in the flesh, is one of the most helpful truths, one of the most instructive truths, the truth above all truths, which

humanity ought to rejoice in.

106 ☐

"Let us consider, first, what kind of flesh; for this is the very foundation of this question as it relates to us personally.

[He considers Heb. 2:14-18. Gal. 3:16. Rom. 8:3, 4. Then he states:]

107 ☐

"So you see that what the Scripture states very plainly is that Jesus Christ had exactly the same flesh that we bear,—flesh of sin, flesh in which *we* sin, flesh, however, in which He did not sin, but He bore *our* sins in that flesh of sin. Do not set this point aside.

108 ☐

"No matter how you may have looked at it in the past, look at it now as it is in the word; and the more you look at it in that way, the more reason you will have to thank God that it is so." (October 31, 1895 Talk, "The Word Became Flesh," *The Bible Echo*, January 6 & 13, 1896)

109 ☐ **Ellen White on the Purpose**

"The Saviour took upon Himself the infirmities of humanity and lived a sinless life, that men might have no fear that because of the weakness of human nature they could not overcome. Christ came to make us 'partakers of the divine nature,' and His life declares that humanity, combined with divinity, does not commit sin."
{MH 180.5} (1905)

110 ☐ **Areas to Ponder and Study**

With these considerations on the mystery of godliness manifested in the incarnation, we need to study further into the following areas:

111 ☐

1. What is the relationship between human nature and behavior?
2. Is sin (its principle, its power, or its consequences) identified with nature or behavior or both?
3. Can one have a sinful nature and sinless behavior?
4. Does the union of two natures explain God's solution for sin, and if so, how?

112 ☐

5. What is the relationship between temptation and sin?
6. What is the relationship between temptation and nature?
7. What is the core issue of sin?
8. How far can we extrapolate from this core issue in interpreting the "all points" in which Christ was tempted like us?

113 ☐

9. What were the characteristics of Christ two natures before the incarnation?

10. What did the incarnation do to each of His natures? What was changed and what was not?

114 ☐

"The only way in which salvation could be provided for man was through the union of divinity with humanity. Christ in human flesh alone could bridge the gulf that sin had made. With his humanity he was prepared to touch humanity.

115 ☐

"The greatness, the breadth, of the plan of salvation invests it with incomparable grandeur; but it can only be spiritually discerned, and it increases in greatness as we contemplate it.

116 ☐

"Looking to Jesus dying upon the cross, and knowing that it was our sin that placed the innocent Sufferer there, we are bowed down before him in wonder and love. The greatness of this salvation proves the peril of its neglect." {RH, March 10, 1891 par. 4}

117 ☐

"Christ became one flesh with us, in order that we might become one spirit with Him." {DA 388.1}

118 ☐

Appeal

- ◆ Let us with reverence and humility study this revealed mystery that is everything to us
- ◆ Let us better grasp the significance of the reality of the union of humanity with divinity in Christ
- ◆ Let us submit to the Spirit's dwelling in us and thus enter fully into this union with Christ

119 ☐