

Chapter 11, *The Return of the Latter Rain*  
"The Righteousness of Christ"--Divinity of Christ  
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**Background**

Arianism: Christ was a creature; not the same substance as the Father; but pre-existent to living on earth

Semi-Arian: Christ not created; similar or like substance to the Father; subordinate

Trinity: Christ of the same substance as the Father ("teaches the unity of Father, Son, and Holy Spirit as three persons ... in one divine Being ..., called the Godhead"; see <http://en.wikipedia.org/wiki/Trinity>); rejected by many early Seventh-day Adventists (Joseph Bates, James White, J. N. Loughborough, R. F. Cottrell, J. N. Andrews, Uriah Smith)

**E. J. Waggoner and E. G. White**

1884 & 1885, *Signs of the Times* (EJW)

"Christ must be God"; "two distinct individuals having the same thoughts, the same purposes, the same attributes" (6/19/1884)

"the only begotten Son of God, partakes of his attributes, and has life in himself" (9/4/1884)

"the word 'Lord' is applied both to the Father and the Son" (11/27/1884)

"For in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9) (11/12/1885)

1887 Letter to ATJ and EJW (February) (EGW)

"Fill the mind with the great humiliation of Christ, and then contemplate His divine character, His majesty and glory of the Highest, and His disrobing Himself of these and clothing His divinity with humanity. Then we can see a self-denial, a self-sacrifice, that was the marvel of angels." {1888 28.2}

Then look beneath the disguise, and whom do we see?--Divinity, the Eternal Son of God, just as mighty, just as infinitely gifted with all the resources of power, and He was found in fashion as a man. {1888 28.3}

1888 Ministerial Institute (EJW)

The divinity of Christ on the agenda (RH 10/16/1888); W. C. White notes on EJW's comments

1889 January (EGW)

Christ condescended to assume human nature, but the dwarfed powers of man were unable through ignorance to comprehend or distinguish the divine. Jesus was not spared the necessity of defining and defending His divine nature, because the minds of men were so thoroughly human they could not discern the divine beneath the assumption of humanity. In order to make His lessons forceful, He was compelled, when these impressions hindered His usefulness, to refer to His mysterious and divine character, leading their minds into a train of thought that was favorable to the transforming power of truth. {1888 260.3}

1889 *Signs of the Times*, "The Divinity of Christ" series of articles (March 25 to May 6) (EJW)

"Christ is God"

"identified himself with God"

"Jesus himself claimed to be God"

"partake of the nature of God"

"able to perpetuate his own existence"

"receives worship"

"He is of the same substance of the Father, so that in his very nature he is God"

"pre-existence and the creative power of Christ"

"the law was given by Christ, even as it is his righteousness"

"Christ was the Angel of the Lord who appeared to Moses in the burning bush"  
"THE LORD OUR RIGHTEOUSNESS;' literally, 'Jehovah our righteousness'"  
"The Father and the Son cannot be separated in any transaction, for they are one"  
"our God ... is our Redeemer"  
NOTE: "Christ's personality has a beginning"

1889 September 13 (EGW)

"exalt Christ as the divine object of our faith and our love"

1890 January 29 (EGW)

"In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after his long fast, when he was an hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities." {1888 533.7}

1890 May 27 (EGW)

"Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of his goodness, and praise God with heart, with pen, and with voice. " {1888 673.6}

1890 *Christ and His Righteousness* (expansion on 1889 articles) (EJW)

"He has by nature all the attributes of Deity"

"an opinion ... deny His Divinity ... created being ... elevated to His present lofty position.... No one who hold this view can possibly have any just conception of the exalted position which Christ really occupies."

"by nature of the very substance of God and having life in Himself"

NOTE: "was a time when Christ proceeded forth and came from God"

1890 March 27 (EJW)

"being God from eternity"

1893 (EGW) (not in book)

"I and my Father are one. [John 10:30] The words of Christ were full of deep meaning as he put forth the claim that he and the Father were of one substance, possessing the same attributes." {ST, November 27, 1893 par. 4&5}

1895 May 1 (EGW)

"Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." {1888 1336.2}