

Chapter 11, *The Return of the Latter Rain*
"The Righteousness of Christ"--Humanity of Christ
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Note: this focuses on EJW, not ATJ

1884

Articles in *Signs of the Times*:

"In order to save us, He had to come where we were, ... the position of a lost sinner."

"He bore the sins of the world as though they were His own."

Gal. 4:4, 5 But when the fulness of the time was come, God sent forth his Son, made of a woman, **made under the law**, 5 To redeem them that were under the law, that we might receive the adoption of sons.

1886

Series of articles on book of Galatians in *Signs of the Times*:

"Christ took upon himself man's nature, ... subject to death."

"... made of the seed of David according to the flesh.' ... Sinful flesh.... I am not implying that Christ was a sinner."

"One of the most encouraging things.... No man has any right to excuse his sinful acts on the ground of heredity."

1888

September: EGW

The burden of our message should be the mission and life of Jesus Christ. Let there be a dwelling upon the humiliation, self-denial, meekness, and lowliness of Christ, that proud and selfish hearts may see the difference between themselves and the Pattern, and may be humbled. Show to your hearers Jesus in his condescension to save fallen man. Show them that He who was their surety had to **take human nature**, and carry it through the **darkness** and the **fearfulness** of the **malediction** of his Father, because of man's **transgression of his law**; for the Saviour was **found in fashion as a man**. Describe, if human language can, the **humiliation** of the Son of God, and think not that you have reached the climax, when you see him exchanging the throne of light and glory which he had with the Father, for humanity. He came forth from heaven to earth; and while on earth, he **bore the curse of God** as **surety** for the fallen race. He was not obliged to do this. He chose to bear the wrath of God, which man had incurred through disobedience to the divine law. He chose to endure the cruel mockings, the deridings, the scourging, and the crucifixion. "And being made in fashion as a man, he humbled himself, and became obedient unto death;" but the manner of his death was an astonishment to the universe; for it was even the death of the cross. Christ was not insensible to ignominy and disgrace. He felt it all most bitterly. He felt it as much more deeply and acutely than we can feel suffering, as his nature was more exalted, and pure, and holy than that of the sinful race for whom he suffered. He was the majesty of heaven, he was equal with the Father, he was the commander of the hosts of angels, yet he died for man the death that was, above all others, clothed with ignominy and reproach. O that the haughty hearts of men might realize this! O that they might enter into the meaning of redemption, and seek to learn the meekness and lowliness of Jesus! {RH, September 11, 1888 par. 10}

October 20 (During the Session)

How is it that He is pleading, "I know **all the evils and temptations with which you are beset**, and I sent My Son Jesus Christ to your world to **reveal to you My power, My mightiness**; to reveal to you that I am God, and that I will give you help in order _____, and give you a chance that you might win back the moral image of God." God sent His Son, who was as Himself, one with the Father, and He bore insult and shame and mockery for us, and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came into the world; but He met it all; He did not swerve a bit. Had it not been for the power that God gave Him, He could not have stood the assaults of the enemy; but He did, and although He had him to meet at every step, and was pressed step by step, yet here was the battle fought in this world with the powers of darkness. {1888 122.2}

[Compare later comments:]

The highest angel in heaven had not the power to pay the ransom for one lost soul. Cherubim and seraphim have only the glory with which they are endowed by the Creator as his creatures, and the reconciliation of man to God could be accomplished only through a mediator who was equal with God, possessed of attributes that would dignify, and declare him worthy to treat with the Infinite God in man's behalf, and also represent God to a fallen world. **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. {RH, December 22, 1891 par. 1}

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 to God. 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. {RH, December 22, 1891 par. 2}

Christ took **humanity with all its liabilities**. He took the **nature of man with the possibility of yielding to temptation**, and he **relied upon divine power to keep him**. {GCB, February 25, 1895 par. 6}

Christ's life represents a perfect manhood. Just that which you may be, **He was in human nature**. He took our infirmities. He was **not only made flesh, but He was made in the likeness of sinful flesh**. His divine attributes were withheld from relieving His soul anguish or His bodily pains (Letter 106, 1896). {5BC 1124.2}

Think of Christ's **humiliation**. He **took upon Himself fallen, suffering human nature, degraded and defiled by sin**. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He **united humanity with divinity: a divine spirit dwelt in a temple of flesh**. He united Himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing He could associate with the sinful, sorrowing sons and daughters of Adam. {YI, December 20, 1900 par. 7}

As Christ worked, so you are to work. In tenderness and love seek to lead the erring to the right way. This will call for great patience and forbearance, and for the constant manifestation of the forgiving love of Christ. Daily the Saviour's compassion must be revealed. The example He has left must be followed. He **took upon His sinless nature our sinful nature**, that He might know how to succor those that are tempted. {MM 181.3} [Letter 67, 1902]

For Our Day:

Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery--the blending the two natures, the divine and the human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery. This wonderful exhibition of God's love was made on the cross of Calvary. Divinity took the nature of humanity, and for what purpose?--That through the righteousness of Christ humanity might partake of the divine nature. This union of divinity and humanity, which was possible with Christ, is incomprehensible to human minds. The wonderful things to take place in our world--the greatest events of all ages--are incomprehensible to worldly minds; they cannot be explained by human sciences. The powers of heaven shall be shaken. Christ is coming in power and great glory, but His coming is not such a mystery as the things to take place before that event. Man must be a partaker of the divine nature in order to stand in this evil time, when the mysteries of satanic agencies are at work. Only by the divine power united with the human can souls endure through these times of trial. Says Christ, "Without me ye can do nothing." Then there must be far less of self and more of Jesus. {1888 332.1}

Summary

EJW's position: He was like us --- Opposition: Would have sinned

EJW's response: Could not sin --- EGW: Like us, could have sinned, but did not (go further in humility and yet victorious). We can overcome as He overcame.