

The Mystery of the Only Begotten In Eternity Past?

Luke 1:34,35. Then said Mary unto the angel, How shall this be, seeing *I know not* a man? 35 And the angel answered and said unto her, ***The Holy Ghost shall come upon thee***, and the power of the Highest shall overshadow thee: *therefore* also that holy thing which shall be **born** of thee **shall be called** the Son of God. See Heb. 1:5 below.

Note: There have been miracle births, but *not without knowing* a man:—Sara and Abraham, Hannah and Elkanah, Zacharias and Elisabeth, etc., ***This birth is the pivotal point in eternity for humanity by which Christ will ever after bear human flesh. That God changed forever for us! Zech. 13:6.*** Therefore there was a change in the narrative concerning Him, as God and then as Son in the Old and New Testament. In order to reach mans understanding of the significance of the change of Gods person, we have marked description, an illustration was also introduced of the union existing between them, God. Us, Our, plural Gen. 1:26. 1John 5:7. John 14:16.

John. 8:42. Jesus said unto them, If God were your Father, ye would love me: for ***I proceeded forth and came from God***; neither came I of myself, but he sent me.

Mattew 1:16 And Jacob **begat** Joseph the husband of Mary, ***of whom was born Jesus***, who is called Christ. Born of Mary but begotten by whom? John. 8:41

Luke 2:11 For unto you is **born this day** in the city of David ***a Saviour***,

John. 1:14, 18; 3:16, 18; “And the Word was **made flesh**, and **dwelt among us**, (and **we** beheld **his** glory, the glory as of the **only begotten** of the Father,) full of grace and truth”

Note: Simply put begotten is to be brought forth. ***Matt. 1:1-16. In verse 16 who brought forth Jesus? Begotten or Born of God!*** See also born again. John 3:3,7. Redemptive plan.

Beget [bi'get]

verb [begets, begetting; past, begot (-'gat); past participle, begotten) with obj.] literary.

1. (typically of a man, sometimes of a man and woman) bring (a child) into existence by process of reproduction.
2. give rise to; **bring about**; success begets further success.

BORN, pp. of bear. bourn. Brought forth, as an animal. A very useful distinction is observed by good authors, who, in the sense of produced or brought forth, write this word born; but in the sense of carried, write it borne. This difference of orthography renders obvious the difference of pronunciation.

1. To be born, **is to be produced or brought into life**. "Man is born to trouble." A man born a prince or a beggar. It is followed by of, before the mother or ancestors. Man that is born of woman is of few days and full of trouble. Job 14:1.
2. To be born, or born again, is **to be regenerated and renewed**; to receive spiritual life. John 3:3-8.

Strong's Greek 3439—3441, 1096*—3306*
1080 **regenerate**.

Special Note: Greek 4594—"this **day**" at *present*, current or just passed, generally *now*, *hither to*—*to this time*. **It therefore cannot mean some day in eternity past, for PROPHECY plainly declares the time He was to be born-begotten, At this time** Dan. 9:25-27—when His ministry should begin at the age of 30 Num. 4:3,23,30,35,39,43,47—Luke 3:23. Matt. 2:4. So take the prophecy of when His ministry was to begin A.D. 27—Luke 3:1, subtract 30 and here's the begotten time BC 3!—*LUJ US 190.1*. John. 7:28 "Ye both know me, and ye know whence I am"

The union of the divine with the human nature is one of the most precious and most mysterious truths of the plan of redemption. It is this of which Paul speaks when he says: "Without controversy great is the mystery of godliness: God was manifest in the flesh." {5T 746.2}{DA 117.1,2 *Not Adams nature before the fall of man.*}

Silence fell upon the vast assembly. The name of God (Jehovah), given to Moses to express the idea of the **eternal presence**, had been claimed as His own by this Galilean Rabbi. **He had announced Himself to be the self-existent One, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity."** Micah 5:2, margin. {DA 469.5}

The world's Redeemer was equal with God. His authority was as the authority of God. He declared that he had no existence separate from the Father. The

authority by which he spoke, and wrought miracles, *was expressly his own*, yet he assures us that he and the Father are one.--The Review and Herald, Jan. 7, 1890, p. 1. {7ABC 439.1}

Jehovah, the eternal, self-existent, uncreated One, *Himself the source and sustainer of all*, is alone entitled to supreme reverence and worship.--Patriarchs and Prophets, p. 305. {7ABC 439.2}

Jehovah is the name given to Christ. "Behold, God is my salvation," writes the prophet Isaiah; "I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day ye shall say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted." "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."--The Signs of the Times, May 3, 1899, p. 2. {7ABC 439.3}

Christ is the pre-existent, self-existent Son of God.... In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.--Signs of the Times, Aug. 29, 1900. {Ev 615.2}

He was equal with God, *infinite and omnipotent*. . . . *He is the eternal, self-existent Son*.--Manuscript 101, 1897. {Ev 615.3}

These are wonderfully solemn and significant statements. It was the Source of all mercy and pardon, peace and grace, *the self-existent, eternal, unchangeable One, who visited His* exiled servant on the isle that is called Patmos (MS 81, 1900).

"Before Abraham was, I am." *Christ is the pre-existent, self-existent Son of God.* The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of Thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." {ST,

August 29, 1900 par. 13}

Note: Was He the “Son,” “Jesus,” “a Savior,” “Christ,” before He was Incarnate, before He had committed to that final act of salvation? In the Old Testament we have only promises of these things. As these He had a beginning. He was also the “Son of man.” Was He this before His incarnation? Understand that all these are at point of time “the incarnation,” attributes that He had not before. Isa. 9:6. This is the sense-contexts used in the Quotes in this study. He was, before He was begotten.

THUS the divine Son of God came into this world—born of a woman. The mystery of his glorious incarnation is among the wonders which the angels desire to look into. 1Pet.1:11,12. Here the skeptic grows facetious, and the ribald scoffer waxes merry over his innuendos concerning the miraculous conception and birth of the Son of Man. Could such overcome the vacuity of their minds long enough to bestow a serious and sensible thought upon the subject, they might be asked, on the hypothesis that a plan of redemption was to be devised, *how they would propose to accomplish that purpose. Given this condition to be met, that a divine being is to come into this world on the plane of humanity, taking upon himself the nature of man, how would they have this change effected? Could there be a member of the human family not born of a woman? Could a divine being become a man among men without being born into this plane of existence? And to this end, what kind of woman would be chosen? Would it be any other than a pure and lovely youthful virgin, as the Scriptures assure us the virgin Mary was, who was the mother of Jesus?* Let, then, all cavilers retire abashed before the unavoidable conditions of the case, and the divine condescension revealed in its accomplishment. Instead of seeking some point at which to jeer and mock, as skeptics do, as the turkey-buzzard scans the landscape, not for its honeyed fruits and flowers, but for some putrid carcass on which to prey, the Christian enters rather into the spirit of the song which the angels sang, and the declaration made by the heavenly messenger when he said: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10,11. Pressed with a burden of sin, and a longing desire for freedom from its power, the thoughtful penitent is only too glad to know that a way was devised whereby a divine being, to be called "Jesus," because he would "save his people from their sins," could come to his help—too glad for this, to be tempted to stop and indulge in ribald quibble over the means by which God chose to bring it to pass. { LUJ US 25.1 }

And what a puzzling problem to a godless world is this same Jesus! Virtually the question concerning him, has ever been, like that raised by Pilate, "What shall I do

then with Jesus which is called Christ? They look at his life, and *find no flaw therein; no crevice in his character for the eye of suspicion to pry into; no spot on his garments for the tongue of slander, no lapse in word or deed for the sting of reproach. What can they do with that unimpeachable life, and yet justify their own course of action in rejecting him? If he was good, why not try to be like him? If his life was high and holy, devoted to deeds of kindness and mercy, why not follow in his steps, and make our lives a benediction to the needy, and a blessing to the world? Men rail at his earthly origin, as either fable or a crime, and yet pronounce him the best man that has ever lived, forgetting the inconsistency of supposing that from such a course would be likely to spring the most exalted character the world has ever seen. They pronounce him a most excellent man, of the very highest integrity and virtue, forgetting that if he was not what he claimed to be, which they will not admit that he was, then he was one of the most stupendous impostors that ever deceived mankind. Yes; what shall we do with Jesus, who is called the Christ? If he was what he claimed to be, no one will be found reckless enough to deny that every prompting of wisdom, every principle of the simplest understanding, demands that we accept and follow him as our Lord and Master; and he can be rejected only at our certain peril.* But if he was not what he professed to be but was a most daring deceiver and impious impostor, asserting that he came down from heaven; that he was the Son of the Highest, holy, harmless, and undefiled; the way, the truth, and the life; the true vine and the true shepherd; the only way by which men could come to God, the only door into the heavenly fold;—if, putting forth such claims, he was all the while but a deluded, sinful, erring man, whence came his power to live the life he lived, and to attest his mission by the wonders he was able to perform? He was either the best or the worst of men. He could not be both at the same time. If he was the worst, how comes it that he was supreme in every virtue and every quality which links man with the divine? If he was the best, as even his bitterest foes are compelled to admit, why take a position concerning him, which makes him the worst? What shall we do with Jesus who is called the Christ? This question belongs to that class which never can be settled, till it is settled right; and he only settles this one aright who comes to him as a Saviour from his sins, takes his life for his example, his power for his strength, his righteousness for his merit, and his easy yoke and light burden upon his shoulders and upon his heart, and so finds rest unto his soul. { LUJ US 26.1 }

Begotten Into Human Flesh!

Heb. 2:16 For verily he took not on him the nature of angels; but *he took on him the seed* of Abraham. 17. Wherefore in *all things* it behoved him *to be made like unto his brethren*, that he might be a merciful and faithful high priest in things

pertaining to God, to make reconciliation for the sins of the people.

Heb. 2:9 But we see Jesus, who was *made a little lower* than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man

1John. 4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is *come in the flesh* is of God.

Phil. 2:7 But made himself of no reputation, and took upon him the *form* of a servant, and *was made* in the likeness of men: 8 And being found *in fashion* as a man, he humbled himself, and became obedient unto death, even the death of the cross.

1Tim. 3:16 And without controversy great is the mystery of godliness: *God was manifest in the flesh*, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory

The temptations to which Christ was subjected were a terrible reality. As a free agent, *He was placed on probation*, with liberty to yield to Satan's temptations and work at cross-purposes with God. *If this were not so*, if it had not been possible for Him to fall, *He could not have been tempted in all points as the human family is tempted*. (YI Oct. 26, 1899). {5BC 1082.5} Rev. 3:21.

The Prophecy of Begotten!

Isa. 7:14 Therefore the Lord himself shall give you a sign; Behold, *a virgin shall conceive*, and bear a son, and shall call his name Immanuel.

Isa. 28:16 Therefore thus saith the Lord God, Behold, *I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste*.

Isa. 9:6 For unto us a child is *born*, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, *The mighty God, The everlasting Father*, The Prince of Peace

Heb. 1:5 For unto which of the angels said he at any time, Thou art my Son, *this*

day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, *when he bringeth in the firstbegotten into the world*, he saith, And let all the angels of God worship him. *1Peter. 1:3*

Heb. 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, *to day have I begotten thee.*

Heb. 17 By faith Abraham, when he was tried, offered up Isaac:and he that had received the promises *offered up his only begotten son.*

2Peter 1:17,18. For he received from God the Father honour and glory, *when* there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, *when we were with* him in the holy mount. Isa. 42:21; Matt. 3:17; 12:18; 17:5; Mark 1:11; Luke 3:22. *Heb. 5:8—Isa. 7:15,16,22.*

Acts. 13:33 God *hath fulfilled* the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, *this day have I begotten* thee. *Isa. 7:14.*

Note: Begotten, refers to the plan of redemption! Illustrated by Christ's divinity clothed in humanity by birth, Seed of Abraham, come in the flesh!

A Begotten Purpose?

Ellen G White.

Jesus did not attempt to explain the mystery of His birth. He made no answer to the questionings in regard to His having come down from heaven, as He had made none to the questions concerning His crossing the sea. He did not call attention to the miracles that marked His life. Voluntarily He had made Himself of no reputation, and taken upon Him the form of a servant. But His words and works revealed His character. All whose hearts were open to divine illumination *would recognize in Him "the Only-begotten* of the Father, full of grace and truth."*" John 1:14. {DA 387.2}*

Mark. 12:35 And Jesus answered and said, while he taught in the temple, How say the scribes *that Christ is the Son of David?* 36 For David himself said by the Holy

Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 37 David therefore himself calleth him Lord; and **whence is he then his son?** And the common people heard him gladly. Matt. 22:45. *Note: How can David call God his son? Isa. 9:6.*

Christ claimed to be the Only Begotten of the Father, but men encased in unbelief, barricaded with prejudice, denied the Holy and the Just One. He was charged with blasphemy, and was condemned to a cruel death, but He burst the fetters of the tomb, and rose from the dead triumphant, and over the rent sepulcher of Joseph He declared, "I am the resurrection, and the life" (John 11:25). All power in heaven and in earth was vested in Him, and the righteous will also come forth from the tomb free in Jesus. They shall be accounted worthy to obtain that world and the resurrection from the dead. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matthew 13:43). {2SM 271.3}

November 1, 1895 The Divine Character Exemplified in Christ.

By Mrs. E. G. White.

"God was in Christ, reconciling the world unto himself." The Son of God **clothed divinity with humanity**. Isaiah describes him, saying: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, the everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." **God in human nature is the mystery of godliness. Christ, the only begotten of the Father**, was the express image of his Father's person, the brightness of his glory, and he came to the world not to condemn the world but to save it. **God was in Christ in human form**, and endured all the temptations wherewith man was beset; he participated in the suffering and trials of sorrowful human nature in our behalf. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." **In his human nature** he was

"tempted in all points like as we are," he "suffered being tempted," but there was no taint of sin upon him. {SSW, November 1, 1895 par. 1}

The *condescension* on the part of the Son of God was included in the plan of God for the unfolding of divine wisdom to fallen men. *Divinity united with humanity could alone reach humanity*, and impart spiritual life to those who were "dead in trespasses and sins." In order to work the *restoration* of the fallen, it was necessary that man's will should come into harmony with the divine will. God purposed that men should *conform* to the divine Model. The glory of the wisdom of God continually shines forth to humanity in the Son of God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Every step that Christ advanced from the manger to Calvary established his character as the One who could say without any qualification, "I have kept my Father's commandments, and abide in his love." What exalted ideas of the law of God do we obtain as we behold Jesus fulfilling every precept, and representing the character of God before the world! *It was by fulfilling the law that Christ made known the Father to the world.* {SSW, November 1, 1895 par. 2}

The plan of redemption is perfect in all its parts. It does not demerit or lessen the claims of the law of God in one jot or one tittle in saving the sinner from the just penalty of the law. Through the provision of the death of God's *only-begotten Son* in sinners' behalf, the immutability of the law of God is demonstrated for time and eternity. Justice honors the law of God in providing a substitute for the transgressor; for Christ gave his own life a ransom in order that God might be just and yet be the justifier of him who believes in Jesus. The work of saving the lost through the merit of Christ magnifies the law and harmonizes with every perfection of Jehovah. In the plan of salvation the highest honor is paid to the law of heaven's government, and yet mercy is freely dispensed to the fallen sons of Adam. Every believing soul, cooperating with the great Restorer, is blessed with heavenly grace, and endowed with the richest treasures of the glory of God. The imagination cannot picture anything more glorious than that which is attained through the plan of redemption. Well may we exclaim, "O the depth of the riches both of the wisdom and knowledge of God!"

After Adam and Eve had sinned, they were under bondage to the law. Because of their transgression they were sentenced to suffer death, the penalty of sin. But Christ, the propitiation for our sins, declared: "I will stand in Adam's place. I will take upon myself the penalty of his sin. He shall have another trial. I will secure for

him a probation. He shall have the privileges and the opportunities of a free man, and be allowed to exercise his God-given power of choice. I will postpone the day of his arraignment for trial. He shall be bound over to appear at the bar of God in the judgment." {AU Gleaner, August 19, 1903 par. 1}

For thirty-three years the Only Begotten of the Father dwelt among the children of men. He who knew no sin bore the burden of our guilt. During these years he finished the great work he came to accomplish. He became the propitiation for the sins of every one who believes on him. For our sake the Innocent is pronounced guilty, while through his merits the guilty are pronounced innocent. {AU Gleaner, August 19, 1903 par. 2}

No one of the angels could become a substitute and surety for the human race, for their life is God's; they could not surrender it. On Christ alone the human family depended for their existence. ***He is the eternal, self-existent Son***, on whom no yoke had come. When God asked, "whom shall I send, and who will go for Us?" Christ alone of the angelic host could reply, "Here am I; send Me." He alone had covenanted before the foundation of the world to become a surety for man. He could say that which not the highest angel could say--"***I have power over My own life***. I have power to lay it down, and I have power to take it again" [see John 10:18].

{12MR 395.3}

Christ did not come to this earth merely to live the law, and so reveal the character of God in His spotless life that the one who condemned Him said of him, "I find no fault in Him." Christ's work must be deep and thorough. Without shedding of blood there is no remission for sin. He must suffer the agony of a public death on the cross, that ***witness of it*** might be borne without the shadow of a doubt. {12MR 396.1}

Christ was Begotten, That We May Begotten!

Gal. 4:4 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***.

1Peter 1:23 Being ***born again***, not of corruptible seed, but of incorruptible, ***by the word of God***, which liveth and abideth for ever.

John. 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be **born again**, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man **be born of water and of the Spirit**, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again.

Rom. 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, **that he might be the firstborn among many brethren**. See explanation below.

1John 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him, verse 18. We know that whosoever is born of God sinneth not; but he that is **begotten of God keepeth himself**, and that wicked one toucheth him not.

Notice these uses do not teach procreation but that we are—Brethren, Joint Heirs, Sons of God! Is this not so also with perfection, Enoch, Moses, Daniel, Isaiah, Job, Elijah, Paul etc., Christ was not first but He was the example.

1Peter. 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath **begotten us** again unto a lively hope by the resurrection of Jesus Christ from the dead.

1John. 4:9 In this was manifested the love of God toward us, because that **God sent his only begotten Son into the world, that we might live through him**.

The old nature, born of blood and the will of the flesh, **cannot inherit** the kingdom of God. The old ways, the hereditary tendencies, the former habits, **must be given up**; for grace is not inherited. The new birth consists in having **new motives, new tastes, new tendencies**. **Those who are begotten unto a new life** by the Holy Spirit, have **become partakers of the divine nature**, and in all their habits and practices they will give evidence of their relationship to Christ. When men who claim to be Christians retain all their natural defects of character and disposition, **in what does their position differ from that of the worldling?** They do not appreciate the truth as a sanctifier, a refiner. They have not been born again (The Review and Herald, April 12, 1892). { 6BC 1101.1 }

Why the First Begotten.

The chief objection to this view is this: If Moses was raised so many years before the resurrection of Christ, how can Christ be called the first-fruits of them that slept, as in 1 Cor. 15:20,23 how can he be said to be the first that should rise from the dead, as in Acts 26:23 or be called the first begotten, and first begotten of the dead, as in Hebrews 1:6 and Rev. 1:5? or the first-born among many brethren, the first-born of every creature, and the first-born from the dead, as in Rom. 8:29 and Colossians 1:15,18? . . . {HereAndHereAfter US 164.3}

In answering these queries, we first call attention to an important fact: Several individuals, of whom we have explicit account, were *raised to life before the resurrection* of Christ. The following cases may be cited: (1) the widow's son (1 Kings 17:22). (2) The son of the Shunammite (2 Kings 4:35); (3) the unknown man raised to life by touching the bones of Elisha (2 Kings 13:21); (4) the son of the widow of Nain (Luke 7:14); (5) the ruler's daughter (Luke 8:50,55); and (6) Lazarus. {Here and Hereafter. US 165.1}

These instances cannot be disposed of by making a distinction between a resurrection to mortality and one to, immortality; for where does the Bible make any such distinction in these cases, or in the resurrection *per se*? Or where does it give even an affirmation of anything of the kind? Christ, in sending word to John of the results of his work, told the disciples to tell him, among other things, that *the dead were raised up*. And when the wicked are restored to life (which will be to mortal life only), it is called a *resurrection*, no less so than the restoration of the righteous to eternal life. (See John 5:29; Acts 24:15; Rev. 20:5.) Therefore in the matter of being raised from the dead, the Bible recognizes no distinction in the act itself on account of the different conditions to which the different classes are raised. Hence the cases referred to above, were resurrections from the dead just as really as though they had been raised to immortality; and the distinction which some attempt to make, is thus shown to be wholly gratuitous, and is excluded from the controversy. {HereAndHereAfter US 165.2}

The objection now lies just as much against the cases of those of whose resurrection we have the most explicit account, as against that of Moses. And the question next to be met is, Can those passages which declare that a number of the dead were raised before the resurrection of Christ, and those which speak of Christ as the first to be raised, be shown to be free from contradiction? {HereAndHereAfter US 165.3}

It will be noticed that the objection, so far as the words "first-fruits," "first-begotten," and "first-born" are concerned, *rests wholly upon the supposition that these words denote exclusively priority in time. It instantly vanishes when the fact is presented that these words are not confined to this meaning.* {HereAndHereAfter US 166.1}

Christ is called the "first-fruits" in 1 Cor. 15:20,23, solely in reference to his being the antitype of the wave-sheaf, and in contrast with the great harvest that will take place at his second coming. This word is used in different senses, as we learn from James 1:18 and Rev. 14:4, ***where it cannot have reference to antecedence in time.*** This is all that need be said on this word. {HereAndHereAfter US 166.2}

The word rendered "first-begotten" and "first-born" is greekword (*prototokos*). This word is defined by Robinson thus Properly the first-born of father or mother. And, as the first-born was entitled to certain prerogatives and privileges over the rest of the family, the word takes another meaning; namely, I first-born, ***the same as the first, the chief, one highly distinguished and pre-eminent.*** So of Christ, as the beloved Son of God. Col. 1:15. Greenfield's definition is similar. This word is used in the same sense in the Septuagint. In Exodus 1:22 Israel is called the first-born; and in Jeremiah 31:9 Ephraim is called the first-born; but, in point of time, Esau was before Israel, and Manasseh before Ephraim. Their being called the first-born must therefore be owing to the rank, dignity, and station, to which they had attained. {HereAndHereAfter US 166.3}

Luke. 3:38 Which was the son of Enos, which was the son of Seth, which was the son of **Adam, which was the son of God.**

1John 3:1 Behold, what manner of love the Father hath bestowed upon us, **that we should be called the sons of God:**

When Christ left heaven to die for a lost world, he left behind, for the time being, his immortality also. but how could that be laid aside? That it was laid aside is sure, or he could not have died; but he did die, as a whole, as a divine being, as the Son of God, not in body only, while the spirit, the divinity, lived right on; ***for then the world would have only a human Saviour, a human sacrifice for its sins;*** but the prophet says that "his *soul*" was made "an offering for sin." Isa.53:10. But how this could be done, is a question like a hundred other questions that might be asked concerning this heaven-devised transaction, ***the answers to which the finite mind could never grasp.*** The nature, though not the manner, of this marvelous event, Paul partially reveals in 1Tim.3:16: "And without controversy great is the mystery of godliness: ***God was manifest in the flesh,*** justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "The Word," says John, "was ***made flesh,*** and dwelt among us, (and we beheld his glory, the glory as of the only ***begotten*** of the Father,) full of grace and truth." John 1:14. Again we read: "But we see Jesus, who was made ***a little lower than the angels*** for the suffering of death" (Heb.2:9), that is, that he might suffer death. {LUJ US

Foreknown, And Predestinated?

LOOKING UNTO JESUS

...OR...

CHRIST IN TYPE AND

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BY URIAH SMITH 1898

CHAPTER VIII.

The Everlasting Covenant.

page 49-51

When the plan of salvation had been formed, and Christ had elected to give his life for the redemption of men, he was then, already, in the intent and purpose of that plan, the offered victim, and is spoken of as the “Lamb slain”—“slain from the foundation of the world” (*κόσμος*), or from the time when the redemptive economy was established. Rev.13:8. It will be noticed that he is not said to have been slain *before* the foundation of the world, implying that the fall of man and redemption by the death of Christ, were events fixed and foreordained before the world was formed, and man created. This would place too powerful a weapon against the divine government, in the hands of the skeptic.

But the disbeliever asks with an air of expected victory, Did not God foreknow that man would sin? Was it not therefore a settled fact that he would sin? And did not God, therefore, when he made man with that certainty before him, become responsible for the entrance of sin into this world?—So it might look from that point of view, and with that method of reasoning. But as the Scriptures do not so express it, it is not necessary to formulate it to such a conclusion. God made man, as he must make all intelligences who are to serve him, a free moral agent, that such service may not be mechanical and constrained, but voluntary and free. As such, he could obey or disobey; could maintain his rectitude or fall into sin. His course was to be determined by his own choice. God did not force him to sin, nor

did he intend that he should sin. On the other hand, he made every possible inducement (short of constraining his free will) to keep him in the path of obedience. Being free, of course God knew that he *might* sin; but this would be a very different thing from saying that he knew that he *would* sin.

And is not this as far as it is necessary to go? To God's omniscience, *every possible course that Adam might take as a free spirit, with a free choice, and every possible contingency that might arise from his uncoerced action, was open and plain. So, also, every step necessary to meet that contingency would be provided for should it occur.* But, it will be asked, does not Peter (1Pet.1:20) say that Christ was foreordained to his work *before* the foundation of the world?—No; not “foreordained,” as in the common version, but *foreknown* (προεγνωσμένου). Christ could be foreknown, in God's plan, as a redeemer, to meet a possible contingency of that nature that might arise, without being foreordained to meet a known necessity already in existence. Man chose to sin; then that One foreknown in the counsels of eternity, to meet such a contingency should it arise, entered upon his work, and in the fulness of time was, as Peter says, manifested to the world.

This view of the subject does not restrict the attribute of God's foreknowledge, but greatly enhances it; it leaves man a free moral agent, as he was; and it leaves the skeptic without a case. Christ could, therefore, properly be spoken of only as slain *from* the foundation of the world, just as the Scriptures do speak of him; for it would be as manifestly inconsistent to speak of him as slain *before* the foundation of the world, before the course of man called for such a sacrifice, as it would have been to introduce a type of Christ in the garden of Eden, previous to the fall of man, before a redeemer had become a necessity.

1 Sam. 2:3 Talk no more so exceeding proudly; let [not] arrogancy come out of your mouth: for the LORD is a God of knowledge, and *by him actions are weighed.*

In the councils of heaven before the creation of the world, when it was planned that man should people the earth, there arose the question, *What if man should sin*, as Satan has sinned? Christ answered this question. The infinite Son of God pledged Himself that *if man should sin*, He would give Himself, His life, as a ransom for the fallen race, taking upon Himself the transgression of humanity. The Innocent would bear the sins of the guilty, and stand before God to make intercession in behalf of the transgressor. {2SAT 229.4}

In the *councils of heaven*, before the world was created, the *Father and the Son covenanted together* that *if man proved disloyal* to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him (MS 145, 1897). {6BC 1070.4}

His followers were seeking him, and he aroused himself and, assuming a look of defiance, informed them of his plans to wrest from God the noble Adam and his companion Eve. *If he* could in any way beguile them to disobedience, God would make some provision whereby they might be pardoned, and then himself and all the fallen angels would be in a fair way to share with them of God's mercy. If this should fail, *they could* unite with Adam and Eve, for when once they should transgress the law of God they would be subjects of God's wrath, like themselves. Their transgression would place them, also, in a state of rebellion, and *they could* unite with Adam and Eve, *take possession of Eden*, and hold it as their home. And *if they* (*Satan and his angels*) could gain access to the tree of life in the midst of the garden, their strength would, they thought, be equal to that of the holy angels, and even God Himself could not expel them. {SR 27.3}

Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses we shall remember that *Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss*. Then we shall cast our crowns at His feet, and raise the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12. {DA 131.3}