



COME AND SEE

John Chapter 1, Part 2

This chapter [chapter 1] delineates the character and importance of the work of Christ. As one who understands his subject, John ascribes all power to Christ, and speaks of His greatness and majesty. He flashes forth divine rays of precious truth, as light from the sun. He presents Christ as the only Mediator between God and humanity. (*1SM* 246.2)

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” (Colossians 1:26). It is the great and profound mystery of godliness. “The Word was made flesh, and dwelt among us” (John 1:14). 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 3:16). John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened. (*1SM* 246.3)

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. "The Word was with God, and the Word was God" (John 1:1). Before men or angels were created, the Word was with God, and was God. (*ISM 247.2*)

The Word was “in the beginning.” The mind of man cannot grasp the ages that are spanned in this phrase. *It is not given to men to know when or how the Son was begotten; but we know that he was the Divine Word, not simply before He came to this earth to die, but even before the world was created.* Just before His crucifixion He prayed, “And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was.” John 17:5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: “But thou, Bethlehem Ephratah, though 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 the days of eternity.” Micah 5:2, margin. *We know that Christ “proceeded forth and came from God” (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man.* (E. J. Waggoner, *Christ and His Righteousness*, pp. 9–10)

There can be no concept of eternity without the concept of time. As Andreasen noted, if all things were created by Jesus Christ, then Jesus created time as well. For lack of better words and speaking as Paul did “after the manner of men,” there is a period of history before time or eternity existed. Because Christ is the author of time, he must also be the author of eternity, as we know it. Therefore, Christ, the Son of God, was begotten before time and eternity existed since it was Christ who brought these things into being. With this understanding, we can see how Jesus “was with God from all eternity” and how he is also the literal Son of God begotten before Bethlehem. (Allen Stump, *The Foundation of Our Faith*, p. 90)

GRACE AND TRUTH, V. 17

- Your strength and growth in grace come only from one source. If when you are tempted and tried you stand bravely for the right, victory is yours. You are one step nearer to perfection of Christian character. A holy light from heaven fills the chambers of your soul, and you are surrounded by a pure, fragrant atmosphere. (*19LtMs*, Lt 123, 1904, par. 44)

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- It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life than it is for us at the present time. The world in his time was no more favorable to growth in grace and holiness than it is now. It was by prayer and communion with God that Enoch was enabled to escape the corruption that is in the world through lust. We are living in the perils of the last days, and we must receive our strength from the same source. We must walk with God. A separation from the world is required of us; for we can not remain free from its pollution unless we follow the example of the faithful Enoch. (*RH* January 9, 1900, Art. A, par. 3)