

“Unto us a CHILD



Is Born”

*“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 Wonder-
ful, Counsellor, The mighty
God, The everlasting Father,
The Prince of Peace.”*

Isaiah 9:6

“ ‘His name shall be called Immanuel, ... God with us.’ ‘The light of the knowledge of the glory of God’ is seen ‘in the face of Jesus Christ.’ From the days of eternity the Lord Jesus Christ was one with the Father; He was ‘the image of God,’ the image of His greatness and majesty, ‘the outshining of His glory.’ It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God’s love,—to be ‘God with us.’ Therefore it was prophesied of Him, ‘His name shall be called Immanuel.’

“By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God’s thought made audible. In His prayer for His disciples He says, ‘I have declared unto them Thy name,’—‘merciful and gracious, long-suffering, and abundant in goodness and truth,’—‘that the love wherewith Thou hast loved Me may be in them, and I in them.’ But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which ‘angels desire to look,’ and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which ‘seeketh not her own’ has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto.”
Desire of Ages, 19.

“Now sin has marred God’s perfect work, yet that handwriting remains. Even now all created things declare the glory of His excellence. There is nothing, save the selfish heart of man, that lives unto itself. ...

“The angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know.

“But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. ‘I do nothing of Myself,’ said Christ; ‘the living Father hath sent Me, and I live by the Father.’ ‘I seek not Mine own glory,’ but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. ...

“In heaven itself this law was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world.

“The earth was dark through misapprehension of God. That the gloomy shadows might be

lightened, that the world might be brought back to God, Satan’s deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God’s government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world’s dark night the Sun of Righteousness must rise, ‘with healing in His wings.’ Malachi 4:2.

“The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of ‘the mystery which hath been kept in silence through times eternal.’ Romans 16:25, R.V. It was an unfolding of the principles that from eternal ages have been the foundation of God’s throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, ‘that whosoever believeth in Him should not perish, but have everlasting life.’ John 3:16.

“Lucifer had said, ‘I will exalt my throne above the stars of God; ... I will be like the Most High.’ Isaiah 14:13, 14. But Christ, ‘being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men.’ Philippians 2:6, 7, R. V., margin.

“This was a voluntary sacrifice. Jesus might have remained at the Father’s side. He might have retained the glory of heaven, and the homage of the angels. But He chose to give back the scepter into the Father’s hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing.

“Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, ‘Lo, I come.’ ‘Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.... Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God.’ Hebrews 10:5-7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, ‘A body hast Thou prepared Me.’ Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,—the invisible glory in the visible human form.” *Desire of Ages*, 23.

“At the time of Christ’s first advent the priests and scribes of the Holy City, to whom were entrusted the oracles of God, might have discerned the signs of the times and proclaimed the coming of the Promised One. The prophecy of Micah designated His birthplace; Daniel specified the time of His advent. Micah 5:2; Daniel 9:25. God committed these prophecies to the Jewish leaders; they were without excuse if they did not know and declare to the people that the Messiah’s coming was at hand. Their ignorance was the result of sinful neglect. The Jews were building monuments for the slain prophets of God, while by their deference to the great men

of earth they were paying homage to the servants of Satan. Absorbed in their ambitious strife for place and power among men, they lost sight of the divine honors proffered them by the King of heaven.

“With profound and reverent interest the elders of Israel should have been studying the place, the time, the circumstances, of the greatest event in the world’s history—the coming of the Son of God to accomplish the redemption of man. All the people should have been watching and waiting that they might be among the first to welcome the world’s Redeemer. But, lo, at Bethlehem two weary travelers from the hills of Nazareth traverse the whole length of the narrow street to the eastern extremity of the town, vainly seeking a place of rest and shelter for the night. No doors are open to receive them. In a wretched hovel prepared for cattle, they at last find refuge, and there the Saviour of the world is born.

“Heavenly angels had seen the glory which the Son of God shared with the Father before the world was, and they had looked forward with intense interest to His appearing on earth as an event fraught with the greatest joy to all people. Angels were appointed to carry the glad tidings to those who were prepared to receive it and who would joyfully make it known to the inhabitants of the earth. Christ had stooped to take upon Himself man’s nature; He was to bear an infinite weight of woe as He should make His soul an offering for sin; yet angels desired that even in His humiliation the Son of the Highest might appear before men with a dignity and glory befitting His character. Would the great men of earth assemble at Israel’s capital to greet His coming? Would legions of angels present Him to the expectant company?

“An angel visits the earth to see who are prepared to welcome Jesus. But he can discern no tokens of expectancy. He hears no voice of praise and triumph that the period of Messiah’s coming is at hand. The angel hovers for a time over the chosen city and the temple where the divine presence has been manifested for ages; but even here is the same indifference. ...

“There is no evidence that Christ is expected, and no preparation for the Prince of life. In amazement the celestial messenger is about to return to heaven with the shameful tidings, when he discovers a group of shepherds who are watching their flocks by night, and, as they gaze into the starry heavens, are contemplating the prophecy of a Messiah to come to earth, and longing for the advent of the world’s Redeemer. Here is a company that is prepared to receive the heavenly message. And suddenly the angel of the Lord appears, declaring the good tidings of great joy. Celestial glory floods all the plain, an innumerable company of angels is revealed, and as if the joy were too great for one messenger to bring from heaven, a multitude of voices break forth in the anthem which all the nations of the saved shall one day sing: ‘Glory to God in the highest, and on earth peace, good will toward men.’ Luke 2:14.

“Oh, what a lesson is this wonderful story of Bethlehem! How it rebukes our unbelief, our pride and self-sufficiency. How it warns us to beware, lest by our criminal indifference we also fail to discern the signs of the times, and therefore know not the day of our visitation.

“It is ‘unto them that look for Him’ that Christ is to ‘appear the second time without sin unto salvation.’ Hebrews 9:28. Like the tidings of the Saviour’s birth, the message of the second advent was not committed to the religious leaders

of the people. They had failed to preserve their connection with God, and had refused light from heaven; therefore they were not of the number described by the apostle Paul: ‘But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.’ 1 Thessalonians 5:4, 5.” *Great Controversy* 313-315.

“Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour’s life on earth, we see ‘God with us.’” *Desire of Ages*, 24.

Friend, are you ready for Jesus to “appear the second time without sin unto salvation.” Hebrews 9:28?



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