

A BIBLE—SPIRIT OF PROPHECY STUDY ON THE NATURE OF CHRIST

The human nature of Christ is a fundamental historic belief. Because of its ramifications, it is far more important than it would at first seem. Although there are two positions on this subject, causing confusion among some, only one has clear Bible—Spirit of Prophecy statements in its defense. We can have certainty as to the right position.

One view is called the "unfallen nature of Christ," and the other is known as the fallen nature of Christ." However, the use of these terms can cause a misconception in some minds —the idea that "fallen nature" means that Christ sinned. That, of course, never happened. Actually, all sides are fully agreed that Christ never once yielded to temptation or sin in thought, word, or action.

Therefore, it is somewhat better to say that one view declares that "Christ took the nature of unfallen Adam"; and the other is that "Christ took our nature, "—the same nature you and I have.

Or, to say it quite simply: One view is that Christ took our nature —and that is what we find in the Bible and Spirit of Prophecy. The other view is that Christ did not take our nature and that is an error.

There are large numbers of Inspired passages which clearly explain the truth of the matter, but two passages in Hebrews and one in Desire of Ages does it quite well. When you want to explain the matter to someone else, these will generally suffice. (All quotations not otherwise identified are by Ellen White.)

HEBREWS 2:14-17

The book of Hebrews, the second chapter, speaks directly about the human nature of Christ:

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil.

"And deliver them who through fear of death were all their lifetime subject to bondage."—Hebrews 2:14-15.

Verses 14 and 15 explain that, as we partake of flesh and blood, so Christ did also. He did it so He could deliver us from bondage to Satan and final death. It was for this reason that Christ became a human being like us. According to verse 14, it is obvious that Christ became fully human.

However, we might ask, in that humanity, did Christ take the pre-fall nature of Adam or the post-fall nature of Adam's descendants? Verse 16 unequivocally provides the answer:

"For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham."—Hebrews 2:16.

Verse 16 clearly says that Christ took the nature of the offspring of Abraham. We know that Abraham lived about 2,000 years after the world was created. Christ took the nature of Abraham's descendants —not Abraham's ancestor, unfallen Adam!

So then, Christ took our fallen nature,—but did He fully take it? Verses 17-18 answers that: "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.

"For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."—Hebrews 2:17-18.

According to verses 17-18, Christ was made like us "in all things." Therefore, as our High Priest, He is able to help us when we are tempted. And that is what we are told, when we turn to Hebrews 4:14-16.

HEBREWS 4:14-16

The last part of Hebrews 4 is truly wonderful in many ways. In addition, it tells us more about the human nature of Christ. Let us turn to Hebrews 4: 14-16:

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. "—Hebrews 4:14-16.

Hebrews 4:14-16 explains that the basis of Christ's right to be our great High Priest—was that He fully became like us, was fully tempted; yet, in our nature. He never once sinned:

So, first present the last verses in Hebrews 2 and then the last verses in Hebrews 4. (You might also wish to keep in mind Hebrews 5:7-9, which explains that Christ wrestled for help from the Father, just as we must do; this is another reason why He is now our perfect High Priest.)

DESIRE OF AGES, 49

In addition, there are just two more passages, both of which are from the Spirit of Prophecy, which nicely detail the message that we learned in Hebrews. They happen to be the only two passages in Desire of Ages which fully explain the human nature of Christ: Desire of Ages. pp. 49 and 117.

Read both passages slowly and meaningfully. Here is the first of them. All that is needed is page 49, but we will start on page 48, in order to better introduce it:

"We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

"Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He

permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it. at the risk of failure and eternal loss.

"The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones. 'Herein is love.' Wonder, O heavens! and be astonished, O earth!"—Desire of Ages. 48,49.

Christ took, not the nature of Adam, but the nature of man that was "weakened by 4,000 years of sin," In His body were the results of "the great law of heredity." so He could "share our sorrows and temptations" and give us "the example of a sinless life." "Subject to the weakness of humanity." He came to "fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss." He had to meet "life's peril" as you and I do, the peril of "temptation and conflict."

DESIRE OF AGES, 117

Here is the second key passage in Desire of Ages. Although page 117 is sufficient, we will begin on page 116, to show that Satan threw every possible temptation at Christ.

Yes, He was "in all points tempted like as we are" (Heb. 4:15) —and more so! He resisted the very temptations on which Adam and Eve fell; and, we are told, He met and overcame Satan in a nature not like that which the pair in the Garden possessed, but weakened by 4,000 years of degeneracy:

"Satan saw that he must either conquer or be conquered. The issues of the conflict involved too much to be entrusted to his confederate angels. He must personally conduct the warfare. All the energies of apostasy were rallied against the Son of God. Christ was made the mark of every weapon of hell.

"Many look on this conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain of every human heart this controversy is repeated. Never does one leave the ranks of evil for the service of God without encountering the assaults of Satan. The enticements which Christ resisted were those that we find it so difficult to withstand. They were urged upon Him in as much greater degree as His character is superior to ours. With the terrible weight of the sins of the world upon Him, Christ withstood the test upon appetite, upon the love of the world, and upon that love of display, which leads to presumption. These were the temptations that overcame Adam and Eve, and that so readily overcome us.

"Satan had pointed to Adam's sin as proof that God's law was unjust, and could not be obeyed. In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation.

"Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its

liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured."—Desire of Ages. 116-117. Farther down on the page is another brief comment:

"From the time of Adam to that of Christ, self-indulgence had increased the power of the appetites and passions, until they had almost unlimited control. Thus men had become debased and diseased, and of themselves it was impossible for them to overcome. In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death."—Op. cit., 117.

It is of the highest significance that the above two statements, Desire of Ages 49 and 117, are the key passages in that book which explain the human nature of Christ (although there are others: pages 25, 112, 174-175, and 311-312). We would expect that, in a book dealing with the life of Christ, the topic would be explained somewhere. And it is —on pages 49 and 117 in crystal-clear detail.

Although it is true that there are hundreds of Spirit of Prophecy statements which say this in a variety of ways, the above two passages, along with Hebrews 2 and 4, ought to be sufficient to explain the matter to those willing to submit their opinions to the test of God's Word.

Memorize this: the end of Hebrews 2, the end of Hebrews 4, and Desire of Ages 49 and 117, There you have it; now you are ready to explain the nature of Christ to others, as you have opportunity,

But, what about the objections which can be raised? We need to consider them. But first, here is a Bible-only study, on the nature of Christ, which you can give to someone who is not of our faith or someone who does not accept the Spirit of Prophecy.

A Bible Study on the Nature of Christ

Here is a brief Bible study on the human nature of Christ. It is clear and comprehensive: First, give the Bible study, given earlier, on Hebrews 2 and 4. For purposes of simplification, we will repeat it here.

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So then, Christ took our fallen nature,—but did He fully take it? Verses 17-18 answers that: "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.

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Hebrews 4:14-16 explains that the basis of Christ's right to be our great High Priest—was that He fully became like us, was fully tempted; yet, in our nature, He never once sinned:

HEBREWS 5:7-9

Just below that, in Hebrews 5, we learn that Christ was like us in yet another way:

"Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared.

"Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him."—Hebrews 5:7-9,

While He was on earth, Christ suffered from temptation; yet never once, in thought, word, or action, did He yield to temptation in the slightest. Christ, who was made fully like us, is our perfect example. He wrestled for help from the Father, just as we must do. This is another reason why He is now our perfect High Priest.

Now, the above verses in the book of Hebrews clearly explains that Christ took our nature; and, in that nature, He never once sinned.

Two key facts brought out in those verses were these: (1) Christ took our fallen nature, and (2) Christ took the nature of Abraham's offspring. Here are additional passages which amplify on both of these principles:

CHRIST TOOK OUR NATURE

Christ took the nature that we have, not the nature of unfallen beings: "But when the fulness of the time was come, God sent forth His Son, made of a woman, made

under the law, "—Galatians 4:4,

"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. "—John 1:14.

"For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren. "—Hebrews 2:11.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same."—Hebrews 2:14.

"God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Romans 8:3.

"For He hath made Him to be sin for us, who knew no sin: that we might be made the righteousness of God in Him,"—2 Corinthians 5:21,

CHRIST WAS THE OFFSPRING OF ABRAHAM AND DAVID

Adam lived about 4000 B.C., Abraham lived about 2000 B.C., and David lived about 1000 B.C. Here are additional passages which emphasize that Christ took the nature of Abraham's descendants and the nature of David's descendants:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. "—Isaiah 11:1,

"Behold, the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth," Jeremiah 23:5.

"The book of the generation of Jesus Christ, the Son of David, the Son of Abraham. "—Matthew 1:1 (Matt. 1:1-17),

"Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness,"—Romans 1:3-4,

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, "Galatians 3:29,

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star, "—Revelation 22:16,

"The Lord hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne."—Psalm 132:11,

And all the people were amazed, and said, Is not this the seed of David?"—Matthew 12:23,

Thus we can understand why Paul said this in Hebrews: "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham,"—Hebrews 2:16,

"Wherefore in all things it behoved Him to be made like unto His brethren,"—Hebrews 2:17.

TWO SUBLIME PASSAGES

All these Bible passages explain that grand statement, given by John:

"In the beginning was the Word, and the Word was with God, and the Word was God, The same was in the beginning with God, All things were made by Him; and without Him was not any thing made that was made..And the Word was made flesh, and

dwelt among us (and we behold His glory, as of the only begotten of the Father), full of grace and truth,"—John 1:1-3, 14.

And then there is that glorious passage in Philippians, Because Christ stooped to the lowest level, the time is coming when He will be exalted to the highest:

"[Jesus Christ] made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:7-11.

Christ went from the highest to the lowest, just for us. Thank God for His inexpressible Gift!

THE ANTICHRIST DOCTRINE

Those who deny the truth that Christ came in our flesh are of antichrist: "And every spirit that confesseth not that Jesus is come in the flesh is not of God: and this is the spirit of antichrist."—I John 4:3.

But remember that, throughout the entire experience, He never once yielded to temptation or sin; "Who did no sin, neither was guile found in His mouth."—I Peter 2:22.

"Ye know that He was manifested to take away our sins; and in Him is no sin."—John 3:5.

"The prince of this world cometh, and hath nothing in Me:"—John 14:30.

COMPREHENSIVE BIBLE SUMMARY

Jesus fully took upon Himself our nature. He came in the flesh—in human nature (John 1:14; 1 Tim. 3:16; 1 John 4:2), and called Himself a man, and was so called by others (John 8:40; Acts 2:22; Rom. 5:15; 1 Cor. 15:21).

He had a body such as we have (Matt. 26:26, 28, 38; Luke 23:46; 24:39; John 11:33; Heb. 2:14). He was subject to the ordinary laws of human development, as well as human wants and sufferings (Luke 2:40, 52; Heb. 2: 10, 18; 5:8).

He had a human life with human experiences (Matt. 4:2; 8:24; 9:36; Mark 3:5; Luke 22:44; John 4:6; 11:35; 12:27; 19:28,30). But He never committed an act of sin (Luke 1:35; John 8:46; 14:30; 2 Cor. 5:21; Heb. 4: 15; 9: 14; 1 Peter 2:22; 1 John 3:5).

Although He was the ideal man (Heb. 2:8-9; 1 Cor. 15:45; 2 Cor. 3: 18; Phil. 3:21), yet He stooped to the lowest in order to save us (Phil. 2:5-9). He took the nature of Abraham's descendants (Heb. 2: 16) and He died the most shameful of deaths, the death on a cross (Phil. 2:6-8).

He suffered terribly both in body and soul (John 12:27; Acts 3:18; Heb. 2:14; 9:22). He had to take the lowest nature—our nature—and experience our infirmities (Heb. 2: 17-18), yet without ever committing sin (Heb. 7:26). For only by both could He provide us with an acceptable sacrifice, a perfect priesthood, and a complete mediatorial and atoning work.

Only such a truly human Mediator, who had experimental knowledge of the woes of mankind, who yet rose superior to all temptations inflicted upon Him, could enter sympathetically into every experience,—every trial and temptation of man (Heb. 2: 17-18; 4: 15-5:2), and thus be a perfect human example for His followers (Matt. 11:29; Mark

10:39; John 13: 13-15; Phil. 2:5-8; Heb. 12:2-4; 1 Peter 2:21).

Do not be satisfied with less than the best. We need the whole Christ—the Man Christ and the God Christ—in order to receive complete forgiveness and enabling power to conquer in the battles of life, faith, submission, and obedience. While on earth, He called Himself "the Son of Man." Why are men today ashamed of His humanity? He is not ashamed to call us brethren (Heb. 2: 11). Why should we be ashamed to call Him fully man, as well as fully God?

Answers to Objections

There are several objections, which may be raised. Let us discuss them individually:

1 — CHRIST WAS THE SECOND PRE-FALL ADAM

It has been said that, because Christ was the "Second Adam," therefore he had to take Adam's unfallen nature, so He could overcome where Adam failed; and Adam failed in a perfect garden with an unblemished nature.

In Scripture, Christ is called "the second Adam." But we have here a contrast, not a comparison. Jesus did not overcome in the circumstances in which Adam did, far from it. We are repeatedly told that He overcame in circumstances far more severe. Both Desire of Ages, 49 and 117, quoted earlier in this study, make this very clear.

The Bible passages make it clear that the second Adam overcame where the first Adam failed, but nowhere are we told that Christ did it in a Garden or in an unfallen nature. Here are the three passages, in which the first and second Adam are contrasted:

Romans 5: 12-19 contrasts Adam's failure with the free gift brought by Christ: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned..

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come,

"But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."—Romans 5: 12. 14-15 (cf. verses 16-19).

1 Corinthians 15:22 contrasts death through Adam vs. life through Jesus Christ: "For as in Adam all die, even so in Christ shall all be made alive,"—1 Corinthians 15:22,

1 Corinthians 15:45 contrasts Adam, as already having life within him, with Christ who provides life to those who do not deserve it:

"The first man Adam was made a living soul; the last Adam was made a quickening [life-giving] spirit."—1 Corinthians 15:45,

It was only by taking Adam's fallen nature that Christ could save us.

"Through His humiliation and poverty, Christ would identify Himself with the weakness of the fallen race. . The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam, . The King of Glory proposed to humble Himself to fallen humanity, "—Review. February 24, 1874 [italics ours],

2 — CHRIST HAD DIFFERENT TEMPTATIONS

It has been said that Christ did not experience our temptations, but different kinds of temptations, which we never experience. Whatever these imaginary temptations are supposed to be, we are nowhere told that He did not experience our temptations. We are told that Christ was "in all points tempted like as we are, yet without sin" (Heb. 4: 15).

3 — CHRIST WAS TEMPTED TO USE HIS DIVINITY

It has been said that Christ was tempted to use His divinity, but that He did not. Therefore His experience is different and He is not our Example. Yet Scripture says He was tempted "in all points like as we are, yet without sin"; and that it was this which qualified Him to be our High Priest and able to minister to us. Let us accept Scripture for what it says.

Whether or not He was, in addition, tempted to use His divine power—is beside the point. All that counts is that He was tempted like us, in our nature overcame, and is therefore able to be our High Priest and help us resist and overcome sin. *Desire of Ages*, 72.

4 — OUR PIONEER POSITION WAS DIFFERENT

It has been suggested that our original position was that Christ had Adam's unfallen nature. But, to date, we have not heard of one passage or statement cited in support of that idea.

Nowhere do we find a pre-fall Adamic nature of Christ teaching in our earliest publications. In fact, it does not appear anywhere in Adventist literature, until the mid-1950s, Here are a few samples from our earliest books and journals:

"Like Aaron and his sons, He took upon Him flesh and blood, the Seed of Abraham. "—Editorial, *Review*, September 16, 1852.

"To say that God sent His own Son 'in the likeness of sinful flesh' is equivalent to saying that the Son of God assumed our nature:—J. M. Stephenson, *Review*, November 9, 1854.

"What blood was shed 'for the remission of sins?' Was it not the identical blood, which had flowed through the veins of Mary, His mother, and back through her ancestry to Eve, the mother of all living? Otherwise He was not 'the seed of the woman: of Abraham, Isaac, Jacob, and David. . He had all the sensations flesh is heir to . . He had all the innocent human passions:—J. M. Stephenson, *Review*. September 15, 1854.

Many, many more statements could be cited. —But what about early Spirit of Prophecy statements?

"Jesus also told them. . that He should take man's fallen nature, and His strength would not be even equal with theirs."—*1 Spiritual Gifts*, 25 (1858).

"It was in the order of God that Christ should take on the form and nature of fallen man. "—*4 Spiritual Gifts*, 115 (1864).

"Christ humiliated Himself to humanity, and took upon Himself our nature. . that. . He might become a stepping stone to fallen men. "—*Review*. April 31, 1870.

"This was the reception the Savior met when He came to a fallen world. He . .

took upon Himself man's nature, that He might save the fallen race. Instead of men glorifying God for the honor He had conferred upon them in thus sending His Son in the likeness of sinful flesh. . "—Review December 24, 1872.

Many, many more examples could be cited, both from the Spirit of Prophecy and other Adventist authors. Ellen White, alone, mentioned the fact that Christ took our fallen nature about 400 times (see *The Word Was Made Flesh*, by Ralph Larson).

Actually, the doctrinal changeover from fallen nature to unfallen nature did not begin until the late 1940s and 1950s. (See the section, "History of the Changeover." near the back of this book, for details of how it happened.)

5 — CHRIST ONLY TOOK OUR PHYSICAL WEAKNESSES

It has been said that Christ only took a body with the physical degeneracies of 4,000 years, but not the moral degeneracy. This may sound nice, but it is not Scriptural. The Bible specifically speaks about the moral factors—more than the physical; and the Spirit of Prophecy speaks of both. Christ was not said to be afflicted in all ways with physical problems and diseases, without succumbing to them; but, rather, He was tempted "in all points like as we are, yet without sin."

The implications of the DA 49 statement, that Christ took a body subject to "the great law of heredity." indicates He was not born with special physical characteristics different than those of others at the time.

Here are some of the great variety of ways in which the Spirit of Prophecy describes the nature Christ took at His birth:

"He was subject to the frailties of humanity."—Signs. April 22. 1897.

"Christ declared, 'no single principle of human nature will I Violate.' "—Manuscript Releases. Vol. 5, 114.

"An angel would not have known how to sympathize with fallen man, but. . Jesus can be touched with all our infirmities. "—Review, October 1, 1889.

"As Jesus was in human flesh, so God means His followers to be. "—Signs, April 1, 1897.

"Christ took upon Him the infirmities of degenerate humanity."—Signs, December 3, 1902.

"He took upon Himself our sinful nature", Review, December 15, 1896.

"He took upon Himself fallen suffering human nature, degraded and defiled by sin." Youth's Instructor, December 20, 1900.

"Like every child of Adam, He accepted the results of the working of the great law of heredity:—Desire of Ages, 49.

"His human nature was created: it did not even possess angelic powers. It was human, identical to our own:—3 Selected Messages, 129

6 — THE BAKER LETTER SHOWS THAT CHRIST WAS NOT FULLY LIKE US

It has been said that Christ did not really take our nature because, in one letter (written to W. L. H. Baker, a minister in Tasmania). Ellen White said that Christ was not

fully like us. But in that letter, she is not talking about Christ's nature, but His total lifelong sinlessness. She was writing to a minister who believed a strange error that Christ had once been a sinner. —More on this later in this book, in a special section.

An Un-Biblical position: Christ Did Not Take Our Nature

At this point, let us briefly become more acquainted with the primary alternative view. It is remarkably unscriptural.

Within recent years, the introduction by liberals, into our denomination, of the Calvinistic idea that Christ took the unfallen nature of Adam was followed by the appearance among us of the Calvinistic idea that it is impossible for man to stop sinning. The two go together.

Those favoring the position, that Christ had the "unfallen Adamic nature," do not have Scripture for their defense. Anyone who has frequently heard them speak or write their view will be able to recite it with little trouble. Their argument goes something like this:

Because He would have yielded to Satan's temptations and would have sinned if He had taken our nature, Christ must have taken Adam's unfallen nature. If He had taken our nature, weakened after thousands of years of sinful ancestors, He could not have resisted sin. There is no doubt about it. Because Scripture says Christ never sinned, therefore He must have come in Adam's pre-fall nature. Also, Scripture says Christ was the "second Adam"; surely, that must mean He had Adam's pre-fall nature.

Therefore, it is all right for us to yield to temptation and sin, since Christ did not live and die to give us an example in right living. He only died as our substitute. Not having our nature, Christ was insulated —protected —against sin; He could not sin. But we can. So we will inevitably keep sinning till the Second Coming. At that time, sin will be miraculously taken from us.

But, in reality, as Hebrews and Desire of Ages clearly reveals, Christ had far more than Adam's post-fall nature, Christ had the nature of Adam's descendants— thousands of years later! We earlier mentioned that this subject of the nature of Christ had important ramifications. Defenders of the unfallen nature theory explain those ramifications in this way:

Since neither the Bible nor the Spirit of Prophecy teach these errors, one would think that everyone would reject them. But, unfortunately, these ideas are very attractive to the human mind, for they provide an excuse for sin.

In an article published in Insight magazine, Morris Venden explained why he holds to the pre-fall Adamic nature of Christ view:

"There doesn't seem to be any question that the definition of sin, and the nature of Christ, and perfectionism are a package. I think that the contention is quite valid that if a person defines sin primarily in terms of transgression of the law —in terms of legalistic terms and understandings —then he is going to need to have a Saviour who has struggled with all of his same temptations to transgress the law. In the process one ends up with perfectionism and a behaviorally oriented Christianity.

"Now, if you go back to define sin in terms of relationship —sin in terms of living a life apart from God —you don't need to have a Saviour exactly as you are. "—Morris Venden Talks to Insight, Part 1, Insight magazine, May 8, 1979.

Venden is saying that the way we define sin, what we believe about the human nature of Christ, and whether we believe it is necessary to obey the Ten Commandments—all go together. He adds that those people who believe the error that "sin is the transgression of the law" (and therefore believe they are obligated to obey it) will, indeed, need a Saviour who took their nature, relied on God as they must do,—and successfully resisted sin.

To this, Venden adds that, according to his view, "sin" is not transgression of God's law, but only separation from God; therefore mankind does not need Christ's example and strength to resist temptation—for sin has nothing to do with obedience!

Conclusion: We can sin and still be saved. In this position, Venden not only rejects the plain statement of 1 John 3:4, but he mistakes the cause for the effect of sin. The transgression of the law is the cause, and separation from God is the effect.

"But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear,"—Isaiah 59:2.

But Venden was right about the three parts to the one package: (1) What sin is, (2) what the nature of Christ is, (3) and whether we need to obey God—are closely connected.

(1) If sin is not the transgression of the law, then we do not need a Saviour to enable us to obey it. (Indeed, if sin is not disobedience, then we do not need a Saviour at all, for there is nothing to separate us from God!)

(2) If obedience is not necessary, then Christ could have a nature not like ours. He would not have to rely on God to help Him resist sin; instead. He would have an automatic not-able-to-sin quality. (And, if that be true, then He need not have come to earth at all!)

(3) If obedience is not necessary, then we can be saved in our sins. Eat, drink, and be merry, for everyone is going to heaven anyway.

Thank God for the truth! Thank God for the precious pages of the Bible and Spirit of Prophecy! Thank God we can know the truth; and, coming to Christ, the truth can, in His strength, make us free to obey Him!

Sin is the transgression of the law.

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law,"—1 John 3:4.

He lived to provide us an example that we might live as He lived, and walk in His steps. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example that we should follow in His steps,"—1 Peter 2:21.

"As ye have therefore received Christ Jesus the Lord, so walk in Him,"—Colossians 2:6.

.. Christ..came to this world to save us...from our sins, not in our sins.

"And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins,"—Matthew 1 :21.

"And ye know that He was manifested to take away our sins; and in Him is no sin. Whoso abideth in Him sinneth not,"—1 John 3:5-6.

Christ can take away our sins because He took our nature and, in it, never yielded to sin:

Do not be afraid of that "sinneth not" phrase in 1 John. It just means "is empowered to obey," and that is good news indeed! Through the enabling strength of Christ, we can obey His Written Word. That makes Him happy, and brings us truest happiness also.

He is not asking us to rely on our own strength, to resist temptation, and fulfill His will for our lives. He will be by our side, as long as we will let Him.

Worldlings, trying to disparage those who love God and want to obey Him, label them as "legalists" and "perfectionists." Concern yourself not about such terms; just know that, as you love God and want to obey Him, He will enable you, in His strength, to live clean, godly lives —just as long as you choose to remain close to His side. This is what He wants for you and what you want for yourself. It is a sweet experience.

Frankly, in view of that majestic passage in Philippians 2:7-11 (in which God's Word tells us that Christ went from the highest to the lowest place in order to save us, and that, because of it, someday every knee shall bow in worship to Him), it is an insult to the Godhead for men to flippantly say that Christ did not go all the way down to our nature! Satan is laughing at his success. He does not want mankind to realize the extent of the sacrifice of Christ in its fullness.

"That the Son of God should come to this earth as a man filled him [Satan] with amazement and with apprehension. He could not fathom the mystery of this great sacrifice. His selfish heart could not understand such love for the deceived race. . Since he had lost heaven, he was determined to find revenge by causing others to share his fall. This he would do by causing them to undervalue heavenly things, and to set the heart upon things of earth. "Desire of Ages, 115-116.

"So now the tempter seeks to inspire Christ with his own sentiments. 'If Thou be the Son of God.' The words rankle with bitterness in his mind. In the tones of his voice is an expression of utter incredulity. Would God treat His Son thus? . . He insinuates that God never meant His Son to be in such a state as this. . He [Christ] had come as a man among men, and it was the Word that declared His connection with heaven. It was Satan's purpose to cause Him to doubt that Word. If Christ's confidence in God could be shaken. Satan knew that the victory in the whole controversy would be his,"—Op. cit., 118 119.

Today, Satan is seeking to shake our confidence in the plan of redemption! He whispers, "No, it cannot be true that Christ actually became a human. Surely, it would have been impossible for Him to keep from sinning, even with the help of His Father. — And you can't stop sinning either. Get this settled in your mind!"

"He [Satan] is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf. . 'My grace is sufficient for thee' . . Let none, then, regard their defects as incurable. God will give faith and grace to overcome."—Great Controversy. 489. It is remarkable that the liberals dare say that Christ did not really take our flesh, for this is a view startlingly similar to the antichrist teaching! Read 1 John 2:18, 22; 4:3-4; 2 John 7. They say that Christ took the nature of Adam. Totally immaculate, in conception, is what they tell us. This, of course, is close to the Roman Catholic dogma of the "Immaculate Conception" which Pope Pius IX proclaimed as infallible doctrine in A.D. 1854.

"And every spirit that confesseth not that Jesus is come in the flesh is not of God: and this is the spirit of antichrist."—1 John 4:3.

The error is also closely related to that other Catholic error, Original Sin, invented by Augustine, a very licentious man whom the Vatican sainted. That is the teaching that

we can neither resist nor overcome sin, with or without divine help, until Christ returns the second time.

A Second Un-Biblical position: Christ Was a sinner

Part One: The Baker Letter

In that same letter, she said that Christ did not have our "sinful propensities." We are repeatedly told that Christ was born with the moral tendencies to sin that we have, but that not once did He develop sinful propensities; that is, begin loving it. These two statements explain one another:

"Not for one moment was there in Him an evil propensity."—Baker Letter. 5 BC 1128.

"Our natural propensities must be controlled, or we can never overcome as Christ overcame:" 4 Testimonies, 235.

Likewise, He inherited the same ability to indulge passion that we do, but He never once did so:

"He was a mighty petitioner, not possessing the passions of our human fallen nature. . . but compassed with infirmities, tempted in all points like as we are:"—2 Testimonies. 509.

"Though He had all the strength of passion of humanity, never did He yield to temptation to do one single act which was not pure and elevating and noble."—In Heavenly Places. 155.

It is obvious, from the above statements, that the words, "propensities" and "passions," are used in two senses: (1) an inherited tendency which could be indulged; (2) a tendency which, during His life, never was indulged.

But, in another sense. Ellen White used "propensities" and "passions" in two ways: First, human passions and propensities must be controlled by the Christian; and, second, evil ones must be eliminated. More on this later in this study.

W. L. H. Baker was an Adventist pastor in Tasmania, a large island just off the southeastern coast of Australia. He had accepted an ancient error, called Adoptionism.

Baker was not an ordinary pastor. From 1882 to 1887, he had been an assistant editor at Pacific Press; and, later, he accepted a call to go to the newly started publishing house in Australia. During his research work, he discovered the writings of the so-called "early church fathers", who frequently speculated about theology and the nature of Christ. Baker became intrigued, and accepted one of those errors.

Very early in church history, after New Testament times a theology developed among certain Greeks, that Christ was a man with a non-virgin birth, on whom divine qualities had later been conferred. It was taught in Rome, during the years A.D. 189-199, by a leather merchant from Byzantium named Theodotus (Phillip Carrington. *The Early Christian Church*. Vol. 2, 415). Paul of Samosata, who served as bishop of Antioch from 260 to 269, expanded the error still further. Because this was an influential bishop, many in the Eastern and Armenian churches held on to the error for centuries (A. H. Newman, *A Manual of Church History*, Vol 2, 379-380).

In the 8th century it was advocated among the Western churches by Elipandus of Spain (R. R. Mackintosh, *The Person of Jesus Christ*, 223-224).

The Ebionites, Paul of Samosata, Theodore of Mopsuestia, and the Antiochene School in general exemplified this type of Christology. Then the concept died away.

But, in eighth-century Spain, the theory broke out again; and, still later in the Dark Ages, it reappeared in more moderate forms when Abelard and others revived similar views.

The Adoptionists maintained that Jesus was a regular man, without a virgin birth, who had sinned less than those around Him —so He had been "adopted" by the Word and thus incorporated into the Godhead. (For more on the Adoptionists, see Philip Schaff, *History of the Christian Church*, Vol. 3, 618-621 and Albert Henry Newman, *A Manual of Church History*, Vol. 2, 379—380.)

In modern times, certain liberal Protestant theologians have taught the concept. According to this theory, God waited until a good-enough man grew up; and, then, He adopted him into the Godhead. But, according to Scripture, God sent His Son into the world.

There is a world of difference between the view that a man became God and the Bible position, that God became man.

Near or shortly after the end of the year 1895, Ellen White wrote a letter to W. L. H. Baker, warning him against his theory —that Christ had not only been adopted, but that He had sinned at various times in His life!

In this letter, she warned Pastor Baker about spending too much time in reading and cautioned him against accepting the speculations of the early church fathers.

As one might expect, she also stressed the fact that Christ was sinless. But, because in that letter she said that Christ did not have our "passions" and "propensities," advocates of a prefall nature of Christ position have cited those passages as evidence that Christ did not really have our fallen nature.

Christ was divine-human, and Baker believed Him to be altogether human. If the charge of these critics is true, then the Baker letter would run entirely opposite to all her other hundreds of statements on the subject, and would disagree with the Bible as well!

But, viewed in the context of Pastor Baker's error, her statements are understandable. The Baker letter (Letter 8, 1895) was 13 pages in length. Nearly all of 11 pages were concerned with pastoral work. Much of the letter is to be found in Manuscript Release 414 (released February 12, 1975). Slightly over 2 pages are concerned with Baker's Christological error. This key portion has been reprinted in 5 Bible Commentary, 1128-1129. All of the statements which liberals use to infer that Ellen White did not believe that Christ took our nature are to be found in those two pages.

Here is the complete passage, with the controverted statements (used to suggest that Ellen White did not believe that Christ took our nature) in italics. She was telling him that Christ was not merely a good man who had sinned on occasion, whom God adopted into the Godhead.

"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a *man with the propensities of sin*. He is the second Adam. The first Adam was created a pure, sinless being, without taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin, his posterity was born with the inherited propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. *He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity*. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden.

"Brother Baker, avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a miracle of God; for, said the angel, 'Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great and shall be called the son of the Highest; and the Lord God shall give unto Him the throne of His Father David: And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end. Then said Mary unto the angel, 'How shall this be, seeing that I know not a man?' 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.'

"These words are not addressed to any human being, except to the Son of the Infinite God. *Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ or that He in any way yielded to corruption, He was tempted in all points like as man is tempted, yet He is called "that holy thing." It is a mystery that is left unexplained to mortals, that Christ could be tempted in all points like as we are and yet without sin.* The incarnation of Christ has ever been, and will ever remain, a mystery, That which is revealed is for us and for our children, *but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves: for it cannot be.* The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the rock, Christ Jesus, as God revealed in humanity.

"I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble Himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset.

"The first Adam fell; the second Adam held fast to God and His Word under the most trying circumstances; and His faith in His Father's goodness, mercy, and love did not waver for one moment. 'It is written' was His weapon of resistance, and it is the sword of the Spirit which every human being is to use. 'Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me'—nothing to respond to temptation, On not one occasion was there a response to His manifold temptations. Not once did Christ step on Satan's ground. to give him an advantage, Satan found nothing in Him to encourage his advances."Letter 8, 1895, 5 Bible Commentary, 11281129 [Italics ours].

It is clear, throughout the above passage, that Ellen White was telling Baker that he should not give the people the idea that Jesus Christ might have sinned. This is clearly her chief concern. Ten times she stated in the strongest terms that Christ never sinned—not once, not in the slightest degree:

"*Not for one moment* was there in Him an evil propensity."

"*Never, in any way.* .

"Do not leave *the slightest* impression. . "That He in any way yielded, .

"Did not waver *for one moment.* ,

" 'Hath *nothing* in Me' , ,

"*Nothing* to respond to temptation. .

"*Not one occasion* has been given in response

"Satan found *nothing* in Him, ,"—Baker Letter.

This is why she wrote:

"He [Christ] could have sinned, He could have fallen, but not for one moment was there in Him an evil propensity,"—Baker Letter. "Let every human being be warned from the ground of making Christ altogether human, such an one as ourselves,"—Baker Letter, Christ was not altogether human; He was God and man combined. Instead of being "altogether human," she said He had a miraculous birth and total sinlessness throughout His life. But she also points out two great similarities between Christ's life and ours: His temptations and His human nature.

But why did she write, in the Baker letter, that Christ did not have evil "passions" and "propensities"? She used "propensities" and "passions" in two ways: First, human passions and propensities must be controlled by the Christian; and, second, evil ones must be eliminated. Consider this:

God's people are to have controlled passions:

"His [unfallen Adam's] appetites and passions were under the control of reason,"—Patriarchs and Prophets, 45.

"A man of like passions as ourselves, the pen of inspiration describes him [Daniel] as with out fault."—Prophets and Kings, 546.

"All circumstances, all appetites and passions, are to be servants of the God—fearing man."—Testimonies to Ministers, 421.

"The appetite and passions should be restricted and under the control of an enlightened conscience,"—3 Testimonies, 491.

God's people are to have their propensities under control:

"That your passions and appetites may be subject to the control of reason, , Our natural propensities must be controlled, or we can never overcome as Christ overcame."—4 Testimonies, 235.

" . . enabling men to bring all their propensities under the control of the higher powers," 3 Testimonies, 491.

"If enlightened intellect holds the reins, controlling the animal propensities. keeping them in subjection to the moral powers, Satan well knows that his power to overcome with his temptations is very small."—Messages to Young People, 237.

God's people must eliminate evil passions:

"Our pride, selfishness, evil passions, and love of the world must all be overcome. "—3 Testimonies, 115.

"The unsanctified will and passions must be crucified. "—3 Testimonies, 84.

"When this [the grace of Christ] is implanted in the heart, it will cast out the evil passions that cause strife and dissension. "—Desire of Ages, 305.

God's people must eliminate evil propensities: "We need not retain one sinful propensity. " Review. April 24, 1900.

"Although their evil propensities may seem to them as precious as the right hand or the right eye, they must be separated from the worker, or he cannot be acceptable to God. "Testimonies to Ministers. 1 71-1 72.

As it must be with us, so it was with Christ. This is why it was written of Him:

"He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with infirmities, tempted in all points even as we are."—2 Testimonies, 509.

"He is a brother in our infirmities, but not in possessing like passions."—2 Testimonies, 202.

"Not for one moment was there in Him an evil propensity."—Baker Letter.

Because of the two aspects (passions and propensities that we must control), this was penned:

"Though He had all the strength of passion of humanity, never did He yield to temptation to do one act which was not pure and elevating and noble."—In Heavenly Places, 155.

"He was made like unto His brethren, with the same susceptibilities. mental and physical."—Review, February 10, 1885.

"Our natural propensities must be controlled, or we can never overcome as Christ overcame." 4 Testimonies, 235.

In one passage, Adam's unfallen nature, without fallen principles and tendencies, is contrasted as different than the nature Christ took:

"Adam was tempted by the enemy. and he fell. It was not indwelling sin that caused him to yield; for God made him pure and upright; in His own image. He was as faultless as the angels before the throne. There were in him no corrupt principles, no tendencies to evil; *but* when Christ came to meet the temptations of Satan, He bore 'the likeness of sinful flesh.' "Signs, October 17, 1900 [italics ours].

It is highly significant that Ellen White wrote the Baker letter at the very time that she was putting the finishing touches on the manuscript for the book, *Desire of Ages*, which contains outstanding passages on the nature of Christ.

That letter was also written in the very middle of a two-year period in which many, many earnest sermons and articles were written by Ellen White and other workers in favor of the Bible position (that Christ had a sinful, fallen nature like ours. but in that nature had never sinned).

A. T. Jones, in a series of talks, made the point not less than 90 times. Taken down stenographically, they were reported in the *General Conference Bulletin*. Later that year, William Covert, J. H. Durland, and W. W. Prescott published on the subject in the *Review*.

Then, in 1896, along with 20 statements by Ellen White and several by J. E. Evans, Stephen Haskell, and others, the *Review* published a series of articles by W. W. Prescott, in which he restated his conviction about the human nature of Christ at least 25 times.

During that two-year period (1895-1897), there were not less than 250 statements made by Ellen White and other prominent workers that Christ came to our world in the human nature of fallen man.

In conclusion, we can say that the Baker letter should be viewed in light of Baker's errors. Ellen White's concern for his soul, and her hundreds of other statements on the nature of Christ. She never published that letter.

The Baker letter does not say that Christ came in the unfallen nature of Adam,

even though critics interpret it that way.

Regarding "passions" and "propensities." the Spirit of Prophecy spoke of them in two ways; (1) as hereditary potential which Christ could have exercised;

"Though He had all the strength of passion of humanity, never did He yield to do one single act which was not pure and elevating and ennobling. "—In Heavenly Places, 155.

"He was made like unto His brethren, with the same susceptibilities, mental and physical."—Review, February 10, 1885.

(2) Speaking of passions and propensities, which He did not have:

"He was a mighty petitioner, not possessing the passions of our human, fallen nature, but compassed with infirmities, tempted in all points like even as we are."—2 Testimonies, 509.

"He is a brother in our infirmities, but not in possessing like passions."—2 Testimonies. 202.

"Not for one moment was there in Him an evil propensity:—Baker letter, 5 Bible Commentary, 1128. In summary, we are told:

"It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin:—Desire of Ages, 49.

"And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race."—Review, July 28, 1874,

"In taking upon Himself man's nature in its fallen condition. Christ did not in the least participate in its sin."—5 Bible Commentary, 1131.

"Just that which you may be He was in human nature."—Letter 106, 1896.

Un-Biblical Positions

A Second Un-Biblical position:

Christ Was a sinner

Part Two:

Current Statements that Christ Had a sinful Will

It is surprising how inventive people can be when it comes to the human nature of Christ. Down through history, there have always been two erroneous extremes: Either Christ did not take our nature at all or He did take our nature and sinned.

The former position is held by liberals in our church today; the latter by Elder Baker.

Another, who came close to this other extreme, that Christ had sin in His life, was A. T. Jones, who said that Jesus had "flesh laden with sin":

"That He can manifest Himself in flesh laden with sin and with all the tendencies to sin, such as ours is—this is a mystery. "—A. T. Jones, Bible Echo. November 30, 1896.

But in recent years, one strong defender of the correct position has carried the matter to extremes. In his writings, he has suggested that Christ thought sinful thoughts and had a corrupt will. This cannot be true! Both the Bible and Spirit of Prophecy are adamant that Christ was totally sinless in thought, word, and deed. His will power was strong. Yes, He was tempted, but He instantly resisted and was not in the slightest affected—or infected—with evil thoughts or motives. He was tempted, but never entertained the temptation for a moment.

The individual referred to is a very fine individual who, very likely, overstepped a little in a few paragraphs in his writings. Therefore it should not be necessary to name him.

Here are a couple sample statements, so the reader will know what to watch out for:

ERRING STATEMENTS

Disputed book quotation # 1: "Why did Jesus say, 'I seek not mine own will' (John 5:30), and 'I came down from heaven, not to do mine own will' (John 6:38)? Why would it be necessary to say this if His own will was faultless and pure, and holy? But if His own will and His own inclination were tending toward the negative, then it would make sense for Him to ask His Father's will be done."—Page 59.

Our comment: It is clear, from both the Bible and Spirit of Prophecy, that Jesus was the unblemished Sacrifice. His own will was faultless, pure, and holy. As our example, He submitted to the Father as we today should submit to the Godhead. It is totally unnecessary to declare Him weak in will power and almost overwhelmed by temptation, as is implied in the above statement. This is not the portrait of Jesus that we find anywhere in the Inspired Writings! His will was never tending toward the negative.

Disputed quotation #2: "He [Christ] knew what it was like to go wrong. He knew what it was like to feel the temptation to rebel against God, and that temptation arose from within His own nature."—Page 60.

Our comment: Jesus was fully God, and He became fully man. He took the fallen nature of mankind, after 4,000 years of sin. In that nature, He was fully tempted of Satan, by His surroundings, and associates. In exactly what way He was tempted, we are not necessarily told. It is not for us to presume to delve into such matters. But the sentence, "He knew what it was like to go wrong," is totally abhorrent! Jesus knows what we are all like, and He can read the mind of a criminal—but He Himself was no criminal in His mind, and He never went wrong! He did no evil.

Equal in sacred status with the statement, "He took our nature," is the teaching, "He never sinned." We are not to ignore the second, in order to add strength to the first.

Disputed quotation #3: Are not our problems basically self and pride and the desires that come from our fallen nature? Do we not fall most often because of the inner desires that lead us astray? If Jesus did not have any of these, could it really be true that He was tempted in all points as we are?—Page 59.

Our comment: According to this statement, Jesus had self, pride, and sinful desires. Why are not the grand words of Inspiration on this subject thought sufficient for us? Why must we insert the suspicion that Christ had sinful desires? We fully agree that He was tempted, but Christ did not have sinful desires!

Hundreds of times the Spirit of Prophecy confirms the Bible truth that Christ took our fallen nature; and hundreds of times those writings attest to the fact that, in that nature, He never once sinned in any way—in thought, word, or action. The Bible fully

concurr in this. Indeed, those inspired books go on to say that, because in our nature He never sinned or in the slightest yielded to temptation, therefore we can avoid sin in our lives just as fully. But, if in His life Jesus was locked into selfish and prideful desires, then we are too.

Jesus had pure desires, not sinful desires. Yes, He was tempted to accept the sinful desires. But, in the strength of His Father, He instantly repulsed the thought. Although tempted to do so, He did not accept the temptation.

Disputed quotation #4: "If Jesus' life is to have any meaning as an example for us, then it is crucial that He inherit just what I inherit." [We agree with that, but not with this:] "We do inherit badness, weakness, and corruption from Adam." Pages 55, 27.

Our comment: We inherit weaknesses, but we do not inherit badness. That would be tantamount to inheritance of sin. We inherit a sinful nature, but we do not inherit sinfulness; there is a difference. Jesus inherited a fallen nature; He did not inherit badness. Such a view is not Scriptural. Let us stay with the simplicity of God's Word rather than trying to reshape it.

A corollary erroneous statement is cited next. It comes from Alonzo T. Jones, who tended to be flamboyant in his speeches:

Disputed quotation #5: "Then Satan took Jesus upon an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them too — the glory, the honor, the dignity, —He showed Him all that. And there, at that moment, there was stirred up all the ambition that ever appeared in Napoleon, or Caesar, or Alexander, or all of them put together. But from Jesus still the answer is: 'It is written. Thou shalt worship the Lord thy God, and Him only shalt thou serve.' "—1895 General Conference Bulletin, Number 7.

Our comment: A. T. Jones is here attributing evil ambitions to Jesus —stronger than those that were in three of the most devilishly ambitious men who ever lived. Note that, according to Jones, Christ was not presented with those ambitions; they were stirred up within Him.

For shame, for shame, that a man must, for the sake of making a more startling speech, reduce Jesus to a sinful man, barely able to control His feelings and thoughts! Yet, in the Spirit of Prophecy, we are told that "the thoughts and feelings combined make up the moral character."

Men are willing to attribute evil thoughts and feelings to Jesus, in order to strengthen a Scriptural truth, which is already clear enough. Jesus was tempted as we are; but, because He never once yielded, the temptations did not awaken memories of past indulgences. One may say then, Was He tempted as strongly as we are? Yes. for He was tempted incessantly, far beyond anything we are subject to. Second, He underwent the agony of the wilderness temptation, the crisis of Gethsemane, and the Crucifixion —which none of us will ever face to the degree He did. Third, He was tempted to use His super-powerful divine nature, which He never did.

There is an area of speculation which we should avoid: We should not seek to implant sinful aspirations, hopes, and desires in the mind of Jesus!

The disputed passages should never have been written! This type of thing can result in most startling errors. We should remain with the Words of God, as found in the Bible and Spirit of Prophecy. Our strength will be found in staying close to Scripture, not in wandering from it.

We should be careful how we discuss the nature of Christ, so as not to lead

minds away from basic truths and into speculative errors.

Christ took our fallen human nature. The Bible definition of His humanity is wonderfully accurate. It is equally wonderful for its simplicity: "He was tempted in all points as we, yet without sin." Why is it thought necessary to delve into that mystery — so that we place sinful thoughts in the mind of Jesus? To do so is terrible. Let us remain with the simplicity in which Scripture endows the subject.

Here is an example of how it works: A person is tempted to have thoughts of rebellion against God. Christ was tempted with that thought also. But the temptation came to Him even more powerfully than it does to us.

However, when the temptation came to Christ —He instantly cast it out. He repulsed it, just as we may do. When the temptation comes to a person who has had rebellious thoughts before, that person is also free to reject the temptation or accept it. If he is trusting in Jesus, God will give him grace to repulse it as Christ did —even though he may earlier have indulged in rebellious thoughts. It is in that sense that Christ has no advantage over us in meeting temptation. The strength He received to meet them, we too can have.

But, if the man chooses to linger on the temptation for a moment, then it strikes an answering chord in his own mind. He lingers over the temptation as Eve lingered about the forbidden tree.

But Christ never lingered.

Someone will say, "Well, then, Christ had no answering chords, but we do." Yes, but the answering chords —the sympathies with sin —are only there when we linger. Christ did not linger, and neither need we. If you do not linger over it, when the temptation comes, there will be no answering chord to worry about. In the strength of Christ, repulse it immediately. Refuse it instantly. In addition, as you continue doing that, the answering chords tend to fade away.

I speak from experience, I am sure you have experienced it also. It is an experience we can all have from day to day. In the strength of Christ we can overcome all the power of the evil one. Thank God!

(Yet, as we draw closer to our Creator, we will continually feel more and more our deficiencies and our weakness apart from Him. There will be no vaunted pride. "Hey, look at me! I have overcome, and am living without sin!" Flee from anyone who claims to be without sin. Earnest Christians do not consider themselves sinless and worthy of eternal life. Men, such as those from LOR (see our tracts on that cult), have hypnotized and overcome Advent believers by telling them that, if they accept them as spiritual guides —they could tell them how to overcome sin, once and for all, that same evening.)

But, from time to time, those strong temptations will come again. Yet, just as Jesus did, we can as quickly resist them —and cast them out. Why do we do this? because we love Jesus with all our hearts, more than we love the evils of earth. Our loyalty is to the God of heaven, not to the devilish trinkets Satan presents to us.

Thus, we find that Jesus did not have evil feelings, evil thoughts, evil words, or evil actions. He was sinless. He harbored nothing evil.

Did He have evil tendencies or propensities? He inherited weaknesses just as we all do. But He yielded to none of them. He entertained none of them in His thoughts. Thus it is clear that Christ did have inherited tendencies, but He had no evil propensities such as we do. To say that again: He inherited weaknesses and tendencies as we do; but, because he did not respond favorably to any of them when tempted. He did not

change it into an evil disposition or liking, in His mind. He did not transform the potential immorality into actual immorality. He did not respond favorably to inherited or environmental negative factors. Because He did not accept them, He did not make them His own.

In view of all that we have discussed, it is clear that Christ is our perfect Example. He is the great Exemplar, the Pattern Man, the One we can safely follow in every way.

He was tempted in every way we are, yet He never once yielded to the temptations. He did not have the blood of raging rebels burning in His veins; He did not have rebellious thoughts against God; He did not have pride, stubbornness, and evil desires overwhelming Him.

But someone will say, "But I do!" Well, the same strength available to Him is now available to you. Read the little book, Steps to Christ, carefully; and you will find it all outlined in clear detail.

Keep in mind that Christ was also tempted more than you will ever be tempted. First, He was tempted incessantly by Satan.

No human being was ever tempted as constantly as was Christ. Why? Whether Satan conquers you or me is of some importance to him, —But whether he could overcome Christ was a life-or death issue to him! If the devil could win Christ to his side, he, Satan, would not have to perish someday in the lake of fire! There would be no lake of fire! So the temptations experienced by Christ were utterly devastating in strength and in constancy.

In this life, Christ was continually harassed by evil relatives, associates, priests, and people to a degree you and I will never experience. Satan did no idling while Christ walked this planet. Second, Christ experienced the forty-day Wilderness temptations for our sakes, and He went through Gethsemane and the agony of the cross. Third, Christ was tempted to call upon His divine nature to come to His aid. But He never did that. That alone was a powerful temptation. So then, the temptations of Christ were far greater than any experienced by mankind. Yet, through it all, He never once yielded. Never once was His mind tainted by the evil of this world.

How can we know it? Because God's Word tells us so. When we believe the Word, everything else falls into place.

Here are several interesting statements, relating to this matter of the will:

"There are many who in their hearts murmur against God. They say, 'We inherit the fallen nature of Adam, and are not responsible for our natural imperfections: They find fault with God's requirements, and complain that He demands what they have no power to give. Satan made the same complaint in heaven, but such thoughts dishonor God.'—Signs, August 29, 1892.

"Since the sin of Adam, men in every age have excused themselves from sinning, charging God with their sin, saying that they could not keep His commandments."—Australian Signs, September 14, 1903.

"The will is the governing power in the nature of man, bringing all the other faculties under its sway. . It is the deciding power."—5 Testimonies, 513.

"While Satan can solicit, he cannot compel to sin. . The tempter can never compel us to do evil. . The will must consent. "—Desire of Ages, 125.

"There is no excuse for sinning."—Desire of Ages, 311.

"Let the children bear in mind that the child Jesus had upon Himself human nature, and was in the likeness of sinful flesh, and was tempted of Satan like all children are tempted. "Youth's Instructor. August 23, 1894.

"Just that which you may be He was in human nature."—Letter 106, 1896.

May Jesus give us strength to live His life. Here is a significant statement to close this section:

"And as Jesus was in human nature, so God means His followers to be". — Ministry of Healing, 426.

As Jesus was on earth, so God wants us to be. He does not want sinful thoughts raging through our minds. He wants us in peace with Heaven, as His own Son was when here.

The Ladder

Connecting Earth with Heaven

Both Peter's ladder (2 Peter 1:4-8) and Jacob's ladder (Genesis 28:12-15) have been cited, by Inspiration, as symbols of how fully the connection between earth and heaven had to be in order to save man:

"Jesus was in all things made like unto His brethren. He became flesh, even as we are . . . Christ is the ladder that Jacob saw, the base resting on the earth. . . If that ladder had failed by a single step of reaching the earth, we would have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made 'in the likeness of sinful flesh,' He lived a sinless life. "—Australian Signs, December 14, 1903.

"Christ, who connects earth with heaven, is the [Peter's] ladder. The base is planted firmly on the earth in His humanity; the topmost round reaches the throne of God in His divinity. The humanity of Christ embraces fallen humanity."—6 Testimonies, 147.

In a great variety of ways, God revealed through Inspired Writings that Jesus Christ fully became like us in every way, except in indulging in sin. Here are some additional examples:

"[He] took our nature that He might understand how to sympathize with our frailty." Review. April 19, 1870.

'Jesus clothed His divinity with humanity that He might have an experience in all that pertains to human life."—Signs, September 30, 1890.

"And as Jesus was in human flesh, so God means His followers to be."—Signs, April 1, 1897.

"Christ humiliated Himself to humanity, and took upon Himself our nature, that. . . He might become a stepping stone to fallen men."—Review, April 25, 1886.

"The Divine Son of God, who had. . . come from heaven and assumed their fallen nature . . . to unite the fallen race with Himself."—Signs, September 23, 1889.

"In the likeness of sinful flesh, He condemned sin in the flesh."—Review, May 6, 1875.

"Christ became sin for the fallen race. "—Review, May 6, 1875. "Had He not been

fully human, Christ could not have been our substitute. "—Signs. June 17, 1897.

"He consented to become fallen man's substitute and surety,"—Review, June 15, 1891.

"He took our nature upon Him. . . and knowing all our experiences, He stands as Mediator and Intercessor before the Father,"—Signs, November 24, 1887.

"He [Jesus] is the 'Daysman' between a Holy God and our sinful humanity,—One who can 'lay His hand upon us both,' "—Signs, August 24, 1891.

"With His human arm Christ encircles the fallen race, and with His divine arm He grasps the throne of the Infinite,"—Signs, April 18, 1892.

"Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of degradation." Signs, December 3, 1902.

"This was the only way in which fallen men could be exalted. . . It was in the order of God that Christ should take upon Himself the form and nature of fallen man."—Review. December 31, 1872.

"In order to elevate fallen man, Christ must reach him where he was,"—I Selected Messages, 268.

The Kenosis

"The kenosis" means "the emptying:" The phrase comes from the Greek of a word in Philippians, chapter 2. That chapter is a highpoint in the Apostle Paul's writings.

ANALYSIS OF PHILIPPIANS 2

The following analysis of the Greek, of Philippians 2:5—11. is reprinted from one of the more than 200 studies in the present writer's book, *The Biblical Sanctuary*, which is an in-depth Biblical defense of our historic Sanctuary teaching:

"Think about Philippians 2: The same Paul who presents us with the two Adams also penned the second chapter of Philippians. We should have the attitude of Jesus (Phil. 2:5). Consider Him: Jesus, who had the inner substance (morphe) of God (2:6), had no need to grasp for divinity, for He already had it (2:6). And yet—this same Jesus who was the highest in the universe in nature and power—emptied (kenosis) Himself and took the inner nature (morphe) of a slave [to sin] and was made in the characteristics (homoio) of a human being (2:7). And being found with the manner of life (schema) of a human,—He humbled Himself [still further] and became obedient unto death, even the death by a cross (2:8)!

"In spite of what theologians may say, Jesus Christ went from the highest to the lowest—for you and for me—because there was no other way in which man could be saved.

"And because of the 'descent' of Christ to the very bottom, yet without sinning, the Father hath exalted Him, and given Him a name that is above every other name (2:9). That at the name of Jesus every knee in heaven and on earth and under the earth shall [one day soon] bow (2:10), and every tongue shall confess that Jesus Christ is Master—to the glory of God the Father (2:11). Jesus who was fully God became fully like us, and then died for us in order to save us by His death and by His life—and that is the gospel." *Biblical Sanctuary*, part of Study 15: "The Human Nature of Christ," on Hebrews 2:9 [italics in my original].

ALL THE STEPS DOWN

Reprinted below is one of the most solemn and impressive passages in all the Spirit of Prophecy. Read it slowly, thoughtfully. Read it out aloud. meaningfully! Here you find the Kenosis! Christ emptied Himself, and "went lower and lower in His humiliation, until there were no lower depths that He could reach, in order to lift man out of his moral defilement."

Our Lord and Saviour went from the highest to the lowest, in order to bring us up to the highest—to live with Him for eternity. "Be astonished, O ye heavens, and be amazed ye inhabitants of the earth!"

The passage is taken from the Review, September 4, 1900 (5 BC 1126—1128 on John 1:13, 14). It is actually an expanded presentation of Philippians 2:5—11.

"The apostle would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. Here is the description of the divine: 'Who, being in the form of God, thought it not robbery to be equal with God.' He was 'the brightness of His glory and the express image of His person.'

"Now, of the human: He 'was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death.' He voluntarily assumed human nature. It was His own act, and by His own consent, He clothed His divinity with humanity. He was all the while as God, but He did not appear as God. He veiled the demonstrations of Deity, which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man.

"He walked the earth as a man. For our sakes He became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty. He was God, but the glories of the form of God He for a while relinquished. Though He walked among men in poverty, scattering His blessings wherever He went, at His word legions of angels would surround their Redeemer, and do Him homage. But He walked the earth unrecognized, unconfessed, with but few exceptions, by His creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As He passed to and fro upon His mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called Him blessed, and the very greatest of the nation passed Him by with disdain.

"Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But He humbled Himself, and took mortality upon Him. As a member of the human family, He was mortal: but as a God, He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light.

"He bore the sins of the world, and endured the penalty, which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by His own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into His human nature all the life—giving energies that human beings will need and must receive.

"Wondrous combination of man and God! "He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature vitality and

un decaying vigor to the human. But He humbled Himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in His humiliation, that He must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility.

"But He stepped still lower; the man must humble Himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for Him in His own territory. He had to flee from place to place for His life. He was betrayed by one of His disciples; He was denied by one of His most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross.

"He was not insensible to this contempt and ignominy. He submitted, but, oh! He felt the bitterness as no other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step He humbled Himself to die—but what a death! It was the most shameful, the most cruel—the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth—died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime—loaded, profligate multitude! All they that see me laugh me to scorn: they shoot out the lip, they shake the head" (Ps. 22:7).

"He was numbered with the transgressors, He expired amid derision, and His kinsmen according to the flesh disowned Him. His mother beheld His humiliation, and He was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results that He was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created.

"Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God, as a traitor, a rebel; hence a substitute for man must die as a malefactor, because He stood in the place of the traitors, with all their treasured sins upon His divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but He died a shameful death. The prophet gives to the world His words, 'I hid not my face from shame and spitting:

"In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as if they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self—important ideas.

"All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in His humiliation, until there were no lower depths that He could reach, in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy—striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christlike?

" 'Let this mind be in you, which was also in Christ Jesus.' He died to make an atonement, and to become a pattern for everyone who would be His disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern. Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling Himself, and then as man

debasing Himself, till there was no lower point to which He could descend? 'Be astonished, O ye heavens! and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled Himself, agonized, and died the shameful death upon the cross in our behalf! "—Review, September 4, 1900 (5 BC 1126-1128 on John 1: 1-3, 14 [but actually commenting on Philippians 2:5-11]).

Spirit of Prophecy Statements

Additional Spirit of Prophecy Statements on the Human Nature of Christ

Here is an extensive collection of Spirit of Prophecy statements on the human nature of Christ. But it is far from complete! There are over 400 such statements, so these constitute only a small fraction.

It is remarkable how many different ways that the Inspired Writings is able to describe the fact that Christ took the nature that you and I have, But there is a reason for this: The nature of Christ is an integral part of the plan of salvation. So this is a matter which concerns each of us deeply. It is surely not a truth which men ought to attempt to deny!

"When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in earth or heaven, —the incarnation of the Son of God."—7 Bible Commentaries, 904.

"The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ and through Christ to God." Our High Calling. 48.

"He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life. "—Desire of Ages. 49.

"The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam. . He would take man's fallen nature and engage to cope with the strong foe who triumphed over Adam ' "—Review, February 24, 1874.

"The humanity of Christ reached to the very depths of human wretchedness and identified itself with the weaknesses and necessities of fallen man, while His divine nature grasped the Eternal. . Christ's work was to reconcile man to God through His human nature, and God to man through His divine nature. "—Review August 4, 1874.

"The victory gained was designed not only to set an example to those who have fallen under the power of appetite, but to qualify the Redeemer for His special work of reaching to the very depths of human woe. By experiencing in Himself the strength of Satan's temptation, and of human sufferings and infirmities. He would know how to succor those who should put forth efforts to help themselves. "—Review, March 18, 1875.

"He knows how strong are the inclinations of the natural heart, and He will help in every time of temptation. "—5 Testimonies, 177.

"Shall pride be harbored after you have seen Deity humbling Himself, and then as man debasing Himself till there was no lower point to which He could descend,"—Review, July 5, 1887.

"Forasmuch then as the children are partakers of flesh and blood. He also Himself likewise took part of the same; that through death He might destroy him that had

the power of death, that is, the devil. "—Hebrews 2: 14.

"But when the fulness of the time was come. God sent forth his Son, made of a woman, made under the law,"—Galatians 4:4,

"For what the law could not do, in that it was weak through the flesh. God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Romans 8:3.

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist. whereof ye have heard that it should come; and even now already is it in the world. "1 John 4:3-4.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought. "—2 John 7-8.

"But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."—Philippians 2:7-8.

"The Son of God humbled Himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family. . Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. "I Selected Messages, 267-268.

"Think of Christ's humiliation. He took upon Himself fallen, suffering human nature, degraded and defiled by sin. . He endured all the temptations wherewith man is beset. He united humanity with divinity: a divine Spirit dwelt in a temple of flesh."—4 Bible Commentary, 1147.

"Letters have been coming to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. If He did not have man's nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation, He could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature."—Review. February 18, 1890.

"Christ, by His own example, made it evident that man may stand in integrity. Man may have a power to resist evil—a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them:—Review, February 18, 1890.

"He who was one with the Father stepped down from His glorious throne in heaven, laid aside His royal robe and crown, and clothed His divinity with humanity, thus bringing Himself to the level of man's feeble faculties:—Review, December 11, 1888.

"Wondrous combination of man and God! He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature vitality and undecaying vigor to the human, but He humbled Himself to man's nature. . God became man:—Review. September 4, 1900.

"Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal."—Desire of Ages, 112. "He humbled Himself and took mortality upon Him."—The Faith I Live by, 46.

"He came to this world in human form to live a man among men. He assumed the liabilities of human nature, to be proved and tried." Signs, June 9, 1905.

"Christ who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. . He stooped to poverty and to the deepest abasement among men."— 1 Selected Messages, 253.

"He condescended to connect our fallen nature with His divinity. . Having taken our fallen nature. ."—3 Selected Messages, 134.

"Christ did not make—believe take human nature, He did verily take it. He did in reality possess human nature. 'As the children are partakers of flesh and blood, He also Himself likewise took part of the same' (Heb. 2: 14). He was the Son of Mary. He was the seed of David according to human descent:'—5 Bible Commentary, 1130.

"Taking human nature fitted Christ to understand the nature of man's trials, and all the temptations wherewith he is beset. . It was in the order of God that Christ should take upon Himself the form and nature of fallen man that He might be made perfect through suffering and Himself endure the strength of Satan's fierce temptations, that He might understand how to succor those who should be tempted."—Spirit of Prophecy, Vol. 2, 39.

"It was not a make-believe humanity that Christ took upon Himself. He took human nature, and lived human nature. . 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:'—5 Bible Commentary, 1124 (Letter No. 106, 1896).

"He did not have a mere semblance of a body, but took human nature, participating in the life of humanity. "—7 Bible Commentary, 925.

"Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guile or sinfulness. He was ever pure and undefiled; yet He took upon Him our sinful nature. Clothing His divinity with humanity, that He might associate with fallen humanity."—Review, December 15, 1896.

"It behoved Him to be made like unto His brethren."—Hebrews 2:17.

"When Jesus took human nature, and became in fashion as a man, He possessed all the human organism. His necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved. By prayer to the Father He was braced for duty and trial."—5 Bible Commentary, 1130.

"He came as a helpless babe, bearing the humanity we bear. "—7 Bible Commentary, 925.

"He.. became like one of us except in sin." Youth's Instructor, October 20, 1886.

"Think what Christ's obedience means to us! It means that in His strength we too may obey. Christ was a human being. He served His heavenly Father with all the strength of His human nature. He has a twofold nature, at once human and divine. He is both God and man. "—6 Bible Commentary, 1078.

"Though He had all the strength of passion of humanity, never did He yield to

temptation to do one single act which was not pure and elevating and ennobling. "—In Heavenly Places, 155.

"He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted."—Medical Ministry, 181.

"As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. . . By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey."—Desire of Ages, 24.

"But our Saviour took humanity, with all its liabilities. He took the nature of man with the possibility of yielding to temptation. "—Desire of Ages, 117.

"He became flesh, even as we are."—Desire of Ages, 311.

"For a period of time Christ was on probation. He took humanity on Himself, to stand the test and trial which the first Adam failed to endure. Had He failed in His test and trial, He would have been disobedient to the voice of God, and the world would have been lost."—Signs, May 10, 1899.

"He [Christ] was to take His position at the head of humanity by taking the nature but not the sinfulness of man."—Signs, May 29, 1901.

"Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's perils in common with every human soul. to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss. "—Desire of Ages, 49.

"In our humanity Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him . . . It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. "—Desire of Ages, 117.

"The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus—the Son of God and the Son of man:—7 Bible Commentary, 926.

"It is the path that He traveled, and we may, with Him, experience the self-denial and the suffering, and walk in this pathway imprinted by His own blood."—2 Testimonies, 358-359.

"In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, 'that it might be fulfilled which was spoken by Isaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.' He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet 'knew no sin.' He was the lamb 'without blemish and without spot.' Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope. "—5 Bible Commentary, 1131.

"Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon

Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed,"—1 Selected Messages, 267,

"Satan had asserted that men could not keep the commandments of God, To prove that they could Christ became a man, and lived a life of perfect obedience through divine power,"—Signs, May 10, 1899.

"The study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth."—1 Selected Messages, 244.

"In His closing hours, while hanging upon the cross, He experienced to the fullest extent what man must experience when striving against sin. He realized how bad a man may become by yielding to sin."—Youth's Instructor, July 20, 1899.

"The great work of redemption could be carried forward only by the Redeemer taking the place of fallen Adam. . He would take man's fallen nature."—Review February 24, 1874.

"Christ was not in as favorable position in the desolate wilderness to endure the temptations of Satan as was Adam when he was tempted in Eden. The Son of God humbled Himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental. and moral degeneracy prevailed throughout the human family.

"When Adam was assailed by the tempter in Eden he was without the taint of sin. He stood in the strength of his perfection before God. All the organs and faculties of his being were equally developed, and harmoniously balanced.

"Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home, Separated from the presence of God, the human family had been departing, every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed, .

"In what contrast is the second Adam as He entered the gloomy wilderness to cope with Satan single-handed! Since the fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth, And in order to elevate man, Christ must reach him where he was, He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us (2 Cor, 5: 21). He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him.

" 'For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings' " (Heb. 2: 10) [Heb. 5:9; 2: 17-18, quoted).

" 'For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin' (Heb, 4: 15)."—Review, July 28, 1874.

"Christ has entered the world as Satan's destroyer , . He would leave an example in His own victorious life for man to follow and overcome the temptations of Satan. ,

"Christ thus entered upon His life of conflict to overcome the mighty foe, in bearing the very test Adam failed to endure, that, through successful conflict, He might break the power of Satan, and redeem the race from the disgrace of the fall.

"The humanity of Christ reached to the very depths of human wretchedness, and identified itself with the weaknesses and necessities of fallen man, while His divine nature grasped the Eternal. .

"His first temptation to Christ was upon appetite. He had, upon this point, almost entire control of the world, and his temptations were adapted to the circumstances and surroundings of Christ, which made his temptations upon appetite almost overpowering

"Satan hoped to insinuate doubts as to His Father's love that would find a lodgment in the mind of Christ, and that under the force of despondency and extreme hunger He would exert His miraculous power in His own behalf, and take Himself out of the hands of His heavenly Father. This was indeed a temptation to Christ. But He cherished it not for a moment. He did not for a single moment doubt His heavenly Father's love, although He seemed to be bowed down with inexpressible anguish. Satan's temptations, though skillfully devised, did not move the integrity of God's dear Son. His abiding confidence in His Father could not be shaken. .

"He was to bear the trial and temptation of man, in man's behalf, under the most trying circumstances, and leave an example of faith and perfect trust in His heavenly Father.

"Christ knew that Adam in Eden, with his superior advantages, might have withstood the temptations of Satan, and conquered him. He also knew that it was not possible for man, out of Eden, separated from the light and love of God since the fall, to resist the temptations of Satan in his own strength. In order to bring hope to man, and save him from complete ruin, He humbled Himself to take man's nature, that, with His divine power combined with the human, He might reach man where he is. He obtains for the fallen sons and daughters of Adam that strength which it is impossible for them to gain for themselves, that in His name they may overcome the temptations of Satan.

"The exalted Son of God in assuming humanity draws Himself nearer to man by standing as the sinner's Substitute. He identifies Himself with the sufferings and afflictions of men. He was tempted in all points as man is tempted, that He might know how to succor those who should be tempted. Christ overcame in the sinner's behalf."—*Selected Messages*, 271—279.

"Jesus also told them (angels! that they would have a part to act, to be with Him and at different times to strengthen Him; that He would take man's fallen nature, and His strength would not be equal with theirs. .

"He [Satan] . . told his angels that when Jesus should take fallen man's nature, he could overpower Him and hinder the accomplishment of the plan of salvation. "—*Early Writings*, 150-153.

"Jesus . . took upon Himself the infirmities and bore the griefs and sorrows of humanity, and conquered in our behalf. He was made like unto His brethren, with the same susceptibilities, mental and physical. He was tempted in all points like as we are, yet without sin. —*Review*, February 10, 1885.

"Those who claim that it was not possible for Christ to sin, cannot believe that He really took upon Himself human nature; but was not Christ actually tempted not only by Satan in the wilderness, but all through His life from childhood to manhood. In all points He was tempted as we are, and because He successfully resisted temptation under

every form, He gave man the perfect example, and through the provisions Christ has made, we may become partakers of His divine nature, having escaped the corruption which is in the world through lust. Jesus says, to him that overcometh will I grant to sit with Me on My throne even as I also overcame, and am set down with My Father on His throne. Here is the beginning of our confidence, which we must hold unto the end.

"If Jesus resisted Satan's temptations, He will help us to resist. He came to bring divine power to combine with human efforts. Jesus was free from all sin and error; there was no trace of imperfection in His life or character. "—Manuscript 16, 1890.

"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. . Men may have a power to resist evil—a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame,"—I Selected Messages 408-409.

"Satan, the fallen angel, had declared that no man could keep the law of God after the disobedience of Adam. He claimed the whole race under his control.

"The Son of God placed Himself in the sinner's stead, and passed over the ground where Adam fell, and endured the temptation in the wilderness which was a hundred—fold stronger than was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner that every tempted soul may resist, by referring him to the inspired record and saying, 'It is written.'

"Christ overcame the temptations as a man. Every man may overcome as Christ overcame. He humbled Himself for us. He was tempted in all points like as we are. He redeemed Adam's disgraceful failure and fall and was conqueror, thus testifying to all the unfallen worlds and to fallen humanity that man could keep the commandments of God through the divine power granted to him from heaven. Jesus the Son of God humbled Himself for us, endured temptation for us, overcame in our behalf, to show us how we may overcome; He has thus bound up His interests with humanity by the closest ties, and has given the positive assurance that we shall not be tempted above that we are able, for with the temptation He will make a way of escape.

"Not only did Christ give explicit rules showing how we may become obedient children, but He showed us in His own life and character just how to do those things which are right and acceptable with God, so there is no excuse why we should not do those things which are pleasing in His sight.

"We are ever to be thankful that Jesus has proved to us by actual facts that man may keep the commandments of God, giving contradiction to Satan's falsehood that man cannot keep them. The Great Teacher came to our world to stand at the head of humanity. to thus elevate and sanctify humanity by His holy obedience to all God's requirements showing it is possible to obey all the commandments of God. He has demonstrated that a lifelong obedience is possible. Thus He gives chosen representative men to the world, as the Father gave the Son, to exemplify in their life the

life of Jesus Christ.

"We need not place the obedience of Christ by itself as something for which He was particularly adapted, by His particular divine nature, for He stood before God as man's representative and was tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter. The work of Christ was to take from the claims of Satan his control of man, and he could do this only in the way that He became man, tempted as a man, rendering the obedience of a man. .

"Bear in mind that Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give, to His human nature, a power that is not possible for man to have in his conflicts With Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith. The obedience of Christ to His Father was the same obedience that is required of man.

"Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So With Jesus, He could lay hold on divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's law, and in this He is our example.

"The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset. The Lord now demands that every son and daughter of Adam, through faith in Jesus Christ, serve Him in human nature which we now have.

"The Lord Jesus has bridged the gulf that sin has made. He has connected earth with heaven, and finite man With the infinite God. Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them. 'Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust' (2 Peter 1:4) . . We must practice the example of Christ, bearing in mind His Sonship and His humanity. It was not God that was tempted in the wilderness, nor a god that was to endure the contradiction of sinners against Himself. It was the Majesty of heaven who became a man—humbled Himself to our nature. "—Manuscript Releases. Vol. 6, 342.

"Christ did in reality unite the offending nature of man with His own sinless nature, because by this act of condescension He would be enabled to pour out His blessing in behalf of the fallen race."—Review, July 17. 1900.

"As God He could not be tempted: but as a man He could be tempted, and that strongly, and

could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. His human nature was created; it did not even possess angelic powers. It was human, identical with our own. He was passing over the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, in our own humanity.

"A human body and a human mind were His. He was bone of our bone and flesh of our flesh. He was subjected to poverty from His first entrance into the world. He was subject to disappointment and trial in His own home, among His own brethren. He was not surrounded, as in the heavenly courts, with pure and lovely characters. He was

compassed with difficulties. He came into our world to maintain a pure, sinless character . . . in just that way in which all may live the law in human nature if they will do as Christ was doing. He had inspired holy men of old to write for the benefit of man: 'Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me' (Isa. 27:5). "Abundant provision has been made that finite, fallen man may so connect with God that, through the same Source by which Christ overcame in His human nature, he may stand firmly against every temptation, as did Christ. He was subject to inconveniences that human nature is subjected to. He breathed the air of the same world we breathe. He stood and traveled in the same world we inhabit, which we have positive evidence, was no more friendly to grace and righteousness than it is today.

"The higher attributes of His being it is our privilege to have, if we will, through the provisions He has made, appropriate these blessings and diligently cultivate the good in the place of evil. We have reason, conscience, memory, will, affections—all the attributes a human being can possess. Through the provision made when God and the Son of God made a covenant to rescue man from the bondage of Satan, every facility was provided that human nature should come into union with His divine nature. In such a nature was our Lord tempted. He could have yielded to Satan's lying suggestions as did Adam, but we should adore and glorify the Lamb of God that He did not in a single point yield one jot or one tittle. Through being partakers of the divine nature we may stand pure and holy and undefiled. The Godhead was not made human, and

the human was not deified by the blending together of the two natures. Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering."—3 Selected Messages, 129-131.

"Leaving the royal courts of heaven Christ came down to our world to represent the character of His Father, and thus help humanity to return to their loyalty. The image of Satan was upon men, and Christ came that He might bring to them moral power and efficiency. He came as a helpless babe, bearing the humanity we bear. 'As children are partakers of flesh and blood, He also Himself likewise took part of the same.' He could not come in the form of an angel; for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us. He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty or ignorance, and say, Because of these things, I cannot obey the law of Jehovah. Christ clothed His divinity with humanity, that humanity might touch humanity, that He might live with humanity, and bear all the trials and afflictions of man. He was tempted in all points like as we are, yet without sin. In His humanity He understood all the temptations that will come to man."—7 Bible Commentary, 925.

"He was to come as one of the human family, and to stand as a man before heaven and earth. He had come to take man's place, to pledge Himself in man's behalf, to pay the debt that sinners owed. He was to live a pure life on earth, and show that Satan told a falsehood when he claimed that the human family belonged to him forever, and that God could not take men out of his hands. 'He became one with us.' "—Youth's Instructor, November 21, 1895.

"It was not made—believe humanity that Christ took upon Himself. He took human nature, and lived human nature. . . 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, He was made in the likeness of sinful flesh."—5 Bible Commentary, 1124 (Letter 106, 1896).

"Satan declared that it was impossible for the sons and daughters of Adam to

keep the law of God, and thus charged upon God a lack of wisdom and love. . Jesus humbled Himself, clothing His divinity with humanity, in order that He might stand as the head and representative of the human family, and by both precept and example condemn sin in the flesh, and give the lie to Satan's charges. He was subjected to the fiercest temptations that human nature can know, yet He sinned not; for sin is the transgression of the law. . Although tempted upon all points even as men are tempted, He sinned not. He did not surrender His allegiance to God, as did Adam. . But He fulfilled every specification of the law, and condemned sin in the flesh. .

"God was manifested in the flesh to condemn sin in the flesh, by manifesting perfect obedience to all the law of God. Christ did no sin, neither was guile found in His mouth. He corrupted not human nature, and though in the flesh, He transgressed not the law of God in any particular. More than this, He removed every excuse from fallen man that he could urge for a reason for not keeping the law of God. Christ was compassed with the infirmities of humanity, He was beset with the fiercest temptations, tempted in all points like as men, yet He developed a perfectly upright character. No taint of sin was found upon Him."—Signs, January 16, 1896.

"Though He had no taint of sin upon His character, yet He condescended to connect our fallen nature with His divinity. By thus taking humanity. He honored humanity. Having taken our fallen nature, He showed what it might become, by accepting the ample provision He had made for it, and becoming a partaker of the divine nature."—3 Selected Messages, 134.

"All may study with profit the experience of the first Adam in contrast with that of the second Adam. . Christ, the second Adam, came to a world polluted and marred, to live a life of perfect obedience. The race, weakened in moral power, was unable to cope with Satan, who ruled his objects with cruel authority. Christ came to stand on the field of battle in warfare against all the satanic forces. By representing in His life the character of God, He sought to win man back to his allegiance.

"Had He not been fully human, Christ could not have been our substitute."—Signs, June 17, 1897.

"While bearing human nature, He [Christ] was dependent on the Omnipotent for His life. In His humanity, He laid hold of the divinity of God; and this every member of the human family has the privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature.

"If we repent of our transgression, and receive Christ as the Life—giver, our personal Saviour, we may become one with Him, and our will is brought into harmony with the divine will. We become partakers of the life of Christ, which is eternal. We derive immortality from God by receiving the life of Christ; for in Christ dwells all the fullness of the Godhead bodily. This life is the mystical union and cooperation of the divine with the human."—Signs, 23, June 17, 1897.

"The Lord Jesus has made a great sacrifice in order to meet man where he is. He took not the nature of angels. He did not come to save angels. It is the seed of Abraham that He is helping. 'I came not to call the righteous, but sinners to repentance.' Christ helps humanity by taking human nature."—7 Bible Commentary, 927.

"He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity."—5 Manuscript Releases, 115

"After the fall of man, Satan declared that human beings were proved to be incapable of keeping the law of God, and he sought to carry the universe with him in this

belief. Satan's words appeared to be true, and Christ came to unmask the deceiver. The Majesty of heaven undertook the cause of man, and with the same facilities that man may obtain, withstood the temptations of Satan as man must withstand them. This was the only way in which fallen man could become a partaker of the divine nature. In taking human nature Christ was fitted to understand man's trials and sorrows and all the temptations wherewith he is beset. Angels who were unacquainted with sin could not sympathize with man in his peculiar trials. Christ condescended to take man's nature, and was tempted in all points like as we, that He might know how to succor all who should be tempted.

"In assuming humanity Christ took the part of every human being. He was the Head of humanity. A Being divine and human, with His long human arm He could encircle humanity, while with His divine arm He could lay hold of the throne of the Infinite.

"What a sight was this for heaven to look upon! Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. . Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement. .

"But Christ was unmoved. He felt the strength of this temptation; but He met it in our behalf, and conquered. And He used only the weapons justifiable for human beings to use—the Word of Him who is mighty in counsel—'It is written'.

"Christ's humanity would demonstrate for eternal ages the question which settled the controversy. In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, 'that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities. . and was in all points tempted like as we are. And yet He 'knew no sin' . . We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ." Signs, June 9, 1898 (1 Selected Messages, 252256).

"We must open our understanding to realize that Christ laid aside His royal robe, His kingly crown, His high command, and clothed His divinity with humanity, that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God. To redeem man, Christ became obedient unto death, even the death of the cross.

"The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground' (Ex. 3:5). We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth."—Youth's Instructor, October 13, 1898 (1 Selected Messages. 243—244).

"It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What

these results were is shown in the history of His earthly ancestors. He came with such an heredity to share our sorrows and temptations, and to give us the example of a sinless life. "Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss. "—Desire of Ages, 49.

"Upon Him who had laid off His glory and accepted the weakness of humanity the redemption of the world must rest. He saw and felt it all, but His purpose remained steadfast. Upon His arm depended the salvation of the fallen race, and He reached out His hand to grasp the hand of Omnipotent love. "—Desire of Ages, 111.

"Satan had pointed to Adam's sin as proof that God's law was unjust, and could not be obeyed. In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation. "Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to Succor us. But our Saviour took humanity with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear, which He has not endured. . From the time of Adam to that of Christ, self-indulgence had increased the power of the appetites and passions, until they had almost unlimited control. Thus men had become debased and diseased, and of themselves it was impossible for them to overcome. In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death. And in this first victory were involved other issues that enter into all our conflicts with the powers of darkness. "—Desire of Ages, 117.

"The uncontrolled indulgence and consequent disease and degradation that existed at Christ's first advent will again exist, with intensity of evil, before His second coming. .

"In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantage of hereditary weakness, and by false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan. He would not have us intimidated and discouraged by the assaults of the serpent. 'Be of good cheer,' He says; 'I have overcome the world' (John 16:33). "Let him who is struggling against the power of appetite look to the Saviour in the wilderness of temptation. See Him in His agony upon the cross, as He exclaimed, 'I thirst.' He has endured all that it is possible for us to bear. His victory is ours."—Desire of Ages, 122-123.

"Jesus rested upon the wisdom and strength of His heavenly Father. He

declares, 'The Lord will help Me; therefore shall I not be confounded . . . and I know that I shall not be ashamed. . . Behold the Lord God will help Me.' Pointing to His own example, He says to us, 'Who among you that feareth the Lord. . . that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God' Isa. 50:7,10).

" 'The prince of this world cometh,' said Jesus, 'and hath nothing in Me' (John 14:30). There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith is us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.

"And how this is to be accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan? . . . 'It is written,' He said. And unto us are given 'exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust' (2 Peter 1 :4). Every promise in God's Word is ours. 'By every word that proceedeth out of the mouth of God' are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the Word. All its strength is yours. 'Thy Word,' says the psalmist, 'have I hid in mine heart, that I might not sin against Thee.' 'By the Word of Thy lips I have kept me from the paths of the destroyer' (Ps. 119:11; 17:4)."—Desire of Ages, 123.

"There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God.

"The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life. Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of man; yet He was the blameless Son of God. He was God in the flesh. His character is to be ours. The Lord says of those who believe in Him, 'I will dwell in them, and walk in them; and I will be their God, and they shall be My people' (2 Cor. 6:16).

"Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made 'in the likeness of sinful flesh' (Rom. 8:3), He lived a sinless life."—Desire of Ages. 311—312.

"In what consisted the strength of the assault made upon Adam, which caused his fall? It was not his indwelling sin; for God made Adam after His own character, pure and upright. There were no corrupt principles in the first Adam, no corrupt propensities or tendencies to evil. Adam was as faultless as the angels before God's throne. . . "His humanity had felt the shock of Satan's tremendous effort to overcome Him, but the enemy was vanquished and the human race was placed on vantage ground with God. In His human nature Christ conquered in behalf of the fallen race. For time and eternity man would be able to resist the power of the satanic agencies by becoming partaker of the divine nature. He could keep the law of God. . . Every advantage that Christ had in the conflict He has made it possible for man to have. . . Oh, if men would avail themselves of their advantages, they would in turn become victors over the powers of darkness. "—Manuscript Releases, Vol. 16, 86, 88.

"Christ stooped to take man's nature, that He might reveal the sentiments of God toward the human race. Divine power was brought within the reach of all, that sinful beings might reflect the image of God. Christ assumed our nature in order to counterwork Satan's false principles. He came to give by His ministry an expression of the mind of God."—Signs, May 16, 1900.

"Adam was tempted by the enemy, and he fell. It was not indwelling sin, which caused him to yield; for God made him pure and upright in His own image. He was as faultless as the angels before His throne. There were in him no corrupt principles, no tendencies to evil. But when Christ came to meet the temptations of Satan, He bore 'the likeness of sinful flesh.'"—Signs, October 17, 1900.

"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."—Youth's Instructor, December 20, 1900.

"He could not have been tempted in all points like as man is tempted had their been no possibility of His falling. He was a free agent, placed on probation, as was Adam and as is man."—Manuscript Releases, Vol. 6, 1.

"Christ declared, where stands Satan's throne, there shall stand My cross, the instrument of humiliation and suffering. No single principle of human nature will I violate. Clothing My divinity with humility, I will endure every temptation wherewith man is beset. I will call to My aid the powers of heaven, that men and women, imbued with My Spirit, may overcome as I overcame. . The working out of My purposes in behalf of degraded humanity require that divine and human forces be combined."—Manuscript, Vol. 5, 114.

"Satan has asserted that men could not keep the commandments of God. To prove that they could, Christ became a man, and lived a life of perfect obedience, an evidence to sinful human beings, to the worlds unfallen, and to the heavenly angels, that man could keep God's law through the divine power that is abundantly provided for all that believe. In order to reveal God to the world, to demonstrate as true that which Satan has denied, Christ volunteered to take humanity, and in His power, humanity can obey God . . He was, as we are, subject to the enemy's temptations. Satan exulted when Christ became a human being, and he compassed His path with every conceivable temptation. Human weakness and tears were His portion; but He sought unto God, praying with His whole soul, with strong crying and tears; and He was heard in that He feared. The subtlety of the enemy could not ensnare Him while He made God His trust, and was obedient to His words. 'The prince of this world cometh,' He said, 'and hath nothing in Me.' He can find nothing in Me which responds to his sophistry.

"Amid impurity, Christ maintained His purity. Satan could not stain or corrupt it. His character revealed a perfect hatred for sin. It was His holiness that stirred against Him all the passion of a profligate world; for by His perfect life He threw upon the world a perpetual reproach, and made manifest the contrast between transgression and the pure, spotless righteousness of One that knew no sin. . Christ was buffeted with temptations, and convulsed with agony." Signs, May 10, 1899, 2.

"In the councils of heaven the cross was ordained as the means of atonement. This was to be God's means of winning souls to Him. Christ came to this earth to show that in humanity He could keep the holy law of God. 'I have kept My Father's commandments,' He declared. The Saviour proposed to re-establish the principles of human dependence upon God and cooperation between God and man. He proposed to

unite God and man by the golden chain of love. "—5 Manuscript Releases, 114.

"Christ took on Him the nature of man, and passed over the ground where Adam fell, to be tested and tried as all human beings are tested and tried. Satan came as an angel of light, to induce Him if possible to commit sin, and thus place the human race entirely under the dominion of evil. But Christ was victorious, and man was placed on vantage ground with God.

"When the Father gave His Son to live and die for man, He placed all the treasure of heaven at our disposal. There is no excuse for sin. God has given us all the advantages He could possibly give, that we may have strength to withstand the temptations of the enemy. Had man, when tested and tried, followed the example of Christ, he would have given his children and his children's children an example of steadfast purity and righteousness, and the race would not have deteriorated, but improved."—Manuscript Releases, Vol. 6, 3.

"The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus as the Son of God, and the Son of man."—Manuscript Vol. 17, 338.

"To keep His glory veiled as the child of a fallen race, this was the most severe discipline to which the Prince of Life could subject Himself."—5 Bible Commentary, 1081.

"Laying aside His royal robe and kingly crown, He clothed His divinity with humanity. "—2 Testimonies, 68.

"That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh."—Signs, September 3, 1902.

"He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted."—Medical Ministry, 181 (1902).

"Christ came to this world as a man, to prove to angels and to men that man may overcome, that in every emergency he may know that the powers of Heaven are ready to help him . .

"Satan charmed the first Adam by his sophistry, just as he charms men and women today, leading them to believe a lie. Adam did not reach above his humanity for divine power. He believed the words of Satan. But the second Adam was not to become the enemy's bonds slave.

"Adam had the advantage over Christ, in that when he was assailed by the tempter, none of the effects of sin were upon him."—Signs, December 3, 1902.

"The Father and the Son in consultation decided that Christ must come to the world as a babe, and live the life that human beings must live from childhood to manhood, bearing the trials that they must bear, and at the same time living a sinless life, that men might see in Him an example of what they can become, and that He might know by experience how to help them in their struggles with sin. "—Signs, May 17, 1905.

"A divine-human Saviour, He came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be partakers of the divine nature, He came to this earth, and lived a life of perfect obedience."—Review, June 15, 1905.

"He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin."—Ministry of Healing, 71 (1905).

"Christ humbled Himself to stand at the head of humanity, to meet the temptations and endure the trials that humanity must meet and endure. He must know what humanity has to meet from the fallen foe, that He might know how to succor those who are tempted."—My Life Today, 335 (1905).

"He was not only made flesh, but He was made in the likeness of sinful flesh."—5 Bible Commentary, 1124.

"By His obedience to all the commandments of God. Christ wrought out a redemption for men. This was not done by going out of Himself to another, but by taking humanity into Himself. Thus Christ gave to humanity an existence out of Himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with Him as He is one with the Father, that God may love man as He loves His only begotten Son, that men may be partakers of the divine nature, and be complete in Him."—Review, April 5, 1906.

"God was in Christ in human form, and endured all the temptations wherewith man was beset; in our behalf He participated in the suffering and trials of sorrowful human nature. .Jesus is our Pattern. The Majesty of Heaven, the King of Glory, was tempted in all points like as sinful man is tempted. But through Christ we may be placed upon vantage ground, and become partakers of the divine nature, escaping the corruption that is in the world through lust."—Review, January 2. 1896.

"Christ in the courts of heaven had known that the time would come when the power of Satan must be met and conquered if the human race was ever to be saved from his dominion, And when that time came, the Son of God laid off His kingly crown and royal robe, and clothing His divinity with humanity, came to the earth to meet the prince of evil, and to conquer him. In order to become the advocate of man before the Father, the Saviour would live His life on earth as every human being must, accepting the adversities and sorrows and temptations. As the Babe of Bethlehem, He would become one with the race, and by a spotless life from the manger to the cross He would show that man, by a life of repentance and faith in Him, might be restored to the favor of God. He would bring to man redeeming grace, forgiveness of sins. If men would return to their loyalty, and no longer transgress, they would receive pardon.

"Christ in the weakness of humanity was to meet the temptations of one possessing the powers of the higher nature that God had bestowed on the angelic family. But Christ's humanity was united with divinity, and in this strength He would bear all the temptations that Satan could bring against Him. . yet keep His soul untainted by sin, And this power He would give to every son and daughter of Adam who would accept by faith the righteous attributes of His character.

"God loved the world so dearly that He gave His only begotten Son that whosoever might accept Him might have power to live His righteous life. Christ proved that it is possible for man to lay hold by faith on the power of God. He showed that the sinner, by repentance and the exercise of faith in the righteousness of Christ, can be reconciled to God, and become a partaker of the divine nature, overcoming the corruption that is in the world through lust.

"Today Satan presents the same temptations that he presented to Christ, offering us the kingdoms of the world in return for our allegiance. But upon him who looks to Jesus as the author and finisher of his faith, Satan's temptations have no power. He can not cause to sin the one who will accept by faith the virtues of Him who was tempted in all points as we are, yet without sin." Review, January 28. 1909.

"Christ rendered obedience to God, and overcame as humanity must overcome.

We are led to wrong conclusions because of erroneous views of the nature of our Lord. To attribute to His nature a power that it is not possible for man to have in his conflicts with Satan, is to destroy the obedience that is required of man. Man cannot overcome Satan's temptations except as divine power works through humanity. The Lord Jesus came to our world, not to reveal what God in His own divine person could do, but what He could do through humanity. Through faith man is to be a partaker of the divine nature, and to overcome every temptation wherewith he is beset. It was the Majesty of heaven who became a man, who humbled Himself to our human nature; it was He who was tempted in the wilderness and endured the contradiction of sinners against Himself.

"We are not to serve God as if we were not human, but we are to serve Him as those who have been redeemed by the Son of God, through the righteousness of Christ we shall stand before God pardoned, as if we had never sinned," Signs, April 10, 1893.

"Christ gave Himself as a ransom, He laid off His kingly crown, stepped down from His high command over all heaven, clothing His divinity with humanity, that He might carry all the infirmities and bear all the temptations of humanity."—7 Bible Commentary, 469 (Letter 22, 1900).

"But the plan of redemption had a yet broader and deeper purpose than the salvation of man . . . The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God, and would reveal the nature and the results of sin . . . Satan had sought to prove that God was unjust, that His law was faulty."—Patriarchs and Prophets, 68—69.

"He [Satan] hoped to establish the claim put forth when he rebelled in heaven,—that the requirements of God were unjust, and could not be obeyed. Even Israel, he declared, did not keep the law."—Desire of Ages, 29.

"It was in the order of God that Christ should take upon Himself the form and nature of fallen man."—2 Spiritual Gifts, 39.

"The King of Glory proposed to humble Himself to fallen humanity! He would place His feet in Adam's steps. He would take man's fallen nature and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing He would open the way for the redemption, from the disgrace of Adam's failure and fall, of all those who would believe on Him."—Review, February 24, 1874.

"Christ did in reality unite the offending nature of man with His own sinless nature, because by this act of condescension He would be enabled to pour out His blessings in behalf of the fallen race."—Review, July 17, 1900.

"Christ had two natures, the nature of a man, and the nature of God. In Him divinity and humanity were combined. . . and by preserving each nature distinct, He has given to the world a representation of the character of God, and the character of a perfect man."—General Conference Bulletin, December 1, 1899.

"He took our nature and overcame, that we through taking His nature might overcome. Made in the likeness of sinful flesh (Rom. 8:3), He lived a sinless life."—Desire of Ages, 312.

"Let children bear in mind that the child Jesus had taken upon Himself human nature, and was in the likeness of sinful flesh, and was tempted of Satan as all children are tempted." Youth's Instructor, August 23, 1894.

"He took upon Himself, fallen suffering human nature, degraded and defiled by sin"—4 Bible Commentary, 1147.

"As the image made in the likeness of the destroying serpents was lifted up for their healing, so One made in the likeness of sinful flesh was to be their Redeemer."—Desire of Ages, 147.

"What a strange symbol of Christ was the likeness of the serpents which stung them. This symbol was lifted on a pole, and they were to look on it, and be healed. So Jesus was made in the likeness of sinful flesh. He came as the sin bearer."—Sons and Daughters of God, 222.

"For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him."—2 Corinthians 5:21.

"He, the sinbearer, endures judicial punishment for iniquity and becomes sin itself for man."—Story of Redemption, 225.

"Christ possessed the same nature that man possesses. He was tempted in all points like as man is tempted. The same power by which He obeyed is at man's command."—That I May Know Him, 292.

"The Majesty of heaven undertook the cause of man, and with the same facilities that man may obtain, withstood the temptations of Satan as man must withstand them. This was the only way in which fallen man could become a partaker of the divine nature. Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition."—1 Selected Messages, 252—253.

"There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence."—Review, March 27, 1888.

"The life of Christ was a perpetual warfare against satanic agencies. Satan rallied the whole energies of apostasy against the Son of God. The conflict increased in fierceness and malignity, as again and again the prey was taken from out of His hands. Satan assailed Christ through every conceivable form of temptation."—Review, October 29, 1895.

"Satan showed his knowledge of the weak points of the human heart, and put forth his utmost power to take advantage of the weakness of humanity which Christ had assumed in order to overcome his temptations on man's account."—Review, April 1, 1875.

"Temptation is resisted when a man is powerfully influenced to do a wrong action; and, knowing that he can do it, resists, by faith, with a firm hold upon divine power. This was the ordeal through which Christ passed."—Youth's Instructor, July 20, 1899.

"The Son of God in His humanity wrestled with the very same fierce, apparently overwhelming temptations that assail men —temptations to indulgence of appetite, to presumptuous venturing where God has not led them, and to the worship of the god of this world, to sacrifice an eternity of bliss for the fascinating pleasures of this life."—1 Selected Messages, 95.

"Our Saviour came to this world to endure in human nature all the temptations wherewith man is beset."—Sons and Daughters of God, 230; Letter 264 (1903),

"Christ was put to the closest test, requiring the strength of all His faculties to resist the inclination when in danger, to use His power to deliver Himself from peril, and triumph over the prince of darkness."—Review, April 1, 1875.

"I present before you the great Exemplar.. as really did He meet and resist the temptations of Satan as any of the children of humanity, In this sense alone could He be a perfect example for man. He subjected Himself to humanity to become acquainted with ALL the temptations wherewith man is beset; He took upon Him the infirmities and bore the sorrows of the sons of Adam,"—Manuscript Releases, Vol. 20, 71-72.

"In the wilderness of temptation , . He [our Lord] was exposed to the assaults of satanic agencies, These assaults were more severe than man has ever passed through, . In this conflict the humanity of Christ was taxed as none of us will ever know. , These were real temptations, no pretense, Christ 'suffered being tempted' (Heb, 2:18)."—1 Selected Messages, 94-95.

"The welfare of the whole human family and of Christ Himself was at stake. One admission from Christ, one word of concession, and the world would be claimed by Satan as his,"—1 Selected Messages, 95,

"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,"—Youth's Instructor, October 26, 1899.

"He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity,"—5 Bible Commentary. 1128.

"Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the man Christ Jesus, In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. "—5 Bible Commentary, 1113,

"As a member of the human family He was mortal, but as God He was the fountain of life to the world, He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life ' "—Review. July 5, 1887,

"He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature vitality and undecaying vigor to the human, But He humbled Himself to man's nature,"—Review, September 4, 1900,

"The apostle would call our attention from ourselves to the Author of salvation. He presents before us His two natures, divine and human."Review, July 5, 1887,

"The humanity of Christ embraces fallen humanity, while His divinity lays hold upon the throne of God,"—6 Testimonies, 147,

"One with the Father in dignity and power. yet in His humanity tempted in all points like as we are tempted,"—Signs, April 26, 1905.

"It is the Righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour. , This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity WROUGHT OUT a perfect character, and this character He offers to impart to us."—Christ's Object Lessons, 310311.

"The law drives us to Christ, who was hanged upon the cross that He might be able to impart His righteousness to fallen, sinful man and thus present men to His Father in His righteous character."—1 Selected Messages, 341.

"But Christ, coming to the earth as man, lived a holy life, and developed a perfect character, These He offers as a free gift to all who will receive them. "—Desire of Ages,

762.

"He employed the human faculties. . He lived out the character of God through the human body which God had prepared for Him. He blessed the world by living out in human flesh the life of God."—Review, June 25, 1895.

"Satan made stronger attacks upon Christ than he will ever make upon us. There was much at stake with him, whether Christ or himself should be conqueror. If Christ resisted his most powerful temptations, and Satan did not succeed in leading Him to sin, he knew that he must lose his power, and finally be punished with everlasting destruction. Therefore Satan worked with mighty power to lead Christ to do a wrong action, for then he would gain advantage over Him. . You can never be tempted in so determined and cruel a manner as was our Saviour, Satan was upon His path every moment," Youth's Instructor, April 1, 1873.

"Satan instigated the cruel abuse of the debased mob, led on by the priests and rulers to provoke if possible, retaliation from the world's Redeemer, or to drive Him to deliver Himself by a miracle from the hands of His persecutors and thus break up the plan of salvation. One stain upon His human life, one failure of His humanity to bear the terrible test imposed upon it, would make the Lamb of God an imperfect offering, and the redemption of man would be a failure."—Story of Redemption, 59. 1877.

"It was necessary for Him to be constantly on guard in order to preserve His purity. "—Desire of Ages. 71.

"Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them. "—Manuscript I, 1892.

"The holy angels were horror stricken that one who had been of their number could fall so far as to be capable of such cruelty. Every sentiment of sympathy or pity which they had ever felt for Satan in his exile was quenched in their hearts. That his envy should be exercised in such a revenge upon an innocent person was enough to strip him of his assumed robe of celestial light, and to reveal the hideous deformity beneath; but to manifest such malignity toward the divine Son of God. who had, with unprecedented self—denial. and love for the creatures formed in His image, come from Heaven and assumed their fallen nature, was such a heinous crime against Heaven that it caused the angels to shudder with horror, and sever forever the last tie of sympathy existing between Satan and the heavenly world."—3 Spirit of Prophecy, 183—184.

"Because He has tasted the very dregs of human affliction and temptation, and understands the frailties and sins of men, because in our behalf He has victoriously withstood the temptations of Satan, and will deal justly and tenderly with the souls that His own blood has been poured out to save, because of this, the Son of man is appointed to execute the judgment. "Story of Redemption. 44.

"The law requires righteousness, a righteous life, a perfect character, and this man has not to give. . But Christ, coming to earth as man, lived a perfect life, and developed a perfect character. These He offers as a free gift to all who will receive them. . More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can 'be just, and the justifier of him which believeth in Jesus."—Desire of Ages, 762.

"Christ satisfied the demands of the law in His human nature. He bore the curse of the law for the sinner, made an atonement for him, that whosoever believeth in Him should not perish, but have everlasting life. Genuine faith appropriates the righteousness

of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined."—1 Selected Messages, 363-364.

"Those who are seeking the righteousness of Christ will be dwelling upon the great themes of salvation. . They meditate upon the incarnation of Christ, they contemplate the great sacrifice made to save them from perdition, to bring in pardon, peace, and everlasting righteousness. The soul is aglow with these grand and elevating themes."—Testimonies to Ministers, 87-88.

"For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham."—Hebrews 2:16.

"Jesus has been over the ground. He knows the power of every temptation. He knows just how to meet every emergency, and how to guide you through every danger. Then why not trust Him?"—Review, July 19, 1892.

"Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world's sin and pain. Never was there another whose sympathies were so broad or so tender. A sharer in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one."—Education. 78.

"This is a deep mysterious truth, that Christ is bound to humanity by the most sensitive sympathies. The evil works, the evil thoughts, the evil words of every son and daughter of Adam press upon His divine soul."—Review. December 20, 1892.

"It was a difficult task for the Prince of Life to carry out the plan which He had undertaken for the salvation of man, in clothing His divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. It was as difficult for Him to keep the level of humanity as it is for men to rise above the low level of their depraved natures, and be partakers of the divine nature."—Review, April 1. 1875.

"Christ suffered keenly under abuse and insult . . He knew that in a moment, by the flashing forth of His divine power, He could lay His cruel tormentors in the dust. This made the trial the harder to bear. . Thus when Christ was treated with contempt, there came to Him a strong temptation to manifest His divine character . . But it was His difficult task to keep the position He had chosen as one with humanity, "Desire of Ages, 700.

"He became subject to temptation, endangering as it were His divine attributes, Satan sought, by constant and curious devices of his cunning, to make Christ yield to temptation. "—7 Bible Commentary, 926.

"Science is too limited to comprehend the atonement, the mysterious and wonderful plan of redemption is so far reaching that philosophy can not explain it; it will ever remain a mystery that the most profound reason cannot fathom. "Signs, October 24, 1906.

"The work of redemption involved consequences of which it is difficult for man to have any conception. There was to be imparted to the human being striving for conformity to the divine image an outlay of heaven's treasures, an excellency of power, which would place them higher than the angels who had not fallen. "Sons and Daughters of God, 243.

"With what intense interest was this controversy watched by the heavenly angels

and the unfallen worlds, as the honor of the law was being vindicated. Not merely for this world, but for the universe of heaven, was the controversy to be forever settled,"—Selected Messages, 255.

"Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's Word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded (gone) from the mind, and also will reveal truths that are entirely new."—Review, August 17, 1897.

"As one with us, He must bear the burden of our guilt and woe. The Sinless One must feel the shame of sin."—Desire of Ages 111.

"He [Adam] was as faultless as the angels. . no tendencies to evil. . But when Christ came. . He bore the likeness of sinful flesh."—Signs, October 17, 1900.

"The burden of our message should be the mission and life of Jesus Christ. . 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 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) 'became obedient unto death.' but the manner of His death was an astonishment to the universe."—Review, September 11, 1888.

"The mystery of the incarnation of Christ, the account of His sufferings, His crucifixion, His resurrection and ascension, open to all humanity the marvelous love of God. This imparts a power to the truth,"—Review, June 18, 1895.

"Christ has not been presented. . as a faithful and merciful High Priest, Who was in all points tempted like as we are, yet without sin. . His work as sacrifice, substitute, and surety, has been coldly and casually dwelt upon. . The unparalleled love of Christ, through the agency of the Holy Spirit, will bring conviction and conversion, . This is life eternal. that they might know Thee, the only true God, and Jesus Christ whom thou hast sent."—Review, November 29, 1892.

"This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. . . When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—Christ's Object Lessons, 311—312.

"Jesus, considered as a man, was perfect, yet He grew in grace. And Jesus increased in wisdom and stature, and in favor with God and man (Luke 2:52). Even the most perfect Christian may increase continually in the knowledge and love of God,"—Testimonies, 339—340.

"Every miracle that Christ performed was a sign of His divinity."—Desire of Ages, 406.

"The enemy was overcome by Christ in His human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power."—7 Bible Commentary, 924.

"When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself,"—Steps to Christ, 72.

"There is an inexhaustible fund of perfect obedience accruing from His obedience. . In heaven, His merits. His self—denial. and self—sacrifice. are treasured up as incense, to be offered up with the prayers of His people."—Review, October 30. 1900.

"For the past fifty years every phase of heresy has been brought to bear upon us . . especially concerning the ministration of Christ in the heavenly sanctuary. . Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, 'Meet it!' "—Series B. No.2. 59.

"He is a brother in our infirmities, but not in possessing like passions. . While He was a child, He thought and spoke as a child, but no trace of sin marred the image of God in Him. Yet He was not exempt from temptation. He was subject to all the conflicts which we have to meet. "—2 Testimonies, 202.

"The soul must purpose the sinful act before passion can dominate over reason, or iniquity triumph over conscience."—5 Testimonies. 177.

"We need not retain one sinful propensity." 7 Bible Commentary, 943.

"It was in the order of God that Christ should take upon Himself the form and nature of fallen man."—Review. December 31.1872.

"Know ye not, that to whom ye yield yourselves servants to obey. his servants ye are to whom ye obey; whether of sin unto death. or of obedience unto righteousness?"—Romans 6: 16.

"He took upon His sinless nature our sinful nature."—Medical Ministry. 181.

"We want to comprehend so far as possible the truly human nature of our Lord. The divine and human were linked in Christ, and both were complete."—3 Selected Messages. 135.

"This is a great mystery, a mystery that will not be fully completely understood in all its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become as nothingness."—5 Bible Commentary, 1113.

"Satan cannot touch the mind or intellect unless we yield it to him. "—6 Bible Commentary. 1105.

"Behold Christ, the Sent of God. who, in this world and in human nature, lived a pure, noble, perfect life, setting an example that all may safely follow."—Counsels to Teachers. 488.

"He did not employ His divine power to lessen His burdens or lighten His toil. He had taken upon Himself the form of humanity. with all its attendant ills, and He did not flinch from its severest trials."—Counsels to Teachers. 276—277.

"Christ died that the life of man might be bound up with His life in the union of divinity and humanity. He came to our world and lived a divine—human life, in order that the lives of men and women might be as harmonious as God designs them to be."—7 Testimonies. 49.

"Passing down through the centuries, we find that there came a time when God's law must once more be unmistakably revealed as the standard of obedience. Christ came to vindicate the sacred claims of the law. He came to live a life of obedience to its requirements and thus prove the falsity of the charge made by Satan that it is impossible for man to keep the law of God. As a man He met temptation and overcame in the

strength given Him from God. As He went about doing good, healing all who were afflicted by Satan. He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God."—8 Testimonies. 207-208.

"Christ's identity with man will ever be the power of His influence. He became bone of our bone and flesh of our flesh. . He clothed His divine nature with the garb of humanity, and demonstrated before the heavenly universe, before the unfallen worlds, and before the fallen world how much God loves the human race." Manuscript Releases. Vol. 5. 114 (Manuscript 165. 1899. "Words of Counsel to Ministers and Physicians").

"What Christ was in His perfect humanity, we must be, for we must form characters for eternity."—Testimonies to Ministers. 173.

"His (Christ's] life and character were the unfolding or representation of the perfection of character that man may attain by becoming partaker of the divine nature. and overcoming the world through daily conflicts."—Faith I Live By, 114.

"Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed. "—Education, 257.

"As a man He supplicated the throne of God till His humanity was charged with a heavenly current that should connect humanity with divinity . . His experience is to be ours. "—Desire of Ages. 363.

"The heavenly intelligences will work with the human agent who seeks with determined faith that perfection of character which will reach out to perfection in action. To everyone engaged in this work Christ says, I am at your right hand to help you.

"As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His commands are enablers."—Christ's Object Lessons, 332—333.

"This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cutoff tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter."—5 Testimonies, 500.

"Even one wrong trait of character, one sinful desire cherished, will eventually neutralize all the power of the gospel. The prevalence of a sinful desire shows the delusion of the soul. Every indulgence of that desire strengthens the soul's aversion to God. The pains of duty and the pleasures of sin are the cords with which Satan binds men in his snares. Those who would rather die than perform a wrong act are the only ones who will be found faithful. "—5 Testimonies, 53.

"By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character. He conforms to the image of Christ, until in spiritual growth he attains unto the measure of the full stature in Christ Jesus. Thus Christ makes an end of the curse of sin, and sets the believing soul free from its action and effect."—I Selected Messages. 395.

"When He comes, He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. . No work will

then be done for them [the unsanctified] to remove their defects and give them holy characters. The Refiner does not then sit to pursue His refining process and remove their sins and corruption. This is all to be done in these hours of probation. It is now that this work is to be accomplished for us. "—2 Testimonies, 355.

"All who profess godliness are under the most sacred obligation to guard the spirit, and to exercise self—control under the greatest provocation . . . God has made ample provision for His people; and if they will rely upon His strength, they will never become the sport of circumstances. The strongest temptation cannot excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel anyone to do evil. Satan attacks us at our weak points, but we need not be overcome. However severe or unexpected the assault, God has provided help for us, and in His strength we may conquer."—Patriarchs and Prophets, 421.

"Those who have accepted the light from God's Word are never, never to leave an impression upon human minds that God will serve with their sins. His Word defines sin as transgression of the law (1 John 3:4)."—1 Selected Messages. 115.

"Do not flatter yourself that He does not denounce the particular sins that you love. Do not imagine that by some means you can enter into life without being free from moral pollution. If we would live with Jesus in the mansions that He has gone to prepare, we must be like Him in this world. We must be diligent to set our hearts in order. Let us greatly fear self—deception. "Signs. June 5, 1884.

"The condition of eternal life is now just what it has always been—just what it was in Paradise before the fall of our first parents—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin with all its trail of woe and misery, to be immortalized."—Steps to Christ. 62.

"God has spoken, and He means that man shall obey. He does not inquire if it is convenient for him to do so. The Lord of life and glory did not consult His convenience or pleasure when He left His station of high command to become a man of sorrows and acquainted with grief. . . Jesus died, not to save man in his sins, but from his sins. Man is to leave the error of his ways, to follow the example of Christ, to take up his cross and follow Him, denying self and obeying God at any cost."—4 Testimonies. 250-251.

"The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin. "Desire of Ages. 555—556. "The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people."—Desire of Ages, 671.

"We cannot enter heaven with any deformity or imperfection of character. and we must be fitted for heaven now in this probationary time." Signs, February 15, 1892.

"We must learn of Christ. We must know what He is to those He has ransomed. We must realize that through belief in Him it is our privilege to be partakers of the divine nature. and to escape the corruption that is in the world through lust. Then we are cleansed from all sin, from all defects of character. We need not retain one sinful propensity."—7 Bible Commentary, 943.

"The controlling power of appetite will prove the ruin of thousands; when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character."—3 Testimonies, 491-492.

"If we will trust Him, and commit our ways to Him, He will direct our steps in the very path that will result in our obtaining the victory over every evil passion and every trait of character that is unlike the character of our divine Pattern."—Our High Calling, 316.

"How man can be a counterpart of Jesus Christ is beyond human comprehension. But the Holy Spirit can strengthen our spiritual eyesight."—Sons and Daughters of God, 34. "The Life that Christ lived in this world, men and women can live through His power and under His instruction."—9 Testimonies, 22.

"He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God."—Review, March 10, 1904. "Scarcely can the human mind comprehend what is the breadth and depth and height of the spiritual attainments that can be reached by becoming partakers of the divine nature."—Our High Calling, 60.

"The greatest work that can be done in our world is to glorify God by living the character of Christ."—6 Testimonies, 439.

"God calls upon us to reach the standard of perfection and places before us the example of Christ's character. In His humanity, perfected by a life of constant resistance to evil, the Saviour showed that through cooperation with Divinity, human beings may in this life attain to perfection of character. This is God's assurance to us that we, too, may obtain complete victory."—Acts of the Apostles, 531.

"What Christ was in His perfect humanity, we must be; for we must form characters for eternity."—Testimonies to Ministers, 173.

"Among the heathen are those who worship God. . . Though ignorant of the written law of God. . . (they) have done the things that the law required."—Desire of Ages, 638.

"There were occasions when Jesus stood forth while in human flesh as the Son of God. Divinity flashed through humanity, and was seen by the scoffing priests and rulers. . . When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal. . . His majesty shone forth. The truth, obscured as it was by a veil of humiliation, spoke to every heart with unmistakable evidence. This led to the words of Christ, 'Ye know who I am: Men and devils were compelled, by the shining forth of His glory, to confess, 'Truly, this is the Son of God.' Thus God was revealed; thus Christ was glorified. . . the stamp of divinity was upon His humanity. He came as a divine Teacher, to uplift human beings, to increase their physical, mental, and spiritual efficiency."—5 Bible Commentary, 1129.

"In Him was life; and the life was the light of men.' It is not physical life that is here specified, but eternal life, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual received. It is not eternal or immortal; for God, the Lifegiver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No man can take this life from Him. 'I lay it down of Myself,' He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as his personal Saviour. 'This is life eternal, that they might know Thee, the only true God and Jesus Christ, whom Thou hast sent' (John 17:3)."—5 Bible Commentary, 1130.

"What speech is to thought, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. He made known in His words, His character, His power and majesty, the nature

and attributes of God. Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character."—5 Bible Commentary, 1131.

"The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation. . Unless divine power is brought into the experience of the people of God, false theories and erroneous ideas will take minds captive, Christ and His righteousness will be dropped out of the experience of many, and their faith will be without power or life."—Gospel Workers, 161-162 (1915).

"None are living Christians unless they are having a daily experience in the things of God and daily practice self—denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of character, a full preparation for the finishing touch of immortality."—2 Testimonies, 505.

"Man must do his part; he must be victor on his own account, through the strength and grace that Christ gives him . . . The Saviour overcame to show man how to overcome. All the temptations of Satan, Christ met with the Word of God. By trusting in God's promises, He received power to obey God's commands. "—4 Testimonies, 3233.

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own. "—Christ's Object Lessons, 69. "Therefore he [Satan] is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome."—Great Controversy, 489.

"When it becomes the habit of the soul to converse with God, the power of the evil one is broken; for Satan cannot abide near the soul that draws nigh unto God."—Our High Calling, 96.

"Exact obedience is required, and those who say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth."—Manuscript Releases, Vol. 1, 369.

"Some few in every generation from Adam resisted his [Satan's] every artifice and stood forth as noble representatives of what it was in the power of man to do and be—Christ working with human efforts, helping man in overcoming the power of Satan. Enoch and Elijah are the correct representatives of what the race might be through faith in Jesus Christ if they chose to be. Satan was greatly disturbed because these noble, holy men stood untainted amid the moral pollution surrounding them, perfected righteous characters, and were accounted worthy of translation to Heaven. As they stood forth in moral power, in noble uprightness, overcoming Satan's temptations, he could not bring them under the dominion of death."—Review, March 3, 1874.

"Enoch's life and character. . represent the lives and characters of all who will be translated when Christ comes. "—Signs, November 11, 1886.

"In order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul."—I Selected Messages, 366.

"After Christ had taken the necessary steps in repentance, conversion, and faith

in behalf of the human race, He went to John to be baptized of him in Jordan. "—
General Conference Bulletin, 04-04-01.

"Christ came not confessing His own sins; but guilt was imputed to Him as the sinner's substitute. He came not to repent on His own account; but in behalf of the sinner. . He takes upon Himself their sins numbering Himself with the transgressors, taking the steps the sinner is required to take; and doing the work the sinner must do."—
Review, January 21, 1873.

"Christ. . had taken the steps which every sinner must take, in conversion, repentance, and baptism. He Himself had no sins of which to repent, and therefore He had no sins to wash away. But He was our example in all things, and therefore He must do that which He would have us do. "—In Heavenly Places, 252.

"I present before you the great Exemplar. . As really did He meet and resist the temptations of Satan as any of the children of humanity. In this sense alone could He be a perfect example for man. He subjected Himself to humanity, to become acquainted with all the temptations wherewith man is beset. He took upon him the infirmities and bore the sorrows of the sons of Adam.

"He was 'made like unto His brethren' (Heb. 2: 17). He felt both joy and grief as they feel. His body was susceptible to weariness, as yours. His mind, like yours, could be harassed and perplexed. If you could have hardships. so did He. Satan could tempt Him. His enemies could annoy Him. The ruling powers could torture His body; the soldiers could crucify Him; and they can do no more to us. Jesus was exposed to hardships, to conflict and temptation. as a man . . Your circumstances, your cogitations at this period of your life, Jesus has had. . He sees your dangers. He is acquainted with your temptations. He invites you to follow His example." Our High Calling, 57.

"Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done those things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God. "—
Desire of Ages. 638.

"There are many who in their hearts murmur against God. They say, 'We inherit the fallen nature of Adam, and are not responsible for our natural imperfections.' They find fault with God's requirements, and complain that He demands what they have no power to give. Satan made the same complaint in heaven, but such thoughts dishonor God."—Signs, August 29. 1892.

"Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life." Christ's Object Lessons. 331.

"The righteousness of God is absolute. This righteousness characterizes all His works, all His laws. As God is, so must His people be."—I Selected Messages, 198.

"Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but He did not part with His divinity. A divine—human Saviour, He came to stand at the head of the race, to share in their experience, from childhood to manhood."—5 Bible Commentary, 1128.

"He did not cease to be God when He became man . . The two expressions 'human' and 'divine' were, in Christ, closely and inseparably one, and yet they had a distinct individuality: "Signs May 10, 1899.

Topical Summary of Spirit of Prophecy Concepts

The following summary analysis of Spirit of Prophecy statements on the human nature of Christ was written by the present author in the early 1980s, and originally printed in Summary of the Human Nature of Christ (FF—306).

It will provide you with an excellent source overview of the subject, so that you can study further into this wondrous theme as you have opportunity.

HIS NATURE

Christ took the same human nature which we inherit. He did in reality possess human nature (1 8M 247). He did not make—believe take human nature (5 BC 1130; 1 SM 247) and humanity upon Himself (5 BC 1124). God gave Christ to be flesh of our flesh (SD 11). He had the same nature as man (1 SM 408). He possessed all the human organism (5 BC 1130). He took human nature and lived human nature (5 BC 1124). He took humanity that He might meet humanity (DA 296; TM 190). He took upon Himself the same nature as man had (5 BC 1082). He took man's nature (5 BC 1081; DA 24,49; 2T 201; 5T 235; Te 287). God mysteriously allied Himself with fallen human beings (CT 259).

HIS WEAKNESSES

He took our inherited human weakness, with all the liabilities, degeneracies, limitations, and infirmities of that nature. Every inherited weakness to sin that we have, He took upon Himself. He was subject to the weakness of humanity (DA 49) and to the infirmities and weaknesses by which man is encompassed (1 SM 256). He subjected Himself to all of the humbling conditions of man's nature (4T 458). He took humanity with all its liabilities (DA 117). He took the infirmities of degenerate humanity upon Him (DA 117; MH 180). He took the infirmities of humanity and lived a sinless life (MH 180). He assumed the liabilities of human nature (5 BC 1114; 1 SM 226). He took on His sinless nature man's sinful nature (MM 181). He took the weakness of humanity (DA III). He took man's nature degraded by sin (4 BC 1147), in its fallen condition (1 BC 1085; 4 BC 1147; DA 112; EW 150; 1 SM 256), and in its deteriorated condition (18M 253). The weaknesses of fallen man were upon Him when He was tempted by Satan (5 BC 1081). He subjected Himself voluntarily to the conditions of human nature (M 333).

HIS CHOICES

In this nature and in spite of those weaknesses, He could have sinned; but He never sinned. He took our heredity, but He never made sinful choices. Though He had our inherited weaknesses, yet He never indulged in transgression. So He developed no propensities or personal tendencies to sin. Thus, though He took the wholeness of our inherited nature, He never took our sinfulness; for He never chose sin. Because of this, although He had the inherited nature of man after 4,000 years of sin, He at the same time had the sinlessness of Adam before His fall. (Propensities are urges toward transgression, resulting from earlier decisions to indulge in sin. But Christ never chose sin, so He had no propensities.)

Christ could have yielded to temptation (5 BC 1128) if He had chosen to do so (DA 117). He could have sinned (5 BC 1128). The earth would have become Satan's kingdom if Christ had been overcome (DA 687). For our sakes, Christ took the risk of failure and eternal loss (DA 49, 131). He took the nature that we have, with the possibility of yielding to temptation (DA 117). In His humanity, He was a free moral agent (5 BC 1082; 6 BC 1074). As with us, He experienced hunger, thirst and weariness (DA

311). He was placed on probation (5 BC 1082). He was not exempt from temptation (DA 71). He took man's nature, but not its sinfulness (7 BC 912, 925). He took on Himself the infirmities of humanity and then lived a sinless life (MH 180). Christ as man had no evil propensities (5 BC 1128). Christ alone can strengthen man to fully overcome his evil propensities (3T 482).

HIS RELATIONSHIP TO GOD

He never chose separation from His Father. This is a deeply significant fact. Although He took our fallen nature, yet He ever linked His life and interests with those of His heavenly Father, (From Gethsemane down to the time of His death, the Father separated from Him because He bore our sins. But, throughout that time, it continued to be His choice to keep His mind fixed upon the Father.)

—Citations for this section can be found under "His Method" and "His Example," below.

HIS TEMPTATIONS

In His human nature, He was tempted on all points like. as we are; and He was tempted on each point more strongly than any of us ever shall be. The temptations that Satan pressed upon the humanity of Christ were far more severe than those that any other human being has ever, or shall ever, experience, The fierceness of the temptations that wrung the heart of Christ were far greater even than the habitual propensities (tendencies aiding temptations, resulting from sinful practices and habits) that we must face. (In this paragraph, we are not referring to Satan's temptations upon Christ to make use of His divine nature, to aid His human nature. These temptations were also very strong, but because they are not temptations akin to ours, we shall not discuss them here.)

Fierce temptations wrung His heart (DA 753). He encountered the fiercest temptations that Satan could invent (CD 167). They were greater than any other man has ever borne (4 T 45). They were much greater than Adam's (DA 117; ML 323; 1 SM 267—268) or ours (DA 116). There has never been another born of woman who was

so fiercely beset by temptation as was Christ (Ed 78). Never will mankind be tried with temptations as powerful as those that Christ resisted (4T 45), They were Satan's fiercest and most subtle temptations (GC 510). The temptations were those that the rest of us find so difficult to withstand (DA 116). The fiercest assailed Him in time of weakness (DA 120). All of these temptations could not bring Him to yield even by a thought (7 BC 927; GC 123). He met them with the Word of God (MH 181; DA 123). God's Word was His weapon of warfare in meeting them (DA 120). Humanity would have been lost if He had yielded to them (SD 24). Although they were most terrible, yet he did no parleying with Satan when he brought them upon Him (DA 120). He never invited temptation (DA 114); and when they came He had one answer for them (DA 88). His victory in meeting temptation has shown us how to meet and resist temptation also (3T 491). They were overcome at every step (MYP 16) in the strength given Him from God (DA 24).

HIS RESPONSES

Yet in spite of these intense temptations, He never once yielded to any of them. He never transgressed His Father's Law. Not once did He ever choose sin. He never

once chose a sinful thought, word, or action. He only lived to help and bless others.

It was Satan's plan to overthrow Christ in His fallen nature (EW 152). Christ defeated Satan on every point in our behalf (9T 190). In our humanity, He met and overcame Satan (5 BC 1108; MYP 95). He had a perfect hatred for sin (5 BC 1142; 7 BC 904; 1 SM 254, 322). The life of Christ, as a man, was perfect at each stage of development (COL 83). He lived a sinless (COL 83; DA 312; MH 180) and a spotless life (2T 50) from the manger to the cross (1 SM 223). He never sinned once with His lips (7 BC 936). He manifested no human weakness or imperfection (PP 480). He was obedient and sinless unto death (1 SM 324). He was perfect as a man (IT 339; TM 173), perfect in life (DA 311), and His perfect purity is an example for us (ML 300). It is an unexplained mystery that Christ could have been tempted in all points like as we, and yet be without sin (5 BC 1128—1129). He was perfect in His humanity (TM 173). He would not have been a perfect offering if He had sinned (5 BC 1081).

HIS PERFECTING

Because of this continual habit of obedience, the indication is that He removed from His humanity the inherited weaknesses that could have inclined Him toward sin. In this way, He perfected a Christian character. But He did not purge sin from His life, for there never were any sins existing in His life. He removed the fallen hereditary characteristics from His nature,—and then took that nature to Heaven, there to bear it forever. He took a perfected nature to heaven, not a fallen nature.

HIS PERFECTING

Christ in His humanity wrought out a perfect character, and this character He offers to impart to us (COL 311). He retains His human nature forever (DA 25—26). He took His glorified humanity to heaven (5 BC 1125; 6 BC 1054; MH 421; SD 22; 8T 267). He will wear His humanity throughout eternal ages (5 BC 1125; 6 BC 1054). —For additional citations on this topic, see below under His Relationship to Us.

HIS USE OF ABILITIES

In His steadfast resistance of sin and obedience to God, He made use of no power, capacity, strength, resource, or qualification that is not fully available to us.

—Citations for this section can be found under "His Method" and "His Example," given below.

HIS METHOD

Through submission, faith, prayer, study of the Word, and a constant dependence upon His Father for enabling strength, He continually gained the victory.

He depended on His Father for means to relieve His necessity (DA 368; MH 48—49), wisdom and strength (DA 123), and for power to overcome (DA 208). He did not employ His divine power to lessen His burdens or to lighten His toil (CT 276—277). His divine power was not used for His own benefit (1 SM 276). He lived the Law of God in humanity (7 BC 915). He lived a pure, noble and perfect life, even though cumbered with humanity (CT 488). He met and overcame Satan by relying on God's power (7 BC 924). He was not at liberty to use His divine powers to relieve His necessities (Te 276). He

received power to obey God's commandments (MH 181). Though bearing our nature, He rendered to His Father the same obedience that He required of man (7 BC 929). He was victor by faith (DA 756).

HIS EXAMPLE

He was guarded by the angels as we may be guarded. He was guided by the Holy Spirit as we may be guided. He remained in continual contact with His Father as we may. He resisted temptation as fully as we may resist it. He overcame and came off conqueror as we may. He overcame every possibility of a hereditary and environmental tendency to evil as we may. He lived life as we may live it. His example and pattern is for us. If we follow His example and walk in His steps, we may daily have His victory. His life may be ours. He exercised no powers or qualities that men may not have by faith in Him (DA 664). He was guided step by step by the Father's will (DA 147). He elevates humanity by assuming human nature (SC 15).

HIS RELATIONSHIP TO US

While on earth He resisted and overcame every hereditary and environmental tendency to evil as we may do, through His empowering grace. He ascended to heaven still bearing that nature, but perfected by steadfast adherence to the right, through reliance upon His Father. He continues today to be one with us in bearing our human nature. He fully sympathizes, understands, and ministers to us today. He asks us to live as He lived while on earth. And through His Inspired Word, He explains how it may be done and promises abundant help in fulfilling it. Through His Holy Spirit He empowers us to do it. He is our life Companion and will never leave us for any reason, save that of our own choice.

By His humanity, Christ is linked with man (COL 169). Through His humanity He is closer to us than a father, mother, brother, friend, or lover (DA 327). He is "near of kin" to us (DA 327). Although now in heaven, He has lost none of His humanity (TM 19). The human form of humanity will be borne by Christ through the eternal ages (SC 14). The life that He laid down in humanity He took up again (5 BC 1113—1114; DA 787). He never forgets that He bears our nature (TM 19). Humanity is united with God's throne by Christ (DA 143). He is pledged to intercede in our behalf. He appears now before God, not merely as a petitioner but as a conqueror claiming the victory (COL 156). He pleads before God for sinful men (AA 495; 8T 178), and introduces them to the Father as His sons and daughters (6T 363). He is a personal Saviour in His role of intercessor on our behalf (Ed 132; MH 419). He presents His spotless merits with our prayers, confessions, and thanksgiving (COL 156).

HIS RELATIONSHIP TO ADAM AND HIS RACE

Christ stands in the place of Adam, and for these reasons: Adam was the federal head of the race. When he fell, all the race fell with him (for they were all his descendants). Christ is the "second Adam." In Christ the race has a second chance. His victory redeems Adam's failure. He has become the new federal head of the race. As in Adam, we are all destined to fail; so, choosing Christ, we may all be empowered to overcome. Christ conquered on the point where Adam fell the test of appetite. And He resisted this temptation in the wilderness under the worst conditions and while bearing the nature of man after 4,000 years of sin. Adam, on the other hand, was not even

hungry when he was tempted. But Christ did not overcome in the unfallen nature of Adam, for then He could only have saved the unfallen Adam—and unfallen Adam needed no Saviour. Adam and all his race had fallen into environmental and hereditary weakness to sin. And they needed One who could reach them where they were, conquer environment and heredity in their behalf and in their nature, and give them an example of overcoming in their nature, through the power of God—an example that they could genuinely follow. Adam taught them how to fail and led them into a pit of failure; Christ teaches them how to succeed and strengthens them to overcome. So, in summary of the matter: (1) Christ took Adam's nature, that is, He took the nature of Adam's race—human nature. He took the nature of man, not the nature of angels. (2) Christ took the nature of Adam's descendants after 4,000 years of sin—He took our nature, and it is fallen nature. He took not the immaculate nature of unfallen Adam. (3) He did not take two different human natures; He only took one nature. This was the nature of the human race in its fallen, apparently hopeless condition. And then, in that nature, He proved that through the power of God there is no excuse for disobedience. He passed over the ground where the first Adam fell and redeemed His failure (ML 323). He endured the test where Adam failed (SD 24). Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying (ML 323). By enduring the test that Adam failed, Christ placed man on vantage ground so that he could overcome on his own account through the merits of Jesus (SD 24). All was lost when Adam yielded to the power of appetite. The Redeemer standing in His place, endured a six—week fast. The length of this fast is the strongest evidence of the extent of the sinfulness and power of debased appetite upon the human family (5 BC 1079). But the first Adam was in every way more favorably situated than was Christ when each met temptation (ML 323). Adam had the advantage over Christ, in that when he was assailed by the tempter, none of the effects of sin were upon him (Signs, Dec 3, 1902). He overcame, revealing to all that the sons and daughters of Adam can, through His grace, keep the Law of God (ML 323). Christ's victory was as complete as had been Adam's failure. So we may resist temptation and force Satan to flee from us (ML 323).

HIS NATURE

In consideration of all this, be careful, exceedingly careful, how you view the earthly life of Christ. We have considered His nature, but we must also correctly understand how He lived His earthly days in that nature. Do not think that because He took our human nature, that therefore it must have defiled Him in some way. It did not. He was ever pure, sinless and holy. The 4,000—year mental, moral, physical heredity that He took upon Himself did not taint Him in the least, for He never personally yielded to sin. Do not presume to think that Christ was altogether human—an ordinary human being—in the way in which He lived, for He was not. He bore our nature; but, in it, He lived a totally sinless life. He was "that Holy Thing," No selfishness, temper, haste, indulgence in appetite or passion ever marred His days. He was a pure, sinless being, without a stain of sin upon Him. He never indulged in sin. He had the nature of man but not His conduct. And this makes all the difference for it sustains God's position in the great controversy, that men on earth can obey the Law of God through divine aid. One of Satan's charges was that it is impossible for God's creatures to obey His laws, with or without His help. Jesus took upon His holy being a fallen sinful ancestry and the weaknesses and degeneracies common to us—yet He remained ever pure in that nature. His ancestry and heredity were fallen, but His soul was unfallen. Christ was not altogether such a one as ourselves, for He always made correct choices. This may seem to be a great paradox, but the key lies in the difference between nature and choice. He fully took our damaged nature, but He did not even once choose our wrong thoughts and

acts. Christ could take our sinful nature without ever being defiled by it, for He never made a sinful choice. And, without a sinful choice on His part, a fallen sinful nature could give Him no defilement. Thus, at His birth, He had no taint of sin, nor thereafter. On His sinless divine nature, He took our sinful human nature but that sinful nature had no effect in disturbing His purity. A consistent life of obedience by faith was a power that Satan could not conquer. In regard to His heredity, He took all of our fallen and sinful nature. But because of His pure choices and decisions, it was as if He had a sinless nature. For even though the fallen nature and physical limitations pressed Him hard in His conflict with temptations, He determinedly, and fully, resisted them all. The fact was that He bore our fallen nature; but, by consistent dependence upon divine power, the effect was as if He did not have a fallen nature. But, if He had not had it, He could not be our Example. And this is what He is: a Perfect Example for us—a totally Godly life in a nature exactly like ours. And yet, the intensity of this contrast is amazing (so much so that most theologians cannot accept it). But it only accentuates something else that is amazing: the overcoming divine power that is available to mankind in the battle with sin.

THE HOLY ONE OF ISRAEL

He was holy and pure. His human soul was holy (2T 201) and His humanity was perfect (DA 664). In taking man's nature, He did not in the least participate in its sin (5 BC 1131; 1 SM 256). He is the one faultless character that has lived on this planet (4T 541). He knew not the least taint of sin or defilement (1 SM 253). The life and death of Christ would have been of no value to us if He had not been without sin (7 BC 933). He became like one of us except in sin, so that His life and character should be a pattern for us to copy (8D 23). He was a brother in our infirmities but not in possessing like passions (2T 202). He never did one wrong action (WM 287). He did not become a sinner by His incarnation (SD 25). He did not possess the passions of man's fallen nature (2T 509). Divine wrath would have come upon Christ if He had sinned (1 SM 256). He was free from all sin and error (7 BC 929), from the slightest stain of sin (MM 20; WM 5354) and from the taint of sin (7 BC 927). As a sinless offering, He was a full and perfect sacrifice (LS 246). He was the great sinlessness propitiation (7 BC 925). Guiltless, He bore the guilt of the guilty (1 SM 322). He had no evil propensity (5 BC 1128), no inclination to corruption (5 BC 1128), no propensities to sin (5 BC 1128), and no taint of corruption (5 BC 1128). He had a perfect hatred for sin (5 BC 1142; 7 BC 904; 1 SM 254,322) and was holy and pure. Have no misgivings regarding the perfect sinlessness of the human nature of Christ (5 BC 1131; 1 8M 256). He was tempted in all points as we are, yet He was untainted by corruption (7 BC 907). He was the spotless Lamb of God (DA 652; SD 25). He was a perfect specimen of sinless humanity (7 BC 907). The perfection revealed in Christ, God expects from us (CG 477). The purity and elevated morality of Christ awed men (3T 422). The purity of divine character was maintained in the midst of His human nature (ML 323). Sin found no place in Christ (5 BC 1117).

THE NATURE THAT HE TOOK

Christ really took our nature—all of it. He did not merely take our "physical nature" and weaknesses. The physical part of man can only be separated from the rest—the mental and the emotional—by the theoretician. If such a major division took place within Christ at His incarnation, we would be told about it somewhere. Instead, we are told: (1) Christ did not make-believe take our nature or half-take our nature. (2) He took our fallen, sinful nature. (3) He took all of our weaknesses, all of the weaknesses of our

nature. Do remember: He partook of all of our fallen nature, but He partook in none of our fallen choices. That is the key to the entire issue. Also remember that if Christ only took part of our nature, then He can only be partly our Example. Is Jesus only an example for your physical nature —your skin, bones, and physical organs but not an example for your moral nature —your mind, emotions and thinking, choices and will power? The splitting of the intellectuals in regard to the incarnation of Christ is simply an attempt to explain away a truth, which they are not willing to accept.

He took on His sinless nature man's sinful nature (MM 181). He took man's nature degraded by sin (4 BC 1147). He was made in the likeness of sinful flesh (Letter 106.1896). He united the offending nature of man with His own nature (Review, July 17, 1900). He took fallen, suffering human nature, degraded and defiled by sin (Youth's Instructor, Dec 20. 1900). He took our sinful nature (Review, December 15, 1896). He had all the strength of passion of humanity (Heavenly Places. 155). He came down to the level in humanity of those whom He wished to save (Review, Dec 15, 1896). He took humanity in its deteriorated condition (1 SM 253). He was made in the likeness of sinful flesh (DA 147). He had a truly human nature (3 SM 135). He had a human nature that was identical to that of our own (MS 94. 1893). He took upon Him the infirmities of degenerate humanity (DA 117). God permitted Him to meet life's peril in common with every human soul, and to fight it as every human being must fight it (DA 49). He bore the humanity that we bear (Manuscript 21. 1895). He accepted humanity when the race had been weakened by sin (DA 49). He was placed on probation. just as man is (Manuscript 29. 1899). He came in the likeness of sinful flesh (DA 312). He carried all our infirmities and bore all our temptations (Letter 22. 1898).

THE GREAT MYSTERY

We are repeatedly told that the human nature of Christ is a great mystery. What is mysterious about Christ's human nature? If we had all the answers, there would be no mystery. It is because some aspects of the nature of Christ are beyond our understanding and/or were never revealed, that there is a mystery. Among these are: (1) How could Christ be at once fully human and fully divine? How could He have two distinct natures? We do not know, but He did; for this is what we are told in the Inspired Word. (2) How could Christ go through early childhood without sin? How could He fully bear our fallen nature and resist sin in His infancy? We do not know, but He did take our fallen-ancestry and nature; He never sinned. This is the teaching of God's Word. In connection with this, it is of interest that we are told that Christ was guided by the Holy Spirit from His birth; and. Elsewhere, we are told (in Adventist Home) that through the faith of praying mothers, their children may be guided by the Holy Spirit from their earliest childhood also. In summary, then, on this great mystery: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

It is an unexplainable mystery that Christ could be tempted in all points like as we, and yet be without sin (5 BC 1128-1129). The doctrine of the incarnation of Christ is mystery (1 SM 246. 249), a great a profound mystery of godliness (1 SM 246). It is a great mystery (7 BC 915) of love (2T 215). It is a mystery (5 BC 11301131; 5 BC 1082) of mysteries that no man can explain (5 BC 1129). It is too deep for the human mind to explain or fully comprehend (SC 106). It is a mystery that even the disciples did not understand (DA 507). It is an unfathomable mystery (5 BC 1130). It is one of the most precious and most mysterious truths of the entire plan of redemption. It will ever remain a mystery (5 BC 1129).

SUMMARY

Here is the heart of this Scriptural teaching: Christ took our fallen nature, but He never made our fallen choices. This is the two sides to the truth of the human nature of Christ. And here is the heart of what it can mean to you: We have the same nature that He took. In His strength we can make the same good choices that His Father enabled Him to make. Jesus offers to let you live His humble, submissive obedient life—and to begin it right now. Christ's way of living is offered to you at this very time. Take it. It is free for the asking; but it costs—it costs a way of life. Christ's way of life, Christ's clinging, Christ's prayers. Christ's victories. You already have His nature; now accept His life in that nature.

The truth is that the human nature of Christ is an open door that you may enter, just now. An open door into His life. And, to express this wondrous truth in a different way: As you draw near to receive that life, you kneel in repentance before Him at the cross; rising, you enter the Sanctuary in acceptance; and sit with Him in heavenly places as He ministers for you precious blessings from His Father.

WHY I BELIEVE

THAT CHRIST TOOK OUR NATURE

1 — BECAUSE THE BIBLE SAYS SO—It says He was the son of Abraham, and the son of David, through the line of Judah. He was the second Adam in that He did the work of resisting sin that the first Adam failed to do. In nature, He was the son of 4,000 years of humanity; in mission, He overcame on those points on which Adam failed—and far more besides.

2 — BECAUSE THE SPIRIT OF PROPHECY SAYS SO—In all those voluminous writings, she repeatedly, and in many ways, describes how He took the very nature that we have, the very nature of real, fallen people such as you and me. And then in that nature, by relying upon the strength of His Father, He fully resisted sin and never once yielded to it. He was a perfect Example in overcoming for His children.

3 — BECAUSE DESIRE OF AGES SAYS SO—The book about Jesus is Desire of Ages. And pages 49 and 117 are the passages within it that discuss the human nature of Christ. Read them. They tell the human nature that He took. And other Spirit of Prophecy statements in other books only add to this basic concept of the very real humanity of Christ, while cautioning us not to think that He ever once sinned, for He never did. His inheritance is ours; His choices were what ours may be by relying upon Him as He relied upon His Father.

4 — BECAUSE IT HAS BEEN THE HISTORIC TEACHING OF OUR CHURCH DOWN THROUGH THE YEARS, until the 1940s, when the Bible Readings note was changed and the 1950s, when the General Conference—Evangelical Conferences were held and Questions on Doctrine was published.

5 — BECAUSE I DON'T BELIEVE IN THE ROMAN CATHOLIC ERROR OF ORIGINAL SIN—the teaching that all men are born saddled with Adam's guilt,—and therefore Christ could not have been born with a nature like ours or He could never have been able to resist temptation, even with the help of God. It is because so many modernist theologians believe that legend that they see logic in the concept that Christ

had to be somehow protected from that nature also. The truth is that the problem is not with historic Adventist theology; the problem is in sending our men to worldly universities, to obtain their Ph.D.s—and refusing to hire them for key positions in our schools unless they have those degrees. Catholic legends laid the foundation for this error.

6 — BECAUSE I LOVE GOD AND WANT TO OBEY HIM, CHRIST IS MY GREAT EXAMPLAR; AND HE WILL ENABLE ME TO DO SO—His life and death and mediation are all for me, and I intend that no one shall remove from me His life on earth or His mediation in heaven. The "new theology" is trying to tear out both from the heart of Adventism. Calvary is not all that there is to the salvation of mankind. His life of obedience by faith and His heavenly intercession on our behalf are equally important.

7 — BECAUSE I BELIEVE, FROM SCRIP. TURE, THAT THE HUMAN NATURE OF CHRIST IS PART OF GOD'S PLAN FOR MY LIFE—By laying hold, by faith, on the earthly life of Jesus and by clinging to the intercessory work of Jesus in heaven, He enables His little children to be successful in following that pattern—in resisting sin and living a Godly life. His life may be my life, and I thank God for it. Because Christ's nature is part of God's plan for my life.

The Human Side of Christ: A Brief Compilation

This is the only study in this book which was not written by the present author. It was sent to him by a friend in the early 1980s, and was printed in *Christ's Nature and You* (FF—S09).

This study is actually a very nicely arranged Spirit of Prophecy compilation. The original title was "The Incarnation and the Human Side of Christ." Here is this study:

"The humanity of the Son of God is everything to us. It is the golden chain which binds our souls to Christ, and through Christ to God. This is to be our study. "—Youth's Instructor, Oct. 15, 1898.

ARE MISTAKES BEING MADE? — "Christ's overcoming and obedience is that of a true human being. In our conclusions we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity."—7 Bible Commentary, 929 (2 John 7).

WHY HUMAN?—"The only begotten Son of God came to our world as a man, to reveal to the world that man could keep the law of God. Satan, the fallen angel, had declared that no man could keep the law of God after the disobedience of Adam. "—Manuscript 1, 1892.

THE SECOND ADAM — "It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such heredity to share our sorrows and temptations, and to give us the example of a sinless life."—Desire of Ages, 49.

"But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with

heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation. "—Desire of Ages, 117.

"The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam. . What love! What amazing condescension!

"The King of glory proposed to humble Himself to fallen humanity!

"He would place His feet in Adam's steps. He would take man's fallen nature and engage to cope with the strong foe who triumphed over Adam."—Review, Vol. 1, 140.

THE DIFFERENCE—"He . . . became like one of us except in sin, that His life and character should be a pattern for all to copy, that they might have the precious gift of eternal life." Youth's Instructor, October 20, 1886.

"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first was created pure, a sinless being without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgression. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen. But never for one moment was there in Him an evil propensity."—5 Bible Commentary, 943.

THE DIFFERENCE MUST GO—"Self-indulgence, self-pleasing, pride, and extravagance must be renounced. We cannot be Christians and gratify these propensities."—Review, May 16, 1893.

"We need not retain one sinful propensity. "7 Bible Commentary, 943.

"Moral perfection is required of all. Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrongdoing. We need to understand that imperfection of character is sin. "Christ's Object Lessons, 330.

"As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character and we are made a living power for good. "—Review, April 24, 1900 (1 Peter 2:24; 2 Cor. 9:8; 1 John 2:29; 1 John 3:6-9).

CHRIST'S NATURE—"A human body and a human mind were His. He was born bone of our bone and flesh of our flesh."—3 Selected Messages, 129-130.

"Christ did in reality unite the offending nature of man with His own sinless nature."—Review, Vol. 4, 201.

"Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. If He did not have man's nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation, .. He could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptations and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature. "1 Selected Messages, 408.

"Christ did not make believe take human nature, He did verily take it. He did in

reality possess human nature (Heb. 2: 14) . . He was the son of Mary. He was the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus."—I Selected Messages, 247.

"Though He had all the strength of passion of humanity, never did He yield to temptation to do one single act which was not pure and elevating and ennobling."—In Heavenly Places, 155 (Letter 179, 1902).

"Not withstanding that the sins of a guilty world were laid upon Christ, not withstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal."—Desire of Ages, 112. "Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guilt of sinfulness; He was ever pure and undefiled; yet He took upon Him our sinful nature."—Review, Dec 15, 1896. "In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin."—5 Bible Commentary, 1131. "He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted."—Medical Ministry, 181 (Rom. 1:3; Gal. 4:4-5; John 5:20; Phil. 2:8).

WHAT DID JONES AND WAGGONER SAY?—"Moreover the fact that Christ took upon Himself the flesh, not of a sinless being, but of sinful man, that is, that the flesh which He assumed had all the weaknesses and sinful tendencies to which fallen nature is subject, is shown by the statement that He 'was made of the seed of David according to the flesh.' David had all the tendencies of sinful human nature." Christ and His Righteousness, by E. J. Waggoner, 25-27.

"For Him to be separated a single degree, or a shadow of a single degree, in any sense, from the nature of those whom He came to redeem, would be only to miss everything."—The Consecrated Way to Christian Perfection, A. T. Jones, 34.

"And that this likeness to man as he is in his ... fallen, sinful nature and not as he was in his original, sinless nature is made certain."—The Consecrated Way to Christian Perfection, A. T. Jones, 21.

EXAMPLE TO US IN CHILDHOOD, YOUTH, AND MANHOOD—"Christ did nothing that human nature may not do if it partakes of the divine nature."—Signs, June 17, 1897.

"If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us, But our Saviour took humanity, with all its liabilities, He took the nature of man with the possibility of yielding to temptation, We have nothing to bear which He has not endured,"—Desire of Ages, 117,

"As one of us He was to give an example of obedience, For this He took upon Himself our nature, and passed through our experiences." Desire of Ages, 24,

"Temptation is resisted when a man is powerfully influenced to do a wrong action; and knowing that he can do it, resists, by faith, with a firm hold upon divine power, This was the ordeal through which Christ passed,"—Youth's Instructor, July 20, 1899,

"The Son of God in His humanity wrestled with the very same fierce, apparently overwhelming temptations that assail men—temptations to indulgence of appetite, to presumptuous venturing where God has not led them, and to the worship of the god of this world,"—I Selected Messages, 95,

"But the plea, 'I cannot keep the commandments,' need never be presented to God; for before Him stands the marks of the crucifixion upon His body, a living witness that the law can be kept, It is not that man cannot keep the law, but that they will not,"—Review, May 28, 1901,

"Jesus revealed no qualities and exercised no powers that men may not have through faith in Him, His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was,"—Desire of Ages, 664.

"The world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them,"—7 Bible Commentary, 929; 3 Selected Messages (1 Peter 1:21, 22; 1 John 2:6),

CONCLUSION—"In His humanity, Christ partook of our sinful fallen nature, If not, then He was not made like unto His brethren; therefore He was not, in all points tempted like as we are, did not overcome as we have to overcome, and is not therefore the complete and perfect Saviour man needs, and must have to be saved. The idea that Christ was born of an immaculate, sinless mother and inherited no tendencies to sin removed Him from the realm of a fallen world and from the very place where help is needed. On His human side, Christ inherited just what every child of Adam inherited, a sinful nature, On the divine side, from His very conception, He was begotten and born of the Spirit. And all this was done to place mankind on vantage ground and to demonstrate that, in the same way, every one who is born of the Spirit may gain like victories over sin in his own sinful flesh. Thus each one is to overcome as Christ overcame (Rev. 3:21). Without this birth, there can be no victory over temptation and no salvation from sin," Bible Readings for the Home 1914-1946 (Rev. 3:21; Rev. 14:12),

Since God's messenger, as well as Jones and Waggoner, clearly shows that a proper understanding of Christ's fallen nature is essential to a proper understanding of the "Faith of Jesus," and therefore of the Third Angers Message of Righteousness by Faith,—shouldn't we study into this matter and accept the light that God has given us on it? Is it not for our best good to do so?

History of the changeover to the Unfallen Nature position

We have learned that the human nature of Christ is an important truth. We will conclude this book with a brief overview of the history of the doctrinal change. It was only a few decades ago that our church was teaching the truth on this point; but now, in books, magazines, and lectures, an error is being taught.

From its earliest days, the Seventh-day Adventist Church has taught that, when God partook of humanity, He took, not the perfect, sinless nature of man before the fall, but the fallen, sinful, offending, weakened, degenerated nature of man after the fall of Adam.

The inclinations and tendencies to sin that are in fallen man's flesh were in His flesh; but that, by complete dependence upon His Father, His mind held its integrity and never by a shadow of a thought responded to the weakness or sinful cravings of the flesh.

This view of Christ's human nature in no way denied or contradicted the Church's stand on the complete Deity and absolute sinlessness of Jesus Christ.

As late as 1949, this was the accepted teaching of the Church as presented in

denominationally published lesson quarterlies, books, and periodicals.

But, during the fifteen-year period between 1940 and 1955, the words, "sinful" and "fallen," with reference to Christ's human nature were largely eliminated from denominationally published materials.

Since 1952, phrases such as "sinless human nature," "nature of Adam before the fall," and "human nature defiled" have taken the place of the former terminology. These phrases are interpreted to mean that the human nature of Christ was "sinful," "fallen," or "degenerated," only in the sense of weakness and frailty of the physical organism. It is said that these weaknesses and frailties of the physical organism were not innately and intrinsically a part of Christ's human body but were borne vicariously.

Let us now consider, in more detail, the history of the changeover in the doctrine of the human nature of Christ in the Seventh-day Adventist Church.

IN THE 19TH CENTURY

This great truth about the human nature of Christ was shared by the pioneer writers in the Advent movement. Here are a few examples, penned by some of the leading men in our church:

"[Jesus] was made in all things like unto those whom He came to save. . . In all points He was made like His brethren. . . And what the Law could not do, Christ came in the likeness of sinful flesh to do . . . By His life He has shown that sin in the flesh is condemned, and He has destroyed it, for in Him the body of sin is destroyed . . . He has taken away this sinful nature, —taken it upon Himself that we might be delivered from it."—E. J. Waggoner. General Conference Bulletin, 1891.

"The garment was woven in Jesus, in the same flesh that you and I have, for He took part of the same flesh and blood that we have. . . In my flesh; —it was my flesh that He had, It was your flesh that He had, . . . The Lord Jesus Christ, who came and stood where I stand, in the flesh in which I live,"—A. T. Jones, General Conference—Bulletin 1893

"Christ came the first time, clothed with humanity, taking not upon Himself the nature of angels, but the seed of Abraham, that He might be made, like ourselves, subject to temptation, pain, and death, that by His connection with humanity He might sympathize with His fallen creatures,"—S. H. Haskell. Bible Echo, March 15, 1889.

"Very few of us realize how nearly the Divine nature approached the human in the person of Jesus of Nazareth. More properly speaking, it is impossible for us even to conceive of the infinite condescension that was necessary in order that the Son of God, the associate of the Father, should appear in mortal flesh and participate in human experiences, with all their trials and weaknesses. . . But 'He was tempted in all points like as we are': consequently He must have partaken of our nature. Should any think this expression too strong, let them read verse 16 of Hebrews 2: 'For verily He took not on Him the nature of angels; but. He took on Him the seed of Abraham' . . . His faultless life under those circumstances becomes a constant reprover of our sins as well as an encouragement to our weakness."—G. C. Tenney, editorial, Bible Echo, April 15, 1889.

"By partaking of our nature, His human arm encircles the fallen race."—Stephen Haskell, Bible Echo, February 15, 1892.

"He took upon Him sinful flesh to suffer and die for guilty man. "—A. W. Semmens, Bible Echo, April 15, 1892.

"But if He [Christ] comes no nearer to us than in sinless nature, that is a long way off . . . It is true He is holy; He is altogether holy. But His holiness is not that kind that makes Him afraid to be in company with people who are not holy, for fear He will get His holiness spoiled."—A. T. Jones, General Conference Bulletin, 1895.

"The second Adam came not at the point where the first Adam stood when he failed, but at the point at which mankind stood at the end of four thousand years of degeneracy."—A. T. Jones, Review, February 18, 1896.

"So you see that what the Scripture states very plainly is that Jesus Christ had exactly the same flesh that we bear—flesh of sin, flesh in which we sin; flesh, however, in which He did not sin. But He bore our sins in that flesh of sin. And what flesh could He take but the flesh of the time? Not only that, but it was the very flesh He designed to take; because, you see, the problem was to help man out of the difficulty into which he had fallen, and man is a free moral agent. He must be helped as a free moral agent. Christ's work must be, not to destroy him, not to create a new race, but...to recreate man, to.. restore him in the image of God."—W. W. Prescott, Bible Echo, January 6, 1896.

In the section, just below, we will quote more extensively from that sermon by W. W. Prescott.

"He did not come to this world and take upon Himself Adam's condition, but He stepped down lower, to meet man as he is, weakened by sin, polluted in his own iniquity."—Stephen Haskell, Signs, April 2, 1896.

"Infinitely superior in every respect to Boaz, yet He stooped to marry the lost race."—E. Farnsworth, Signs, May 6, 1897.

"[Waggoner:] We begin with the ninth verse:

'We see Jesus.' Where are we looking?

"[Voice:] To man in his fallen state.

"[Waggoner:] Yes, our gaze is directed to man's first dominion; as we look, we see him fail, and still looking, we see Jesus taking man's fallen condition."—E. J. Waggoner, General Conference Bulletin, 1897.

"He brought divinity from the courts of glory into fallen humanity."—S. N. Haskell, Signs, January 17, 1900.

"And that this is likeness to man as He is in His flesh, sinful nature, and not as He was in His original [heavenly] sinless nature, is made certain by the Word: 'We see Jesus who was made a little lower than the angels, for the suffering of death.' Therefore, as man is since he became subject to death; this is what we see Jesus to be, in His place, as man."—A. T. Jones, Consecrated Way to Christian Perfection.

"Moreover, the fact that Christ took upon Himself the flesh, not of a sinless being, but of sinful man; that is, the flesh which He assumed and all the weaknesses and sinful tendencies to which fallen nature is subject, is shown by the statement that He 'was made of the seed of David according to the flesh.' "—E. J. Waggoner, Christ and His Righteousness, 27.

Many, many more examples could be cited! (Later in this present book, we will document the change that later occurred in Bible Readings.)

On Sunday evening, October 31, 1895, W. W. Prescott preached a powerful sermon on the nature of Christ, at the Armadale camp meeting, in Victoria, Australia. It contained 25 statements, that Christ took our nature in His birth and life on this planet. In that sermon, Prescott stated that Christ did not take the unfallen nature of Adam.

Ellen White was present and heard that sermon; and, in eight manuscripts and letters, soon after expressed grateful appreciation for that lecture (MS 19,23,47, and 52, 1895; and Letter 25,32,83, and 84, 1895). It was only a couple months later that she wrote that letter to W. L. H. Baker, which we will discuss shortly, reproving him for teaching that Christ had sinned.

Prescott's sermon was printed in the January 6 and 13, 1896, issues of the Bible Echo (our Australian journal). Here are portions of that History of the Changeover sermon. You will see why she valued it so highly:

"The theme of redemption will be the science and the song of the eternal ages, and well may it occupy our minds during our short stay here. There is no portion of this great theme that makes such a demand on our minds in order to appreciate it in any degree, as the subject we shall study tonight,—The Word became flesh and dwelt among us.' Through Him all things became; now He Himself became. He who had all glory With the Father, now lays aside His glory and becomes flesh. He lays aside His divine mode of existence, and takes the human mode of existence, and God becomes manifest in the flesh. This truth is the very foundation of all truth. . Let us consider, first, what kind of flesh, for this is the very foundation of this question as it relates to us personally (Heb. 2:14—18, quoted).

"That through death, being made subject to death, 'taking upon Him the flesh of sin, He might, by His dying, destroy him that had the power of death [Heb. 2: 16, quoted] . . So you see that what the Scripture states very plainly is that Jesus Christ had exactly the same flesh that we bear—flesh of sin, flesh in which we sin, flesh, however, in which He did not sin, but He bore our sins in that flesh of sin. Do not set this point aside. .

"God made man a little lower than the angels, but man fell much lower by his sin. Now he is far separated from God; but he is to be brought back again. Jesus Christ came for that work: and in order to do it, He came, not where man was before he fell, but where man was after he fell. . Jesus Christ comes right down to where he is, and meets him there. He takes his flesh and becomes a brother to him. Jesus Christ is a brother to us in the flesh; He was born into the family. .

"He came and took the flesh of sin that this family had brought upon itself by sin, and wrought out salvation for them, condemning sin in the flesh. . To redeem man from the place into which he had fallen, Jesus Christ comes, and takes the very flesh now borne by humanity; He comes in sinful flesh, and takes the case where Adam tried it and failed. .

"Christ came, and after a forty days' fast the devil tempted Him to use His divine power to feed Himself. And notice, it was in sinful flesh that He was tempted, not the flesh in which Adam fell. This is wondrous truth, but I am wondrously glad that it is so. It follows at once that by birth, by being born into the same family, Jesus Christ is my brother in the flesh, 'for which cause He is not ashamed to call them brethren' (Heb. 2: 11). He has come into the family, identified Himself with the family, is both father of the family and brother of the family. As father of the family, He stands for the family. He came to redeem the family, condemning sin in the flesh, uniting divinity with flesh of sin. .

" 'For there is one God, and one mediator between God and men, the man Christ Jesus' (1 Tim. 2:5). There is a man in heaven now, the man Christ Jesus,—bearing our human nature; but it is no longer a flesh of sin; it is glorified. Having come here and lived in a flesh of sin, He died; and in that He died, He died unto sin; and in that He lives, He lives unto God. When He died, He freed Himself from the flesh of sin, and He was raised glorified. . Jesus Christ, our own brother, the man Christ Jesus, is in heaven, living to make intercession for us

"This union of the divine and the human has brought Jesus Christ very near to us. There is not one too low down for Christ to be there with him. He identified Himself completely with this human family. . One version reads, 'Inasmuch as ye have done it unto one of the least of these My little brothers, ye have done it unto Me.' Christ looks upon everyone of the human family as His. When humanity suffers, he suffers. He is humanity; He has joined Himself to this family. .

"Jesus Christ thus united Himself with the human family, that He might be with us by being in us, just as God was with Him by being in Him. The very purpose of His work was that He might be in us, and that, as He represented the Father, so the children, the Father, and the Elder Brother might be united in Him. .

" 'Lo, I am with you alway, even unto the end of the world' (Matt. 28:20). By being in us, He is with us alway, and that this might be possible, that He might be in us, He came and took our flesh. This also is the way in which the holiness of Jesus works. He had a holiness that enabled Him to come and dwell in sinful flesh, and help sinful flesh by His presence in it; and that is what He did, so that when He was raised from the dead, He was glorified. His purpose was that having purified sinful flesh by His indwelling presence, He might now come and purify sinful flesh in us, and glorify us. He 'shall change our Vile body. that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself' (Phil. 3:21) . .

"Let us enter into the experience that God has given Jesus Christ to us to dwell in our sinful flesh, to work out in our sinful flesh what He worked out when He was here. He came and lived here that we might through Him reflect the image of God. This is the very heart of Christianity . .

"By following where He leads, we shall know what Christian experience is, and what it is to dwell in the light of His presence. I tell you, this is a wondrous truth. Human language cannot put more into human thought or language than is said in these words: 'The Word became flesh, and dwelt among us,' This is our salvation. . Nothing short of it will meet what we have to meet,—the world, the flesh, and the devil. But He that is for us is mightier than he that is against us. Let us have in our daily lives Jesus Christ, 'the Word' that 'became flesh,' "—W. W. Prescott, Sermon given October 31, 1895; printed in Bible Echo, January 6, 13, 1896.

"Therefore, just as certainly as we see Jesus lower than the angels, unto the suffering of death, so certainly it is by this demonstration that, as man, Jesus took the nature of man as he is since death entered: and not the nature of man as he was before He became subject to death."—A. T. Jones, General Conference Bulletin, 1895.

E. J. Waggoner wrote, "Here is the same mystery as that the Son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner, but actually taking upon Himself sinful nature. "—E. J. Waggoner. Christ and His Righteousness. 27-28 (1890).

"When sin entered, death came; so when man sinned, death came upon him.

God stayed with him; therefore, in that He stayed with man. although man had sinned, God took upon Himself sinful flesh. And so He took upon Himself death, for death had passed upon all the world. "—General Conference Bulletin, "Studies in the Book of Hebrews" (Series by E. J. Waggoner. No. 4. Lincoln. Nebraska, 1897), 45. "Christ taking fallen, sinful humanity upon

Him is Christ crucified,"—Op. cit., 31.

"The fact that He came in fallen humanity is an evidence of God's presence and His presence to give life."—Op. cit., 46.

FIRST HALF OF THE 20TH CENTURY

Throughout the first half of the 20th century, our speakers and writers continued to teach the truth about the human nature of Christ.

Here are a few examples:

"Over a period of years this view of Christ's human nature continued to reach the majority of church members through the medium of the Sabbath School Lesson quarterlies. Sample quotations are given below.

"Many hold that from the nature of Christ it was impossible for Satan's temptations to weaken or overthrow Him. Then Christ could not have been placed in Adam's position. to go over the ground where Adam stumbled and fell; He could not have gained the victory that Adam failed to gain. If man has in any sense a more trying conflict to endure than had Christ. then Christ is not able to succor him when tempted. Christ took humanity with all its liabilities. He took the nature of man, capable of yielding to temptation; and. with the same aid that man may obtain, He withstood the temptations of Satan and conquered the same as we may conquer . . . He assumed human nature. being the infirmities and degeneracy of the race. It is not true that humanity has trials to bear which the Son of God has not experience."—International Sabbath School Quarterly, "The Spirit of Sacrifice" a special testimony (Senior Division, No. 41, Third Quarter. 1905, Oakland: Pacific Press Publishing Association), 8—9.

"Jesus was God acting in sinful flesh on behalf of the sinner. He made Himself one with humanity. "—International Sabbath School Quarterly. "Baptism and Temptation of Jesus, " Senior Division, No. 56, Second Quarter, 1909, Pacific Press, 20.

"By assuming sinful flesh, and voluntarily making Himself dependent upon His Father to keep Him from sin while He was in the world, Jesus not only set the example for all Christians, but also made it possible for Him to minister for sinful flesh the gift of His own Spirit and the power for obedience to the will of God. "—International Sabbath School Quarterly, "The Incarnation and the Priesthood" (Senior Division, No. 71, First Quarter. 1913. Pacific Press). 15.

"That Son took the flesh of sinful man, and overcame where man failed, overthrew sin in the flesh. . "—International Sabbath School Quarterly, "The Flesh and the Spirit" (Senior Division, No. 75. First Quarter, 1914, Pacific Press), 16.

"Christ assumed, not the original unfallen, but our fallen humanity. In this second experiment. He stood not precisely where Adam before Him had, but as has already been said, with intense odds against Him. ."—International Sabbath School Quarterly. "The Purpose of the Incarnation" (Senior Division. No.103. First Quarter. 1921), 248-249.

"As the Son of man, He accepted the limitations and conditions of our common

humanity."—International Sabbath School Quarterly, "The Last Adam" (Senior Division, No.105, Third Quarter, 1921, Pacific Press), 3.

"Christ took upon Himself the infirmities and sins of the flesh. . but to every sin He died, every lust He crucified, every selfish desire He denied Himself—and all for our sakes."—International Sabbath School Quarterly, "The Godly Life" (Senior Division, No. 112, Second Quarter, 1923, Pacific Press), 22.

In 1924, Southern Publishing Association published a book by our evangelist, Carlyle B. Haynes, in which (on pages 80, 83) he unequivocally states that as a people we believe and teach that Christ took sinful, fallen flesh. He points out that there really was no need for Christ to come at all unless He was to take such flesh.

Through the efforts of colporteur evangelists, this Seventh-day Adventist teaching regarding Christ's human nature entered thousands of non-Adventist homes tucked between the covers of Bible Readings for the Home Circle. This book, under the heading, "A Sinless Life," contained the following note:

.. 'In His humanity Christ partook of our sinful, fallen nature. If not, then He was not 'made like unto His brethren,' was not 'in all points tempted like as we are,' did not overcome as we have to overcome, and is not, therefore, the complete and perfect Saviour man needs and must have to be saved. . On His human side, from His very conception He was begotten and born of the Spirit."—Bible Readings For the Home, Review and Herald, 174 (1942).

It was apparently with a similar view of Christ's sinful flesh but sinless life that L. A. Wilcox wrote in the Signs of the Times in 1927: He came where I was, He stood in my place. In His veins was the incubus of a tainted heredity like a caged lion ever seeking to break forth and destroy. For four thousand years the race had been deteriorating in physical strength, in mental power, and in moral worth: and Christ took upon Him the infirmities of humanity at its worst."—Llewellyn Wilcox, Signs of the Times, March, 1927.

"In every temptation that assails, it is strength to know that just such a temptation in all its overwhelming force attacked Him in unexpected times and ways; and that, with equal tendencies toward evil, in spite of bad blood and inherited meanness, by the same power to which I have access, He conquered."—Ibid. Like A. T. Jones and others, even while expressing this view of Christ's humanity, Elder Wilcox believed in the perfect sinlessness of Jesus Christ. (See Walter R. Martin, The Truth about Seventh—day Adventists [Grand Rapids: Zondervan Publishing House, 1960],86—87.

" 'Seventh-day Adventists teach that, like all mankind, Christ was born with a 'sinful nature.' " This plainly indicates 'that His heart, too, was 'deceitful above all things and desperately wicked.' In harmony with this, they also teach 'that Christ might have failed while on His mission to earth as man's Saviour that He came into the world at the risk of failure and eternal loss,' But the Bible repeatedly states that Christ was holy, that 'He knew no sin,' and that He would 'not fail nor be discouraged,' "—Frances D. Nichol, Answers to Objections, Review and Herald, 1952,389.

In part, the author replied that the "distinguishing mark of fallen mankind (that is, a deceitful heart or mind) is not necessarily involved in the possession of a human nature that is capable of sin" (op. cit., 392). He cites as an example, Adam, who as a human being was capable of sin but who did not sin until he exercised his will in the wrong direction.

"In other words, Adventists believe that Christ, the 'last Adam,' possessed on His human side, a nature like that of the 'first man Adam,' a nature free from every defiling taint of sin, but capable of responding to sin, and that nature was handicapped by the

debilitating effects of four thousand years of sin's inroads on man's body and nervous system and environment,"—Ibid.. 393.

In 1950, Southern Publishing Association printed the book, Drama of the Ages. Authored by the General Conference president, William Branson, this book was distributed and sold all over the English-speaking world. On page 70 of this missionary book, Branson wrote that Christ "had taken upon Himself the nature of fallen man."

STEP ONE: THE CHANGE IN BIBLE READINGS

On the next two pages (pages 68-69) (In printed book only) will be found documentary reprints of four pages from Bible Readings for the Home Circle. Here is a brief overview of the printing history of that book: In 1888, the first edition of Bible Readings came off the Review presses. Those who have read the present writer's book, Editions of Great Controversy, will know that the Review managers pushed that book ahead of the 1888 edition of Great Controversy, because the several authors of Bible Readings relinquished royalty payments, whereas Ellen White refused to do so. She had been instructed that she should receive that money, so it could be used to help Advent work in various areas where needed. For this reason, the "1888 edition" of Great Controversy did not come off the presses at the Review until 1889, and at Pacific Press until 1890. (See the author's book, Editions of Great Controversy for the full story of the history of that most important book—in all its editions.)

On page 174 of the 1915 edition of Bible Readings, a note was added to the chapter, "A Sinless Life." which clearly stated that Christ took our nature.

But in the late 1940s, the decision was made to revise Bible Readings. On pages 143-144 of the 1949 edition, that note was changed to a different one which downplayed the idea that Christ took our nature. It questioned "how far that 'likeness' (to sinful flesh) goes."

So, in this new edition the statement, which had circulated with the book for thirty years, was omitted because "it was recognized as being out of harmony with our true position" (Roy A. Anderson. "Human- Not Carnal"; The Ministry, September. 14, 1946). It was replaced by the following statement:

"Jesus Christ is both Son of God and Son of man. As a member of the human family 'it behoved Him to be made like unto His brethren' in the likeness of sinful flesh.' Just how far that 'likeness' goes is a mystery of the incarnation which men have never been able to solve. . "Bible Readings (Washington, D.C.: Review and Herald Publishing Association, 1949). 143.

In that same September 1956, Ministry magazine article. Anderson discussed the revision in Bible Readings, and gave the reason why the change had been made—because non-Adventists did not like it!

"In fact, this particular point in Adventist theology had drawn severe censure from many outstanding Biblical scholars both inside and outside our ranks. "—Ibid.

R. A. Anderson went on to state that the idea that on His human side Christ partook of man's sinful, fallen nature was eliminated because it did not represent our "true position" (see Ministry. September 1956. 12-14).

Although that statement had first appeared in Bible Readings in 1915. we have observed that it correctly represented our "true position," held down through the years

from the time of our earliest pioneers. In addition, the terms "sinful nature" and "fallen nature" were repeatedly in the writings of Ellen G. White.

(For your information, in our own edition of Bible Readings, initially released in the late 1980s, we included that 1915 note in the chapter. "A Sinless Life." This happens to be the lowest-cost Bible Readings available anywhere. And is also the first Bible Readings in history to include a Scripture Index—which the book has always obviously needed. The main print size is also slightly larger than the \$50 colporteur edition!)

STEP TWO:

THE EVANGELICAL CONFERENCES

The present author's review of the Evangelical Conferences and their aftermath (The Beginning of the End-Part 1-18 [DH-101-118]) is the most extensive analysis of the subject available anywhere. (At the present time, it is included as Section 2 in our Doctrinal History Tractbook.)

As Walter Martin and Donald Barnhouse later wrote in Evangelical magazines. the conferences (many of which were held at our General Conference building in Washington. D.C.) began when Martin, a Baptist writer, approached our leaders and told them he was going to write an in-depth book, exposing the doctrinal errors of our denomination.

As he later wrote, they entered into a series of discussions with him that lasted two years, during which they vigorously denied that the Adventist denomination still held to earlier doctrines which the Evangelicals did not like. It was obvious that the men on the other side of the table were determined to gain acceptance by Protestants!

"There were eighteen conferences, lasting one to three days and usually with three sessions a day. These were held periodically, in Washington, D.C., Reading [Pa.], Philadelphia, and New York City over a period of eighteen months." L. E. Froom, Movement of Destiny. 477.

The two men in charge of what became a doctrinal sellout were Leroy Edwin Froom and Roy Allen Anderson. Martin would come to the meetings with questions to be answered; and, in collaboration with Anderson. Froom would write those answers. Anderson's key work was keeping Reuben Figuhr, the General Conference president, contented with the progress of the conferences.

Froom later described the first conference: "The first conference with Martin and Cannon [Dr. George Cannon. Greek professor at a college in the Hudson Valley of New York], followed by others, took place in an available office at our General Conference headquarters, in Takoma Park, Washington, D.C. Martin came armed with a formidable list of definitely hostile and slanted questions, most of them drawn from well-known critics of Seventh-day Adventists —among them the inevitable Canright, on down to the late defector, E. B. Jones."—Op. eit, 479.

The outcome of the Evangelical Conferences and the book which, in agreement with Martin, the Review published —radically altered church doctrine for all time to come.

That book, Seventh-day Adventists Answer Questions on Doctrine (commonly referred to as Questions on Doctrine), undermined our historic teaching on the atonement, the nature of Christ, and several other points.

(For an in-depth analysis of these matters, we refer you to our two books,

Doctrine Tractbook and Doctrinal History Tractbook, which contain all the relevant material.)

"On a [Martin's] second visit [to the General Conference], he was presented with scores of pages of detailed theological answers to his questions. Immediately it was perceived that the Adventists were strenuously denying certain doctrinal positions which had been previously attributed to them. .

"He pointed out to them that in their bookstore adjoining the building [The ABC on Carroll Avenue] in which these meetings were taking place, a certain volume published by them and written by one of their ministers categorically stated the contrary to what they were now asserting. The leaders sent for the book, discovered that Mr. Martin was correct, and immediately brought this fact to the attention of the General conference officers, that this situation might be remedied and such publications be corrected.

"This same procedure was repeated regarding the nature of Christ while in the flesh which the majority of the denomination has always held to be sinless. holy, and perfect despite the fact that certain of their writers have occasionally gotten into print with contrary views completely repugnant to the church at large. They further explained to Mr. Martin that they had among their number certain members of their 'lunatic fringe' even as there are similar wild-eyed irresponsibles in every field of fundamental Christianity. This action of the Seventh—day Adventists was indicative of similar steps that were taken subsequently."—Donald Grey Barnhouse, "Are Seventh-day Adventists Christians? A New Look at Seventh-day Adventists, Eternity magazine. September. 1956.

Barnhouse had founded Eternity magazine, which had proven to be a very successful interdenominational publishing venture. His organization had sponsored Martin's talks with the Adventists. In September 1956, this (in their own words) "bombshell article" came off the presses. Fortunately for our leaders, few of our people ever heard about it. Both Barnhouse and Martin wrote articles in it, exposing the Adventist doctrinal sellout, and promising that the Adventists planned to publish a book, which would discuss their new doctrinal positions.

In the above quoted statement, you will note that our leaders used a confusion of terms to get their point across. They told Martin that our people always believed Christ was sinless, which is true. But they said it in such a way that Martin believed they said that Christ had a sinless nature. Martin, who had a powerful mind, was a fast reader, had something of a photographic memory, and had scanned through many of our books, including those by Ellen White.

Our men assured him that statements about a "sinful nature" or "fallen nature" would henceforth not be found in our new publications.

And this was done. In the years since the mid-1950s, "sinful nature" has seldom if ever appeared in our journals and new books. At the same time, terms such as "Adam's nature" and "sinless nature" have appeared more frequently.

STEP THREE:

THE MINISTRY MAGAZINE ARTICLES

As head of the Ministerial Association, R. A. Anderson was editor—in—chief of Ministry magazine, which is published for our ministers and workers, worldwide.

In 1956 and 1957, a series of articles, intended to soften the blow for the changeover, were released. Here are some examples:

"Christ did indeed partake of our nature, our human nature with all its physical limitations, but not of our carnal nature with all its lustful corruptions.

"His was not a corrupt, carnal nature. When He took upon Him sinless human nature. He did not cease to be God, for He was God manifest in the flesh!"—Roy A. Anderson, "Human. Not Carnal." Ministry magazine, September 1956.

"He was indeed a man, but withal He was God manifested in the flesh. True, He took our human nature, that is, our physical form, but He did not possess our sinful propensities." R. A. Anderson, "God With Us." Ministry. April, 1957.

"When God became man He partook of the same moral nature that Adam possessed before the fall. Adam was created holy, and so was Christ. for He became the second Adam." R. A. Anderson. "Human. Not Carnal." *ibid*.

"When the incarnate God broke into human history and became one with the race. it is our understanding that He possessed the sinlessness of the nature with which Adam was created in Eden. "—R. A. Anderson. "God with Us, " *ibid*,

These quotations, illustrating a comparatively recent emphasis upon the perfection and

"sinlessness" of Christ's human nature, present a striking contrast to earlier statements on this subject. For example, the Sabbath School lesson for May 17, 1913, entitled, "God Manifest in the Flesh," quoted a Roman Catholic statement; and, then, stated unequivocally that it was erroneous:

"God the Son. by assuming this perfect human nature, which He took from the blessed virgin. was born in the flesh , "—Catholic Belief, 208.

"Thus by shutting Christ away from the same flesh and blood which we have (compare Heb. 2: 14), modern Babylon really denies the vital truth of Christianity. although pretending to teach it. Such is the mystery of iniquity,"—International Sabbath School Quarterly, "God Manifested in the Flesh" (Senior Division, No. 72, Second Quarter, Oakland: Pacific Press Publishing Association, 1913), 26.

"By its dogma concerning the immaculate conception of the virgin Mary, the Roman Catholic Church gives to the Son of God in the incarnation a 'perfect human nature: and thereby separates Him from those He came to save.

"This denial of the perfect union of Christ with sinful flesh opens the way for a series of subsidiary mediators whose duty it is to bring the sinner into saving touch with Christ."—International Sabbath School Quarterly, "The Incarnation and the Priesthood" (Senior Division. No. 71, First Quarter, Oakland: Pacific Press Publishing Association, 1913), 14.

The belief that Christ had the "sinless" human nature of Adam before the fall rather than the "sinful" nature of fallen man is clearly expressed in an article in a Ministry magazine article, entitled, "The Immaculate Christ. "

"Before Adam fell, he was pure and clean, without taint of sin. He possessed human nature, undefiled, as God created it. When Jesus, 'the second man: 'the last Adam' (1 Cor. 15:45-47), came. in addition to His divine nature. He also possessed human nature. undefiled, as

God originally created it."—Eamest W. Cox. "The Immaculate Christ," Ministry, December, 1957. 10,

From 1955 to 1958, the present writer attended our Serninarywhich at that time was next door to the General Conference building. where many of the Evangelical Conferences were held. We were beginning to hear hints of the doctrinal changeover in the classes; and, outside of class, students were quietly discussing the matter.

When the "bombshell" Eternity article came out. as well as the 1956 and 1957 Ministry magazine articles, everyone—students and facultywere quietly sending for copies, The present writer argued many times with Edward Heppenstall in various classes over some of these changes, but to no avail.

STEP FOUR: QUESTIONS ON DOCTRINE

Leroy Edwin Froom (1890—1974) was held in the highest respect at the General Conference. As their in—house theologian and church historian, he had produced the 4—volume Faith oj Our Fathers and the 2—volume Conditionalist Faith oj Our Fathers. During and following the Evangelical Conferences, which on the Adventist side Froom led out in, Walter Martin also viewed him with the highest respect.—especially since it was obvious that Froom, the pivotal Adventist leader in the talks, went out of his way to doctor our teachings so they would be received by the Evangelicals.

As part of the agreement. Martin's forthcoming book, The Truth about Seventh—day Adventists, exonerating us as "Christians," was to be released at the same time as a book published by the Review, titled Seventh—day Adventists Answer Questions on Doctrine.

When Questions on Doctrine was released in 1957, Roy Anderson, who was extremely influential, arranged for thousands of free copies to be mailed to every Christian college and seminary in the world. Multiplied thousands of free copies were also mailed to various denominational headquarters, leaders, and local pastors. The cost of all this (Questions on Doctrine was a full—size, cloth—bound book) was immense, For many more details, see the author's documentary on the Evangelical Conferences, The Beginning oj the End, now in our Doctrinal History Tractbook.

"Many thousands of copies have been placed with clergymen and theology teachers not of our faith—in a few instances thousands in a single conference. And they have had their wholesome effect. Its total circulation by 1970 had exceeded 138,000."—L. E. Froom, Movement of Destiny, 489.

In Questions on Doctrine, Froom (the author of the book) very skillfully explained away the fact that Ellen White used the words, "sinful," "fallen," and "deteriorated" human nature" in referring to Christ:

"It could hardly be construed, however, from the record of either Isaiah or Matthew, that Jesus was diseased or that He experienced frailties to which our fallen human nature is heir. But He did bear all this. Could it not be that He bore this vicariously also, just as He bore the sins of the whole world?"

"These weaknesses, frailties, infirmities. failings are things which we, with our sinful, fallen natures, have to bear. To us they are natural, inherent; but when He bore them, He took them not as something innately His, but He bore them as our substitute. He bore them in His perfect, sinless nature. Again, we remark, Christ bore all this vicariously, just as vicariously He bore the iniquities of us all.

"It is in this sense that all should understand the writings of Ellen G. White when she refers occasionally to sinful, fallen, and deteriorated human nature."—Op. cit.. 59—60..

Froom here puts words in the mouth of Ellen White, trying to make her say that Christ did not take our nature, but that He only took it "vicariously" as our "substitute." The dictionary defines vicarious as "experienced or enjoyed by imaginary sharing in the experience of another."

Anyone acquainted with L. E. Froom's writings knew he was a master of vocabulary. Here is a companion statement in that book:

':All that Jesus took, all that He bore, whether the burden and penalty of our iniquities, or the diseases and frailties of our human nature all was taken and borne vicariously. Just as bearing vicariously the sins of the whole world did not taint His perfect, sinless soul, neither did bearing the diseases and frailties of our fallen nature taint Him in the slightest degree with the corrupting influences of sin.'—Op. cit.. 61—62.

The following passage from the book clearly teaches the error that Christ took an immaculate nature rather than the nature you and I inherit:

':Although born in the flesh. He was nevertheless God. and was exempt from the inher

ited passions and pollutions that corrupt the natural descendants of Adam. He was 'without sin,' not only in His outward conduct, but in His very nature. [He was] sinless in His life and in His nature,"—Op. cit.. 383.

Of course, we all believe that Christ never sinned. But, in the above passage, Froom says that Christ inherited none of the negative factors which we inherit.

From the beginning, the two books (Martin's and ours) were to be released simultaneously, and to be sold in each other's bookstores. But this did not happen. After ours was released, extensive revisions were on Martin's book; it was not published until three years later (1960). Because it contained so many attacks on Adventists, our ABCs refused to carry it.

STEP FIVE:

FROOM'S MOVEMENT OF DESTINY

As Leroy Edwin Froom neared the end of his life, he wrote a book reviewing doctrinal changes in our denomination. In view of the very serious changes which have occurred, the book, Movement of Destiny, could well have been called "Destiny of a Movement."

Published in 1971 (Froom died in 1974, at the age of 84), the book uses the same wordy style found in Questions on Doctrine and his Faith of our Fathers books.

The first chapter of Movement of Destiny is remarkable in the way it hints at so much. Froom was obviously quite pleased with his central role, and he wanted the reader to recognize the pivotal nature of his activities. He said he could not write the book until enough people had died off. The book culminated in a defense of the Evangelical Conferences, the "grand results" they produced.

Froom said he was thankful that all his research resulted in opportunities to lecture before various Protestant and Catholic groups; so they could recognize that we

were, indeed, Christians, sharing similar beliefs.

"The church groups included Episcopalian, Presbyterian, Methodist, Baptist, Reformed, Congregationist, United Brethren, and even Pentecostal and Unitarian faiths—as well as an organization of converted Roman Catholic priests. So I write from personal knowledge, for I spoke to each of these groups.

"Universities such as Marburg (Germany), Rutgers (N.J.), and Pittsburg (Pa.) extended unusual invitations, with gratifying results from

the presentation opportunities, with question periods. And following these came various dialogues with Roman Catholic student priests but groups and individuals—which were highly fruitful and refreshingly frank. In one instance the contact was with thirty—eight student priests in—training for the Catholic University of America, in Washington, D.C.—an hour for presentation, and an hour for questions. Out of this, smaller follow—up groups of five to eight. Later, I was privileged to address a class of graduate students at the same 'Catholic u: on the same theme.'—L. E. Froom, *Movement of Destiny*, 466.

Elsewhere in the book, Froom says that Martin initially complained about four heretical notions; and Froom set to work to clarify these: 'According to Martin, the four leading charges commonly brought against Adventism, dealt with in his article [in a Protestant journal], were: "(1) that the atonement of Christ was not completed upon the cross; (2) that salvation is the result of grace plus the works of the law; (3) that the Lord Jesus Christ was not a created being, not from all eternity; (4) and that He partook of man's sinful fallen nature at the incarnation.'"—Op. cit., 473.

It is true that a few of our 19th century writers advocated Arianism (point 3, above), but the other positions are solid Adventism! Yet Froom set to work to change our historic beliefs on each and every one of them.

He succeeded so well, that Martin later wrote, in an Evangelical journal, as quoted below by Froom in his book:

"Since there is no conceivable doctrinal ground, in the light of verifiable evidence where the fundamental tenets of the historic Gospel are concerned for refusing that outstretched hand. I for one encourage the extension of our hand which will usher in a new era of understanding and spiritual growth among the Church which is Christ's body."—Walter Martin, quoted in L. E. Froom, *Movement of Destiny*. 475.

Froom's book, *Movement of Destiny*. gave added respectability to the doctrinal changes. in the eyes of many of our church leaders and pastors. Yet he chopped up and twisted Spirit of Prophecy quotations, in order to support his contention that Ellen White agreed with his version of the human nature of Christ. See *Doctrinal Fraud* (FF—26. now in our *Doctrinal History Tractbook*) for more on this. Here is a sample:

"The reader has now observed that the para

graph [in *Movement of Destiny*] opens with a title line: 'Took Sinless Nature of Adam before Fall.' This heading is followed by nineteen statements purporting to support its conclusion. Within each statement is a tiny quotation fragment from Ellen White.

"But as Ellen White wrote these quotations, not a single one of them says that Christ took the nature of Adam before the fall, and some of them say exactly the opposite! . . . Three fragments are all taken from the same paragraph in Ellen White's writings. . . [which] opens with the unequivocal statement that Christ took the fallen nature

of man!"—Ralph Larson, *Documentary Fraud*, FF—26. p. 2, now in *Doctrinal History Tractbook*.

So much for the scholarship of Dr. Froom.

STEP SIX: JOHNSON AND THE REVIEW

When, in the early 1980s, William Johnson began as editor—in—chief of the *Adventist Review*, major changeovers began to occur in our denominational paper.

Among other changes, articles began appearing which recommended erroneous doctrines and lowered standards. Photographs and drawings were printed which would never have been seen in the *Review* in earlier decades.

Among the changes which occurred were articles advocating the pre—fall nature of Christ. One example of this was an article in the June 30, 1983, issue, authored by Norman Gulley.

Gulley stated that "the church has never taken a stand for or against one or the other" of the two positions on the human nature of Christ. You will recall, earlier in this present book, we quoted Morris Venden's statement in *Insight*. that the fallen nature of Christ concept dovetailed with that of the idea that sin was transgression of the law, and that we can overcome sin in our lives now. Venden said that he believed that sin is only a broken relationship with God.

In his *Review* article, Gulley took this same position, saying that the definition of sin "is not so much a breaking of the law as it is a broken relationship that leads to lawbreaking."

Thus both men switch cause and effect. The Bible says that sin is the transgression of the law (1 John 3:4). That is the cause. The Bible also says that the effect of sin is the broken relationship.

"But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear. "—Isaiah 59:2.

It is bad enough that doctrinal errors are printed in the pages of "the good old *Review*." But, to make matters worse, no articles advocating the truth were printed!

STEP SEVEN: THE 1983 GULLEY QUARTERLY AND BOOK The senior Sabbath School Quarterly for the First Quarter of 1983 was entitled *Christ's Allatoning Sacrifice*. The lesson—help book which accompanied it bore the name, *Christ Our Substitute*.

Both were written by Norman R. Gulley, a religion teacher at Southern College (now Southern University), in Collegedale, Tennessee.

In an attempt to placate both sides while insidiously instilling error, Gulley taught that Christ had Adam's pre—fall nature, combined with our post—fall physical infirmities.

"Christ took the spiritual nature of man before the fall, and the physical nature of man after the fall. "—N. R. Gulley, *Christ Our Substitute*, 33.

If that is true, then He did not really take our nature. Repeatedly, the Bible and Spirit of Prophecy said that Christ took our nature, and that it was a "fallen" nature; yet, in that nature, He resisted temptation and sin. When the nature of Christ is referred to in Scripture, it is moral issues which are dwelt upon, not physical flaws.

Then Gulley uses another new theology argument: If Christ had really taken our

nature, He would have fallen into sin, since it is impossible for mankind to stop sinning—even with God's help!

"He [Christ] had to identify Himself with us as far as His saving mission made it necessary. But He could not go beyond the requirements of His mission or He would have needed a Saviour Himself, and therefore His mission would have been a failure."—Op. eit, 38.

The idea here was to "somehow save us," without Himself being caught by Satan.

Of course, the truth is that, if it is impossible to stop sinning, even with God's help,—then the law of God cannot be kept—and Satan is right in the great controversy after all!

In support of his position, Gulley quotes a long (long!) list of pagans (Ovid, Euripides, Seneca, Epictetus, etc.), Catholics (Augustine, Methodius, etc.), and Protestants (Hort, Moule,

Barth, Barclay, Schweitzer, etc. (see pages 4851).

Then Gulley uses still another "proof," that Christ could only save us by not taking our nature; he says that Christ lived 2,000 years before our time, and human nature then would not have been adequate to save us today!

"If Jesus lived four thousand years after Adam, we live two thousand years farther down the line. Surely we have a much harder time than Jesus."—Op. eit. 52.

Can you imagine such trite being printed on the presses of the Review & Herald and sold through Adventist bookstores as truth!

Gulley caps his arguments for error, by declaring that we have Original Sin and Christ did not!

"In fact, we do not have to do anything wrong to become sinners. We are born that way. But Jesus was born sinless."—Op. cit. 53.

Original Sin is the error invented by the licentious "Saint" Augustine. He was so vile, that, by his own admission, he could not stop living with women he was not married to. So he devised the "Original Sin" teaching, to explain why he could still go to heaven. (Because he taught strict submission to Rome, the Vatican later made him a saint.)

STEP EIGHT: THE BOOK, SEVENTH—DAY ADVENTISTS BELIEVE

The book, Questions on Doctrine, went out of print in 1980. In March 1983, Walter Martin gave a lecture at Napa, California, in which he announced that he had written letters to our leaders in Takoma Park, threatening to negatively revise his book, The Truth about Seventh—day Adventists, if we did not reprint Questions on Doctrine or issue a new book, to take its place, which also had the same doctrinal changes. Martin was very blunt and forceful about this. The present writer reprinted sizeable portions of that lecture, and also noted this:

" 'He [Martin] said that if Seventh—day Adventists continued to believe they are 'the remnant church,' that Christ did not have a sinless nature. and that the atonement was not finished at the cross. . they will be classed with the cults. "[He said] that Reuben Figuhr and the Holy Spirit had transformed the church. . they will have so much to lose if they do not take the correct position. as stated in Questions on Doctrine.

" '[He said,] 'We must fight for our Seventh day Adventist brethren, that the church will take the right position. Questions on Doctrine has been suppressed, and now voices are teaching heresy which the church originally repudiated. This must be remedied. Adventism is answerable to the authority of the Word of God, not to those who would perpetuate heresy' . .

" 'He stated that he had submitted a list of questions to the General Conference, to be answered by the hierarchy, and not the 'lunatic fringe,' so that he will know what information to put in his forthcoming book and tapes,' "The Beginning of the End, Part 18, and Doctrinal History Tractbook.

The brethren at world headquarters set to work to please Martin; and, in 1988, a new Adventist doctrinal book. entitled Seventh—day Adventists Believe, rolled off the presses,

It is highly unfortunate that we have had only two official doctrinal books in our history—and both were written to please Walter Martin and the evangelicals!

Chapter 4, in this new doctrinal book, dealt with the human nature of Christ. A strong attempt was made to please all sides, but the erroneous view was still stated,

This is understandable, since its primary author was Norman Gulley, who wrote the infamous 1983 Gulley Quarterly and the accompanying book. Christ Our Substitute, By his own admission, he believes in a pre—fall nature of Christ.

'Jesus Christ took upon Himself our nature with all its liabilities, but He was free from hereditary corruption. "—Seventh—day Adventists Believe. 49/1:4 (page 49, column 1, paragraph 4).

"He possessed the essential characteristics of human nature,"—Op. cit., 46/1:3.

"Christ's humanity was not Adamic humanity, that is. the humanity of Adam before the fall, nor fallen humanity; that is. in every respect the humanity of Adam after the fall. It was not the Adamic, because it had the innocent infirmities of the fallen, It was not the fallen, because it had never descended into moral impurity. It was. therefore. most literally our humanity, but without sin,"—Op. cit., 47/1:4—47/ 2:0.

The above statement cleverly sidesteps the key issue in the nature of Christ controversy. It does this by equating "fallen nature" with actual sinning.

Two pages later, another clever statement is made. which says that Christ took our "fallen" nature—but then denies that He did:

"The Bible portrays Jesus' humanity as sinless. His birth was supernatural—He was conceived by the Holy Spirit. As a newborn baby He was described as 'that Holy One,' He took the nature of man in its fallen state [that is. He took our fallen nature], bearing the consequences of sin, not its sinfulness [that is, He did not take our fallen nature]. He was one with the human race, except in sin. "—Gp. cit., 49/ 1:1—2.

The new theology can be subtle in the extreme. They will not come out and say the truth about the human nature of Christ, but they fear to pronounce the error. They talk about the actions of Jesus as though they were the nature of Jesus.

STEP NINE: THE BOOK, ISSUES

The November 5, 1992, issue of Adventist Review contained a 16—page booklet, entitled Issues: The Seventh—day Adventist Church and Certain Private

Ministries.

Within a few months, a full—sized purplecover book, with the same title. was printed and widely sold. (We will here refer to it simply as Issues.)

Having changed our doctrinal beliefs nearly 30 years before, during the Evangelical Conferences, leadership now asked that those pleading for a return to historic beliefs should be tolerant. The reason given was that the denomination has never decided what it believes on those points!

"In other words, be tolerant on those points

that the church has left open. "—Issues, 16. "Neither has the church ever 'formally' adopted a position on perfection and the precise nature of human obedience."—Issues, 47. "One side stresses Jesus' role as our sinless substitute, arguing that His nature was like Adam's before the fall. The other stresses Jesus' role as our example, arguing that He came in the 'likeness of sinful flesh' with a nature like Adam's after the fall. ,

"But the significant point for the discussion here is: Adventists have never 'formally' adopted a position on the question of just how Jesus' nature compared with Adam's and with ours. Neither has the church ever 'formally' adopted a position on perfection and the precise nature of human obedience,"—Op. cit., 46—47.

"[The independent group] holds certain views on the human nature of Christ, the nature of sin, and sanctification, These issues have never been settled among Christians, much less among Seventh—day Adventists. .

"There is no way that the SDA Church can work with such an independent group. if it cannot lay aside these positions that they have made so central to their work and mission.

"Overspecificity in the content of faith [Le., consistently adhering to our historic beliefs] and a rigid church structure [i.e.. asking that only beliefs—and not errors—be presented to our people] reduce the possibility for healthy dissent and for creative innovation."—Op. cit.. 45. "[The church should] resist any attempt by one segment of the church to impose its views on the rest."—Op. cit.. 50.

Yet, at the same time, only erroneous portrayals of these controverted doctrines are presented in our denominational papers and at camp meetings.

As to what these disputed teachings might be, the full—size Issues book made very clear. The book reproved Independent Ministries for teaching the truth about the nature of Christ, the continuing atonement, etc. —And the book did more; it boldly proclaimed error as orthodox! What have we come to, when our leaders dare to do this?

On pages 114—130 we find the only explanatory in—depth doctrinal studies in the entire book, Issues. It is a reprint form of what our leaders considered to be a landmark series of doctrinal)2—studies|printed the year before in the Adventist Review.

Since they consider it important, and since it is the single doctrinal series in Issues, it deserves our careful attention.

And when we do so, we find it is almost entirely focused on denying one special doctrine:

the great truth that Christ took our nature.

Why is this done? Because they realize that this is the foundation upon which all the others are built: the nature of sin, the nature of man, the nature of the atonement, and the nature of salvation,

This series, consisting of six articles originally printed in the Review between January 18 to February 22, 1990, was reprinted in Issues.

Part I, entitled "Pressing Together," is an appeal for all sides to unite in one position doctrinally.

"A meeting of minds on this question can bring us together as a church."—Norman Gul

ley, "Pressing Together," *Adventist Review*, January 18, 1990, 8—10; reprinted in *Issues*, 114.

Part 2 is on the nature of sin. It teaches Augustine's Original Sin heresy, and defines the nature of sin as being separation from God,

Gulley states our historic position on the nature of man, in regard to sin:

"Early Adventists considered the first death as being a result of Adam's sin, and the second death the result of personal sin. In other words, the first death is merely the consequence of not the penalty for—Adam's sin."—Norman Gulley, "In Every Way but One," *Review*, January 25, 1990, quoted in *Issues*, 117.

Then Gulley goes on to expound Augustine's horrible theory: that everyone is born an evil criminal, to be condemned to hellfire because of something he did not do:

'_e infants sinners at birth because of their inheritance from Adam?'. . . We are born sinful and subject to death—prior to lawbreaking. If a baby dies a few hours or days after birth, it is still subject to the second death—the condemnation death—even though it has never broken any commandment."—Op. cit., 117—118.

In the above passage, Gulley says that what we inherit at birth will cause us to burn in hellfire. That is not true! It is what we think, speak, and do that results in sin.

"It is the disobedience of Adam that constitutes a person a sinner, and not merely his own acts of sin (disobedience)."—Op. cit., 118 [parenthesis his].

But God's Word says it differently:

"Our only definition of sin is that given in the Word of God; it is 'the transgression of the law: "—Great Controversy, 493. Gulley's concept, which is Augustine's Original Sin theory, is cited as the basis for the theory that Christ could not have taken our nature. Instead, Christ is said to have had an alternate type of immaculate conception.

"So if every man is born a sinner (Le., a fallen being, separated from God—needing salvation) as the result of Adam's sin, how then could Christ enter the race through a human mother and yet be sinless? The immaculate conception of Catholicism sidesteps this question by making Mary unaffected by Adam's sin. Rather than this immaculate conception. it is the miraculous conception:—Op. cit., 119 [italics his].

As do most new theologians, Gulley plays with words in order to confuse. What

he is obviously saying, in the above paragraph, is that the Catholic teaching is that Christ's mother had an

immaculate conception, whereas Gulley is teaching that Christ had His own immaculate conception. Of course, the end result would be the same: Both Gulley and Rome teach that Christ had an immaculate conception [i.e., He had a sinless nature].

Both concepts are based on the same error: Christ could not be born with our nature, but had to be different than us. As Gulley explains it:

"He [Christ] did not have 'sinful flesh.' Thus He neither was a sinner by nature nor a sinner by acts. He was a total Substitute."—Ibid.

—Thus, by the early 1990s, we find this totally erroneous, Catholic—based article featured in the *Adventist Review* and, later, in the book, *Issues*. But, through it all, not one article was printed on denominational presses, advocating the other, the true side—that Christ took our very nature; and, in it, He overcame the devil and now gives us power to do the same.

Gulley is quite unashamed that he is teaching Original Sin in this article, for he uses those words several times.

In Part 3 in the *Review* series, also reprinted in *Issues*, Gulley began by reiterating the conclusion of his previous article.

"Thus far we have seen that His unique sinless human nature made it possible for Him to be our substitute. We shall see that the same unique nature qualified Him to be our example."—Norman Gulley, "Jesus Our Example," *Review*, February 1, 1990, 19, quoted in *Issues*, 120.

In this article, Gulley attempts to show that Christ could still be our example, even though He was not like us; that is, did not take our nature. One cannot but wonder how Gulley intends to do that. Here is the strange logic he uses:

"Clearly Jesus did not have a sinful nature; He had no sinful passions or any taint of sin. By contrast, all the rest of us are born into the world with these liabilities. On the surface, at least, this looks like a huge advantage for Christ, and calls into question His ability to be our example."—Ibid.

First, Gulley explains that Christ did not come into this world to overcome in our place, but in unfallen Adam's place! How is that for original thinking!

"Satan had charged God with Adam's sin. . . The Creator became a created being. Jesus came as the second Adam—sinless, to show that

Satan's charge was false. Adam need not have sinned. Like Adam, He had nothing sinful within to respond to Satan's temptations, but He could be tempted from an appeal to use His sinless passions and drives in an unlawful way. He withstood the tempter."—Op. cit., 120—121.

In other words, Christ did not come to be our "substitute," but unfallen Adam's "substitute"! Such foolish logic is all the more remarkable, in view of the fact that Gulley's key phrase, which in 1983 he used as the title of his book, is "Christ Our Substitute." But, following Gulley's logic, Christ is not our substitute! Christ is only unfallen Adam's substitute.

Even worse is Gulley's effort to twist the charges of Satan against God—as only concerning the fall of Adam!

Following this, Gulley declares that the immaculately born Christ, with His pre—fall nature, is our example, because He kept the law. Obviously, his statement is pointless. How would Christ's sinless obedience, wrought out in a nature which supposedly cannot sin, be an example to us in natures which can? And this Gulley admits:

"Because His humanity was sinless, Jesus could not experience the inner sinful urgings of sinful humans. But it was necessary that He, as our example, experience an equivalency in intensity while remaining a sinless human. "Op. eit., 121.

Gulley then claims that Christ reached "the lowest depths" and suffered as we do—at one time in His life: during the last part of the 40day fast in the wilderness! According to Gulley, at that one time, and no other, Christ suffered as we do.

But Scripture says it differently: (1) Christ took our nature, the nature of Abraham's descendants; (2) and in our nature was tempted "in all points like as we"; (3) yet without ever yielding to sin; (4) so we can come to Him for help in every time of need (Heb. 2:10—18; 4:15—16).

In these words, Gulley describes the one time Christ suffered "equivalent" to us:

"To be hungry was not a sin; it was a proper desire. But through a 40—day intensification, His gnawing hunger became equivalent to the worst sinful drives ever experienced by humans. "Ibid.

"The human became so emaciated and stressed out, through a nearly six—week fast, that His consuming passion to eat became equivalent to sinful passions of men."—Op. eft., 122.

Second, Gulley uses the shop—worn argument History of the Changeover

that. throughout His earthly life. the only real temptation He faced was to use His divine power to help Himself! What kind of useful example is that to us? None at all.

"He had received honor in the heavenly courts. and was familiar with absolute power. It was as difficult for Him to keep the level of humanity as it is for men to rise above the low level of their depraved natures. and be partakers of the divine nature."—Op. eit.. 122.

"Can we understand His supreme struggle? Never! But we must try to grasp its depths. He had exercised absolute power from eternity! This power He had by nature; it was inherent. If we grumble about our inheritance by nature. think of His. If we say we have habits that bind us. think of His—a habit with eternal use back of it! Can you get any greater urge than that? Our habits. measured by His. are but drops of water compared to a shoreless sea. He knows the human struggle in temptations because His were infinitely greater. and precisely because of His unique divine nature rather than from an identical human nature."—Ibid.

Gulley summarizes the terrible "weight" that was on Christ:

"What an inexplicable intensification this staggering load brought to the agonizing struggle of the emaciated One! In view of this unparalleled experience. can anyone question the genuineness of His example? No! His temptations were infinitely harder than man's!"—Ibid.

In Part 4 of this Review series. Gulley once again reiterates that Christ had a sinless nature. "Sin. whether in His nature or in act. would have disqualified Him from being our substitute. For He would have needed a substitute Himself."—Norman Gulley, "Jesus Our Substitute," Review. February 8, 1990.8; in Issues. 123.

The primary objective of this entire series of articles has been to prove that Christ had a sinless human nature. He recognizes it to be the foundation stone. undergirding the entire plan of salvation.

Yet. shrewdly. Gulley, speaking directly to those who maintain the other (the Scriptural) view,—declares that they should not be concerned about what nature Christ had. It really does not matter.

"Nowhere do inspired sources make the birth of Christ as prominent as His death. . Should not those who are preoccupied with His birth take pause and look beyond to the cross?"Ibid.

79

But. having said that. Gulley himself keeps coming back to the nature of Christ.

"Some believe that Jesus had to be exactly like us in fallen nature in order to span the gulf gouged out by sin. Yet even that identity has a qualification—for none other comes into the world 'born of God: "—Ibid.

Gulley next twists the meaning of Romans 8:3.

':Just as that brazen serpent only looked like a serpent. so the sinless Jesus only took the 'likeness of sinful flesh: "—Op. eit., 124 [italics his].

Yet both the Bible and Spirit of Prophecy clearly support the position that Christ took our nature; He did not just make—believe take it. Jesus was not a mirage while in the flesh! He was a real flesh—and—blood man. He became like us, is what God's Word says.

The final two articles in this doctrinal series mention the error of "the finished work at the cross; but. in general. they are more inspirational than doctrinal.

SUMMARY AND CONCLUSION

The evidence presented in this study indicates that, from its earliest years until the late 1940s, the Seventh—day Adventist Church: (1) has always upheld the Deity of God in human flesh—fully God and fully man, (2) has always been in close agreement in regard to the sinlessness of Christ, and (3) has consistently taught that Christ was in every sense sinless.

Under threats and strong duress from Walter Martin. from 1954 to 1957. our

leaders agreed to make definite changes. These changes were printed in the first official doctrinal book in our history.

The 1960s and 1970s constituted a time of adaptation to the changes. The work of retraining our pastors in retreats went on quietly. Our future leaders were being initiated into new teachings in the colleges.

During the 1980s as the apostasy grew, strong pleas for patience and toleration for other views were frequently heard.

During the 1990s, those advocating the errors about sin, the nature of Christ, the atonement, and salvation were solidly in control; and there is intolerance for those pleading for a return to historic beliefs.

Only God can change the situation, and He will do it when it becomes illegal to be a Sabbathkeeper. Then the faithful, gathered in little companies here and there, will go out and preach the identifying truth of Revelation 14:6—12 (the

Third Angel's Message) everywhere. May we be faithful to the end. Obedience by faith, in Christ, to the Bible and Spirit of Prophecy is what we need today. May we not forsake our post of duty. In His

strength, we can remain true to the end.