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## The nature of Christ, Sin and Solution

### **The Nature of Christ**

*Hebrews 7:26: For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

*Hebrews 8:1: Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;*

*Hebrews 5:1: For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:*

There is a reason the High Priest was chosen among men:

*Hebrews 4:15: 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.*

*Hebrews 5:5: So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6: As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7: 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; 8: Though he were a Son, yet learned he obedience by the things which he suffered; 9: And being made perfect, he became the author of eternal salvation unto all them that obey him;*

The angels or Christ before humanity couldn't do the work coz they had to be touched by infirmities that human suffer under so it behooved Christ to be human and pass the ground that we pass through to be able to minister to the same race as a high priest. How could Christ as God become an author of eternal salvation without being confronted with the difficulties and be made perfect?

*John 17:19: And for their sakes I sanctify myself, that they also might be sanctified through the truth.*

*Hebrews 2:11: 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,*

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*John 10:36: Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?*

Why would Christ even need sanctification if he were not human like us? I don't mean Christ was a sinner but what am saying is that as a human he had to be made perfect in the things that pertain to humanity in order to be a human high priest.

*Hebrews 2:16: For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17: Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 2:18: For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*

*And this likeness to God, as given in the first chapter of Hebrews, is likeness--not in the sense of a mere picture or representation--but is likeness in the sense of being actually like in very nature--the very "impress of His substance," Spirit of Spirit, substance of substance, of God. And this is given as the preliminary to our understanding of His likeness to men. That is to say: from this we are to understand that His likeness to men is not merely in shape, in picture, or representation, but in nature, in very substance. Otherwise, the whole first chapter of Hebrews, with all its detail of information, is, in that connection, meaningless and misplaced. {1905 ATJ, CWCP 17.3, 4}*

If chapter one of Hebrews proves Jesus to be truly God, then chapter 2 proves him to be truly a man. Though his conception was miraculously of the holy spirit yet his humanity was created in the womb of a woman making him to be the seed of a woman as all humanity except Adam are offspring of a woman/humanity.

*Therefore, as in heaven He was higher than the angels, as God; so on earth He was lower than the angels, as man. As when He was higher than the angels, as God, He and God were of one; so when He was on the earth, lower than the angels, as man, He and man are "of one." So that just as certainly as, on the side of God, Jesus and God are of one--of one Spirit, of one nature, of one substance; so, on the side of man, Christ and man are "of one"--of one flesh, of one nature, of one substance. {1905 ATJ, CWCP 20.1}*

Hence chapter two of Hebrews contrasts chapter one. As he originally was with the nature of God so to be our high priest he had to be human. The first chapter of Hebrews reveals that Christ's likeness to God is not simply in form

or representation but also in very substance, and the second chapter as clearly reveals that His likeness to men is not simply in form or in representation but also in very substance. 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. He accepted the law of hereditary with its fallen tendencies though without inherited or cultivated evil propensities and inclinations. Man is subject to death hence he was subject to death. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same."

*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. 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? 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. {FLB 48.6-8}*

*In Levitical system, the priests offered lambs and it was in the blood that life was contained. Jesus is represented as the lamb John 1:29, he could not have any blood to shed if he were not human as we are but a better blood undefiled because the lamb were spotless. In redeeming the member of a family, only their kinsfolk could do. Christ was created of our family to redeem his family. "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" [Hebrew 2:11]. How could Christ be tempted in all way as we are if not like us? The only way in which He could possibly be tempted "like as we are" was to become "in all things" "like as we are." {1905 ATJ, CWCP 25.3}*

By what means was Christ made flesh? "God sent forth His Son, made of a woman." Gal. 4:4.

*But why must He be made of a woman? why not of a man?--For the simple reason that to be made of a man would not bring Him close enough to mankind as mankind is, under sin. He was made of a woman in order that He might come, in the very uttermost, to where human nature is in its sinning. {1905 ATJ, CWCP 32.4}*

*In order to do this, He must be made of a woman, because the woman, not the man, was first and originally in the transgression. For "Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2:14. {1905 ATJ, CWCP 32.5}*

*To have been made only of the descent of man would have been to come short of the full breadth of the field of sin, because the woman had sinned and sin was thus in the world before the man sinned. {1905 ATJ, CWCP 33.1}*

*Christ was thus made of a woman in order that He might meet the great world of sin at its very fountain head of entrance into this world. To have been made otherwise than of a woman would have been to come short of this and so would have been only to miss completely the redemption of men from sin. {1905 ATJ, CWCP 33.2}*

*It was "the Seed of the woman" that was to bruise the serpent's head; and it was only as "the seed of the woman" and "made of a woman" that He could meet the serpent on his own ground, at the very point of the entrance of sin into this world. {1905 ATJ, CWCP 33.3}*

*It was the woman who, in this world, was originally in the transgression. It was the woman by whom sin originally entered. Therefore, in the redemption of the children of men from sin, He who would be the Redeemer must go back of the man to meet the sin that was in the world before the man sinned. {1905 ATJ, CWCP 33.4}*

*This is why He who came to redeem was "made of a woman." By being made of a woman He could trace sin to the very fountain head of its original entry into the world by the woman. And thus, in finding sin in the world and uprooting it from the world from its original entrance into the world till the last vestige of it shall be swept from the world, in the very nature of things He must partake of human nature as it is since sin entered. {1905 ATJ, CWCP 33.5}*

*Otherwise, there was no kind of need whatever that He should be "made of a woman." If He were not to come into closest contact with sin as it is in the world, as it is in human nature; if He were to be removed one single degree from it as it is in human nature, then He need not have been "made of a woman." {1905 ATJ, CWCP 34.1}*

*But as He was made of a woman--not of a man; as He was made of the one by whom sin entered in its very origin into the world--and not made of the man, who entered into the sin after the sin had entered into the world;*

*this demonstrates beyond all possibility of fair question that between Christ and sin in this world and between Christ and human nature as it is under sin in the world there is no kind of separation, even to the shadow of a single degree. He was made flesh; he was made to be sin. He was made flesh as flesh is and only as flesh is in this world and was made to be sin only as sin is. {1905 ATJ, CWCP 34.2}*

And this must He do to redeem lost mankind. 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. If He were not of the same flesh as are those whom He came to redeem, then there is no sort of use of His being made flesh at all. More than this: Since the only flesh that there is in this wide world which He came to redeem is just the poor, sinful, lost, human flesh that all mankind have; if this is not the flesh that he was made, then He never really came to the world which needs to be redeemed. For if he came in a human nature different from that which human nature in this world actually is, then, even though He were in the world, yet for any practical purposes in reaching man and helping him, he was as far from him as if He had never come, for, in that case, in His human nature He was just as far from man and just as much of another world as if He had never come into this world at all.

GOD AND HIS SON COULD NOT SAVE HUMANITY IF CHRIST COULD NOT BE MADE MAN. When God was creating the earth through his son, there are principles he laid down which we should be studious about them to understand why Christ was made man. It was critical he become a human being to implant the germinating principle of his seed in man for salvation.

***Ephesians 1:12-14***

*12: That we should be to the praise of his glory, who first trusted in Christ.  
13: In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14: Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

*Ephesians 4:30: And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*

***John 5:25, 26***

*25: Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.  
26: For as the Father hath life in himself; so hath he given to the Son to have life in himself;*

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The above process of implantation could not be possible if the two mating were not of the same kind. God had prohibited that in his word

*Genesis 1:11: And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12: And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. 21: And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. 24: And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 25: And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.*

*Deuteronomy 22:9: Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.*

Christ then as God without a humanity could not implant his seed in humanity because it was not in harmony with his word as demonstrated above. He had to be blended into two natures to be able to reconcile man to God. We become God's son by adoption through his spirit for we cannot be part of God without possessing his attributes through divine spirit and yet also Christ could not be our brother without taking on humanity for as a high priest who was to be selected among men [Hebrews 5:1].

In the law of heredity He met sin in the flesh which He took and triumphed over it, as it is written: "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Whether temptation be from within or from without, He is the perfect shield against it all; and so saves to the uttermost all who come unto God by Him.

### ***The Nature of Sin and Jesus***

#### **1. CHRIST TOOK ON OUR FALLEN/SINFUL NATURE**

*"In him was no guile or sinfulness; he was ever pure and undefiled; YET HE TOOK UPON HIM OUR SINFUL NATURE."* {RH December 15, 1896, par. 7}

*"Here the test to Christ was far greater than that of Adam and Eve, FOR CHRIST TOOK OUR NATURE, FALLEN BUT NOT CORRUPTED, and would*

*not be corrupted unless He received the words of Satan in the place of the words of God.” {Manuscript 57, 1890}*

## 2. BUT HE DID NOT POSSESS THE SAME SINFUL, CORRUPT, FALLEN DISLOYALTY WE POSSESS

*“Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering.” Manuscript 94, 1893. {3SM 131.1}*

*“HE WAS WITHOUT ONE TAIN OF DISLOYALTY OR SIN. Christ TRIUMPHED IN MAN’S BEHALF in thus bearing the justice of punishment. He secured eternal life to men, while He exalted the law, and made it honorable.” {1SM 302.1}*

## 3. Here is a quote used by many and I used it severally to show that the nature of Christ is different from us but I don’t do it anymore

*“Because of sin his [ADAM’S] 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 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.” {5BC 1128.4}*

"Because of sin his posterity was born with INHERENT PROPENSITIES OF DISOBEDIENCE." is talking about the results of the fall of Adam, who although created pure fell through transgressing. **Thus the propensities to sin, that we inherit, are because of his disobedience, which is why she calls them "propensities of disobedience". They are the propensities of (or due to) Adam's disobedience.** Then later we see that the second Adam didn't sin and thus didn't have an **evil propensity (which I believe is the same as the propensity OF sin)**. I don't see her contrasting the two here, saying we are born inheriting the propensities of disobedience (propensities TO sin) and then later when she says Jesus didn't have in him evil propensity. If that were the case, think about what she would be saying. The first part of the sentence is that "He could have sinned; He could have fallen" then comes the "BUT".... She would be saying, **"BUT he was born differently than us, thus he didn't sin and fall"**. However if the **evil propensity** she is talking about is a propensity that is **created when one chooses to sin**, i.e. **the propensity OF sin due to sin**, as opposed to the **propensity TO sin**, then it makes sense with the rest of revelation.

Taking our sin upon himself didn't prevent Jesus from being resurrected, so neither would taking our propensities to sin at birth prevent him from being our Savior. Only by giving into the temptations from within, due to these propensities to sin, would he have failed. And if these propensities are so strong that even Jesus couldn't have overcome being born with them, because the gravitation towards sin would have been too strong, then how can we be expected to overcome these propensities? How do we have a Savior if he didn't overcome what we must? And how can we be blamed for sinning if even Jesus couldn't have handled the temptations that come from our inherited propensities to sin?

People actually confuse the "inherent propensities of disobedience" and the "evil propensity" as one and the same thing. So they then conclude we are born with the "inherent propensities of disobedience"/"evil propensity", while Jesus at his incarnation wasn't.

This boils down to the teaching that Jesus was born with advantages that we weren't born with (i.e. a surrendered will and the law written on his heart) and we are born with a disadvantage that Jesus wasn't born with (i.e. the propensities OF sin). There isn't a plain statements from the Bible or the writings of Ellen White with these teachings. Plus there is no need for these in the plan of salvation, and in fact these ideas seem to go against the plan of salvation. Jesus is the pattern-man. Not to say that he was exactly like us, because he wasn't. Yet he had to overcome in the same way as us (i.e. by learning God's will and surrendering our will by choice, in our humanity) and had to overcome the same things with which we were born (neither he nor we are born with the propensities OF sin, but only the propensities TO sin). How he did this and lived a life without sin is a mystery that hasn't been revealed.

*It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery. { 5BC 1128.6 }*

"Thus the PROPENSITIES TO SIN, that we inherit, are because of his (Adam) disobedience, which is why she calls them "PROPENSITIES OF DISOBEDIENCE" (NOT SIN that we are inheriting but propensities due to Adam's sin). They are the PROPENSITIES OF (or due to) Adam's DISOBEDIENCE (Adam's sin). SO Jesus INHERITED the PROPENSITIES TO SIN, which are the propensities of (due to) Adam's disobedience. "

When Ellen White uses "propensities of sin" or such similar statements, the "of" depends on the context. It could be "of" our own sin or "of" Adam's sin, depending on the context. When she is talking about propensities of sin that are due to our own sin, I think of those as cultivated tendencies. So generally

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propensities to sin are inherited tendencies, whereas propensities of sin are cultivated tendencies.

While I do believe we were all born with “INHERENT PROPENSITIES OF DISOBEDIENCE.” and Christ was not, this however does not negate the fact that Chris had "fallen tendencies" from within.

The following statement seems to affirm this:

*“The temptations to which Christ was subjected were a terrible reality. As a free agent He was placed on probation, WITH LIBERTY TO YIELD TO SATAN’S TEMPTATIONS AND WORK AT CROSS-PURPOSES WITH GOD. If this were not so, if it had not been possible for Him to fall, He could not have been tempted in all points AS THE HUMAN FAMILY IS TEMPTED. {3SM 131.3}*

*“The Christian is to realize that he is not his own, but that he has been bought with a price. HIS STRONGEST TEMPTATION WILL COME FROM WITHIN; FOR HE MUST BATTLE AGAINST THE INCLINATIONS OF THE NATURAL HEART. {BEcho December 1, 1892, par. 4}*

Note: If our strongest temptations comes from within, and if Christ was “tempted in all points AS THE HUMAN FAMILY IS TEMPTED.” then, He must have contended with the inclinations of the fallen nature from within not unlike us. It would be completely disingenuous to say that Christ was in “all points tempted like as we are” (Heb 4:15) and claim Christ did not have any temptations from within.

Note the following:

*“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. {Heavenly Places, 155.}*

During His Gethsemane experience, His internal will was that of not wanting to go through with the experience, which was different than the Father’s will but He ultimately submitted to His Father’s will. (Matthew 26:42)

During His temptation in the wilderness, where He was tempted to turn stones into bread, His inner passions (hunger/to want to exercise His divinity), though not evil in it of themselves, were contending against His loyalty to His Father. Had he yielded, He would have sinned and consequently would have cultivated his inherited tendencies of disloyalty. But thank God, He was obedient even onto death. (Matthew 4:3, 4)

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If everyone but Jesus was born with the inherent propensity to sin, then he wasn't tempted in all points as we are, in my opinion. However if what we are born with, and what Jesus was born with, was the result of Adam's disobedience, but is only the pull towards sin, but not actually sin, and different than an evil propensity, then we are all on the same footing as Christ.

*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.** { 8LtMs, Ms94, 1893, par. 8 }*

The main point of the letter is that he could have sinned and fallen, because he took on our humanity, yet he didn't sin, and that we can overcome like he did. Christ could have possessed the same sinful, corrupt, fallen disloyalty we possess, **if he would have sinned (it has nothing to do with his birth)**, and then he wouldn't have been a perfect offering. The first sentence of the paragraph, "Through being partakers of the divine nature we may stand pure and holy and undefiled." is showing that we can overcome in the same humanity that Jesus had by also being a partaker of the divine nature. Thus the first and last sentence are both talking about living without sin, with the middle sentence connecting how we can overcome by partaking of the divine nature and how Jesus had our same humanity, which wasn't deified, and overcame sin.

*The law of God's government was to be magnified by the death of God's only-begotten Son. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because sustained by divinity. **He could endure, because He was without one taint of disloyalty or sin.** Christ triumphed in man's behalf in thus bearing the justice of punishment. He secured eternal life to men, while He exalted the law, and made it honorable. { 1SM 302.1 }*

In the context of the surrounding paragraphs it is talking about him dying on the cross for us, then being resurrected and being able to give us eternal life. **"He could endure, because He was without one taint of disloyalty or sin."** Some draw a conclusion that this is talking about what he took on when he clothed his divinity with humanity; that he was able to endure because of how he was born. But that isn't what is being said in the context. What did he endure? The sins of the whole world. He wouldn't have been able to endure this if he would have sinned in his own life, thus tainting his life with disloyalty, and then he wouldn't have triumphed and been resurrected.

Notice:

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.** { DA 117.2 }

**If we have to bear being born with the propensities to sin, then he had to endure that as well.** That is one of the liabilities, the biggest one that I can think of, that comes with humanity. To say that wasn't part of him taking upon his sinless nature our sinful nature, is to diminish what he had to overcome in his incarnation. And it would mean that we have a more trying conflict than he did and he couldn't succor us.

*The words of Christ encourage parents to bring their little ones to Jesus. They may be wayward, and possess passions like those of humanity, but this should not deter us from bringing them to Christ. **He blessed children that were possessed of passions like his own.*** { ST April 9, 1896, par. 6 }

*He is a brother in our infirmities, **but not in possessing like passions.*** As the sinless One, His nature recoiled from evil. { 2T 201.2 }

**The unsanctified will and passions must be crucified.** This may be regarded as a close and severe work. Yet it must be done, or you will hear the terrible sentence from the mouth of Jesus: "Depart." You can do all things through Christ, who strengtheneth you. **You are of that age when the will, the appetite, and the passions clamor for indulgence. God has implanted these in your nature for high and holy purposes.** It is not necessary that they should become a curse to you by being debased. { 3T 84.1 }

This is just to point out that there are bad passions due to sin and good passions given by God, but we shouldn't abuse them. The point is that even when similar wording is used we have to pay very close attention to the point trying to be made, like when talking about propensities or tendencies. So although the statements may seem contradictory at first, they aren't actually contradictory. And likewise in statements dealing with propensities and tendencies and such, we have to carefully look at the context, because while comparing statements Ellen White can seem to be contradicting herself, when she is not.

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**What's then The Problem, did Christ have an Advantage?**

It may seem that most of us don't have a clue on sin, It's nature or solution neither do we comprehend the 1888 message. Though Christ seems to have advantage by his birth, the same advantage we have when born of the spirit.

Fallen human nature = seeds of evil inherent in human flesh passed on to all including Christ.

*He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil. He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and privilege. {FLB 49.3}*

*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 the 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 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, and to refute Satan's lie that it was not possible for human beings to keep the law of God. . . . {CTr 213.4, 5}*

Propensities of evil = disconnect from God due to allowing seeds to germinate thus [Isaiah 59:1]. Although Christ had the seeds in Him but they never germinated. Christ when it came to choosing anything in life, he never did it selfishly or for his benefit thus Satan could not claim any germination of evil seeds.

*He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. 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. He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He "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. Not even by a thought could Christ be brought to yield to the power of temptation. Christ declared of Himself, "The prince of this world cometh, and hath nothing in me." Jesus did not allow the enemy to pull Him into the mire of unbelief, or crowd Him into the mire of despondency and despair. {FLB 49.4-7}

So though he was pressed by the weakness in flesh yet not allowing to yield to the insinuations of the devil made not the seeds of infirmities to germinate. He walked in spirit always, that's a connection with God.

Let me illustrate this further. Though no one can explain the origin of sin yet we have a glimpse of what might have caused it.

Genesis 3:6: *And when the woman saw that the tree was good for food, and that it was **PLEASANT TO THE EYES**, and a tree to be desired to **MAKE ONE WISE**, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

Isaiah 14:12: *How art thou **FALLEN** from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! 13: For thou hast **SAID IN THINE HEART, I WILL** ascend into heaven, **I WILL** exalt my throne above the stars of God: **I WILL** sit also upon the mount of the congregation, in the sides of the north: 14: **I WILL** ascend above the heights of the clouds; I will be like the most High.*

Ezekiel 28:15: *Thou wast perfect in thy ways from the day that thou wast created, till **INIQUITY** was found in thee. 16: By the multitude of thy merchandise **THEY HAVE FILLED THE MIDST OF THEE** with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17: **THINE HEART WAS LIFTED UP BECAUSE OF THY BEAUTY**, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.*

Little by little Lucifer came to indulge the **DESIRE FOR SELF-EXALTATION**. The Scripture says, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezekiel 28:17. "Thou hast said in thine heart, . . . I will exalt my throne above the stars of God. . . . I will be like the Most High." Isaiah 14:13, 14. Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. **NOT CONTENT** with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and

*allegiance of all created beings, **IT WAS HIS ENDEAVOR TO SECURE THEIR SERVICE AND LOYALTY TO HIMSELF.** And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone. {PP 35.2}*

*Now the perfect harmony of heaven was broken. Lucifer's disposition to **SERVE HIMSELF** instead of his Creator aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme. .... Lucifer allowed his **JEALOUSY OF CHRIST TO PREVAIL,** and became the more determined. {PP 35.3}*

*There had been no change in the position or authority of Christ. Lucifer's **ENVY AND MISREPRESENTATION** and his claims to equality with Christ had made necessary a statement of the true position of the Son of God; but this had been the same from the beginning. Many of the angels were, however, blinded by Lucifer's deceptions. {PP 38.1}*

As you can see the seeds of discord from within, the rising of self in every instance, from Lucifer to Eve has been the issue; this was called the fall of Lucifer in Isaiah and the fall of man in Genesis. Keep thy heart with all diligence; for out of it are the issues of life. [Proverbs 4:23].

*Matthew 15:18: But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19: For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20: These are the things which defile a man: but to eat with unwashen hands defileth not a man.*

*Matthew 12:34: O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. 35: A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.*

Jesus was that holy thing [Luke 1:35]. He was that good man with a god treasure of the heart bringing forth good things; fallen tendencies without allowing the seeds of evil to germinate or infirmities to take control unlike man who had propensities to sin and inclinations and cultivated them. When Jesus was tempted to allow self to rise, he simply responded:

*Matthew 4:4: But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

*Matthew 26:39: And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*

*John 4:34: Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.*

*John 5:30: I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*

*Hebrews 10:7: Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*

Hence Christ never had a disconnect with the Father. How was that achieved, by the word of God, it's written. In the word there is that germinating principle of goodness that sacrifices self. How do we come to such point of overcoming the springing forth of the seeds of evil?

*1John 2:14: I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.*

*Psalms 119:9: Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. 10: With my whole heart have I sought thee: O let me not wander from thy commandments. 11: Thy word have I hid in mine heart, that I might not sin against thee.*

*Psalms 119: 50: This is my comfort in my affliction: for thy word hath quickened me 172: My tongue shall speak of thy word: for all thy commandments are righteousness.*

*Hebrews 4:12: For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

When Adam or an angel was created they were not empty vessels or mindless. That had a certain amount of data aka seeds written in the heart. They were intelligent. From a baby to adult all human are intelligent but the capacity of a baby is tiny compared to adult. Christ had to grow and learn obedience. By constant communication with God through the spirit and angels the seeds of goodly man continually to germinate never allowing the seeds of evil to be watered thus they never germinated.

Christ distrusted self—that's why he could pray, not my will, his human will could not lead him to Gethsemane or Calvary, the Father's will made him. Yea it can be argued he had the spirit without measure but that's weak for Jesus had to grow in stature and wisdom even he had to grow in realization he was the Son of God. Any disconnection from God is actuated by sin Gen 3 Isaiah 59. Jesus never had a disconnection from God till the sundering of the Godhead when sin was laid on him. So we can say the reason Christ never sinned is because he was connected to God by the spirit, full surrender, aid of angels and continual communion with Father. He was tempted in every way as we are but never failed because the life of the Father flowed in him. In turn he gives us the same after being perfected as a human Hebrew 5. A question may be how comes then John failed yet he was filled from the womb? His faith was shaken and instead of letting the life of God continue leading, he turned to self, his life [Matthew 11:2-6] and the report may have reached him Jesus mingled and dined with sinners [Matthew 9:11, Mark 2:13-7, Luke 7:34, 15:2]. This is then allowing the evil seed to germinate, self-rising drove him to despair of questioning if Jesus was the one to come [Matthew 11:3], hence the seeds of doubt germinated in him. Sin lies in allowing self to sprout.

*Children inherit inclinations to wrong, but they **also have many lovely traits of character**. These should be strengthened and developed, while the tendencies to evil should be carefully guarded against and repressed. { RH January 24, 1907, par. 7 }*

*“Love to Jesus, trust, repose, confidence, are all qualities that **agree with the child's nature**.” { HR January 1, 1880, par. 8 }*

So although we, including Jesus, are born with a pull towards sin (propensities to sin), we are also born with good aspects of our nature.

*Hebrews 2:17 Wherefore in **all things** it behoved him to be made like unto his brethren,....*

*We need not place the obedience of Christ by itself as something for which he was particularly adapted, because of his 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 a man to have**, Satan would have made capital of this matter. { ST April 10, 1893, par. 3 }*

*Romans 8: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be*

*spiritually minded is life and peace. {to be carnally...: Gr. the minding of the flesh } {to be spiritually...: Gr. the minding of the Spirit } 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. {the carnal...: Gr. the minding of the flesh }*

From the get go, God's spirit is wooing and the flesh is pulling in the opposite direction, with Satan urging us to go that way. Then we choose which way to walk, who to mind, who to serve. Our decisions determine if we are carnally minded or spiritually minded.

*Christ's perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But as Christ humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, **but humanity, perfectly identical with our own nature, except without the taint of sin.** A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the **weakness of humanity.** The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature. { 6LtMs, Ms 57, 1890, par. 8 }*

Does she mean that his humanity wasn't tainted by Adam's sin at birth, by having the propensities to sin? If she is saying that our nature is tainted by Adam's sin at birth and that Christ's human nature was perfectly identical, with the exception of it not being tainted by Adam's sin, that is a **HUGE** difference. So I think she means Christ didn't sin to taint his human nature, like we do when we choose to sin, yet he had the weakness of humanity (the propensity to sin is at least part of that).

*But here we must not become in our ideas common and earthly, and in our perverted ideas we must not think that the **liability of Christ to yield** to Satan's temptations degraded His humanity and He possessed the same sinful, corrupt propensities as man. { 6LtMs, Ms 57, 1890, par. 10 } The divine nature, combined with the human, made Him capable of yielding to Satan's temptations. Here the test to Christ was far greater than that of Adam and Eve, for Christ took our nature, **fallen but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God.** To suppose He was not capable of yielding to temptation places Him where He cannot be a perfect example for man, and the force and the power of this part of Christ's humiliation,*

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*which is the most eventful, is no instruction or help to human beings. { 6LtMs, Ms 57, 1890, par. 11 }*

So the liability of Christ to yield doesn't mean that he had the corrupt propensities as men who have chosen to sin, and he wouldn't be corrupted unless he sinned by receiving the words of Satan in the place of the words of God. His nature was perfectly identical to our own, with the tendencies to evil, which is one of our liabilities (our Saviour took humanity, with all its liabilities DA 117.2), but he never made a wrong decision to taint or corrupt his nature. We are all born with a nature that is "fallen but not corrupted" and it doesn't become corrupted until we sin.

***There were in him [Adam, before the fall] no corrupt principles, no tendencies to evil. BUT when Christ came to meet the temptations of Satan, He bore "the likeness of sinful flesh."*** { ST October 17, 1900, par. 10 }

Thus the likeness of sinful flesh includes the **corrupt principles** and **tendencies to evil**.

### **The Solution**

*His grace alone can enable us to **resist and subdue the tendencies of our fallen nature.*** { MH 428.3 }

*In their important work parents must ask and receive divine aid. Even if the character, habits, and practises of parents have been cast in an inferior mold, if the lessons given them in childhood and youth have led to an unhappy development of character, they need not despair. **The converting power of God can transform inherited and cultivated tendencies;** for the religion of Jesus is uplifting. "Born again" means a transformation, a new birth in Christ Jesus. { RH April 13, 1897, par. 13 }*

**Children inherit inclinations to wrong**, but they also have many lovely traits of character. These should be strengthened and developed, while the **tendencies to evil** should be carefully guarded against and **repressed**. Children should never be flattered, for flattery is poison to them; but parents should show a sanctified, tender regard for them, thus gaining their confidence and love. { RH January 24, 1907, par. 7 }

*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

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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. { DA 48.6 }

If we are born with the tendencies that Jesus wasn't born with, then how much greater are our temptations than his. If that is the case, then how did he share in my temptations?

Christ said, "I sanctify myself, that they also may be sanctified." We are a spectacle unto the world, to angels, and to men. Angels and men are taking note of us to see what manner of spirit we are of, to see whether we are meeting the approval of heaven. You may feel that you cannot meet the approval of heaven. **You may say, "I was born with a natural tendency toward this evil, and I cannot overcome." But every provision has been made by our heavenly Father whereby you may be able to overcome EVERY unholy tendency. You are to overcome even as Christ overcame in your behalf.** He says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." It was sin that imperiled the human family; and before man was created the provision was made that if man failed to bear the test, Jesus would become his sacrifice and surety, that through faith in him, man might be reconciled to God, for Christ was the lamb "slain from the foundation of the world." **Christ died on Calvary that man might have power to overcome his natural tendencies to sin.** But one says, "Can I not have my own way, and act myself?—No, you cannot have your way, and enter the kingdom of heaven. No "my way" will be there. No human ways will find place in the kingdom of heaven. Our ways must be lost in God's ways. { RH February 23, 1892, par. 9 }

Jesus overcame every unholy tendency that, like every other human, he was born with.

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 bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He knew no sin. { ST June 9, 1898, par. 14 }

The tendencies to sin that we are born with are a weakness for sure. Was he really subject to our weaknesses? I believe so. While we aren't born sinners, I don't believe we are born with a righteous character either. Neither was Christ born with a righteous character.

*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 on all points like as men, yet **he developed a perfectly upright character**. No taint of sin was found upon him. { ST January 16, 1896, par. 5 }*

Remember we are born fallen but not corrupted, and we see here that Jesus never corrupted his human nature by sinning, like we have. Thus he DEVELOPED a perfectly upright character. Adam wasn't born with a righteous character either.

*It was possible for Adam, before the fall, to **form a righteous character** by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned. { SC 62.2 }*

A righteous character is formed. Adam was made perfect, yet he hadn't developed a righteous character. Likewise children in fallen nature haven't yet become unrighteous in character when they are born. A character in either direction must be developed. But first one must know to refuse the evil and choose the good, then our decisions form our character in the likeness of God or Satan.

*Before his fall Adam was free from the results of the curse. When he was assailed by the tempter, none of the effects of sin were upon him. **He was created perfect in thought and in action**. But he yielded to sin, and fell from his high and holy estate. { 3SM 141.1 }*

So even though Adam was created perfect, he still needed to form a righteous character.

*The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as the Saviour. **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. { DA 329.1 }*

*Every one of us needs to have a deep insight into the teachings of the word of God. Our minds must be prepared to stand every test, and to resist every temptation, whether from without or from within. { RH April 29, 1884, Art B., par. 6 }*

How could Jesus be tempted from within, if he didn't inherit our propensities to sin? Since he was tempted in all points as we are, that includes being tempted from within by inherited propensities to sin.

*The Christian is to realize that he is not his own, but that he has been bought with a price. **His strongest temptations will come from within**; for he must battle against the inclinations of the natural heart. **The Lord knows our weaknesses**; yet He has valued man, even though finite and incapable of any good in and of himself, at an infinite price. { BEcho, December 1, 1892, par. 4 }*

Total surrender in our everyday life is what will make us overcome as Christ overcame. And as we do this, we partake of his spirit which is life:

*John 6:63: It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [they] **are spirit, and [they] are life.***

### **True Real Life in the Living Word**

*“And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, this man blasphemeth. And Jesus knowing their thoughts said, wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee, or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men” (Matt. 9:2-8).*

One of the most common expressions to be heard among professed Christians when speaking of religious things, is this, “I can understand and believe that God will forgive sin, but it is hard for me to believe that he can keep me from

sin.” Such a person has yet to learn very much of what is meant by God’s forgiving sins. It is true that persons who talk that way do often have a measure of peace in believing that God has forgiven or does forgive their sins, but through failure to grasp the power of forgiveness, they deprive themselves of much blessing that they might enjoy. While the world would like to experience ecstasy to acknowledge something has happened, Christians are called to walk by faith and not sight. You have to simply believe in the word:

The scribes did not believe that Jesus could forgive sin. In order to show that he had power to forgive sins, he healed the palsied man. This miracle was done for the express purpose of illustrating the work of forgiving sin, and demonstrating its power. Jesus said to the palsied man, “Arise, take up thy bed, and go unto thine house,” that they and we might know his power to forgive sin. Therefore the power exhibited in the healing of that man is the power bestowed in the forgiveness of sin. Note particularly that the effect of the words of Jesus continued after they were spoken. They made a change in the man, and that change was permanent. Even so it must be in the forgiveness of sin. A renewed conscience that comes by faith and faith comes by hearing and hearing by the word of God.

*Isaiah 8:16: Bind up the testimony, seal the law among my disciples.*

*John 17:17: Sanctify them through thy truth: thy word is truth.*

*2Thessalonians 2:13: But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*

*Ephesians 5:26: That he might sanctify and cleanse it with the washing of water by the word,*

The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up--the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God.

When Jesus, illustrating the forgiveness of sin, said to the man, “Arise, take up thy bed, and go unto thine house,” the man arose obedient to his voice. The power that was in the words of Jesus raised him up and made him well. That power remained in him, and it was in the strength that was given him on

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removing the palsy that he walked in all the time to come, provided, of course, that he kept the faith:

*Isaiah 55:10: For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. 12: For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. 13: Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.*

This is the power in the words of Christ and this is the power of justification. The same power to create, recreates both body, soul and mind. There is life in the words of God. Jesus said, “The words that I speak unto you, they are spirit, and they are life” (John 6:63). The word received in faith brings the Spirit and the life of God to the soul. So when the penitent soul hears the words, “Son, be of good cheer, thy sins be forgiven thee,” and receives those words as living words of the living God, he is a different man, because a new life has begun in him. It is the power of God’s forgiveness, and that alone, that keeps him from sin. If he continues in sin after receiving pardon, it is because he has not grasped the fullness of the blessing that was given him in the forgiveness of his sins. Not accepting the power to walk in newness of life is same as defeating God, his son, the convicting spirit and the heavenly holy angels. Indeed this is a sad journey we take upon ourselves; defeating Calvary.

In a new and living way He "hath consecrated for us through the flesh;" that is, He, coming in the flesh, identifying Himself with mankind in the flesh, has, for us who are in this flesh, consecrated a way from where we are to where He now is, at the right hand of the throne of the Majesty in the heavens in the holiest of all. His resurrection carries the efficacy and has made us alive, spiritual and no longer carnal at enmity with him. If we continue in sin while professing Christ, then Christ is still in the grave [1Corinthians 15:17].

What is the beginning of the Christian life? It is receiving the life of God by faith. Faith comes by hearing the word of God [Romans 10:17]. How is it continued? —Just as it is begun. “As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Colossians 2:6). For “the just shall live by faith.”

The same power that was put forth to create the worlds is put forth for the sanctification of those who yield themselves to the will of God. Surely this thought, when fully grasped, must bring joy and comfort in God to the earnest

soul. To put the matter in few words, it may be stated thus: The eternal power and Godhead of the Lord are revealed in creation. Rom. 1:20. It is the ability to create that measures the power of God. But the Gospel is the power of God unto salvation [Romans 1:16]. Therefore the Gospel simply reveals to us the power which was used to bring the worlds into existence, now exerted for the salvation of men. It is the same power in each case. In the light of this great truth, there is no room for the controversy about redemption being greater than creation, because redemption is creation [2 Cor. 5:17; Eph. 4:24].

*Psalms 33:6: By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.*

Let us see what gives the word its life. Moses writes:

*"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." [Deuteronomy 30:11-14]*

Compare

*"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead), But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [Romans 10:6-10]*

The careful reader will readily see that this latter passage is a quotation of the former, with additions in parentheses. These additions are comments made by the Holy Spirit. They tell us just what Moses meant by the word "commandment." Or, rather, since the Holy Spirit itself dictated the language in each case, it, the latter passage it has made clearer what it meant in the first instance. Notice that bringing the commandment down from heaven is shown to be the same as bringing Christ down from above, and that to bring the commandment from the deep is the same as to bring Christ up from the dead.

What is shown by this?-Nothing more nor less than that the commandment, the law, or the entire word of the Lord, is identical with Christ. Do not

misunderstand. It is not meant that Christ is nothing more than the letters and words and sentences that we read in the Bible. Some have gone to accuse others that by saying the words of Christ are one of the mechanism by which his spirit works for efficacy, then we are saying the spirit is words; far be it. The fact is that whoever reads the Bible, and finds nothing but mere words, such as he may find in any other book, does not find the real word at all. What is meant is that the real word is not a dead letter, but is identical with Christ. Whoever finds the word indeed, finds Christ, and he who does not find Christ in the word, has not found the word of God.

*John 1:1: In the beginning was the Word, and the Word was with God, and the Word was God. 2: The same was in the beginning with God. 3: All things were made by him; and without him was not any thing made that was made. 4: In him was life; and the life was the light of men. 5: And the light shineth in darkness; and the darkness comprehended it not.*

Christ is the word, the Bible is his revelation and the words of the Bible Christ says are spirit and the spirit is life. The word itself is a seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's word. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." John 5:24. In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God. Christ dwells in the heart by faith. Eph. 3:17. So faith in the living word of God brings Christ into the heart. He is the life of the word. "Jesus said unto them, I am the bread of life. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day." Here we find the plainest declarations that the word of God, received in faith, conveys Christ actually to the soul of man.

The only way that any man in the world can eat the flesh of Christ is to read and believe His word with all His heart. In that way he will receive Christ indeed, and thus it is that "with the heart man believeth unto righteousness," for Christ is righteousness. And in this, the only way, any man in the world may eat the flesh of Christ, without the services of a priest or bishop. No one can do more than take the simple statements of the Scriptures and meditate on them until the force of the fact begins to dawn on his mind. The fact that Christ is in the real word, that the life of the word is the life of Christ, is a most tremendous one. It is the mystery of the Gospel. When we receive it as a fact, and appropriate it, then we shall know for ourselves the meaning of the words that man shall live by every word that proceedeth out of the mouth of God.

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Herein the soul is nourished and his laws are written on our heart and we receive spiritual life.

### **Remarks**

"Let the word of Christ dwell in you richly in all wisdom." This text, rightly understood, solves the problem of Christian living. That there is a power in the word of God, far above that of any other book, cannot be doubted. The Bible is not another novel to be read as a set-piece for an earthly exam. Prayerfully it must be approached and every pre-conceived ideas relinquished in order to work upon the heart. Jesus, also, in his memorable prayer for his disciples, said, "Sanctify them through thy truth; thy word is truth." John 17:17.

The apostle Peter, speaking of the prophets, says that it was the Spirit of Christ that was in them. So, as we said before, the power of the Spirit dwells in the word. Yea, Christ himself dwells in the word, for he is the Word. We can begin to appreciate more the power residing in the word. Christ, by whom the worlds were made, upholds them "by the word of his power." Heb. 1:3. The power that resides in the words of revelation is the power that could speak the worlds into existence, and can keep them in their appointed places. Surely, then, it is worth our while to take time to study and meditate upon the word. Abide in him, and to allow him to abide in us; and then a few verses later he speaks of our abiding in him, and his word abiding in us John 15:4, 7. Many people earnestly long for Christ to come and dwell in their hearts, and they imagine that the reason why he does not do so is because they are not good enough, and they vainly set about trying to get so good that he can condescend to come in. They forget that Christ comes into the heart, not because it is free from sin, but in order to free it from sin; and they possibly never realized that Christ is in the word, and that he who will make it a constant companion, and will yield himself to its influence, will have Christ dwelling within. He who has hidden the word in his heart, who meditates in it day and night, and who believes it with the simple faith of childhood,-such a one has Christ dwelling in his heart by faith, and will experience his mighty, creative power.

May the thought that God is in the word be a fresh incentive to all to gain time and strength for their work by taking from it more time to feed upon the source of divine strength. Many persons entertain very erroneous views as to the manner in which the Spirit operates. They imagine that it will teach them something which the Bible does not contain. When certain Bible truths are presented to them for their observance, they excuse themselves from all responsibility in the matter by saying that they are led by the Spirit of God, and do not feel it their duty to do that particular thing. They say the Spirit was given to guide into all truth; and, consequently, if it was necessary to obey that portion of the Scripture, it would have been brought to their notice. The fact that they do not feel impressed to obey is proof to their minds that there is no

necessity for obedience. To such persons the Bible is of no account; they make its truth depend entirely upon their own feelings. And they actually charge God with the inconsistency of authorizing his Spirit to speak in contradiction of his revealed word. The fact that God cannot lie should convince anyone that his Spirit and his word must always be in harmony.

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. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. That was the true Light, which lighteth every man that cometh into the world. 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 1:1-14]. He is our brother made in our likeness, became victorious in our likeness of sinful flesh and his victory is our victory. By implanting his seed, the fusion of his spirit and ours, we are assured of heaven.

*He Disproved Satan's Claim.--We are ever to be thankful that Jesus has proved to us by actual facts that man can 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 of 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. {3SM 139.2}*

*He Stood the Test as a True Human Being.--**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 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 came--a man, tempted as a man, rendering the obedience of a man. . . . {3SM 139.3}*

*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 IT 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. {3SM 139.4}*

*Jesus Showed What Man Could Do.--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 [the] human nature which we now have. {3SM 140.2}*

*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 human nature. {3SM 140.4}*

*How We Are to Serve God.--We are not to serve God as if we were not human, but we are to serve Him in the nature we have, that has been redeemed by the Son of God; through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned. We will never gain strength in considering what we might do if we were angels. We are to turn in faith to Jesus Christ, and show our love to God through obedience to His commands. Jesus "was in all points tempted like as we are, yet without sin." Jesus says, "Follow me." "If any man will come after me, let him deny himself, and take up his cross, and follow me."--Manuscript 1, 1892. {3SM 140.5}*

The great thought and purpose of the true sanctuary, its priesthood, and ministry, is that God shall dwell in the hearts of the people. As the Shekinah glory illuminated the sanctuary so the spirit has to lighten our hearts. We must come to a point to possess the faith of Jesus. Not my will but thy will be done.

*Romans 8:15: For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

*Galatians 4:5: To redeem them that were under the law, that we might receive the adoption of sons. 6: And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

It's only through him who has called to perfection Matthew 5:48 that we can be made perfect. It is him he worketh in us to do and will of his own good pleasure [Phil 2:12, 13]. The perfection of the worshiper is that which is offered and which is attained in the priesthood and ministry of Christ.

The only way then we can overcome sin is to be implanted by the seed of our own kind yet at the same time the one which has overcome so that our next

generation may not be a degenerate but a one that its infirmities will change both spiritually and physically. Christ only then qualifies to be the husband that can make bride and offspring possess such future blessedness because he has the two natures blended since he was born by two parents that possess the natures we need. Understanding this is vital because without knowledge of this we may receive another seed which may not make us complete:

*1John 5:4: For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 18: We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

*1John 3:5: And ye know that he was manifested to take away our sins; and in him is no sin. 6: Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 9: Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

*2Peter 1:4: 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.*

*Colossians 1:25: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26: Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*

*1Corinthians 16: Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*

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

*To the poor and oppressed and downtrodden of earth, Christ says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (**WHICH IS CHRIST FORMED WITHIN THE HOPE OF GLORY,**) whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless." {Ms24-1898}*

*The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. **IT IS NOT SAFE TO CATCH THE SPIRIT FROM ANOTHER. WE WANT THE HOLY SPIRIT,***

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**WHICH IS JESUS CHRIST.** *If we commune with God, we shall have strength and grace and efficiency. {Lt66-1894}*

Incarnation and the human nature of Christ becomes everything to us:

***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" (Exodus 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. {1SM 244.1}***

Born from the family of Divinity and the family of humanity, Christ stands out to be the propitiation of the human family. This is the true meaning of Christ's humanity.

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## Jesus Nature

A HUMAN BODY, A HUMAN MIND, WITH ALL THE PECULIAR PROPERTIES, HE WAS BONE, BRAIN, AND MUSCLE. A MAN OF OUR FLESH, HE WAS COMPASSED WITH THE WEAKNESS OF HUMANITY. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature. {16MR 181.4} Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His finite nature was pure and spotless, but the divine nature that led Him to say to Philip, "He that hath seen Me hath seen the Father" also, was not humanized; neither was humanity deified by the blending or union of the two natures; each retained its essential character and properties. {16MR 182.1} But here we must not become in our ideas common and earthly, and in our perverted ideas we must not think that the liability of Christ to yield to Satan's temptations degraded His humanity and He possessed the same sinful, corrupt propensities as man. {16MR 182.2} The divine nature, combined with the human, made Him capable of yielding to Satan's temptations. Here the test to Christ was far greater than that of Adam and Eve, for Christ took our nature, fallen but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God. To suppose He was not capable of yielding to temptation places Him where He cannot be a perfect example for man, and the force and the power of this part of Christ's humiliation, which is the most eventful, is no instruction or help to human beings. {16MR 182.3}

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 it 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. {3SM 139.4} Man cannot overcome Satan's temptations without divine power to combine with His instrumentality. So with Jesus Christ, He could lay hold of 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 Holy Law, and in this way He is our example. {3SM 140.1} Jesus Showed What Man Could Do.--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

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Jesus Christ, serve Him in [the] human nature which we now have. {3SM 140.2}

### **Jesus was always guarded by angels**

The greater part of our Saviour's life on earth was spent in patient toil in the carpenter's shop at Nazareth. Ministering angels attended the Lord of life as He walked side by side with peasants and laborers, unrecognized and unhonored. He was as faithfully fulfilling His mission while working at His humble trade as when He healed the sick or walked upon the storm-tossed waves of Galilee. So in the humblest duties and lowliest positions of life, we may walk and work with Jesus. {SC 81.4}

Every blessing the Father has provided for those of more mature experience has been provided for children and youth through Jesus Christ. When the Lord sees the youth studying the life and lessons of Christ, He gives His angels charge over them, to keep them in all their ways, as He gave His angels charge over Jesus, His beloved Son. The angels attended Jesus when He lived upon earth under the guidance of God's Holy Spirit, doing His heavenly Father's will, that He might give a correct sample of character, that might be an example to children and youth. He desired that, in every action of their lives, they should do those things of which God could approve. He knew that every good work, every deed of kindness, every act of obedience to father and mother, would be registered in the books of heaven. {YRP 142.2}

But a higher power was at work against the plans of the prince of darkness. ANGELS OF GOD FRUSTRATED HIS DESIGNS, AND PROTECTED THE LIFE OF THE INFANT REDEEMER. {ST, August 4, 1887 par. 3}

Satan was unwearied in his efforts to overcome the Child of Nazareth. From His earliest years Jesus was guarded by heavenly angels, yet His life was one long struggle against the powers of darkness. That there should be upon the earth one life free from the defilement of evil was an offense and a perplexity to the prince of darkness. He left no means untried to ensnare Jesus. No child of humanity will ever be called to live a holy life amid so fierce a conflict with temptation as was our Saviour. {DA 71.2}

Such was the Saviour's reception when He came to the earth. There seemed to be no place of rest or safety for the infant Redeemer. GOD COULD NOT TRUST HIS BELOVED SON WITH MEN, EVEN WHILE CARRYING FORWARD HIS WORK FOR THEIR SALVATION. HE COMMISSIONED ANGELS TO ATTEND JESUS AND PROTECT HIM TILL HE SHOULD ACCOMPLISH HIS MISSION ON EARTH, and die by the hands of those whom He came to save. {DA 67.1}

Throughout His [Christ's] childhood and youth, He manifested the perfection of character that marked His after life. He grew in wisdom and knowledge. As He witnessed the sacrificial offerings, the Holy Spirit taught Him that His life was to be sacrificed for the life of the world. He grew up as a tender plant, not in the large and noisy city, that is full of confusion and strife, but in the retired valleys among the hills. HE WAS GUARDED FROM HIS EARLIEST YEARS BY HEAVENLY ANGELS, YET HIS LIFE WAS ONE LONG STRUGGLE AGAINST THE POWERS OF DARKNESS. Satanic agencies combined with human instrumentalities to make His life one of temptation and trial. Through supernatural agencies, His words, which were life and salvation to all who receive and practice them, were perverted and misinterpreted.—ST Aug. 6, 1896. {TA 166.3}

While the disciples were still gazing upward, voices addressed them which sounded like richest music. They turned, and saw TWO ANGELS in the form of men, who spoke to them, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." {DA 831.1} These angels were of the company that had been waiting in a shining cloud to escort Jesus to His heavenly home. THE MOST EXALTED OF THE ANGEL THROG, THEY WERE THE TWO WHO HAD COME TO THE TOMB AT CHRIST'S RESURRECTION, AND THEY HAD BEEN WITH HIM THROUGHOUT HIS LIFE ON EARTH. With eager desire all heaven had waited for the end of His tarrying in a world marred by the curse of sin. The time had now come for the heavenly universe to receive their King. Did not the two angels long to join the throng that welcomed Jesus? But in sympathy and love for those whom He had left, they waited to give them comfort. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:14. {DA 832.1}

### **How Jesus Overcame**

NO ONE, LOOKING UPON THE CHILDLIKE COUNTENANCE, SHINING WITH ANIMATION, COULD SAY THAT CHRIST WAS JUST LIKE OTHER CHILDREN. He was God in human flesh. WHEN URGED BY HIS COMPANIONS TO DO WRONG, DIVINITY FLASHED THROUGH HUMANITY, AND HE REFUSED DECIDEDLY. IN A MOMENT HE DISTINGUISHED BETWEEN RIGHT AND WRONG, AND PLACED SIN IN THE LIGHT OF GOD'S COMMANDS, HOLDING UP THE LAW AS A MIRROR WHICH REFLECTED LIGHT UPON WRONG. It was this keen discrimination between right and wrong that often provoked Christ's brothers to anger. Yet his appeals and entreaties, and the sorrow expressed in his countenance, revealed such a tender, earnest love for them that they were ashamed of having tempted him to deviate from his strict sense of justice and loyalty. {YI, September 8, 1898 par. 10}

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### What happens at death and resurrection?

Our personal identity is preserved in the resurrection, THOUGH NOT THE SAME PARTICLES OF MATTER OR MATERIAL SUBSTANCE AS WENT INTO THE GRAVE. The wondrous works of God are a mystery to man. THE SPIRIT, THE CHARACTER OF MAN, IS RETURNED TO GOD, THERE TO BE PRESERVED. In the resurrection every man will have his own character. God in His own time will call forth the dead, GIVING AGAIN THE BREATH OF LIFE, AND BIDDING THE DRY BONES LIVE. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him. {Hvn 40.1}

### Nature at Birth

"Eternal vigilance must be manifested with regard to our children. With his manifold devices Satan begins to work with their tempers and their wills AS SOON AS THEY ARE BORN. Their safety depends upon the wisdom and the vigilant care of the parents. They must strive in the love and fear of God to preoccupy the garden of the heart, sowing the good seeds of a right spirit, correct habits, and the love and fear of God." 9Manuscript 7, 1899. AH 202.3

"CHILDREN ARE THE LAWFUL PREY OF THE ENEMY, BECAUSE THEY ARE NOT SUBJECTS OF GRACE, HAVE NOT EXPERIENCED THE CLEANSING POWER OF THE BLOOD OF JESUS, AND THE EVIL ANGELS HAVE ACCESS TO THESE CHILDREN AND THE EVIL ANGELS HAVE ACCESS TO THESE CHILDREN; and some parents are careless and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children and then by bringing them to God and claiming his blessing upon them. BY THE FAITHFUL AND UNTIRING EFFORTS OF THE PARENTS, AND THE BLESSING AND GRACE ENTREATED OF GOD UPON THE CHILDREN, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back." — RH September 19, 1854, par. 11 • EGW

**“EVIL EXISTS IN THE HEART AND IS ACTED OUT OR CARRIED OUT IN THE LIFE. {Ms3-1862.14}**

"If BEFORE the birth of her child she is self-indulgent, if she is selfish, impatient, and exacting, THESE TRAIT WILL BE REFLECTED IN THE DISPOSITION OF THE CHILD. THUS MANY CHILDREN HAVE RECEIVED AS A BIRTHRIGHT ALMOST UNCONQUERABLE TENDENCIES TO EVIL. {AH 256.1}

"But if the mother unswervingly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle, and unselfish, SHE MAY GIVE HER CHILD THESE SAME PRECIOUS TRAITS OF CHARACTER." {AH 256.2}

As a rule, every intemperate man who rears children TRANSMITS HIS INCLINATIONS AND EVIL TENDENCIES TO HIS OFFSPRING; he gives them disease from his own inflamed and corrupted blood. Licentiousness, disease, and imbecility are transmitted as an inheritance of woe from father to son and from generation to generation, and this brings anguish and suffering into the world and is NO LESS THAN A REPETITION OF THE FALL OF MAN... {AH 173.1}

Death entered the world because of transgression. But Christ gave His life that man should have another trial. He did not die on the cross to abolish the law of God, but to secure for man a SECOND PROBATION. He did not die to make sin an immortal attribute; He died to secure the right to destroy him that had the power of death, that is, the devil. He suffered the full penalty of a broken law for the whole world. This He did, not that men might continue in transgression, but that they might return to their loyalty and keep God's commandments and His law as the apple of their eye. {TM 134.1}

Christ on Probation.--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 (ST May 10, 1899). {5BC 1082.6}

(Ch. 14:30; Luke 1:31-35; 1 Corinthians 15:22, 45; Hebrews 4:15.) 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 a 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 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 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. {5BC 1128.4}

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

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He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset. {5BC 1129.1}

Christ's perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But as Christ humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin. A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature. {16MR 181.4}

The story of Bethlehem is an exhaustless theme. In it is hidden “the depth of the riches both of the wisdom and knowledge of God.” Romans 11:33. 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. 8 {CSA 6.7}

The temptations to which Christ was subjected were a terrible reality. As a free agent He was placed on probation, with liberty to yield to Satan's temptations and work at cross-purposes with God. If this were not so, if it had not been possible for Him to fall, He could not have been tempted in all points as the human family is tempted. {3SM 131.3}

In their conflicts with Satan, the human family has all the help that Christ had. They need not be overcome. They may be more than conquerors through Him who has loved them and given His life for them. . . . The Son of God in His humanity wrestled with the very same fierce, apparently overwhelming, temptations that assail us—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. Everyone will be tempted, but the Word declares that we

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shall not be tempted above our ability to bear. We may resist and defeat the wily foe. {CTr 195.4}

Parents have a more serious charge than they imagine. The inheritance of children is that of sin. Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in and passes over the ground where Adam fell, enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where through accepting Christ as His Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ. Christ's perfect example and the grace of God are given him to enable him to train his sons and daughters to be sons and daughters of God. {9MR 236.1}

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 the 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. {CTr 213.4} A human body and a human mind were His. He was bone of our bone and flesh of our flesh. . . . 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, and to refute Satan's lie that it was not possible for human beings to keep the law of God. . . . {CTr 213.5}

Christ took upon Himself humanity for us. He clothed His divinity, and divinity and humanity were combined. He showed that that law which Satan declared could not be kept, could be kept. Christ took humanity to stand here in our world, to show that Satan had lied. He took humanity upon Himself to demonstrate that with divinity and humanity combined, man could keep the law of Jehovah. Separate humanity from divinity, and you can try to work out your own righteousness from now till Christ comes, and it will be nothing but a failure. {FW 71.1}

Bro. \_\_\_\_\_, 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

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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 for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing 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." {5BC 1128.5}

These words do not refer 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 be 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. {5BC 1128.6}

In your letter in regard to the temptations of Christ, you say: "If He was One with God He could not fall." . . . The point you inquire of me is, In our Lord's great scene of conflict in the wilderness, apparently under the power of Satan and his angels, was He capable, in His human nature, of yielding to these temptations? {3SM 129.2} I will try to answer this important question: 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 the 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. {3SM 129.3}

The Son of God was assaulted at every step by the powers of darkness. After His baptism He was driven of the Spirit into the wilderness, and suffered temptation for forty days. 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 temptation and victory

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tell us that humanity must copy the Pattern; man must become a partaker of the divine nature. {1SM 408.1}

But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions human and divine were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. His Deity could not be lost while He stood faithful and true to His loyalty. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done. {ST, May 10, 1899 par. 11}

### **Sinlessness of Christ's Human Nature**

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 bare our sicknesses" (Matthew 8:17). He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He knew no sin. He was the Lamb "without blemish and without spot" (1 Peter 1:19). 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. {1SM 256.1}

Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying. The deceiver presented himself as an angel of light, but Christ withstood his temptations. He redeemed Adam's disgraceful fall, and saved the world. {YI, June 2, 1898 par. 7}

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 hundredfold 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." {3SM 136.2}

Christian mothers should realize that they are coworkers with God when training and disciplining their children in such a manner as will enable them to

reflect the character of Christ. In this work they will have the cooperation of heavenly angels; but it is a work that is sadly neglected, and for this reason Christ is robbed of his heritage,--the younger members of his family. But through the indwelling of the Holy Spirit, humanity may be a coworker with divinity. The lessons of Christ upon the occasion of receiving the children, should leave a deeper impression upon our minds. The words of Christ encourage parents to bring their little ones to Jesus. They may be wayward, and possess passions like those of humanity, but this should not deter us from bringing them to Christ. He blessed children that were possessed of passions like his own. We often err in training our children. Parents often indulge their children in that which is selfish and demoralizing, and instead of having travail of soul for their salvation, they let them drift along, and grow up with perverse tempers and unlovely characters. They do not accept their God-given responsibility to educate and train their children for the glory of God. They become dissatisfied with their children's manners, and disheartened as they realize that their faults are the result of their own neglect, and then they become discouraged. But if parents would feel that they are never released from their burden of educating and training their children for God, if they would do their work in faith, cooperating with God by earnest prayer and work, they would be successful in bringing their children to the Saviour. Let fathers and mothers devote themselves, soul, body, and spirit, to God before the birth of their children. Let them heed the directions that God revealed to the wife of Manoah. The angel of the Lord appeared unto the woman, and said unto her, Behold now, . . . thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." The burden of this message was a burden of instruction to the wife of Manoah. She was greatly troubled, and Manoah sought the Lord in earnest prayer, and said: "O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field; but Manoah her husband was not with her. And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe." {ST, April 9, 1896 par. 6}

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. 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. {Con 18.1}

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

In Christ were united the divine and the human--the Creator and the creature. 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. And having with His own blood paid the price of redemption, having passed through man's experience, having in man's behalf met and conquered temptation, having, though Himself sinless, borne the shame and guilt and burden of sin, He becomes man's Advocate and Intercessor. What an assurance to the witnessing universe, that Christ will be "a merciful and faithful High Priest" [Hebrews 2:17]. {17MR 338.1}

Two Natures Blended in Christ.--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.--Manuscript 94, 1893. {3SM 131.1}

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" (Exodus 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. {1SM 244.1}

### **God Sent a Sinless Being to This World**

God did for us the very best thing that He could do when He sent from heaven a Sinless Being to manifest to this world of sin what those who are saved must be in character--pure, holy, and undefiled, having Christ formed within. He

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sent His ideal in His Son, and bade men build characters in harmony with this ideal.--Letter 58, 1906. {3SM 132.5}

### **Man Created With Sinless Moral Nature**

In the councils of heaven God said, "Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him" (Genesis 1:26, 27). The Lord created man's moral faculties and his physical powers. All was a sinless transcript of Himself. God endowed man with holy attributes, and placed him in a garden made expressly for him. Sin alone could ruin the beings created by the hand of the Almighty.--The Youth's Instructor, July 20, 1899. {3SM 133.1}

John 7:39

When Christ entered within the heavenly gates, He was enthroned, amid the songs of millions of angels. As soon as this ceremony was completed, the Holy Spirit descended upon His followers in rich currents according to Christ's promise, and they were no more orphans. How quickly Christ fulfilled His promise, and sent from the heavenly courts the guarantee of His love! After His inauguration, the Spirit came and Christ was indeed glorified, even with the glory which He had from all eternity with the Father. During His humiliation upon this earth, the Spirit had not descended with all its efficacy; and Christ declared that if He went not away, it would not come, but that if He went away, He would send it. It was a representation of Himself, and after He was glorified it was manifest. {ST, May 17, 1899 par. 3}

In the last great conflict in the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers they will be forbidden to buy or sell.--DA 121, 122 (1898).

Satan says . . . "For fear of wanting food and clothing they will join with the world in transgressing God's law. The earth will be wholly under my dominion."--PK 183, 184 (c. 1914).

If we are called to suffer for Christ's sake, we shall be able to go to prison trusting in Him as a little child trusts in its parents. Now is the time to cultivate faith in God.--OHC 357 (1892).

The best thing for us is to come into close connection with God and, if He would have us be martyrs for the truth's sake, it may be the means of bringing many more into the truth.--3SM 420 (1886).

We are not to have the courage and fortitude of martyrs of old until brought into the position they were in. . . . Should there be a return of persecution

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there would be grace given to arouse every energy of the soul to show a true heroism.--OHC 125 (1889).

The disciples were not endowed with the courage and fortitude of the martyrs until such grace was needed.--DA 354 (1898).

#VICTORYOVERSIN: In the spring of 1843, Fitch preached a sermon entitled, "Come Out of Her My People." He "contended that Babylon was no longer limited to the Roman Catholic Church, as held back in Protestant Reformation days, but now included also the great body of Protestant Christendom. He maintained that, by their rejection of the light of the advent, both branches of Christendom had fallen from the high estate of pure Christianity. Protestantism was either cold to the doctrine of the second advent or had spiritualized it away." *ibid.*, 544.

#VICTORYOVERSIN: Permit me then to commence by saying that I find myself, in my natural state, a transgressor of God's most holy and righteous law; so guilty as to deserve to be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thessalonians 1:9. I also find myself totally unable to make the least atonement for one of all my ten thousand sins, or to find for one of them the least excuse or palliation [relief or soothing]. In myself, I stand, and must ever stand before the universe, a hopeless reprobate, irrecoverably bound over the damnation of hell. However, I learn in the Life and gospel that the Lord Jesus Christ, by His atoning sacrifice, has rendered full satisfaction to the justice of God for my sins, and thus opened a way whereby the punishment of my sins may be escaped, provided I have that "holiness, without which no man shall see the Lord." Hebrews 12: 14. Charles Fitch "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: I am indeed told that I may be saved from sin at death; but that is the hope of the Universalist. I may be told that the Universalist has never been born again, and that he who has been born again will surely be saved from sin when he leaves the world; but I know of nothing on which I can safely rest the belief that death is to be regarded as the means, or the time, of sanctification. I believe that, "where the tree falleth, there it shall be" (Ecclesiastes 11:3), that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecclesiastes 9:10); and that if a man leaves the world in his sins, he remains a sinner forever. I believe that this is my only probation, that I must here be saved from sin, or never see God's face in peace. I believe, therefore, that my everlasting interests are pending on the questions of whether God has made provision to save me from sin before I leave this world. To prevent all misconception, I will here say that I am very far from believing that the regenerate man, with the remains of sin, is in the same condition with the Universalist who has never been renewed, but that neither has any reason to believe that death will make any change in his character. If

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there is no salvation from sin before death, I expect to be lost. Charles Fitch  
“Life and Christian Experience of Charles Fitch”

#VICTORYOVERSIN: I do find then, most clearly and satisfactorily to my own mind, that God, in the economy of His grace, has made provision to "save his people from their sins." I hail this salvation, therefore, as a salvation exactly adapted to my necessities as a fallen being, and while I utterly despair of ever saving myself from sin, I hail the Lord Jesus Christ as a Savior, manifested to take away my sins, to write His law in my heart, to redeem me from all iniquity, to make me holy and without blame before Him in love, to sanctify and cleanse me with the washing of water by the Word, that He may present me to Himself, not having spot or wrinkle or any such thing, but holy and without blemish.  
“Life and Christian Experience of Charles Fitch”

#VICTORYOVERSIN: It may perhaps be said that a person may reckon himself dead to sin who has once repented, though he now continues to sin every day. However, if I should find a man every day intoxicated, I should not regard him as dead to that sin, whatever he might say respecting past repentance--and the same is true of every other sin in thought, word, or deed. No man is dead to sin who commits sin--and as Christ who died once, dies no more, so he, who is dead to sin, sins no more. If he falls into sin, he is no longer dead to sin. Such were the sentiments of Paul, and as I cannot accuse him of the gross inconsistency of preaching what he did not practical must believe that he was dead to sin and alive unto God, and that being free from condemnation in Christ Jesus, he did so abide in Him that he sinned not. “Life and Christian Experience of Charles Fitch”

#VICTORYOVERSIN: In modern times, many godly men have seemed not fully to apprehend all the riches of the grace of God, and have maintained that no Christian ever did on earth "cleanse ourselves from all filthiness of the flesh and spirit, and perfecting holiness in the fear of God." However, if a man can be cleansed from sin by faith in Christ for the fulfillment of God's promises a moment before death, why not a day, a year, or twenty or fifty years? “Life and Christian Experience of Charles Fitch”

#VICTORYOVERSIN: He who trusts in Christ to be kept from sin is the man and the only man that does fear always. He not only fears, but knows that he never shall in any instance keep himself, and therefore always flies to Christ, while he who does not fear always, does not trust in Christ, and therefore falls into sin. I do therefore most fully believe that he who fears always is most safe provided his fears are sufficiently great to drive him to the Lord in whom alone he has righteousness and strength. This fear hath no torment—it is a sweet reliance in Christ. “Life and Christian Experience of Charles Fitch”

#VICTORYOVERSIN: The Word of God assures me that my Redeemer was called "JESUS: for he shall save his people from their sins" "that he was manifested to take away our sins.... Whosoever abideth in him sinneth not" and to that Savior I must cleave as with the grasp of death; for I see a moment's safety nowhere but under the shadow of His wing. "I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under his wings shalt thou trust: his truth in the fulfillment of His own exceeding great and precious promises shall be thy shield and buckler." Psalms 91:2-4. "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: From this very error of following impulses instead of the Word of God have grown up much of the inconsistencies, and in some cases, as I do not doubt, licentious practices of some called perfectionists. Instead of cleaving closely to the Word of God, making it their only rule of life, writing it on their hearts, and setting it always "as frontlets between thine eyes" (Deuteronomy 6:8), they have imbibed the idea that the Holy Spirit so dwells in them as to be an infallible guide without any reference to God's plainly revealed will. Moreover, when a man steps on that ground, he may well expect, like he who went down from Jerusalem to Jericho and fell among thieves, to find himself wounded, stripped of his raiment, and left, at least, half dead. He throws himself defenseless among mortal foes; for the Word of God should be to him a sword and a shield. He might as well cast away rudder, compass, chart, quadrant, and chronometer in mid-ocean, and expect God to guide him to his desired haven. Or as well, wandering among pitfalls in black midnight, cast away his oil lamp, and think to walk safely by faith. The Holy Spirit has indeed been given to guide us into all truth, but all the truth we need to know is in the Bible; and all the guidance we need is to a right understanding and practice of what the Bible contains. "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: I see a class of persons walking who cry out, "Away with the Sabbath days, ordinances and the written Word of God— away with all the laws and rules of conduct, both human and divine. We need no law, no rule of faith or practice, no means of grace, no private devotion and communion with our Father in secret, no domestic altars, no earnest, wrestling prayer, and faithful, preserving effort to convert a lost world to God. We dwell in Christ and He in us, and therefore we cannot sin; and whatever impulse we feel, we know to be the influence of the Holy Ghost who cannot err, and we may therefore safely follow wherever such an influence leads." In the ears of such I would cry out at the top of my voice, Danger, danger, danger! Beware, beware! Go not in such a path! Avoid it—pass not by it—turn from it and pass away! Here are the class of men called perfectionists. Can I walk with them upon such ground? Not a hair's breadth. So far from forsaking the commandments and ordinances

of the Lord, the Bible tells you to "submit yourselves to every ordinance of man for the Lord's sake" (1 Peter 2:13), that "the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." Romans 13:1-2. With such men on such subjects, I have, I can have, no sympathy. I believe there are some truly converted souls who fall into these errors, and are dreadfully led astray. I believe that others take up these notions, in whose hearts no fear of God ever for a moment had a place, and follow them out into all manner of licentious and criminal excess. Such become the most perfect and accomplished servants of Satan that he ever raised up to do his work. I cannot conceive that the arch deceiver can ever originate a worse set of principles than these. I could as soon sympathize with any form of infidelity that ever cursed the earth. "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: I see a multitude of professed believers walking who, through fear of going astray, dare not believe God when He tells us that He will cleanse you "from all your filthiness, and from all your idols" and when He swears to them that He "would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:74-75. Can I sympathize with the unbelief of such? I believe that it is their privilege, and my privilege that we who "abideth in him sinneth not"—that "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." "All who thus believe in Christ shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places." Isaiah 32:17-18. I long to have God's people know and enjoy their high privilege of thus abiding in Christ, for I fully believe that it will redound [contribute] in the highest degree to God's honor and their good. This view of sanctification, I claim, has nothing to do with the essential element of what is termed perfectionism. Their name and their principles I utterly disavow, and declare to the world that no man has a right to charge them upon me. However, when I look around upon the professed followers of my Savior, and see how little they know, apparently, and how little they seem to enjoy of this great salvation of our God, I feel like lifting the prayer. "Every weary, wandering spirit, Guide into Thy perfect peace." And when I see how many bearing the name of Christ seem wandering among doubts and fears, and groping in thick darkness at noon-day, falling before spiritual enemies whom they know not how to vanquish, and weeping over repeated commission of sins which they know not how to overcome, I long to say to such—"Watchmen! let thy wandering cease, Hie [go quickly] thee to thy quiet home, Traveler! Lo! The Prince of Peace—Lo! The Son of God is come!" Look no longer like scattered unbelieving Israel for a Savior yet to come. Say, with believing Zacharias, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us .... To perform the mercy promised to our fathers, and to remember His holy covenant; the oath ... that we being delivered out of the hand of our enemies

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might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:68-75. "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: I love to look at my Savior, and to hold Him forth in all His fullness to my needy, perishing fellow men. However, in myself, aside from what the grace of God has done, and shall do for me, I find nothing but the dark and perfect lineaments [characteristic features] of Beelzebub, the prince of devils. I speak sincerely, my brother. I know that, if God should withdraw His grace from me and leave me to myself, there is not a sin within reach of my powers which I would not instantly commit and practice forever. Permit me to tell you what I think of the grace of God to His praise. God has promised to "dwell in them, and walk in them; and I will be their God" and this I consider a pledge of every possible good which He can give me. "Having therefore these promises," I expect, by trusting in Christ, that they will be fulfilled to me for His sake, to be cleansed "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." My God has sworn that He will grant me that I, being delivered out of the hand of my enemies, may serve Him without fear in holiness and righteousness before Him all the days of my life, and He has raised up Jesus Christ to be my horn of salvation, to perform to me this mercy promised to our fathers, to remember this holy covenant, this oath which He swear. I do therefore expect through the strength and faithfulness of my Lord Jesus Christ in performing to me this holy covenant and oath of God, to be delivered out the hand of my enemies, and to serve God without fear, in holiness and righteousness before Him all the days of my life. I expect that He, according to His own promise, will be faithful to sanctify me wholly, and to preserve my whole spirit, soul, and body blameless, unto the coming of our Lord Jesus Christ. In myself I am nothing but a miserable, lost sinner, but in my Savior "dwelleth all the fullness of the Godhead bodily;" and He has made me "complete in him." I therefore expect to abide in Him, and "whosoever abideth in him sinneth not." "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: To what I expect to preach? I have only to say that I expect to uncover to my fellow men just so far and just so long as my God shall enable me, "a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zechariah 13:1. I expect to do all in my power to make my fellow men acquainted with "his holy covenant; the oath which he sware ... that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life;" and that Christ is our "horn of salvation" to perform this covenant. This oath of a covenant-keeping God, that His, and every other promise of God "are yea, and in him Amen, unto the glory of God by us." That He who hath called them is faithful to sanctify them wholly, and to preserve their whole spirit, soul, and body blameless unto the coming of our Lord Jesus Christ. Christ gave Himself for us, that He might sanctify and cleanse us with the washing of water by the Word, that He might

present us to Himself, a glorious church, not having spot or wrinkle, or any such thing, but that we should be holy and without blemish and that they have only like Paul to "believe God, that it shall be even as it was told them." Acts 27:25. Like Abraham "staggered not at the promise of God through unbelief, but was strong in faith giving glory to God, and being fully persuaded that what he hath promised he was able also to perform" (Romans 4:20-21), and like Sarah to judge Him faithful that hath promised (Hebrews 11:11), and by placing this confidence in their Savior, they shall so receive the fulfillment of God's exceeding great and precious promises as to "be partakers of the divine nature, having escaped the corruption that is in the world through lust, that having these promises and this faith in Christ for their fulfillment "let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." This, my brother, I regard as the glory, the crowning excellency of the gospel, the brightest star in the whole firmament of revealed truth and with my Savior's permission, I expect to point my fellow men to this Day Star of hope until the hand that points them is given to the worms. It is to my soul a fountain of living waters, a wellspring of life, and I expect to say to my fellow men, "Ho, every one that thirsteth, come ye to the waters, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1); and cease not until the lips that are allowed the high privilege of uttering such an invitation can speak no more. "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: Christ frequently goes a much plainer way to work, and by this means disconcerts all our preconceived notions and schemes of deliverance. Learn of me to be meek and lowly in heart, and thou shalt find rest to thy soul (see Matthew 11:29), the sweet rest of Christian perfection, of perfect humility, resignation and meekness. If thou wilt absolutely come to mount Zion in a triumphal chariot, or make thine entrance into the New Jerusalem upon a prancing horse, thou art likely never to come there. Leave then all thy worldly misconceptions behind, and humbly follow thy King, who makes His entry into the typical Jerusalem, meek and lowly, riding upon an ass, yea, upon a colt, the foal of an ass." "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: When the Holy Spirit thus enlightened me respecting my privilege of reckoning myself dead indeed unto sin, but alive to God through Jesus Christ my Lord, He that moment enabled me to avail myself of the privilege, and I instantly found myself more than restored to that blessed state of conscious purity of heart before God from which I had fallen by refusing to confess before men what my Savior had done for me. The love of the world was gone; no sinful indulgence had any charm for me. My whole heart was won by Christ, and filled with overflowing love to Him, and I feel that a thousand hearts, had they been mine, would have been most joyfully consecrated to His service. I had no will but His, and no desire of life or death or eternity, but to

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be disposed of in that way which would secure the highest possible praise to my Redeemer. I was now delivered from the fear of man, and as I had covenanted with the Lord to confess His faithfulness to the world, when He should give me evidence on which I could rely that I was redeemed from all iniquity, and as I had now found myself, and in a way so glorious and delightful beyond everything I had ever before conceived, made "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." I had been so abundantly enlightened respecting the privilege of every Christian to be kept in that state by the faithfulness of the dear Redeemer, I could not for a moment hesitate. It was my duty to declare to the world that by the power of the Holy Spirit given me by my own blessed Savior, I was made "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: I cannot desist from preaching the doctrine of sanctification, and from testifying to my own experience of it, for the very same reasons that you cannot desist from preaching the doctrine of regeneration, and testifying to your own experience of that. Suppose that you were to insist that "Except a man be born again, he cannot see the kingdom of God" (John 3:3), but when asked whether you or any one else had enjoyed that blessing, should say, "By no means. It is an important and dangerous error for any man to think so; it never takes place until death." How much influence would such preaching exert? How many would be born again through such instrumentality? "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: There seems to me to be a wonderful and strange inconsistency, in urging Christians to holiness of heart and life, and at the same time telling them that they never can be without sin while they live, and that if they think that Christ, who was manifested to take away their sins, will ever do it till He takes away their breath, they have embraced important and dangerous error. I feel constrained to say, in faithfulness to Christ and His dear people, though some may think it unkind, that those who attempt to maintain such ground, seem to me to be, and in a very important sense "shutting up of the kingdom of heaven against men: neither entering themselves, nor suffering those who would enter to go in" (Matthew 23:13). "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: When the watchmen of Israel cry out in the ears of the people, that no man ever did or will abide in Christ and sin not, on earth, that God who has sworn to do it, and raised up Christ our horn of salvation to perform the oath, never will "grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life" (Luke 1:74-75), what can we expect, but that many who desire deliverance from sin, will despair of attaining it, and submit in despondency to the will of their spiritual foes, and groan away

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their lives in grievous bondage, when they might be enjoying the liberty wherewith Christ would make them free; and that others, glad to have such an excuse for their sins, will comfort themselves in their worldliness, and their unhallowed indulgences by the feeling that they are not expected, while they live, to be free from sin. I will not attempt to conceal it, that this looks to me like a subtle and dangerous snare of the great enemy of Christ and His church. Herein it seems to me lies the "important and dangerous error," and not in telling Christians that their Redeemer "is faithful to sanctify them wholly, and to preserve their whole spirit and soul and body blameless to His coming " (1 Thessalonians 5:23), when they will believe in Him for that blessing. "Life and Christian Experience of Charles Fitch"

### **Faith in the Word – A real Experience of The Power of Justification**

Repentance, as well as forgiveness, is the gift of God through Christ. It is through the influence of the Holy Spirit that we are convicted of sin, and feel our need of pardon. None but the contrite are forgiven; but it is the grace of God that makes the heart penitent. He is acquainted with all our weaknesses and infirmities, and He will help us. Many think that they must wait for a special impulse in order that they may come to Christ; but it is necessary only to come in sincerity of purpose, deciding to accept the offers of mercy and grace that have been extended to us. We are to say: "Christ died to save me. The Lord's desire is that I should be saved, and I will come to Jesus just as I am without delay. I will venture upon the promise. As Christ draws me, I will respond." The apostle says, "With the heart man believeth unto righteousness" (Romans 10:10). No one can believe with the heart unto righteousness, and obtain justification by faith, while continuing the practice of those things which the Word of God forbids, or while neglecting any known duty.

Many are confused as to what constitutes the first steps in the work of salvation. Repentance is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure for himself a fitness in order to obtain the blessing of God's grace. But while it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. Except the sinner repent, he cannot be forgiven; but the question to be decided is as to whether repentance is the work of the sinner or the gift of Christ. Must the sinner wait until he is filled with remorse for his sin before he can come to Christ? The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent. The sinner is represented as a lost sheep, and a lost sheep never returns to the fold unless he is sought after and brought back to the fold by the shepherd. No man of himself can repent, and make himself worthy of the blessing of justification. The Lord Jesus is constantly seeking to impress the sinner's mind

and attract him to behold Himself, the Lamb of God, which taketh away the sins of the world. We cannot take a step toward spiritual life save as Jesus draws and strengthens the soul, and leads us to experience that repentance which needeth not to be repented of.

When before the high priests and Sadducees, Peter clearly presented the fact that repentance is the gift of God. Speaking of Christ, he said, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). Repentance is no less the gift of God than are pardon and justification, and it cannot be experienced except as it is given to the soul by Christ. If we are drawn to Christ, it is through His power and virtue. The grace of contrition comes through Him, and from Him comes justification.

### **True Real Life in the Living Word**

*"And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, this man blasphemeth. And Jesus knowing their thoughts said, wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee, or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men" (Matt. 9:2-8).*

One of the most common expressions to be heard among professed Christians when speaking of religious things, is this, "I can understand and believe that God will forgive sin, but it is hard for me to believe that he can keep me from sin." Such a person has yet to learn very much of what is meant by God's forgiving sins. It is true that persons who talk that way do often have a measure of peace in believing that God has forgiven or does forgive their sins, but through failure to grasp the power of forgiveness, they deprive themselves of much blessing that they might enjoy. While the world would like to experience ecstasy to acknowledge something has happened, Christians are called to walk by faith and not sight. You have to simply believe in the word:

*John 14:27: Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*

*Isaiah 26:2 Open ye the gates, that the righteous nation which keepeth the truth may enter in. 3: Thou wilt keep him in perfect peace, whose mind is*

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*stayed on thee: because he trusteth in thee. 4: Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:*

Bearing in mind the statement concerning the matters that “these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name,” [John 20:31] not as simply the miracle before us. The scribes did not believe that Jesus could forgive sin. In order to show that he had power to forgive sins, he healed the palsied man. This miracle was done for the express purpose of illustrating the work of forgiving sin, and demonstrating its power. Jesus said to the palsied man, “Arise, take up thy bed, and go unto thine house,” that they and we might know his power to forgive sin. Therefore the power exhibited in the healing of that man is the power bestowed in the forgiveness of sin. Note particularly that the effect of the words of Jesus continued after they were spoken. They made a change in the man, and that change was permanent. Even so it must be in the forgiveness of sin. The common idea is that when God forgives sin the change is in Himself, and not in the man. It is thought that God finally ceases to hold anything against the one who has sinned. But this is to imply that God had hardness against the man, which is not the case. God is not a man; He does not cherish enmity, nor harbor a feeling of revenge. It is not because He has a hard feeling in his heart against a sinner that He forgives him, but because the sinner has something in *his* heart. God is all right, —the man is all-wrong, therefore God forgave the man that he also may be all right. The forgiveness of sin is a change in man not God. Once carnally minded, when justification and surety in the merits of his is announced, it’s not only a legal transaction but a bestowal of power into doing the right thing. What would justification profit us as a legal transaction only? It will only set the guilty free from jail but leave him with the same propensities and powers to do the very crimes he is freed of, such a transaction is a yoke indeed coz it doesn’t give you the freedom that Christ says in John 8:36: “If the Son therefore shall make you free, ye shall be free indeed.” Justification that is truly efficacious is the one that comes with the power to overcome the known practicing sins, inherited and cultivated evil tendencies. A renewed conscience that comes by faith and faith comes by hearing and hearing by the word of God.

*Isaiah 8:16: Bind up the testimony, seal the law among my disciples.*

*John 17:17: Sanctify them through thy truth: thy word is truth.*

*2Thessalonians 2:13: But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*

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*Ephesians 5:26: That he might sanctify and cleanse it with the washing of water by the word,*

The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up--the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God. Conversion Does Not Create New Faculties. The Spirit of God does not create new faculties in the converted man but works a decided change in the employment of those faculties. When mind and heart and soul are changed, man is not given a new conscience, but his will is submitted to a conscience renewed, a conscience whose dormant sensibilities are aroused by the working of the Holy Spirit. The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character; for only goodness is esteemed as efficiency with God

When Jesus, illustrating the forgiveness of sin, said to the man, "Arise, take up thy bed, and go unto thine house," the man arose obedient to his voice. The power that was in the words of Jesus raised him up and made him well. That power remained in him, and it was in the strength that was given him on removing the palsy that he walked in all the time to come, provided, of course, that he kept the faith. The Psalmist illustrates this when he says: "I waited patiently for the LORD; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Ps. 40:1, 2).

*Isaiah 55:10: For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. 12: For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. 13: Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.*

This is the power in the words of Christ and this is the power of justification. The same power to create, recreates both body, soul and mind. There is life in the words of God. Jesus said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). The word received in faith brings the Spirit and the life of God to the soul. So when the penitent soul hears the words, "Son, be of good cheer, thy sins be forgiven thee," and receives those words as living words of the living God, he is a different man, because a new life has begun in him. It is the power of God's forgiveness, and that alone, that keeps him from sin. If he continues in sin after receiving pardon, it is because he has not grasped the fullness of the blessing that was given him in the forgiveness of his sins. Not accepting the power to walk in newness of life is same as defeating God, his son, the convicting spirit and the heavenly holy angels. Indeed this is a great feat that we venger into, defeating Calvary.

In the case before us, the man received new life. His palsied condition was simply the wasting away of the natural life. He was partially dead. The words of Christ gave him fresh life. But this new life that was given to his body, and which enabled him to walk was but an illustration, both to him and to the scribes, of the unseen life of God, which he had received in the words, "Thy sins be forgiven thee," and which had made him a new creature in Christ. Did the man just go home and said now am well physically? No. for if it were the body alone that was being worked on, nothing like sin could have been mentioned. The man came into contact with restorer of spiritual life. Faith beaming in him he sprang on his feet and his conscience was set free. There is power in the word, virtue flows through them and imparts newness in the soul. Are we ready to tap into this river!

We have redemption through Christ's blood, and this redemption is the forgiveness of sins. But the blood is the life. (See Gen. 9:4; Rev. 17:13, 14). Therefore Col. 1:14 is really telling us that we have redemption through Christ's life. But does not the Scripture say that we are reconciled to God by the death of his Son? It does, and that is just what is here taught. Christ "gave himself for us, that he might redeem us from all iniquity" (Titus 2:14). He "gave Himself for our sins" (Gal. 1:4). In giving Himself, He gives his life. In shedding His blood, He pours out His life. But in giving up His life, He gives it to us. That life is righteousness, even the perfect righteousness of God, so that when we receive it we are "made the righteousness of God in Him" (2 Cor. 5:21). It is the receiving of Christ's life, as we are baptized into His death that reconciles us to God. It is thus that we "put on the new man which after God is created in righteousness and true holiness," after the image of Him that created him" (Eph. 4:24; Col. 3:10).

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to

God, purge your conscience from dead works to serve the living God?" The blood of bulls and of goats and the ashes of an heifer sprinkling the unclean in the Levitical service and the worldly sanctuary did sanctify to the purifying of the flesh: for so the word concerning it continually declares. And that being so, "how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God," sanctify to the purifying of the spirit and "purge your conscience from dead works to serve the living God." The blood of the goats and lambs only seemed a matter of a good standing for a sinner, rejoicing in flesh by presenting a lamb. That is what it only could do if not done by faith. But the blood of Jesus Christ cleanses us of dead works. What are dead works? Death itself is the consequence of sin. Dead works therefore are works that have sin in them. Then the purging of the conscience from dead works is the so entirely cleansing of the soul from sin, by the blood of Christ, through the eternal Spirit, that in the life and works of the believer in Jesus sin shall have no place; the works shall be only works of faith, and the life shall be only the life of faith, and so be only the true and pure "service of the living God." Mind and body is made whole again. And why is it so? Goats and lambs had no experience of sin neither were they willing victims and so their blood had not efficacy or life to pass to the sinner, but this is not the case with Christ.

The sacrifices and the service in the earthly sanctuary could not take away the sins of men and so could not bring them to this perfection. But the sacrifice and the ministry of the true High Priest in the sanctuary and the true tabernacle do accomplish this. This does take away utterly every sin. And the worshiper is so truly purged that he has no more conscience of sins. By the sacrifice, the offering, and the service of Himself, Christ took away the sacrifices and the offerings and the service which could never take away sins, and by His perfect doing of the perfect will of God He established the will of God. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:10. The secret of perfection therefore lies in the sacrifice. The goats and lambs are dead sacrifices but Christ is a living sacrifice, death could not hold and there lies the victory of the saints;

*1Corinthians 15:17: And if Christ be not raised, your faith is vain; ye are yet in your sins. 22: For as in Adam all die, even so in Christ shall all be made alive. 45: And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46: Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.*

And this is the "new and living way" which Christ, through the flesh, "hath consecrated for us"--for all mankind--and by which every soul may enter into the holiest of all--the holiest of all places, the holiest of all experiences, the holiest of all relationships the holiest of all living. This new and living way He

"hath consecrated for us through the flesh;" that is, He, coming in the flesh, identifying Himself with mankind in the flesh, has, for us who are in this flesh, consecrated a way from where we are to where He now is, at the right hand of the throne of the Majesty in the heavens in the holiest of all. His resurrection carries the efficacy and has made us alive, spiritual and no longer carnal at enmity with him. if we continue in sin while professing Christ, then Christ is still in the grave.

God hath set forth his son to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. All have sinned. The whole life has been sin. Even the thoughts have been evil. (Mark 7:21). And to be carnally minded is death. Therefore the life of sin is a living death. If the soul is not freed from this, it will end in eternal death. There is no power in man to get righteousness out of the holy law of God; therefore God in his mercy puts His own righteousness upon all that believe. He makes us righteous as a free gift out of the riches of His grace. He does this by His words, for He declares—speaks—His righteousness into and upon all who have faith in the blood of Christ, in Him is God's righteousness, "for in Him dwells all the fullness of the Godhead bodily" (Col. 2:9). And this declaring or speaking the righteousness of God upon us is the remission or taking away of sin. Thus God takes away the sinful life by putting His own righteous life in its place. And this is the power of the forgiveness of sin. It is "the power of an endless life."

This is the beginning of the Christian life. It is receiving the life of God by faith. How is it continued? —Just as it is begun. "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6). For "the just shall live by faith." The secret of living the Christian life is simply that of holding fast the life which, received at the beginning, forgives the sin. God forgives sin by taking it away. He justifies the ungodly by making him godly. He reconciles the rebel sinner to Himself by taking away his rebellion, and making him a loyal and law-abiding subject.

### ***A Cry for Help and Justification Retained***

As the sinner looks to the law, his guilt is made plain to him and pressed home to his conscience, and he is condemned. His only comfort and hope is found in looking to the cross of Calvary. As he ventures upon the promises, taking God at His word, relief and peace come to his soul. He cries, "Lord, Thou hast promised to save all who come unto Thee in the name of Thy Son. I am a lost, helpless, hopeless soul. Lord, save, or I perish." His faith lays hold on Christ, and he is justified before God. But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins or neglecting known duties. God requires the entire surrender of the heart, before

justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul. God's promise is, "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jeremiah 29:13. The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: "Dead in trespasses and sins;" "the whole head is sick, and the whole heart faint;" "no soundness in it." We are held fast in the snare of Satan, "taken captive by him at his will." Ephesians 2:1; Isaiah 1:5, 6; 2 Timothy 2:26. God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him. The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness.

"But it is difficult to understand how we can have the life of God as an actual fact; it can't be real, for it is by faith that we have it." So it was by faith that the poor palsied man received new life and strength; but was his strength any the less real? Was it not an actual fact that he received strength? Can't understand it? Of course not, for it is a manifestation of "the love of God that passes knowledge." But we may believe it, and realize the fact, and then we shall have an eternal life in which to study the wonder of it. Read again and again the story of the healing of the palsied man, and meditate upon it until it is a living reality to you, and then remember that "these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (John 20:31).

Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians. What if the man with palsy just desired to be well, Christ tells him to arise and go his way for his sins are forgiven yet he just sat there in a mournful manner and continued desiring? This is the dwarfed life we live. We come into contact with that word of life and instead of rising from our sick-laden bed of iniquity, we still desire and hope. I tell you even if Jesus was presently with us right in our face, such faith and working of things won't heal a headache. Once we realize there is life in the word of God John 6:63 and accept it and take hold it by faith, what a wonder-working power will accompany it and we shall do greater exploits than the generations before and enter into the experience of the 144. The word received by faith brings healing and so as in the physical so is in the spiritual bringing the spirit and the life of God into a soul. So when the penitent soul hears the words "son be of good cheer thy sins are forgiven thee" and receives the words as living words of living God, he is a different man, a life has begun in him. It is the power of God in

him for forgiveness, and that alone that keeps him from sin. If he continues in sin after forgiveness and receiving pardon, it is because he has not grasped the fullness of the blessing that was given in the forgiveness and do not appreciate the gift and reception of the spirit.

The same power that was put forth to create the worlds is put forth for the sanctification of those who yield themselves to the will of God. Surely this thought, when fully grasped, must bring joy and comfort in God to the earnest soul. To put the matter in few words, it may be stated thus: The eternal power and Godhead of the Lord are revealed in creation. Rom. 1:20. It is the ability to create that measures the power of God. But the Gospel is the power of God unto salvation. Rom. 1:16. Therefore the Gospel simply reveals to us the power which was used to bring the worlds into existence, now exerted for the salvation of men. It is the same power in each case. In the light of this great truth, there is no room for the controversy about redemption being greater than creation, because redemption is creation. See 2 Cor. 5:17; Eph. 4:24. The power of redemption is the power of creation; the power of God unto salvation is the power which can take human nothingness and make of it that which shall be throughout eternal ages to the praise of the glory of the grace of God.

The life of the word is the life of God, for it is God breathed, and the breath of God is life. Its life and power are thus attested: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4:12, Revised Version. The Saviour, also said of the words of God, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. Let us see what gives the word its life. Moses writes:

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Compare "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead), But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The careful reader will readily see that this latter passage is a quotation of the former, with additions in parentheses. These

additions are comments made by the Holy Spirit. They tell us just what Moses meant by the word "commandment." Or, rather, since the Holy Spirit itself dictated the language in each case, it, the latter passage it has made more clear what it meant in the first instance. Notice that bringing the commandment down from heaven is shown to be the same as bringing Christ down from above, and that to bring the commandment from the deep is the same as to bring Christ up from the dead.

What is shown by this?-Nothing more nor less than that the commandment, the law, or the entire word of the Lord, is identical with Christ. Do not misunderstand. It is not meant that Christ is nothing more than the letters and words and sentences that we read in the Bible. Some have gone to accuse others that by saying the words of Christ are one of the mechanism by which his spirit works for efficacy, then we are saying the spirit is words. Far from it. The fact is that whoever reads the Bible, and finds nothing but mere words, such as he may find in any other book, does not find the real word at all. What is meant is that the real word is not a dead letter, but is identical with Christ. Whoever finds the word indeed, finds Christ, and he who does not find Christ in the word, has not found the word of God.

*John 1:1: In the beginning was the Word, and the Word was with God, and the Word was God. 2: The same was in the beginning with God. 3: All things were made by him; and without him was not any thing made that was made. 4: In him was life; and the life was the light of men. 5: And the light shineth in darkness; and the darkness comprehended it not.*

Christ is the word, the Bible is his revelation and the words of the Bible Christ says are spirit and the spirit is life. The word itself is a seed.. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's word. Christ says, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." John 5:24. In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God. Sinner, would you accept this by faith?! The apostle Paul says that "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But he says also that Christ dwells in the heart by faith. Eph. 3:17. So faith in the living word of God brings Christ into the heart. He is the life of the word. "Jesus said unto them, I am the bread of life. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day." Here we find the plainest declarations that the word of God, received in faith, conveys Christ actually to the soul of man.

The only way that any man in the world can eat the flesh of Christ is to read and believe His word with all His heart. In that way he will receive Christ indeed, and thus it is that "with the heart man believeth unto righteousness," for Christ is righteousness. And in this, the only way, any man in the world may eat the flesh of Christ, without the services of a priest or bishop. No one can do more than take the simple statements of the Scriptures and meditate on them until the force of the fact begins to dawn on his mind. The fact that Christ is in the real word, that the life of the word is the life of Christ, is a most stupendous one. It is the mystery of the Gospel. When we receive it as a fact, and appropriate it, then we shall know for ourselves the meaning of the words that man shall live by every word that proceedeth out of the mouth of God. Herein the soul is nourished and his laws are written on our heart and we receive spiritual life.

### **Final Admonitions**

"Let the word of Christ dwell in you richly in all wisdom." This text, rightly understood, solves the problem of Christian living. That there is a power in the word of God, far above that of any other book, cannot be doubted. The Bible is not another novel to be read as a set-piece for an earthly exam. Prayerfully it must be approached and every pre-conceived ideas relinquished in order to work upon the heart. The Lord through the prophet Jeremiah rebukes the false prophets, who speak their own words instead of the words of God, and says: "What is the chaff to the wheat?" "Is not my word like as a fire? Saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:28, 29. And the same prophet thus relates his experience when he was reproached because of the word of the Lord: "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. 20:9. The word hidden in the heart protects against sin. "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11. And of the righteous we read that the reason why none of his steps slide, is that "the law of his God is in his heart." Ps. 37:31. David also says: "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer." Ps. 17:4. Jesus, also, in his memorable prayer for his disciples, said, "Sanctify them through thy truth; thy word is truth." John 17:17.

*1John 2:13: I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. 14: I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.*

The word of the Lord is the seed by which the sinner is born again. We read of the "Father of lights" that "of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." James 1:18. And the Apostle Peter says: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter 1:22, 23. So we learn that, while those who are Christ's are born of the Spirit, the word of God is the seed from which they are developed into new creatures in Christ. The word, then, has power to give life. It is itself "quick," that is, alive, and powerful; and the psalmist prays to be quickened, made alive, according to the word, and then says: "This is my comfort in my affliction; for thy word hath quickened me." Ps. 119:25, 50. Further:

*Ephesians 1:12: That we should be to the praise of his glory, who first trusted in Christ. 13: In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14: Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. 15: Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,*

With the knowledge that the word of God is the seed by which men are begotten unto a new life, and that the hiding of the word in the heart keeps one from sin, we may easily understand 1 John 3:9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." How simple! There is in the word that divine energy which can transform the mind, and make a new man, "which after God is created in righteousness and true holiness." Of course the word can do this only for those who receive it in simple faith. But the word does not lose any of its power. If the soul thus born again retains that sacred, powerful word by which he was begotten, it will keep him still a new creature. It is as powerful to preserve as it is to create. Jesus, our great Example, gave us an illustration of this. When tempted on every point by the devil, his sole reply was, "It is written," followed by a text of Scripture that met the case exactly. The Christian who would stand fast must do the same thing. There is no other way. This is an illustration of David's words, "By the word of thy lips I have kept me from the paths of the destroyer." How shall we fair in the endtimes? "And they overcame him by the blood of the Lamb, and by the word of their testimony." This is the word of the testimony in which the psalmist found so great delight. They overcame Satan by the blood of the Lamb, and by the word of God.

This cannot be done except by those who have the word of God abiding in them. The Spirit is given to bring truth to remembrance, in time of trial; but

that which one has not learned he cannot remember. But if he has hidden the word in his heart, the Spirit will, in the hour of temptation, bring to his remembrance just that portion which will foil the tempter. Every Christian can testify as to the power of the word at such times. When inclined to congratulate himself on some real or fancied superior attainment, what a powerful check are the words, "Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4:7. Or when harsh and bitter thoughts are struggling within him for control, what power to quell those turbulent emotions lies in the words, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." 1 Cor. 13:4, 5. When provoked almost beyond endurance, how the gentle rebuke, "The servant of the Lord must not strive; but be gentle unto all men," helps one to be calm. Add to this the many "exceeding great and precious promises" which bring victory to every soul that grasps them by faith. Thousands of aged Christians can testify to the miraculous power resting in a few simple words of the Scriptures.

Whence comes this power? The answer is found in the words of Christ: "The words which I speak unto you, they are spirit and they are life." What spirit are they? The apostle Peter, speaking of the prophets, says that it was the Spirit of Christ that was in them. So, as we said before, the power of the Spirit dwells in the word. Yea, Christ himself dwells in the word, for he is the Word. We can begin to appreciate more the power residing in the word. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Ps. 33:6. Christ, by whom the worlds were made, upholds them "by the word of his power." Heb. 1:3. The power that resides in the words of revelation, is the power that could speak the worlds into existence, and can keep them in their appointed places. Surely, then, it is worth our while to take time to study and meditate upon the word. Abide in him, and to allow him to abide in us; and then a few verses later he speaks of our abiding in him, and his word abiding in us. John 15:4, 7. It is by his word that Christ does abide in the heart; for Paul says that Christ will dwell in the heart by faith (Eph. 3:17). Many people earnestly long for Christ to come and dwell in their hearts, and they imagine that the reason why he does not do so is because they are not good enough, and they vainly set about trying to get so good that he can condescend to come in. They forget that Christ comes into the heart, not because it is free from sin, but in order to free it from sin; and they possibly never realized that Christ is in the word, and that he who will make it a constant companion, and will yield himself to its influence, will have Christ dwelling within. He who has hidden the word in his heart, who meditates in it day and night, and who believes it with the simple faith of childhood,-such a one has Christ dwelling in his heart by faith, and will experience his mighty, creative power.

When we come to God in secret prayer, and the Spirit brings to our remembrance some precious promise or needed reproof, is it not encouraging to know that as we accept them, Christ is coming into the heart with the same power that brought the worlds from nothing? Does it not clothe the word with new dignity? No wonder David could never tire of sounding its praises. May the thought that God is in the word be a fresh incentive to all to gain time and strength for their work by taking from it more time to feed upon the source of divine strength. Many persons entertain very erroneous views as to the manner in which the Spirit operates. They imagine that it will teach them something which the Bible does not contain. When certain Bible truths are presented to them for their observance, they excuse themselves from all responsibility in the matter by saying that they are led by the Spirit of God, and do not feel it their duty to do that particular thing. They say the Spirit was given to guide into all truth; and, consequently, if it was necessary to obey that portion of the Scripture, it would have been brought to their notice. The fact that they do not feel impressed to obey is proof to their minds that there is no necessity for obedience. To such persons the Bible is of no account; they make its truth depend entirely upon their own feelings. And they actually charge God with the inconsistency of authorizing his Spirit to speak in contradiction of his revealed word. The fact that God cannot lie should convince anyone that his Spirit and his word must always be in harmony.

Christ prayed for his disciples, "Sanctify them through Thy truth; Thy word is truth." The psalmist David said, "Thy righteousness is an everlasting righteousness, and Thy law is the truth." From these passages we learn that when Christ said, "When He, the Spirit of truth, is come, He will guide you into all truth," He meant that the Spirit would lead them into a proper understanding of that which had already been revealed. He plainly stated this when he said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Many things that Christ said were not understood at the time; but they were made plain by the Spirit, after Christ had ascended to heaven. And it is thus that the Spirit teaches us now; it leads those who are humble and teachable into a proper understanding of the written word of God.

Paul gives testimony on this point which is not uncertain. In Eph. 6:13-17, he describes the Christian's armor. The following is the concluding portion: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Christ said that when the Comforter, the Holy Spirit, should come, He would "reprove [convince] the world of sin, and of righteousness, and of judgment." Paul says that "by the law is the knowledge of sin." Both these passages are harmonized by the one quoted from Paul to the Ephesians. The Spirit does indeed convince of sin, but it is by impressing on

the minds and hearts of men the claims of God's word. The Bible is the sword, the instrument by which the Spirit pierces the heart and lays bare its wickedness. The Spirit is the active agent, but the word of God is that through which it works. The two always act in unison.

We should look with suspicion upon any spirit that counsels opposition to the word of God. John tells us that there are many spirits, and that we are to try them. In Isaiah we are told by what we are to try them: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. It is the spirit of darkness that leads men to act contrary to the word of God. My appeal is that we may start a new journey and look afresh to the promises contained in the word of God. As he has declared them, so has he put the power therein. Its not a legal transaction just to be told your sins have been forgiven. The same word that declares that is the same word that gives the power to a renewal of life. This is not an evolution theory where its declared and it takes centuries to happen. As it instantly healed the paralytic, the man with palsy the lame, so it heals the soul instantly and brings new life in the soul. Would you accept this and make a step of faith through this assured victory. Sinner, Christ says, arise take thy bed, thy sins are forgiven, why still linger and tarry in doubt that it is so?

### **Blessings**