

Chapter 2, English page 7.



When money is counterfeited, it is made to look as much like the original as possible so as to deceive as many people as possible.

In order to distinguish the genuine from the false it is necessary to look closely at the details.

Chapter 3, English page 22.



“Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There!’ do not believe it. For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.”
Matthew 24:23-24.

Chapter 4, English page 27.



Christ came to share our flesh and blood, He took our weakness upon Himself. There is an unbreachable gulf between this truth and the doctrine that He came in sinless flesh and blood.

Chapter 5, English page 38.



Under the most discouraging circumstances Job maintained his faith in God and did not transgress the law.

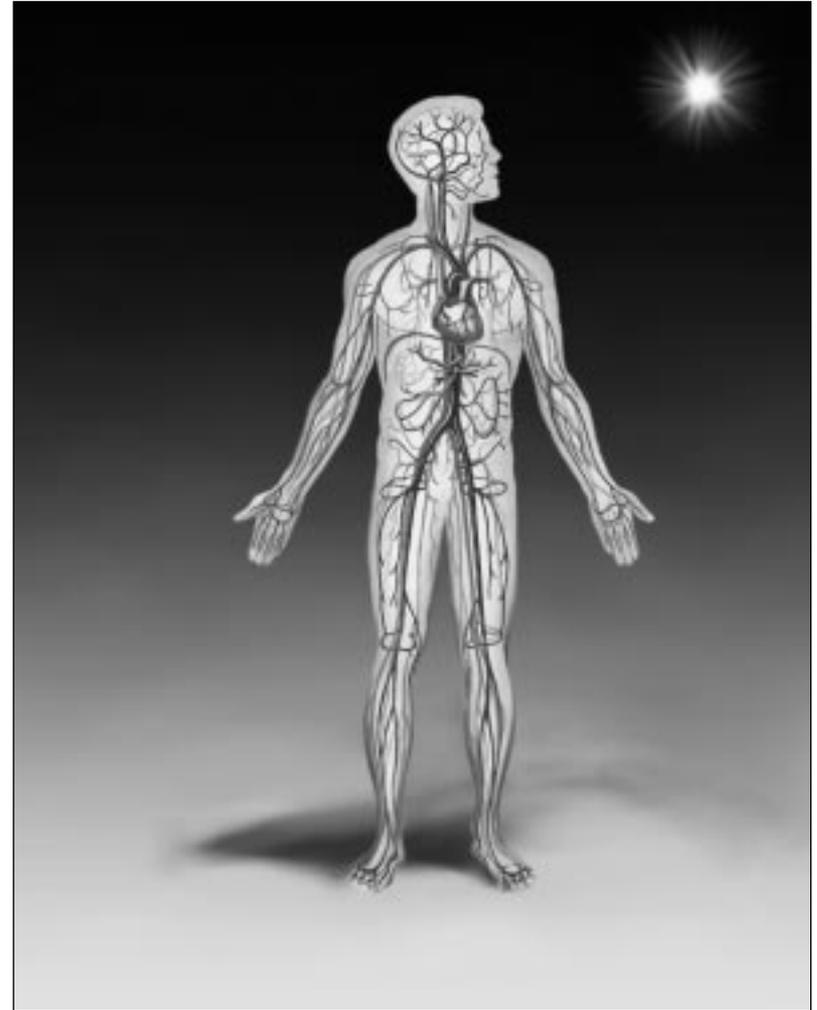
Chapter 6, English page 47.



“Christ, who connects earth with heaven, is the ladder. The base is planted firmly on the earth in His humanity, the topmost round reaches to the throne of God in His divinity.”
 Testimonies for the Church 6:147.



As God, Christ not only created the worlds, and all that is in them,
He also maintains them moment by moment.



As a man, Christ partook of the same sinful flesh and blood
as all the sons and daughters of Adam.

Chapter 9, English page 75.



Just as the Holy Presence of God abode within the sanctuary made of sin-cursed material, so Christ came to dwell in a sin-cursed, human body.

Chapter 10, English page 86.



“He also brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my steps.” Psalm 40:2.



“Just as the Israelites were forced to serve their masters even though they hated it, so, whoever is under the bondage of sin has to obey their master, even if it is against their will. (Romans 7:14, 15.)



The sower seems to be throwing away his food reserves, but his actions are fully understood when the harvest comes. So the apparent contradictions in the Scriptures are found to be in perfect harmony when we look at the whole picture.

Chapter 13, English page 128.



By giving Mary a different nature the Roman Catholic doctrine of the immaculate conception raises Christ above the weaknesses of fallen humanity.

Chapter 14, English page 133.



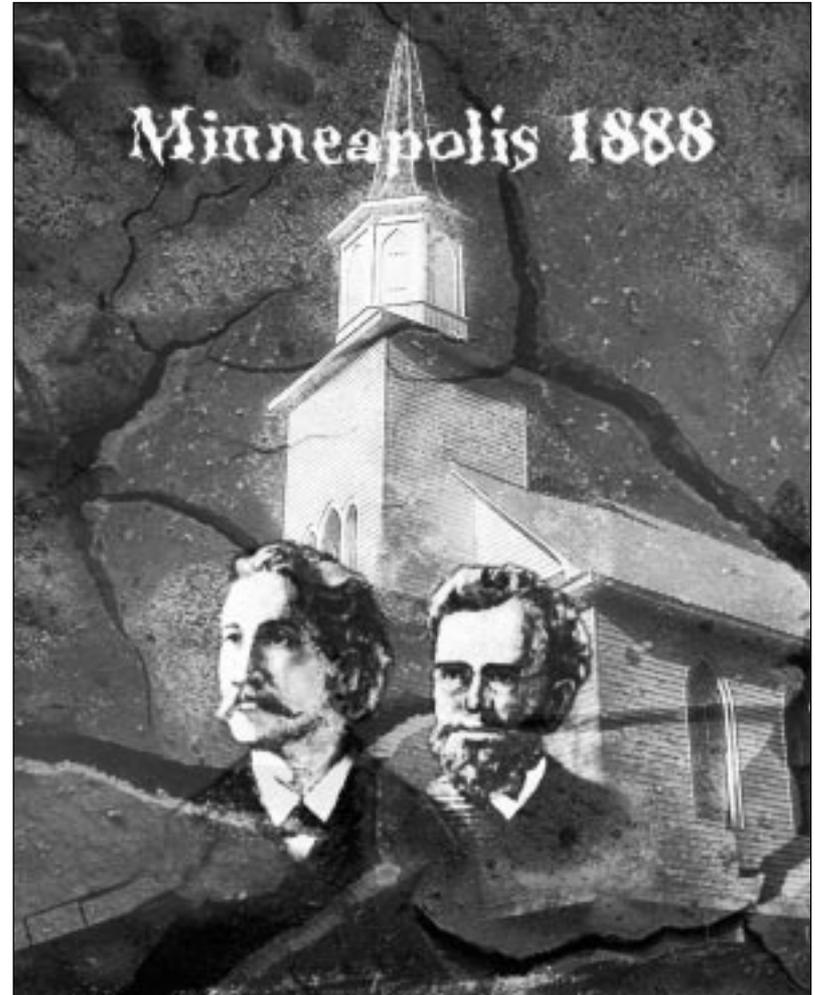
Christ condescended to take our sinful, human nature upon Himself and climb the path that we have to climb. By going before us He has proved that we can keep the law and attain the same standard of righteousness.

Chapter 15, English page 135.



As the Roman Catholic Church rejected the message at the time of the Reformation, so the Protestant churches rejected the first angel's message. In doing so they manifested the same character and thus became the daughters of Babylon.

Chapter 16, English page 152.



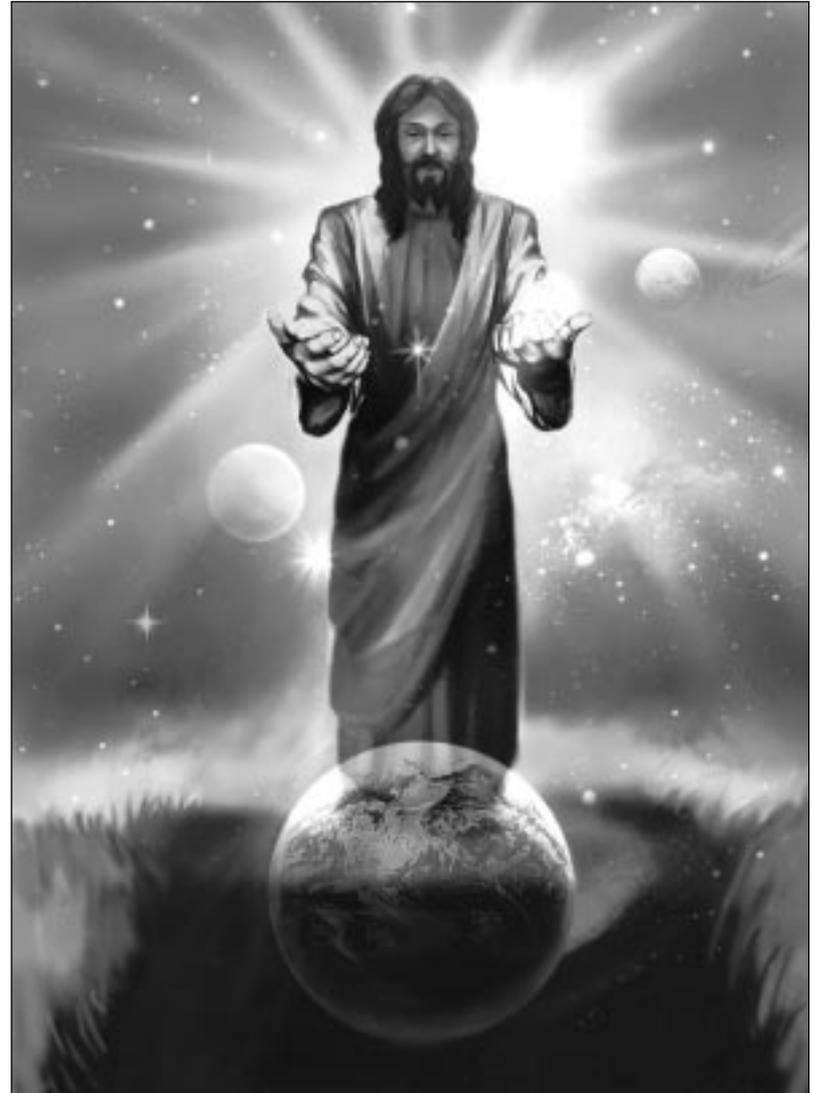
By giving a distorted representation of the events surrounding the Minneapolis camp meeting of 1888, the clear light that God gave at that time has been wrapped in obscurity.

Chapter 17, English page 160.



In 1888 the Lord offered those who had become blind the eyesalve that would have healed them. (See Revelation 3:17.)

Chapter 18, English page 165.



The message of 1888 was not merely a modification of past messages, it was the beginning of that light which was to lighten the whole earth with the glory of God.

Chapter 19, English page 173.



Just as we cannot understand how it was possible for the Godhead to take on the form of a child, so we cannot understand how Christ originally came from God. In each case faith must grasp the truth by taking hold of the word of God.

Chapter 21, English page 203.

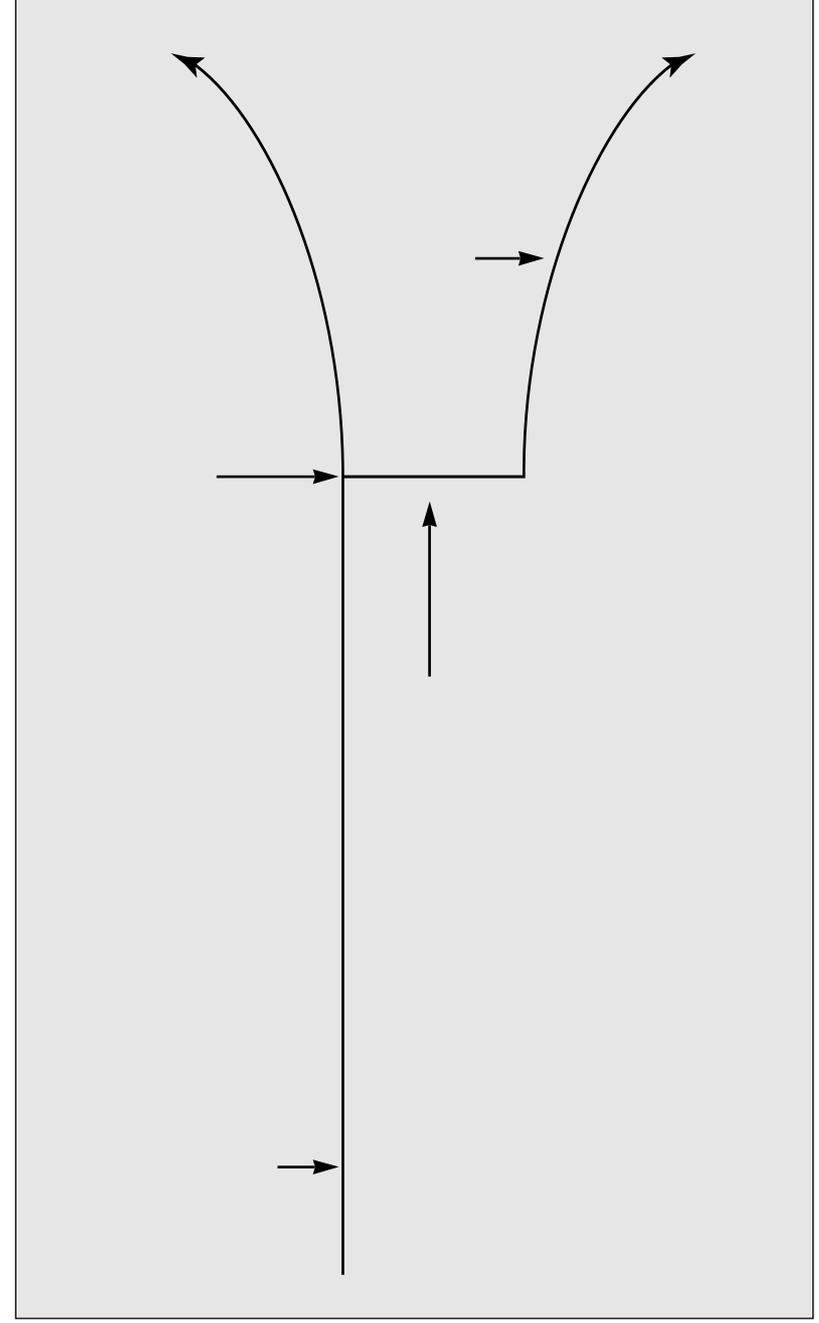
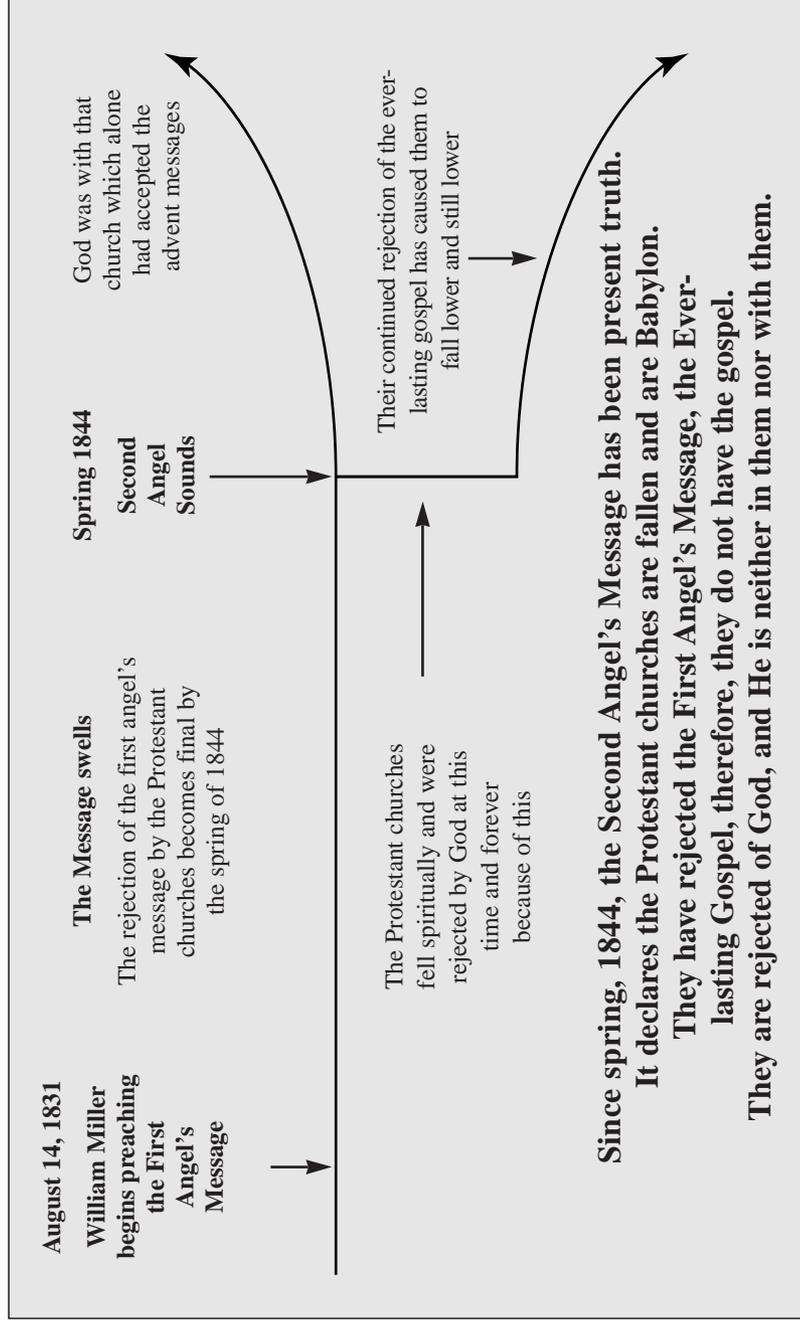


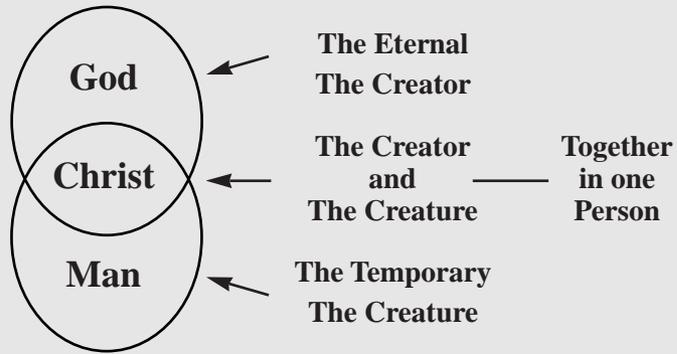
Modern Adventism has so adapted its doctrine in regard to the nature of Christ as to be in perfect harmony with the fallen churches.

Chapter 23, English page 218.



Those who follow the doctrine of the sinlessness of Christ's human nature are drinking the wine of Babylon, and they will finally drink the wine of the wrath of God.

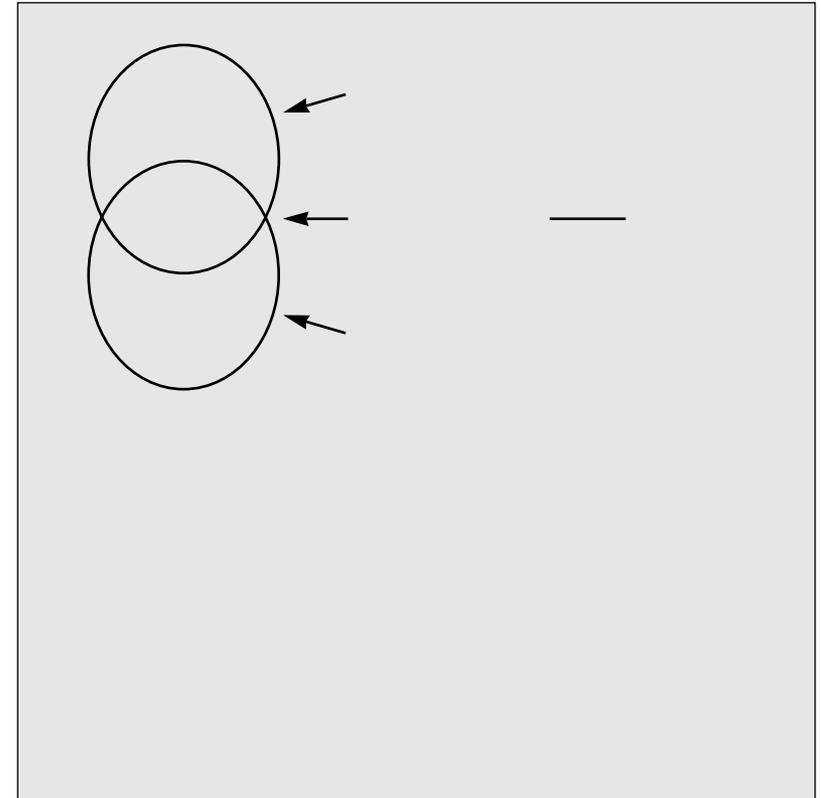


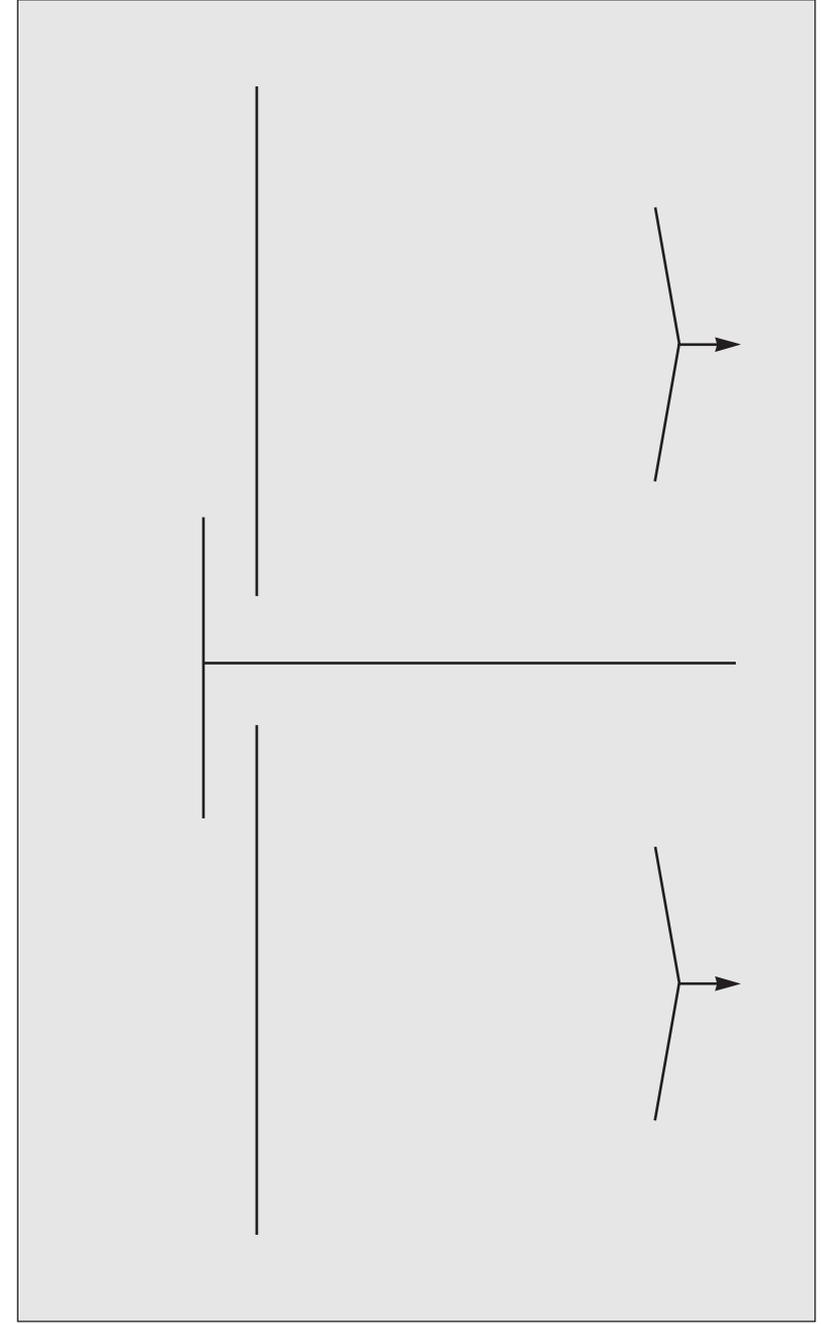
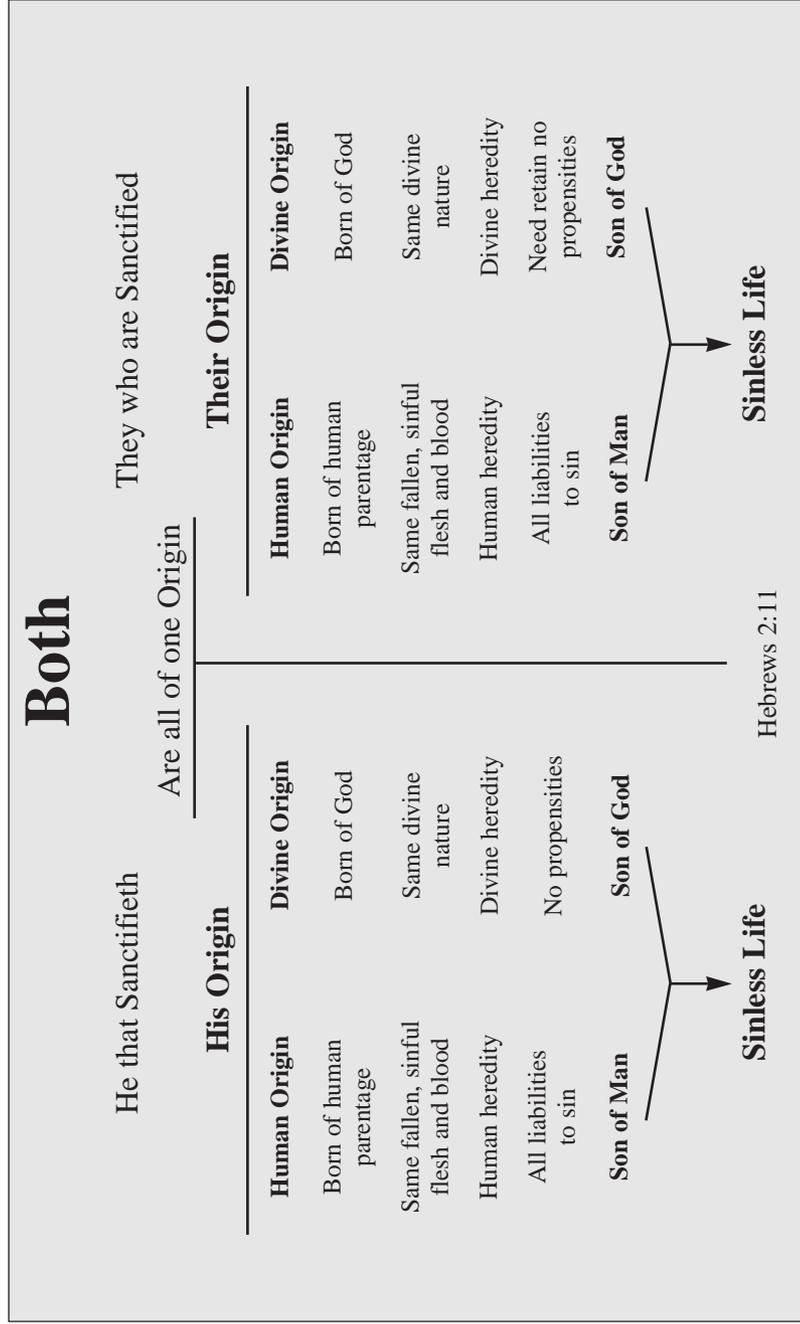


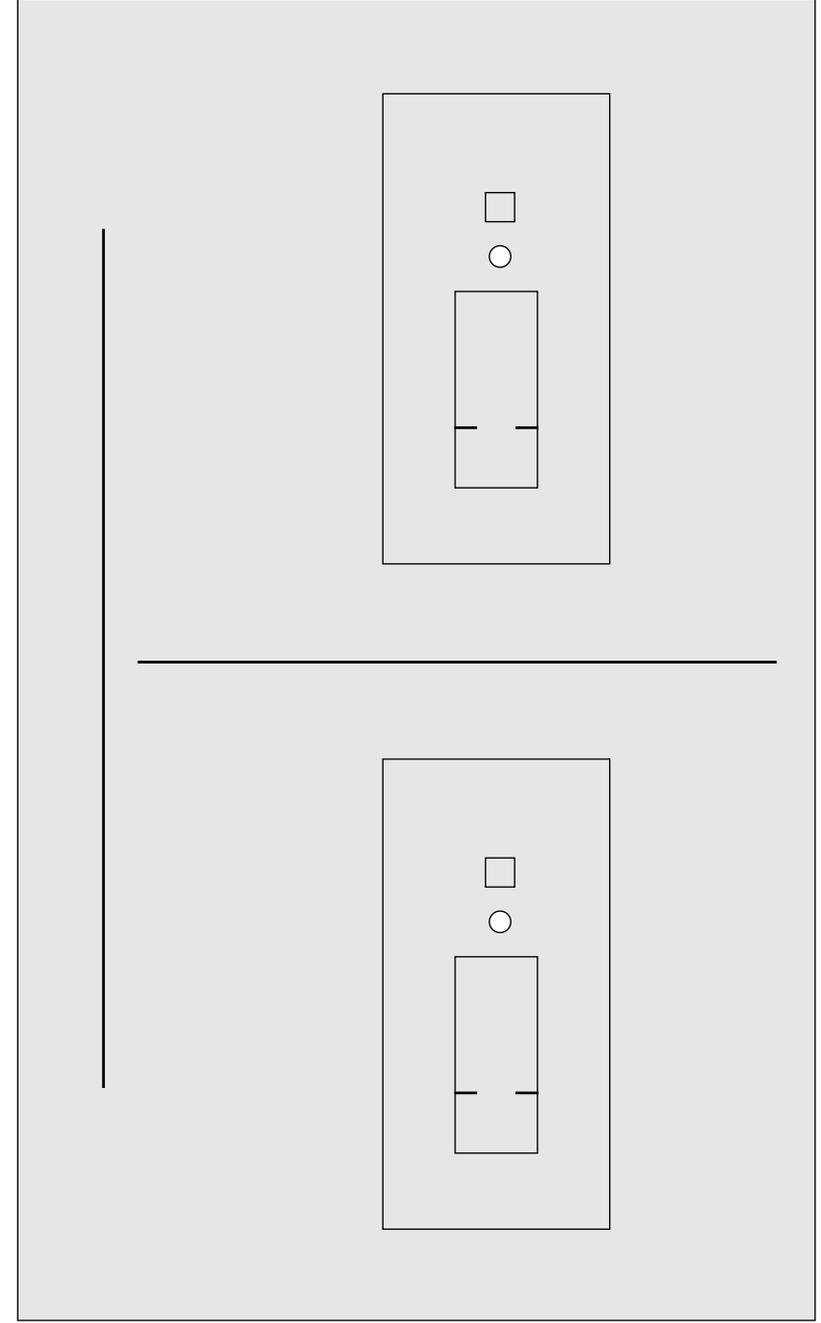
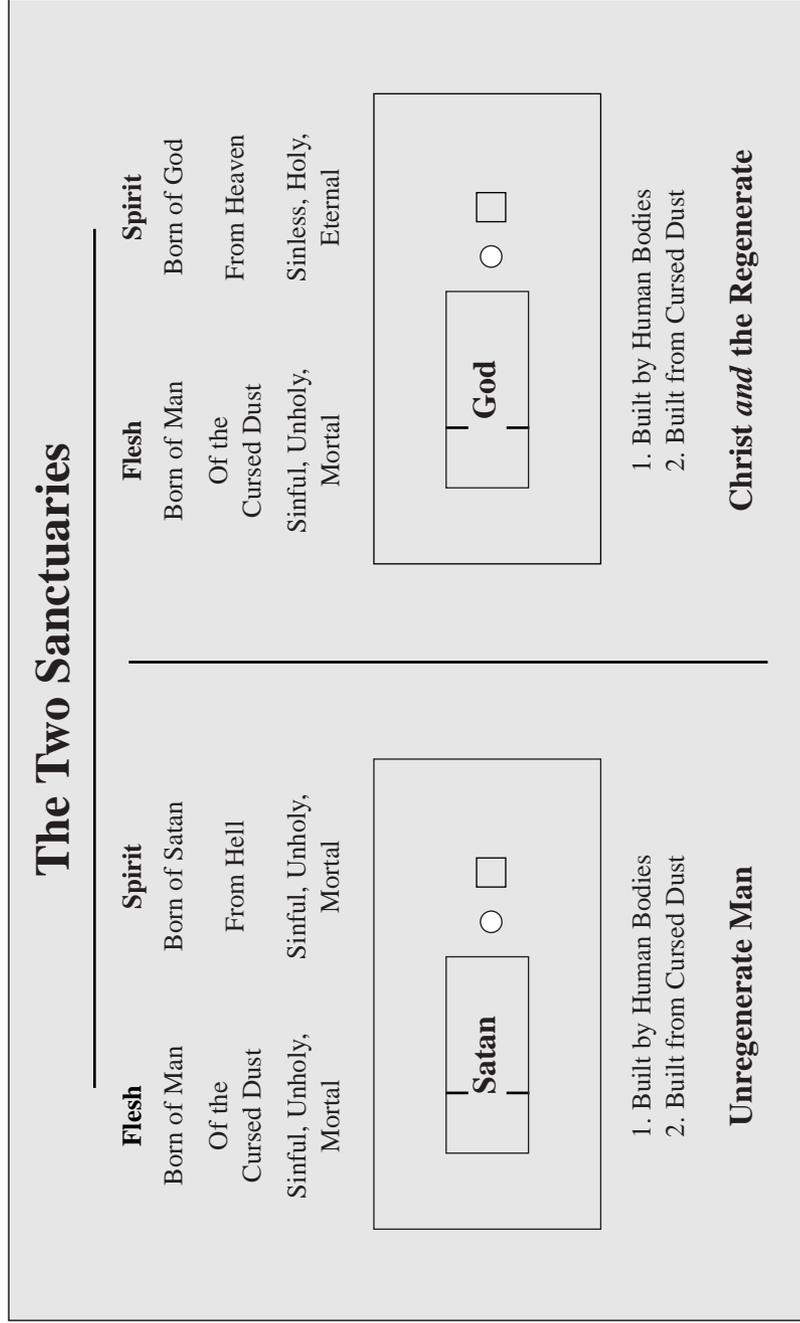
“For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in His flesh the enmity, even the law of commandments contained in ordinances;

**for
to make in Himself
of twain
one new man,
so making peace.”**

Ephesians 2:14, 15.







In Egypt there were Six Steps

BETWEEN BONDAGE

1. They had to be circumcised
2. They had to choose the lamb
3. They had to kill the lamb
4. They had to sprinkle the blood
5. They had to eat the lamb
6. The first-born of Egypt had to die

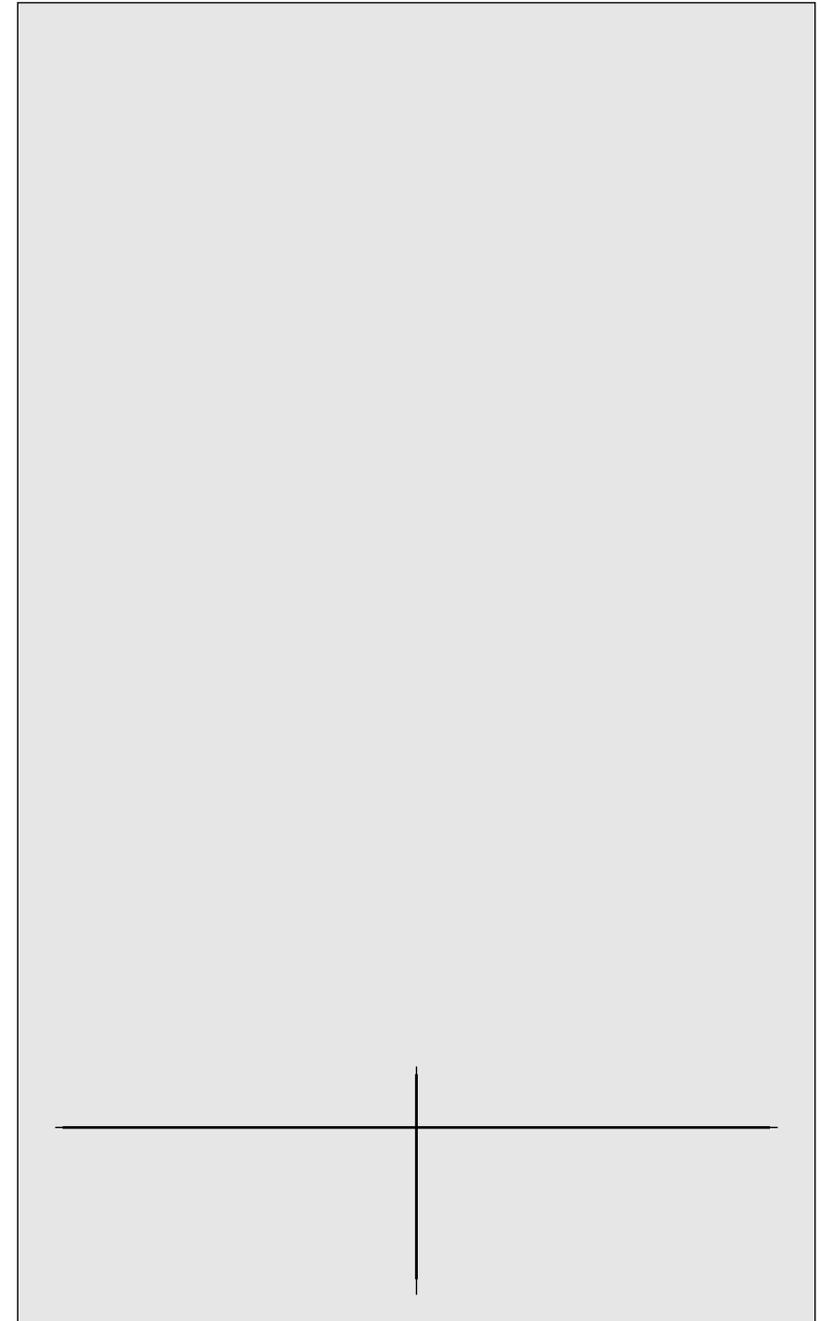
AND FREEDOM

If they had carried out the first five steps without the first-born dying, they would have remained in bondage as if they had done nothing at all.

**TWO DEATHS
ARE NECESSARY**

Each must be as real as the other

THE LAMB	THE FIRST-BORN
The Innocent	The Guilty
The Saviour	The Destroyer
The Pure	The Impure
The Righteous	The Unrighteous



**So
There are Six Steps**

BETWEEN SPIRITUAL BONDAGE

1. We must give up our own works
2. We must choose Christ
3. We must trust in Calvary
4. We must stand beneath His blood
5. We must feed on His Word
6. Our first-born—the carnal mind—must die

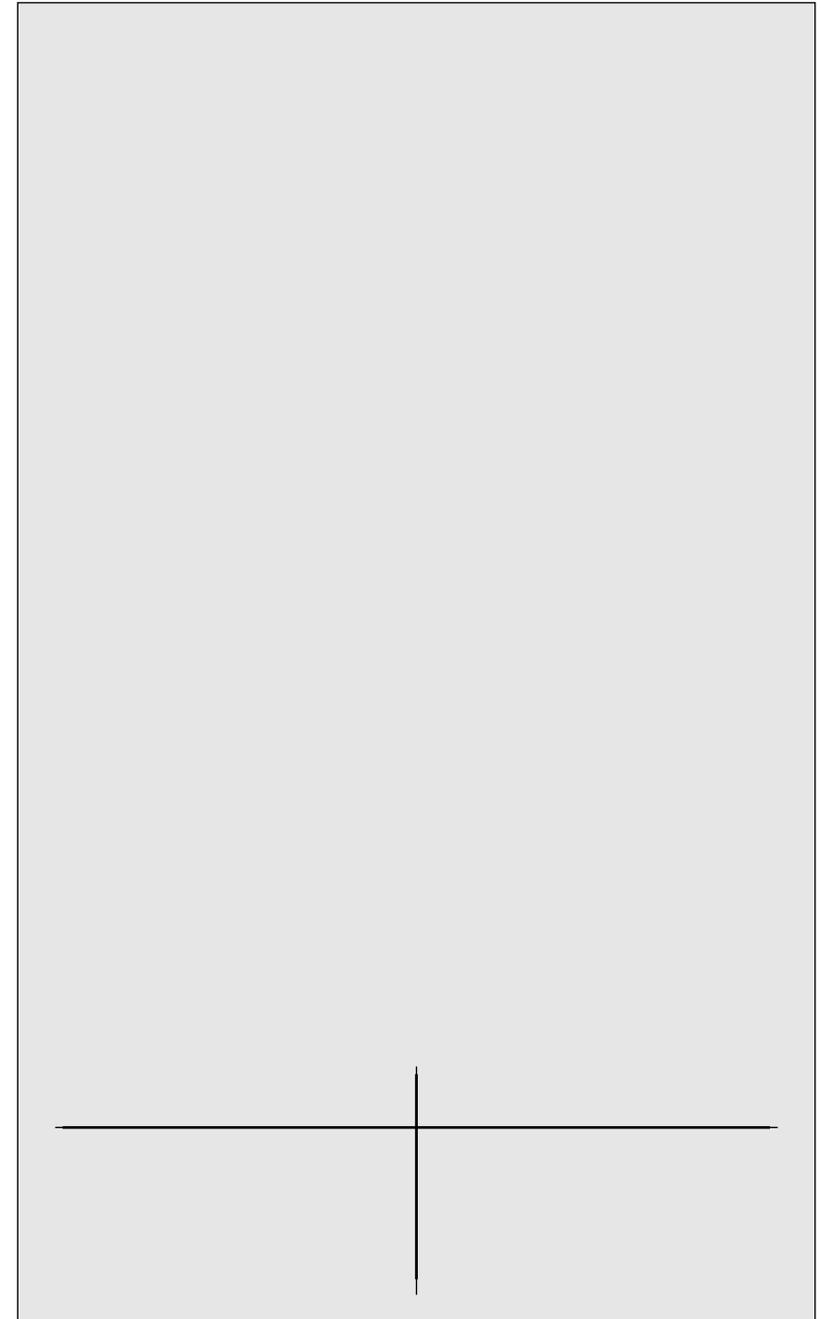
AND FREEDOM

If we carry out the first five steps without experiencing the second death, we remain in bondage as fully as if we had done nothing at all.

**TWO DEATHS
ARE NECESSARY**

Each must be as real as the other

CHRIST	THE CARNAL MIND
The Innocent	The Guilty
The Saviour	The Destroyer
The Pure	The Impure
The Righteous	The Unrighteous



The Roman Catholic doctrine of the *Humanity* of Christ

Holy Spirit



The papal church teaches that Mary's flesh and blood body was not born of sinful, fallen flesh as are the bodies of all other humans. It was the product of a creative miracle by the Holy Spirit. It was therefore perfect, holy, and sinless.

Mary



She, in turn, provided the human body in which Christ, the eternal God, was to dwell. She could only give Him the same flesh as she had. The papacy, by establishing first the sinless nature of Mary's flesh, thereby teaches that Christ came in sinless flesh.

Christ

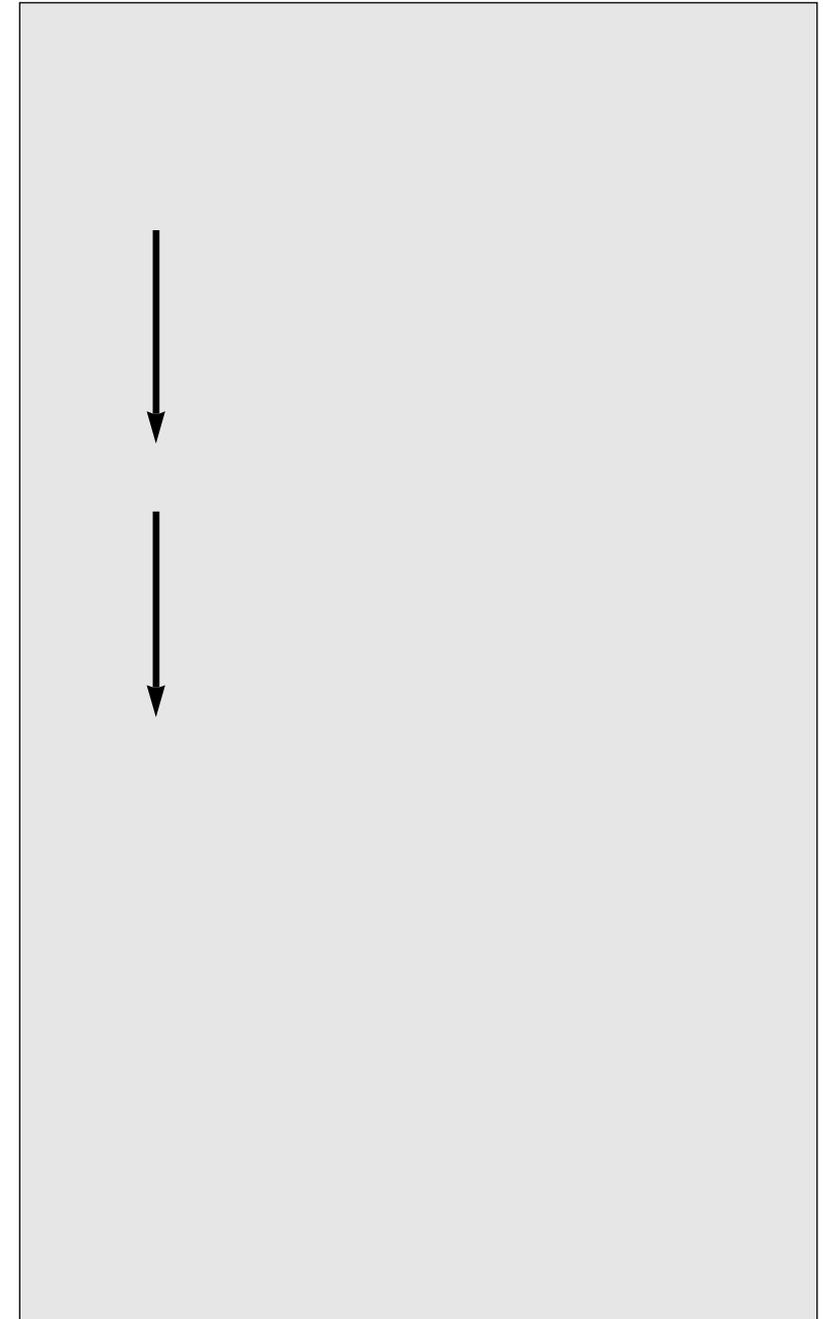
Therefore, she teaches that:

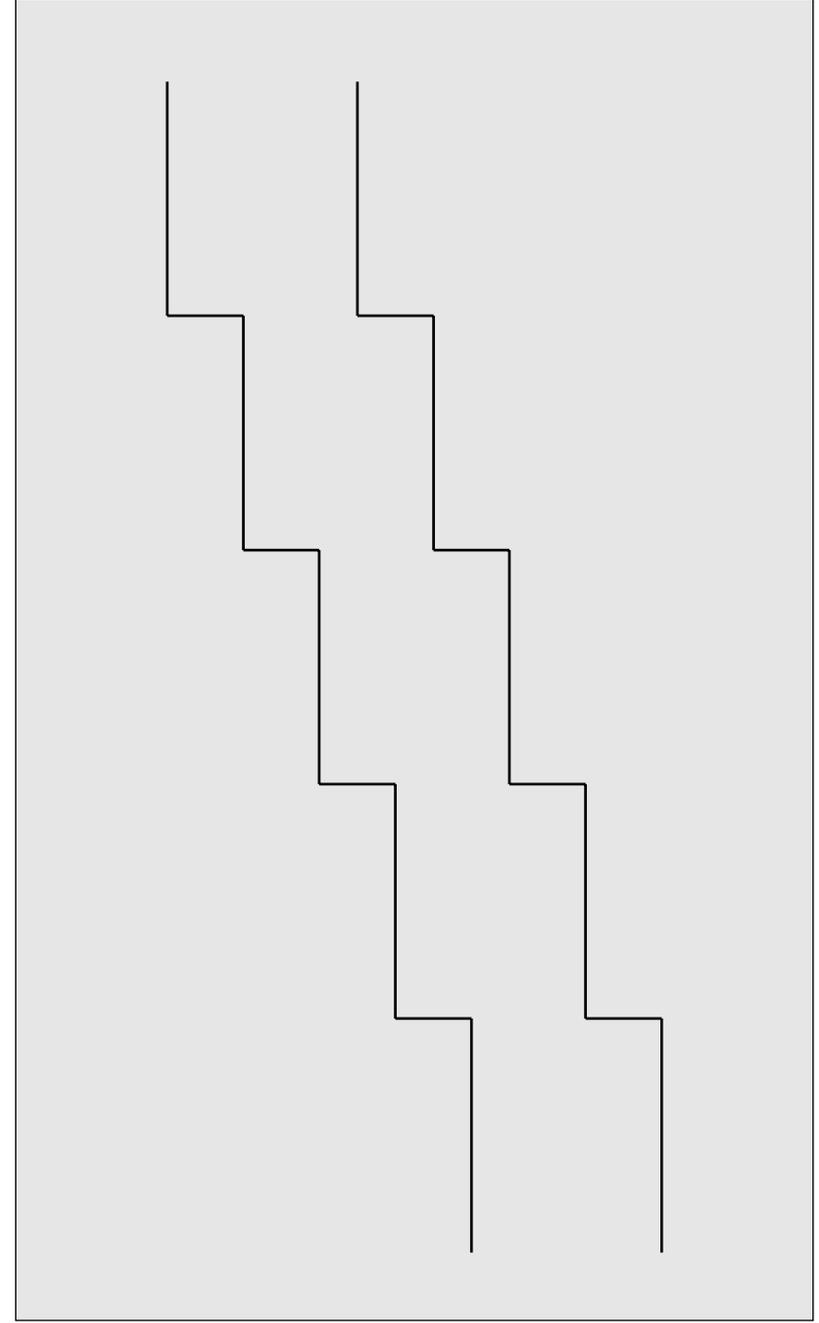
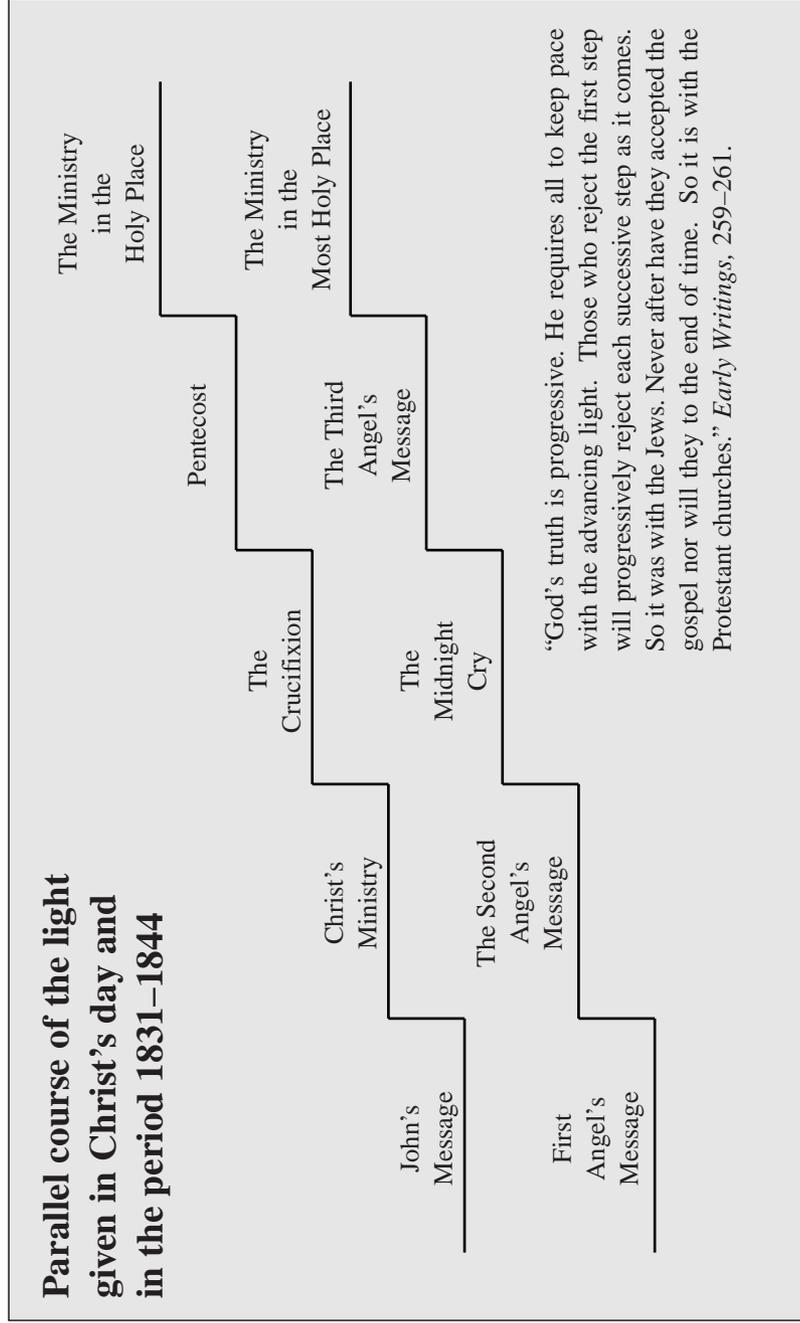
"Forasmuch then as the children are partakers of flesh and blood, He also Himself" DID NOT "likewise take part of the same."

"For verily He took" ... "on Him the nature of angels; but He took" NOT "on Him the seed of Abraham."

"Wherefore in all things it behoved Him to be" NOT "made like unto His brethren." *Hebrews* 2:14,16,17.

Note well: This diagram is dealing only with the humanity of Christ, not His divinity.





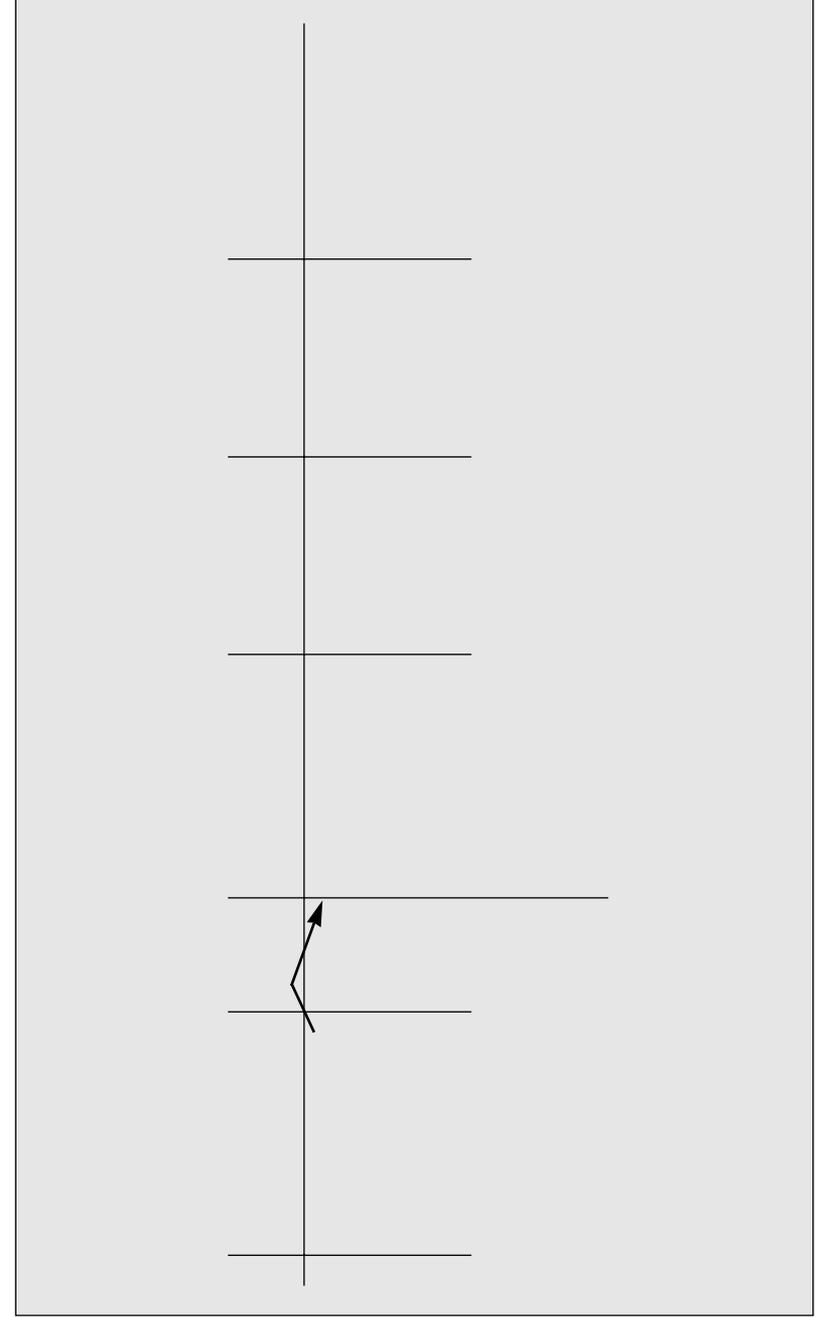
Chapter 17, English page 162.

Historical Survey of Adventism in Relation to the Third Angel's Message in Verity

1833	1844	1858	1888	1893	Today
First, Second, and Third Angels	Spiritual Decline	Laodicean Condition	Fourth Angel	Three Groups	
Adventists received and preached the everlasting gospel—the third angel's message in verity. Law and Doctrine correctly presented as gospel truth.	↙ ↘	Adventists had lost: The Gold Justification by Faith The White Raiment The righteousness of Christ The Eye Salve Spiritual Discernment	God again brought to them the Third Angel's Message in verity. They rejected it because it was different from what they called the Third Angel's Message	<ol style="list-style-type: none"> 1. The few with the original message. 2. The orthodox who cling to Laws and Doctrines. 3. The liberals who reject both. 	

Therefore:
They had lost the Gospel and so no longer taught the Third Angel's Message. But they still retained the Laws and Doctrines of the Third Angel's Message and called this the message without knowing they had lost the real thing.

For the greater part of her history, the Adventist Church has not held to the genuine Third Angel's Message, even though she thinks she has. Instead, she has merely clung to the Laws and Doctrines part of that message.





A SINLESS LIFE

1. What testimony is borne concerning Christ's life on earth ?
 "Who did no sin, neither was guile found in His mouth." 1 Peter 2:22.
2. What is true of all other members of the human family ?
 "For all have sinned, and come short of the glory of God." Romans. 3:23.
3. With what question did Christ challenge His enemies ?
 "Which of you convinceth Me of sin?" John 8:46.
4. To what extent was Christ tempted ?
 "[He] was in all points tempted like as we are, yet without sin." Heb. 4:15.
5. In His humanity, of what nature did Christ partake ?
 "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Heb. 2:14.
6. How fully did Christ share our common humanity ?
 "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful

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high priest in things pertaining to God, to make reconciliation for the sins of the people." Verse 17.

NOTE.—In His humanity Christ partook of our sinful, fallen nature. If not, then He was not "made like unto His brethren," was not "in all points tempted like as we are," did not overcome as we have to overcome, and is not, therefore, the complete and perfect Saviour man needs and must have to be saved. The idea that Christ was born of an immaculate or sinless mother, inherited no tendencies to sin, and for this reason did not sin, removes Him from the realm of a fallen world, and from the very place where help is needed. On His human side, Christ inherited just what every child of Adam inherits, — a sinful nature. On the divine side, from His very conception He was begotten and born of the Spirit. And all this was done to place mankind on vantage-ground, and to demonstrate that *in the same way* every one who is "born of the Spirit" may gain like victories over sin in his own sinful flesh. Thus each one is to overcome *as Christ overcame*. Rev. 3:21. Without this birth there can be no victory over temptation, and no salvation from sin. John 3:3-7.

7. Where did God, in Christ, condemn sin, and gain the victory for us over temptation and sin ?
 "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, *condemned sin in the flesh*." Rom. 8:3.

NOTE.—God, in Christ, condemned sin, not by pronouncing against it merely as a judge sitting on the judgment-seat, but by coming and living in the flesh, in sinful flesh, and yet without sinning. In Christ, He demonstrated that it is possible, by His grace and power, to resist temptation, overcome sin, and *live a sinless life in sinful flesh*.

8. By whose power did Christ live the perfect life ?
 "I can of Mine own self do nothing." John 5:30. "The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doth the works." John 14:10.

NOTE.—In His humanity Christ was as dependent upon divine power to do the works of God as is any man to do the same thing. He employed no means to live a holy life that are not available to every human being. Through Him, every one may have God dwelling in him and working in him "to will and to do of His good pleasure." 1 John 4:15; Phil. 2:13.

9. What unselfish purpose did Jesus ever have before Him ?
 "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6:38.

Have I need of aught, O Saviour!
 Aught on earth but Thee?
 Have I any in the heavens,
 Any one but Thee?
 Though I have of friends so many,
 Love, and gold, and Health,
 If I have not Thee, my Saviour,
 Hold I any wealth ? — CORIE F. DAVIS.

Bible Readings for the Home Circle, 1915 Edition.

The original text concerning the humanity of Christ as it appeared in the Bible Readings for the Home Circle, 1915 edition.

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NOTE.—Jesus Christ is both Son of God and Son of man. As a member of the human family, "it behoved him to be made like unto his brethren"—"in the likeness of sinful flesh." Just how far that "likeness" goes is a mystery of the incarnation which men have never been able to solve. The Bible clearly teaches that Christ was tempted just as other men are tempted—"in all points ... like as we are." Such temptation must necessarily include the possibility of sinning.

BIBLE READINGS

144 but Christ was without sin. There is no Bible support for the teaching that the mother of Christ, by an immaculate conception, was cut off from the sinful inheritance of the race, and therefore her divine Son was incapable of sinning. Concerning this false doctrine Dean F.W. Farrar has well said:
 "Some, in a zeal at once intemperate and ignorant, have claimed for Him not only an actual sinlessness but a nature to which sin was divinely and miraculously impossible. What then? If His great conflict were a mere deceptive phantasmagoria, how can the narrative of it profit us? If we have to fight the battle clad in that armour of human free-will, ... what comfort is it to us if our great Captain fought not only victoriously, but without real danger, not only uninjured, but without even the possibility of a wound? ... Let us beware of contradicting the express teaching of the Scriptures, ... by a supposition that He was not liable to real temptation."—*The Life of Christ* (1883 ed.), vol. 1, p. 57.

GOD'S DEMONSTRATION OF VICTORY

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Chapter 21, English page 201.

In 1915

Adventists taught through Bible Readings the Full Deity and The Full Humanity of Christ in harmony with the Bible, the Spirit of Prophecy, and the message God gave through Waggoner and Jones.

In 1949

Adventists expunged this teaching replacing it with The Full Deity but not The Full Humanity of Christ. Instead they taught the sinless flesh of Christ in harmony with the Protestant and Catholic churches.

In 1955

The Adventist Church

through Dr. Froom as their spokesman, appealed to Dr. English not to judge Adventism in 1955, by what she had written and taught back in 1915, but by what was now being taught as the Church's established belief.

There had been a change.

Dr. English was assured that, if he would do that, he would find that evangelical Protestantism and modern Adventism stand together and not in opposition to each other on the question of Christ's nature in His incarnation. Dr. English did this and found for himself that it was true.

In 1955

Adventism and Antichrist took their stand together.