



the destiny
of a movement

the destiny of a movement

by F. T. WRIGHT

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COVER PICTURE

The sun hangs low on the horizon on this wintry day in Wisconsin, U.S.A.

The study of religious history confirms that no spiritual revival has ever maintained the pure principles of truth beyond the third and fourth generations. In Joshua's day, "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, . . ." *Joshua 24:31*. Then came the repeated apostasies of the period of the Judges.

Samuel's uplift of God's people was followed by the dark days of Saul's reign, while those of good King David gave place to the Baal worship of his successors. How short-lived was the noble work of Ezra and Nehemiah, while the wonderful spiritual life infused into the church through Christ and the apostles, did not survive even the lifetime of John the Beloved. See the tragic pattern repeated in the ministry of the Reformers, Wycliffe, Luther, and Wesley.

In every case, in the most subtle way, the heart was taken out of the great truths which had, at the outset, separated them from Babylon. They returned again to antichrist's fold and fellowship. Yet, all the while, the *appearance* of separation was carefully sustained, together with the most solemn and earnest avowals that God still led and blessed them, even though in no sense whatever was God any longer among them.

In the light of what, *without exception*, befell those movements before us, it would be stupidly and dangerously foolish to assure ourselves that it could not happen again today, especially when it is seen that this *self-assurance* featured in every previous collapse.

This is the *unbroken* pattern of the past. *It is also the history of the present.*

In the middle of the last century, there arose like the glory of the morning sun, a movement described by Inspiration as being the most free from human imperfection since the days of Pentecost. See *The Great Controversy*, 401. The founding fathers fought with courage, faith, and prayer for the faith once delivered to the saints.

But, glorious as was the rising of that sun, the day for its sad setting has come. Great and compromising changes have been made, turning the movement of promise back into the fold and fellowship of antichrist. Deciding to believe that this is not so, will not change the fact that it is so. Our only eternal safety lies in seeing and relating ourselves to things as they actually are.

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First Words

The whole world is on the move, socially, morally, politically, materially, scientifically, *and religiously*. The pace is so rapid, the trends so radical, the abandonment of the old moral values and standards so irresponsible, defiant, and carefree, that there is every justification for seeing in all this the harbingers of that final disaster which will bring about the end of the world.

With the open pages of the prophetic Word before him, the child of God observes these developments with intense and watchful interest. He knows that, on one hand, they are the stern warnings of the need of the closest personal preparation for the events which are coming, and, on the other, they are the glad tidings of the coming end of sin and the revelation of the Saviour and Deliverer. Everything depends on his ability, through the study of the Word of God under the guidance and tutelage of the Holy Spirit, to rightly evaluate and analyse the happenings in the world. Failure to do so is to be caught off-guard, with all the attendant fatal consequences.

The final and coming conflict will be the last great show-down between the powers of light and the forces of darkness. It will be essentially religious in character and nature. Therefore, the true child of God will understand that the events which need to be watched most closely are those in the religious world, not only in the fallen churches but also in the church of God itself.

It is beyond the scope of this publication to examine all today's thrilling developments which are portentous of the coming glory of Christ's appearing in the clouds of heaven. Rather its purpose is to examine one such event, to rightly analyse *its* significance, and thus be led to understand more distinctly the point reached in the order of last day events.

This event is the publication of a volume by the Review and Herald Publishing Company, entitled *Movement of Destiny*, by LeRoy Edwin Froom. It contains 672 pages and was released during 1971. The author was a leading Seventh-day Adventist researcher, scholar, and writer. The

book has been fully acclaimed by the church as being a very reliable reflection of its thought on the subject under consideration. It is to be understood by the readers of this booklet that this analysis does not consider *Movement of Destiny* to be the thought only of its author but of the Seventh-day Adventist Church as an organization and the majority of its membership.

It is doubtful that any loyal Seventh-day Adventist would question or challenge the universal acceptance and endorsement of *Movement of Destiny* within the ranks of the church, yet it is important that we make the point nonetheless. The facts are that it is published by the leading publishing house of the organization, which does not publish any but the literature which is the thought and belief of the church; it is sold throughout the world by the Seventh-day Adventist Book and Bible houses, which are the sales outlets of the church and its publishing houses; it is enthusiastically received and acclaimed by Seventh-day Adventist leaders and members everywhere; and there is no evidence of objection to it, or protest against it arising anywhere in the church. These facts leave only one conclusion: the book is a statement of the present position of the Seventh-day Adventist Church. It is not merely the thought and belief of the one man who wrote it. He is but the spokesman for the church at large.

The publication of *Movement of Destiny* is an event of considerable interest and significance. It is either an advance step in the right direction, bringing the church to where she is better placed to play her role in finishing the work, or it is a retrograde step which will diminish or even cancel her appointed place in God's plan. Either way, the event is significant to the point where its appearance cannot be dismissed as of no consequence.

Naturally, the total significance of any development cannot be seen and appreciated until the matter is carefully investigated in the light of Bible prophecy. Failure to carefully study an event such as the appearance of this book, will leave a person unaware of what has taken place, and he will fail to take such steps as are his consequent responsibility. Ultimately this will lead to the loss of his soul; the blame resting upon himself for his carelessness and inattentiveness. The more significant the event, the greater the peril involved in a failure to be aware of its vital implications.

This analysis is to show that the appearance of this book is of such significance that every person interested in his eternal welfare should be alerted to it. Even though bound not to be appreciated by too many, it is an effort to give the trumpet a certain sound, warning of the danger threatening. This work is entered upon prayerfully and carefully. It is not in any sense an attempt to criticize or to condemn. The facts are that certain things have happened and it is the duty of each true child of God to carefully investigate them to see just what they mean, so that he can rightly relate himself to them, and thus be able to answer to God in the end as a faithful watcher for truth.

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Last Day Deceptions

At this stage of our investigations, the opening of the book itself would be premature. The ability to correctly evaluate the contents of *Movement of Destiny* is not possessed by any but those who are soundly grounded in certain vital principles of the Word of God. Therefore, it will be vitally necessary to lay down these principles first as a reconfirmation of the message of living righteousness. Then and only then can a true and accurate evaluation of the book be obtained.

We shall begin with a study of the warnings of the fearful subtlety of the last day deceptions, which will sweep the vast majority of this world's inhabitants into eternal loss and ruin. It is all too easy to be deceived. A little carelessness; a failure to watch unto prayer; a neglect to study for one's self; or a willingness to let the preacher do all the thinking, all open the door to one's being carried forever captive by the deceptions of the enemy. All too late will come the fearful awakening; all too late will come the dreadful realization that we have been seduced into eternal, irrecoverable ruin. Then how each one will wish that he had been watchful and careful.

In spite of the copious and clear warnings given in the Word of God, there seems to rest upon the vast majority the firm assurance that, while others around them may be deceived, they, being a member of what they firmly believe to be the church of God, are secure. Such do not realize their peril, yet so deep is the stupor upon them that it seems impossible to rouse them to an awareness of the danger in which they stand. Well and truly written are the warning words of Scripture, "Wherefore let him that thinketh he standeth take heed lest he fall." *1 Corinthians* 10:12.

Satan's last desperate effort to overthrow the church of God will be the masterpiece of deception. It will not be sprung upon the world or the church in a moment, but will be woven with masterful subtlety, thread by binding thread, until it is impossible to extricate one's self from its deceptive power. The fact is that this work is already well advanced and thousands of those who think themselves secure, are even now enmeshed in the snares

of Satan's final delusion. If already partially deceived, how can it be expected that they will escape the final masterpiece of deception when it is fully formed?

Let us turn to some of the Scriptures which reveal something of what is to be faced. *Revelation* 13:4 prophesies the rise of the beast and his image in these last and closing events of this world's history. Chapter 13 begins with the leopard-like beast with the mouth of a lion, the feet of a bear, and the body of a leopard, declaring with infallible certainty, that once again he is to rule over every nation, kindred, tongue, and people. Then comes the eleventh verse, which introduces the image of the beast.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

"And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is Six hundred threescore and six."

Notice that he does great wonders and deceives those who dwell on the earth by the means of those miracles which *he had power to do*. These miracles are not mere pretensions and trickery. They are real miracles, for he has *the power to do them*. The comment on these verses as found in *The Great Controversy*, 553, reads thus: "No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, *not which they pretend to do*."

That is well worth remembering. Satan's miracles in the last days will be *genuine* miracles, *real* miracles, and they will be incontrovertibly supernatural. But God's people are not to be deceived by this, because such evidences are not the test of truth. Let the warning words of Christ ever ring in our ears, "For there shall arise false Christs, and false prophets,

and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." *Matthew 24:24*.

What are these signs and wonders? Naturally we tend to look for miracles of a spectacular nature such as healing the sick, bringing down fire from heaven, etc., as the kind of things which Satan will do, and be assured that he will do these things, but not these alone. The deception is to come much closer than this. The counterfeit is to be of the message and work which the Lord Himself will do in these last days, so that it will be made to appear that Satan's work is the work of God. It will be shown from the Scriptures that the counterfeit always comes before the true. Those who are not able to distinguish the false or counterfeit message of righteousness by faith from the true, will be deceived into following the false, and will reject God's righteousness as the work of the devil. Having been deceived into giving their allegiance to a false god, they will follow his dictates and directions. Yet, they will be fully persuaded that they are doing the will of God and serving the Lord Himself.

Let us gather the evidence which declares that this is so. That Satan comes to us as an angel of light is clearly shown by the apostle Paul in *2 Corinthians 11:12-15*. "But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

"And no marvel; *for Satan himself is transformed into an angel of light.*

"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

An angel of light speaks the truth of God and brings with him the gospel of Jesus Christ. If Satan is to come as an *angel of light*, then he must *appear* to speak *the* truth of God. To every appearance it must *look* like it, and sound like it, just as a counterfeit banknote looks like, and feels like the real thing. But, just as the counterfeit note is not the real note, despite its deceptive appearance, so the message of the false Christ can never be the message of the true one. It takes skilled and minute examination by the investigator to discern the counterfeit note from the true one, and so likewise it takes skilled and painstaking investigation on the part of God's children to distinguish the false from the true message in the gospels being presented in these last days.

Let no mistake be made in regard to this. Do not suppose that because there are some clear-cut doctrinal differences such as the Sabbath versus Sunday, infant baptism versus adult baptism, soul sleep versus immortality, and so on, that this clearly distinguishes the false from the true. The test will run deeper than this, and, in the end, it will be found that you can hold any of the above doctrines and still be on the wrong side, deceived and lost. When antichrist is abroad in the earth, he is there to all appearances as

Christ, Himself. He will appear to bring the very gospel of Christ, without it being the actual gospel itself.

"The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them ..." *The Great Controversy*, 593.

Did the full impact of those words break upon your mind? "So *closely* will the counterfeit resemble the true ..."

Here is brought to light the revelation of a counterfeit so nearly perfect that its differences from the true cannot be discerned. So reads the statement quoted above. If the sentence stopped where we left off quoting it, there would be no hope of any one of us escaping deception. But the statement goes on to make the one and only exception, "*except* by the Holy Scriptures."

This means that our eyes will tell us that Satan's counterfeit is the work of God; our ears will declare the same; every sensory organ will believe it to be the work of God, and all too many will tragically depend upon the witness of their senses. But not so with that little company, the very elect. They will take a second look; this time, not through their senses, but through the witness of the Word of God. When it tells them differently, they will believe the Word and not what they see and hear. By the testimony of the Holy Scriptures, "every statement and every miracle must be tested." *ibid.*

As the average Adventist reads those words, he tends to think to himself, "Well, I believe in the Seventh-day Sabbath; I belong to the S.D.A. Church; I understand that Sunday is the mark of the beast; I understand that when the time comes, anybody who bows to the image will lose his eternal life as he receives the mark of the beast. So I'm secure. I'm sure I won't be deceived."

As we go forward in this series of studies and read what has been written in *Movement of Destiny*, we will be sobered as we realize that this comes much closer than we think. Already thousands upon thousands of people who think they are secure *have been* deceived; and if deceived today, then what will be their fate tomorrow when the greater deceptions come? As the Word of God says: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" *Jeremiah* 12:5.

In the statement under consideration, we have reference to the counterfeit and the true. As each one living in these last days is to be tested by this counterfeit, it is important for us to understand what it is going to be. If we know just where to look, then we will be better able to see it when it appears.

An illustration giving point to this argument is when counterfeit money is in circulation and the warning goes out. That warning will specify which notes have been counterfeited. Should they be ten dollar notes, then everyone carefully inspects each ten dollar note they are handed to see if it is true or false. Likewise, if we are warned what area of the truth is being counterfeited, we can watch that area with special care.

The revelation of which area is to be the special subject of counterfeiting in the last days is brought out in the following statements.

"Notwithstanding the wide-spread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world." *The Great Controversy*, 464.

Note the facts brought to view in this statement. The events described here are to take place "*before* the final visitation of God's judgments upon the earth . . ." The final visitation of God's judgments are the seven last plagues which do not fall until after the close of human probation at the end of the loud cry period. That which is to take place before that time is "such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children."

This will result in the coming out of ministers and people from the fallen churches to take their stand with the true people of God.

There is nothing Satan desires less than to see this happen. He hates the work of salvation because it delivers souls from his power and deceptions, so he will muster every skill and power he has to counter this work and make it of no effect. This is how he has worked from that very time when he confirmed himself in his rebellion against the Lord in heaven, and it is how he will work until the end.

It is not enough to *know* that he will work against truth and righteousness. We must be aware of what tactics he uses in this warfare. Note the words in the previous quote which reveal how he will go about it.

Let the full impact of them sink into the mind so we shall never forget them. "... before the time for such a movement shall come, he will endeavor to prevent it, by *introducing a counterfeit*."

There, for every student to read, is the revelation of the method Satan will use to circumvent the loud cry. He will introduce a counterfeit. A counterfeit is never an original. It is always an attempted reproduction of the real. But it is not the real. It is only designed to *look* like it. The aim of the counterfeit is to lead away from the real loud cry. Therefore it would have to be a *counterfeit of the true loud cry*. In every aspect it would have to *appear* to be the true loud cry itself. It must *look* like it; it must *sound* like it; and it must be *attended with a power* like it. No other conclusion can be drawn from this statement. The remainder of the paragraph makes this very clear.

"In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world." *ibid.*, 464.

Let it be clear in the minds of all who would escape the delusions of the antichrist, that the counterfeit work of the devil will be a counterfeit *of the loud cry itself*. Therefore the message of the false loud cry will be a counterfeit of the true, in which it will so "resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures."

This is a fact which must be very sobering to every child of God. We cannot expect to find obvious differences between the message to be preached by God's true people and the false teachers during this critical and climactic period. Not only does it impose upon us the danger of deception for ourselves, but it will make the work of preaching the truth so much harder. To many minds, we will be but preaching the same as the rest, and they will deride us as deluded fanatics for making such an issue at the time when that mighty protest is given.

Thus it is established in our knowledge that the *message* of the false loud cry will be a counterfeit of the message of the real loud cry, and that the resemblance will be so close that only those who are truly diligent students of the Word will be able to discern the wolf in sheep's clothing.

To know what the counterfeit is to be, we have only to ask what the message of the true loud cry will be. This is *revealed* in *Revelation* 18:1-5, from which we will quote the first two verses. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

The average Bible student reads these words and sees in them a description of a message which is a direct pronouncement of the fall of Babylon the Great. Thus to him, it is essentially a message of exposure and denunciation, to be followed by a call to come out of those churches.

With this concept, the principle involved in the work of revealing the presence and character of the last masterpiece of deception is overlooked. A deceiver cannot be effectively exposed just by someone declaring that he is one. This is even true of God. If He could have exposed the real nature of Satan's work by simply declaring it, then the whole problem could have been solved as soon as it started. Lucifer could have been isolated and destroyed. But this was not possible. There is only one way to fully expose iniquity and that is by the presentation of righteousness. Only by the light shining in the darkness can the character of the deception be fully and truly revealed to all. *Only where righteousness shines at its best, can sin be seen at its worst.*

First and foremost, the message of the loud cry must be the presentation of the gospel of Jesus Christ at its brilliant best. Only by this means can the sins of Babylon be exposed and the conviction be carried to earnest hearts that Babylon is fallen, is fallen.

Not only is the above conclusion consistent with the principles involved in the great controversy, but it is also the plain declaration of the Word of God itself. We have only to read the first verse of *Revelation* 18 to see this. The angel is described as having *great power* and the earth is lightened with his glory. The power which this angel has is *the power of God*. According to Romans 1:16 *the power of God* is the *gospel* of Jesus Christ unto salvation from sin. Furthermore, the earth is lightened with his *glory*. The *glory* of the angel is God-imparted; it is primarily the glory of God. The glory of God is the *character of God*, as is revealed in the experience of Moses. When he asked the Lord to show him His glory, God did not reveal a wonderful outshining of mighty power and splendour, but rather the essential nature of His character. See *Exodus* 33:18-23.

Again the evidence of God's glory is shown in John 1:14, "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." When Christ was upon the earth, the glory of God was seen in Him. That which was seen was not the wonderful outshining of a radiant light. The glory referred to here is something other than physical radiance. What men saw was the *character* of God, which is the righteousness of God. When the Bible says that the earth is lightened with the *glory* of God as the *Revelation* 18 angel comes down, then we know that the earth is lightened with a presentation of the righteousness *of God*. This means that the message of the loud cry is the message of righteousness by faith, and, as that is preached, it discloses the fact that Babylon the Great is fallen.

This is the testimony of the Word of God showing the message of the real loud cry. With such a concept, the Spirit of Prophecy is in perfect accord. In the year 1888, two men sent of God to the Adventist people brought a living presentation of righteousness by faith which was described as being the very message of the loud cry. The names of those two men were E. J. Waggoner and A. T. Jones. After they had preached for four years and the message had taken effect on the hearts of some, the Lord through His messenger declared as follows:

"The time of test is just upon us, for the loud cry of the third angel has already begun in *the revelation of the righteousness of Christ*, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." *Review and Herald*, November 22, 1892.

Note that this statement does not say that the loud cry had begun with the direct declaration of the fall of Babylon, but with the presentation of the righteousness of Christ. The following statement is equally clear.

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. *This is the message that God commanded to be given to the world.* It is the third angel's message, which is to be proclaimed *with a loud voice*, and attended with the outpouring of His Spirit in a large measure." *Testimonies to Ministers*, 91, 92.

These statements, along with the witness of the Word of God in the Bible, leave no doubt that the message of the loud cry is the revelation of Christ's righteousness. It will be the clearest and most powerful presentation of righteousness by faith ever given in this world's history. Those who believe that this message will be essentially the presentation of the Sabbath versus Sunday issue, may object to this point. It will be an issue, but not in the sense of merely proving which day is the Lord's day. The contest will go much deeper than that. It will be a controversy over the principles for which these days stand. The Sabbath is the symbol of the *power of God* which is the righteousness of God, and Sunday is the symbol of the *power of Satan* which is the unrighteousness of our mighty foe. Thus it will not be the Sabbath as a cold, legal requirement that will be preached by God's true people during the loud cry, but a living Christ in the Sabbath as the revelation of God's righteousness.

A little time and space has now been consumed in establishing that the true loud cry will be the presentation of the message of righteousness by faith which is the gospel of Jesus Christ. Why was that necessary? Because we are anxious to know the nature of the counterfeit to be presented as the masterpiece of Satan's deception in the last days. Having found that the true message of the loud cry will be the presentation of righteousness by faith, we can know the counterfeit message will be a presentation of a *counterfeit* doctrine of righteousness by faith. This will be so like the real that it will be impossible to distinguish between the true and the false except by the Holy Scriptures. Of this, we must be thoroughly aware and fully persuaded.

This revelation should be a very sobering thought to us, but is it? Rather, the reaction of the average person will be one of false assurance for it is the common belief that, if there is one thing we are established upon, it is the gospel of Jesus Christ, so that there is little danger of being deceived by a counterfeit.

The only purpose of this publication is to alert all to the danger which threatens us individually, to sound the alarm in the face of the present and coming peril. Therefore, we say in the most earnest and solemn manner that anyone who thinks he knows the gospel and is in little danger of being deceived by a counterfeit, is in a most dangerous position. All too many are already deceived by the counterfeit gospel.

The appearance of Satan's masterpiece is no longer a thing of the future. It is here already. As surely as you believe that the loud cry is in the immediate future, so surely must we know that the counterfeit is already among us, and the witness of this time is that the majority are deceived by it.

The statement quoted earlier from *The Great Controversy*, 464, describing the mighty power of the coming latter rain and loud cry, told how Satan desires to hinder this work and how that *before* the true came, the counterfeit would be presented. Evidence upon evidence tells that the loud cry is the very next great event in the history of the true church of God. As surely as that is so, the counterfeit must already be here. Yet the average person is not even aware of this. He is still expecting in the future that which has already come upon us. Nothing could please Satan more; nothing could be more dangerous to ourselves. Already so many are deceived in the very area where it is thought that we are most secure.

The assertion that so many are already deceived by Satan's counterfeit is one which many will challenge. But it is a fact nonetheless and clear proof of it can be tendered. It is urged that the most thoughtful, prayerful, and serious consideration be given to the evidences which follow.

The loud cry of the third angel by which the work in all the world will be finished is an event, at the time of this writing, still in the future. It is generally and correctly understood that it can be expected at any time now.

According to *The Great Controversy*, 464, *before* that message goes forth, the counterfeit will appear. Therefore, the false is already here.

There is no excuse for failure to recognize this counterfeit now that it is actually present. Detection is assured simply by applying the tests provided in the Scriptures. However, some may feel uncertain about just how to apply the tests. This can be a problem, but we are greatly assisted by the fact that the present is a re-run of the past. The loud cry began once before. Therefore, the final counterfeit has also been in the world.

That preview took place back in the years 1888-1893 for then, for the first and what should have been the last time, the true "loud cry of the third angel" had "already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer." *The Review and Herald*, November 22, 1892. As surely as the true loud cry did begin back there, even though it was to be lost for many years, the false had to precede it. This is what prophecy said would happen, and it did. The counterfeit was in the fallen churches in the years immediately preceding the loud cry in 1888. Thus, we have a perfect preview of what is happening in our own time. It is always easier to see the true identity of each side in the struggle when it is all in the past. Thus, we are provided with the means not only of readily identifying the character of the counterfeit in the present, but also of seeing how easily the professed people were deceived in the past. This will serve, hopefully, as a warning to save us from being deceived today in like manner.

Let us search to find the appearance of the great counterfeit back there. Where shall we look for it? "In those churches which he can bring under his deceptive power"—in other words, the Sunday keeping churches, who, having rejected the third angel's message, will be the instruments through whom Satan will manifest his final deceptions.

What shall we find there? We shall expect to see in those churches, the preaching of what had *every appearance* of being a truly Christ-centred message, attended with what *appeared* to be the power of God itself, and received with tremendous religious interest and fervour.

Was there such a movement in the fallen Protestant churches in the period immediately before the appearing of the message of the loud cry in God's true church of that time? There most certainly was!

What was that movement?

It was the mighty evangelical tide which rolled over the western world under the leadership of D. L. Moody, between the year 1873 and the year of his death in 1899.

In making this declaration, we are quite mindful of the fact that D. L. Moody is almost universally regarded throughout the Adventist Church as well as the Protestant churches as being a great man of God. It is firmly believed that he was filled with the Spirit of God and that he won thousands of souls to Christ. Just because this is so firmly believed by so many does not prove that it is true. Rather, as the evidence about to be tendered will

show, those who believe that are already deceived by Satan's masterpiece—the counterfeit loud cry and message—which came *before* the real one. If you have been deceived into believing that Moody was a man of God, then before you is the evidence that your present knowledge and experience has not been sufficient to keep you safe from the deceptive work of Satan. Unless you are able to take a lesson from this and work and study thoroughly until you are so grounded in the great principles of the advent message that you can detect the deceiver in his disguise, you can be assured that in the closing scenes you will be so deceived by the counterfeit message of righteousness by faith, that you will be on the wrong side of the controversy and will lose your eternal life. We are not discussing incidentals in this book. We are discussing things which concern your present and eternal welfare; things which only a foolish person would choose to ignore and pass by as being inconsequential.

Some clear-cut and decidedly strong statements have been made above. It is essential that they be substantiated. Consider the argument used in support of D. L. Moody as being called of God, the story of which is as follows:

"The world has yet to see," remarked Henry Varley in 1867, as with some friends attending a conference of Christians he walked in a Dublin garden, 'what God will do with, and for, and through, and in, and by, the man who is fully and wholly consecrated to Him.' One visitor from America, a young man of thirty summers, overhearing, reasoned with himself thus: 'He did not say a great man, nor a learned man, nor a rich man, nor a wise man, nor an eloquent man, nor a smart man, but simply 'a man.' Then in his heart he responded: 'God helping me, I will be that man.' " *The Man Who Moved Multitudes*, by R. D. Johnstone, page 9.

Over and again this story is told as a challenge to young people to give their lives to God as did young Moody, so that they might be used by God as was Moody to win many souls to Christ. Thus it is, by uttering these sentiments, that Moody is presented before the church as *God's* great man of that hour. "There," it is declared, "is a demonstration of what 'God can do with, and for, and through, and in, and by the man who is wholly consecrated to Him.' "

Some clear thinking must be done about this proposition to see whether such a position is consistent with God and His way of doing things. The date when D. L. Moody began his ministry is extremely important as far as we are concerned, the year being 1873. It is important because 1873 was at a time *after* 1844 when God had given His people the first, second, and third angels' messages. The second angel's message had declared that Babylon is fallen, and boldly, plainly, and distinctly named the fallen denominational churches of Protestantism as being the Babylon of that day. Any professed Seventh-day Adventist who does not believe this, is not really a Seventh-day Adventist.

**August 14,
1831.**
**William Miller
begins open
preaching of the
FIRST
ANGEL'S
MESSAGE**



THE MESSAGE SWELLS

The rejection of the first angel's message by the Protestant churches becomes final by the spring of 1844.

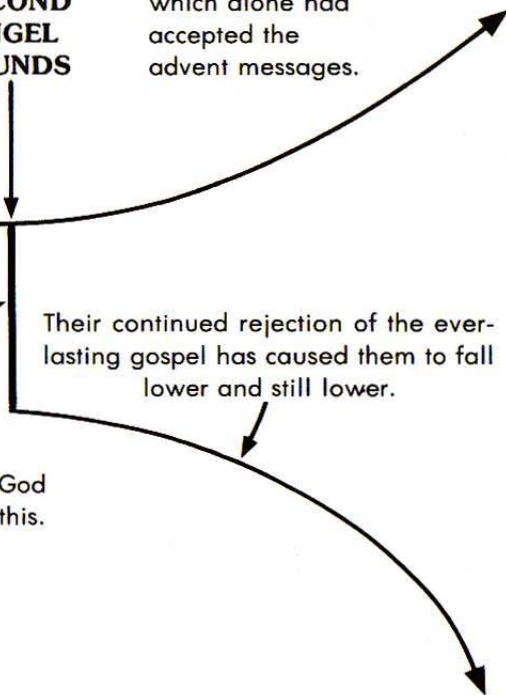
**Spring
1844.**
**SECOND
ANGEL
SOUNDS**

God is with that church
which alone had
accepted the
advent messages.

Since spring, 1844, the
Second Angel's Message
is present truth. It
declares the Protestant
churches are fallen and
are Babylon. They have
rejected the First Angel's
Message, the Everlasting
Gospel. Therefore, they
do not have the gospel.
They are rejected of God,
and He is neither in them
nor with them.

The Protestant churches
fell spiritually and were rejected by God
at this time and forever because of this.

Their continued rejection of the ever-
lasting gospel has caused them to fall
lower and still lower.



Those churches had become fallen Babylon because of their hostile rejection of the special truths of the advent message which had been sent to them by messengers of God's own appointment, as a test on the one hand and on the other as an opportunity to take a giant step forward. At first, those truths were those of the prophecy of *Daniel* 8:14 in connection with the sanctuary, which truths developed after 1844 into the Sabbath, the state of the dead, the final atonement in the sanctuary, dress, health, and educational reform, and the Spirit of Prophecy.

Those who had rejected the first presentations of truth went on to reject the later developments and in so doing they fell lower, and still lower. This is plainly stated in *The Great Controversy*, 389. "The second angel's message of *Revelation* 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid."

There is fact number one. The fall took place at that time because the warning of the judgment was rejected. That was serious enough, but it did not stop there. Things did not get better; they became worse.

"But the message of the second angel did not reach its complete fulfilment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time, they have fallen lower and lower."

There is fact number two. There has been a continuation of this rejection and the churches have fallen lower and lower and thus have departed further and further from God. What is more, the message of *Revelation* 14:8 becomes increasingly applicable to them and should be preached with unfaltering certainty.

Thus, the situation as it was then, is laid out before us in crystal clear terms. Out of the test and crisis of that time emerged two distinct groups. The smaller loved and respected the great advent message and advanced in it. They were the Seventh-day Adventist people. The remainder hated and rejected that message. Furthermore, the prophecies make it clear that the time will never come when they will accept it. Those who rejected it are the fallen denominational or Protestant churches.

In the light of these facts, in which of these groups is the Lord to be found? It is evident that He will be found with those who have accepted His truths. In which of these groups will His power be manifested for the conversion of souls and the presentation of the message? Again it will be among the people of the advent message.

What shall be said then if mighty power is manifest among those churches which have rejected the special truths of this time? The only answer is that it cannot be the power of God, *but has to be the power of*

Satan, for the Lord does not give His power to the promulgation of error.

There are those who will protest that this is too partisan an attitude, for it is too much a confining of the presence and power of God to a select people. It will be argued that the Lord does have faithful people in all the churches, and statements can be quoted to prove this. It will be emphasized that the true people of God are not only to be found among the Adventists of that day. Therefore, it will be argued that you cannot say that D. L. Moody was not a man of God, for he could well have been one of those faithful ones in the churches.

Such thinking is so weak it would not deserve answering except that so many seem to accept it without second thought. There is no doubt that there are faithful ones in those churches, people who are honest and true. But never let it be argued that because there are these faithful few, the whole movement is still of God. Let this distinction be seen. The movement is one thing. The individual experience of a person here and there can be something quite different. One cannot be held accountable for the other. Here we are concerned with the movements and the leading men who formed and directed the thinking of those movements as D. L. Moody did.

Consider the place to which the movements had come in the years after 1844. The crisis had come; the churches had rejected the truth; the Spirit of God had left them, and God had directed the Advent people to go forward and clearly and loudly declare that the fallen denominational churches were Babylon and that the Lord was not in them.

What D. L. Moody did would not have surprised any Adventist who knew the prophecies, for the Word had warned that just such men would arise with mighty power to preach in the fallen churches under Satan's direction.

If we are to regard Moody as being a man of God, then there are some very serious implications. It would mean that God had revealed to His people the condition of the fallen churches, and had commissioned them to expose the state of those rejecters of truth, warning them that God was not walking with those who failed to accept the special truths for that time.

But now something goes wrong with the settled programme. Here is a young man who declares that as the world has yet to see what "God can do with, and for, and through, and in, and by, the man who is wholly dedicated to Him"—he will be that man. The story has it that the Lord is so delighted with this consecration to Him, that He goes into the midst of Babylon to empower this Babylonian preacher to preach Babylon's doctrines, to build up the churches of Babylon for the whole of his life. Never at any time did Moody accept and preach the Sabbath, the true doctrine of the state of the dead, the Spirit of Prophecy, the sanctuary doctrine as it encompasses the judgment of the dead, and the living, and the final atonement. At no time did he preach these things, therefore, he

was a rejecter of these truths which were known and preached during that period.

Does God work this way? Does He first of all direct His people to declare that certain churches are Babylon and then, when they are in the midst of that very work, go right over into those churches and fill them with His power? Is the God whom we serve so unreliable and capricious? Never! Yet, in the light of all this there are so many Adventists today who believe that Moody was a great man of God. He was the masterful counterfeit sent forth by the devil. Moody was so successful that Adventists who thought they were the very elect believed that he was of God *exactly as Satan aimed that they should*. In the light of this sobering and frightening fact, how careful we should be not to grow complacent, assuming that we shall never be deceived by the false gospel latter rain. If you believe Moody to be a man of God, then you are already ensnared.

A further consideration is, if the Lord went into the fallen churches and gave Moody this kind of power because *he* was a man wholly consecrated to Him, then there must have been no men in the Advent Church who were totally consecrated. What an impeachment this is on those dedicated pioneers of the Advent Movement. Think about that! Was there ever a man more consecrated to God than James White? No! He gave his money, strength, time, energy, and skill in undivided consecration and dedication to God's service. Nothing was too hard, too humiliating or too strenuous to do for God. He did the work, we are told, of three men, and killed himself serving the Lord. Never was there greater consecration. Yet we are encouraged to believe that God by-passed this man, went over into Babylon because He heard this young man Moody speak, and gave him a tremendous measure of power which James White did not appear to have. Then He sent that young man forth to preach Babylon's doctrine in the Babylonian churches to build up the strength and power of Babylon for the rest of his life. Is that logical? Is this the way God works? Of course not! God does not give His commission to a man like James White and then abandon him and go to another church, the very church which James White was called upon to expose and declare to be Babylon, and give His power in the midst of that church. God does not do that; and those people in the Seventh-day Adventist Church who say that D. L. Moody was a great man of God are denying the mighty power of the second angel's message.

This argument should be sufficient, but it is not all the evidence which can be presented. As stated already, the real loud cry began in 1888. We have read the declaration from God that the counterfeit will come *before* the true. Therefore the counterfeit message of righteousness by faith came *before* 1888. It had to, or else the prophecy of *The Great Controversy* would be false.

A study of the life and work of D. L. Moody shows that he fulfilled every specification of this prophecy. His work was within the churches

which, having rejected the Advent message, were under Satan's power; there was manifested what appeared to be the pouring out of God's special blessing; multitudes exulted because they thought that God was working marvellously for them; *but it was the work of another spirit*. The counterfeit was so like the true that it was impossible to distinguish between them except by the Holy Scriptures.

Yet despite the fact that he fulfilled every specification of the prophecy; despite the fact that the Lord had specifically warned that such a message and such a movement would arise in the very churches where Moody appeared, the Adventist people have been deceived by this counterfeit as if they had never been warned at all. This is a very sobering thought, for if they were deceived, what assurance do we have, that in these last times we will not be deceived.

Do not forget that today we are working against the master counterfeiter of all time—that being who is so crafty as to be able to make black appear white. He was able to deceive one-third of God's loyal angels into following him completely. You know that you and I do not compare to the glory of a wonderful angel. We do not have their strength, intellect, or wisdom. We have not lived as long. We have never stood in the light of the glory of God's presence. Therefore, how much more susceptible are we than they!

If the angels, with all their power and strength, were deceived by Satan, and if Adam and Eve with all their power and strength were deceived, then what about the situation in which we find ourselves today? Can we afford to be confident? Self-assured? Hardly!

Now we can raise the question. Has Satan's mind grown weaker through the years? I read now from page 10 of the introduction to *The Great Controversy*:

"For six thousand years that master-mind that once was highest among the angels of God, has been wholly bent to the work of deception and ruin. And all the depths of Satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God's people in the final conflict. And in this time of peril the followers of Christ are to bear to the world the warning of the Lord's second advent; and a people are to be prepared to stand before Him at His coming, 'without spot, and blameless.' 2 Peter 3:14. At this time the special endowment of divine grace and power is not less needful to the church than in apostolic days."

In other words, Satan now has behind him six thousand years of experience—six thousand years of training, six thousand years in which satanic skill and subtlety have been acquired. So he has more now than he had then, and all this is to be brought to bear upon God's people in these last days. We are facing a struggle with satanic and deceptive agencies the like of which cannot be expressed.

3

The Test Of Deception

The purpose of the chapter just closed is to lay out in some of its reality the fact that there is coming upon each man, woman, and child in these last days, the fearful test of deception. It must be a self-evident truth that anyone who fails to penetrate the deception will pay for this with his eternal life. This makes us realize that the pathway from here to the kingdom is a perilous one indeed. Let none tread this path with complacency and easy confidence. The stakes are far too high.

One may well wonder why it is that each person who is to find a place in the heavenly land, must successfully endure such stringent and close testing; for there is no doubt that a counterfeit of the master qualities involved will not be easy to recognize and reject. Surely, one would suppose, if an individual is faithful to the truth of God, then he ought to have his place in the kingdom. There is nothing more certain than that, but in order to be faithful to the truth of God, one must be able to reject the counterfeits which are designed expressly to lead one away from the truth.

There was a time in the distant history of the universe when there was nothing in existence but truth. At that time, there were no alternative theologies or beliefs. One great pulse of perfect harmony existed in the whole of God's kingdom. They had no knowledge of evil. All that the angels and the inhabitants of the worlds afar needed to do to maintain their place in the kingdom was to hold to the truth they had—the knowledge of good only. But the time came when a new element was introduced. The masterful power of deception, coming as it did, clothed in the shining garments of the brightest angel in heaven, gave God the appearance of being the evil one, and Lucifer the appearance of being the saviour of the situation which was supposedly in existence.

With great cunning and skill, Satan professed to have found serious fault in the law of God. He declared that there was error and imperfection, that God was partial and unjust, and that there had to be a reformation in

God Himself. With a profession of his most self-sacrificing interest in the well being of the heavenly beings, he sought to enlist their support and co-operation in a campaign to have God change things as he thought they ought to be. So skilful, so subtle, so persuasive was this master of lies and counterfeiting, that he was able to win a full third of the angelic host to his side while the remainder, in order to maintain their positions in the kingdom of God, had to discern the nature of the deception. If they did not, they were lost.

What does this mean? It means that there is a difference between the condition of things as they were in heaven before the fall, and the condition of things as they are after the fall. Before the fall they had to have only the knowledge of good in order to have heaven, but after the fall it was a case of having the knowledge of good and the ability to detect the deceiver in his disguise so that they would know what was truth from error.

When Lucifer and the angels who rebelled with him were cast out from heaven, this left a large gap in the heavenly kingdom which had to be refilled. As angels neither marry nor are given in marriage (*Matthew* 22:30), they do not have the power of reproduction. The gap could not be filled by this means. The only way to overcome this was to bring into effect a work of creation, and it was for this purpose that the world was created and man placed upon it.

"God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God's purpose *to re-populate heaven* with the human family, if they would show themselves obedient to His every word." *Seventh-day Adventist Bible Commentary*, Volume 1:1082, Ellen G. White comment.

"All heaven took a deep and joyful interest in the creation of the world and of man. *Human beings were a new and distinct order*. They were made 'in the image of God,' and it was the Creator's design that they should populate the earth." *Review and Herald*, February 11, 1902.

As a new and distinct order, the human family had a power the angels did not have—the power of reproduction. It seems evident enough that the necessity of giving man this power was created by the different conditions involved at this time in maintaining a place in the kingdom. Now there was the test of deception which had not been there before. If, with that risk there, the Lord had directly created the exact number of replacement angels and set them on the earth for their training period before their filling up the vacated positions, and the evil one had succeeded in seducing even a portion of them into sin, God's work would have been frustrated, necessitating a further work of creation and in turn, a further risk of losing a portion.

But, by creating man with the power to reproduce, this problem is solved, though not without the intervention of the plan of salvation. Even

though the vast majority of the people of this earth in all its history have been deceived by the great counterfeit, there has always been a faithful minority in each generation who have escaped the power of this deception. It is only a matter of waiting till the numbers are fully made up by this faithful remnant for God's purpose in re-populating heaven to be achieved. It also explains why there will be no marrying and giving in marriage in heaven. The redeemed will take the places of Lucifer and the angels who fell with him, so the original perfect arrangement and balance of heaven will be restored.

In order for man to ascend to that position, he must have more than the angels had in heaven *before* the fall. What they had was a knowledge of, and loyalty to the truth, without it having been subjected to any test. But, since the appearance of the great deceiver, conditions have changed. From that time on, no one could remain in heaven and no one can enter there again, unless he has proved by experience and demonstration that he can hold the truth in the face of the most delusive arguments to the contrary. This knowledge gives a new angle to the aim of achieving a place in the heavenly kingdom. We should all awaken to a far more careful, prayerful, and watchful attitude as we face the insidious temptations coming our way from day to day.

Never could the need for watchfulness be greater than it is today, and from here on into the final scenes. The reason for this is that the time in which we now live is the time of all times for the appearing of many false Christs and false prophets. Of this the Scriptures are very plain in their warnings. *Matthew* 24:21, 22 speaks of the great tribulation: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

The tribulation referred to is the long night of papal persecution which lasted from A.D. 538, till almost the end of the one thousand, two hundred and sixty years in 1798. This is made clear in the same chapter by the text which says: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven . . ." *Matthew* 24:29. These strange phenomena occurred around the close of the eighteenth and the beginning of the nineteenth centuries, confirming that the tribulation preceding these signs was the long night of the Dark Ages.

Having referred to this period in the verses quoted above, Christ warns as follows: "*Then* if any man shall say unto you, Lo, here is Christ, or there; believe it not.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

"Behold, I have told you before.

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." *Matthew 24:23-27.*

The ones against whom we are warned, appearing in plural numbers in these last days are *false Christs* and *false prophets*. They come not as open enemies of the truth, but as counterfeits of the real.

Amongst those who are opposed to God's living truth are men so polite, courteous, helpful, calm, and nice, that you would ask yourself: "How could such a person ever be the enemy of God? Outwardly he bears all the marks of conversion. Surely from all I can see of this man he is a true child of God?" But do not be deceived. *That* is not the test—the ministers of unrighteousness come amongst us as angels of light to deceive and draw back God's people. In this connection there is a most enlightening statement which has been omitted from the record of the vision as given in *Early Writings*, * but which appeared in the original version of the vision and reveals that the miracles which the devil works are actually miracles of apparent conversions. The subjects of his power appear to have been truly converted.

The unabridged version of the vision is to be found reproduced in facsimile form in *Ellen G. White and Her Critics* by F. D. Nichol, page 222, of the original article in *Present Truth*, August 1849, pages 21, 22.

"I saw that the mysterious signs and wonders, and false reformations would increase, and spread. The reformations that were shown me, were not reformations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapt about them a religious garb, which covered up the iniquity of a wicked heart. Some *appeared* to have been *really* converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever."

Let every soul who professes to be a child of God recognize the warning given. Those who are Satan's agents will appear to be really converted for a definite and specific purpose—to deceive and draw back the people of God from the truth. Devilish indeed is the work of Satan. He has neither mercy nor scruples and delights in the cruel destruction of the people of God in particular. Be warned and on guard.

When a person appears to be *truly* converted, will he be courteous? Certainly! Will he be kind and patient? Certainly! He will bear outwardly all the apparent marks of conversion. Satan is able to give people the

*No attempt whatsoever is being made here to infer that the omission from *Early Writings*, 45, of the greater part of the statement quoted above, is the ulterior work of the publishers or such like. Rather it seems to be the work of the author herself, for some reason or the other. The omitted part begins with the words, "but from bad to worse," and continues to the end of the selection quoted above.

appearance of conversion, but "if their hearts could be seen they would appear just as black as ever." If you could be with them constantly they would appear as they really are—just people who have wrapped around themselves the deception of apparent conversion.

In the last days we will have miracles—genuine, undeniable miracles of *apparent* conversions—worked by *Satan's* ministers. They will teach a message which appears to be the doctrine of Christ. It will look the same and sound the same, but God's folk will know by His Word that it is not the same because there are distinct differences.

It would be serious enough if there was only one false prophet or *one* false Christ to contend with, but the Scriptures speak of them in the plural. "Beloved, believe not every spirit, but try the spirits whether they are of God: because *many* false prophets are gone out into the world." *1 John* 4:1.

Each one of these will come with the appearance of righteousness. They will be kind, courteous, sincere, zealous, and loving, but we are not to accept them on these merits alone. We must first test their credentials from the Word of God and then make our decisions.

A prophecy which pinpoints the conditions of the time in which we live is found in *The Review and Herald*, December 13, 1892.

"After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, 'Lo, here is Christ, Lo, He is there. This is the truth, I have the message from God, He has sent me with great light.' Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false Sabbath, and to cast contempt upon God Himself by supplanting the day He has blessed and sanctified. This false Sabbath is to be enforced by an oppressive law."

It is not difficult to see that this statement is being fulfilled. Already, some of it is in the past. It begins at that point of time when the truth has been proclaimed as a witness to all nations. That was achieved in the early 1950's. You may recall the declarations in the *Review and Herald* in which the Adventist leaders showed that the message had gone to every nation, kindred, tongue, and people, Tibet being one of the last countries to be entered by the truth. What should happen next? The prophecy says that every conceivable power of evil will be set in operation. Do we not recognize that immorality, vice, and wickedness were released in the fifties as never before?

What comes next? "Minds will be confused by many voices" all claiming to have the message and great light. Were there ever so many voices heard as in the 1950's, a man rising up here or a group there, or a man somewhere else, many of them, every one saying "I have the message

from God, He has sent me with great light and truth for this very time." Elijah, it would seem, has appeared again and again although always with a different and contradictory message. The words of *Testimonies* 5:80 are no longer a prophecy. They are present truth.

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing."

These days are no longer fast approaching for they have already arrived. Are we not experiencing these things? Today there are "gods many and lords many." Every wind of doctrine is blowing, with each and every man claiming that he has the message from God for this time. Do *all* these men, and *all* these movements, have the message of present truth? Is God the author of confusion, division, and scattering? Of course not! Yet somewhere in it all, God has a voice. God has a movement to whom He is teaching His truth, not just an individual here and there.

To find and to stand with that people to whom the Lord is teaching His truth, and to hold to that truth and that people, is the task of all who are truly concerned with eternal life. That there are so many voices claiming they have the truth most seriously complicates the task, making it much more difficult and dangerous. But it can and must be done if we would be saved. It is not enough to have only what the angels had in the kingdom before the fall. We must have that and the victory over the power of deception. This is the great test which all must successfully pass. Failure will cost eternal life, while success guarantees the bliss of an eternity in the earth made new. Do not rest satisfied. Check your present position. You may already be the victim of deception. Even now you may be heading into the folds of a net from which there is no escape.

It is not enough for this book to warn of the present and increasing peril. It must also show the way of deliverance. It must show *how* to detect the deceiver in his disguise, so that every honest soul will be able to escape. We pray that in the chapters to come this will be spelled out from the Word of God in words so clear and convincing, that every reader will be able to endure the test and be found among the happy throng upon the sea of glass.

4

Try Those Spirits

This book will help you as it directs you to the plain truths of God's Word. The recognition and acceptance of God's evaluation of events presently still developing will be a powerful factor in our salvation. Failure will assure eternal destruction.

"Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all, the testing time will come. By the sifting of temptation, the genuine Christian will be revealed. Are the people of God now so firmly established upon His Word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life, and the day of trial may come upon them as a thief." *The Great Controversy*, 625, 626.

If "*only those* who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive," there must be in the Scriptures that which will give them the power and ability "to detect the deceiver in his disguise." The Lord has laid down measuring lines and detection tests whereby we can know with certainty whether the teaching being urged upon us is of God or Satan.

It is our task to search out these guide lines and become so familiar with them that we can apply them quickly and successfully. In doing this it must be remembered that the test in each case is a test of the *teaching* being offered to us, *not a test of the character or the motives of the individuals involved*. Only God can judge character and motive, but we are *required* to

test and judge the teachings of men, and to be able to evaluate the positions which they have taken, together with their implications.

God's requirement is: "Beloved, believe not every spirit, but *try* the spirits whether they are of God." *1 John* 4:1.

To try, means to test and examine. We must do this and decide whether the man who claims—be it verbally or simply by inference of his activities—to be sent of God, speaks the truth.

We did this earlier in regard to D. L. Moody. We tried his credentials and declared on the basis of the information given in the Word of God that he was not of God. Doing this is not outside the command of God. We did not say that he was a bad man with evil motives and character. We only said that he and his message were not of God.

To many this will have come as an unacceptable assertion. They will object on the grounds of the command of Christ, "Judge not, that ye be not judged." *Matthew* 7:1. The Word of God does not contradict itself. Therefore, there can be nothing in this verse to nullify the plain command of God, to "try the spirits whether they are of God." Looking a little further we find that when the early church obeyed that command, they received a strong word of commendation from God for having done so. "I know thy works," the Lord said, "and thy labour, and thy patience, and how thou canst not bear them which are evil: and *thou hast tried them* which say they are apostles, and are not, and *hast found them liars.*" *Revelation* 2:2.

These evidences leave no doubt that the Lord not only expects us to test and try those who claim they are of God, but has actually *commanded* this. If we do not follow this command and become deceived by the counterfeits and deceptions in the world today, the loss of our own soul will be our fault entirely. When testing these teachers and their teachings, let us be careful to stay within the limits set down by Christ when He said, "Judge not, that ye be not judged." It is not given to us to judge their motive, their character, their zeal, or their sincerity. That is the province of God alone.

Observe that the very people who charge us with having no right to declare that Moody was not a man of God are condemned by their own fallacious reasoning. In the very fact that they adamantly declared Moody to be a man of God, they have judged him. It is true that most folk think of judging as condemnation, but a judgment is any conclusion drawn as a result of an investigation. If, in a court of law, the judge declares a man to be innocent and therefore free, he has passed judgment just as certainly as if he had declared the man guilty.

When those who support Moody declare that he was a man of God, they have passed judgment on him as surely as we have when we declare that he was not a man of God. If the text they use has condemned us, it condemns them also.

At this point, we wish to emphasize some facts which must be kept in mind. There will be some straight things said in regard to the teachings of certain men and churches in the coming pages. To many, these declarations will be unacceptable. However, they will only be the conclusions drawn from the careful application of the tests given in the words of Scripture. What we do, will be done in strict obedience to the command, "Try the spirits," and *see* "whether they are of God."

We will not judge the character, motives, sincerity, or the heart of any man or church. We leave the Lord to take care of that. If the reader remembers this and understands these principles, the book will be a blessing, even though the words may apply: "This is an hard saying; who can hear it?" *John* 6:60. Otherwise the heart will rise up against the message and condemn it.

We are commanded to "*try* the spirits," to *see* "whether they are of God," or not. Let us obey! There is nothing the devil fears more. There is nothing we need to do more urgently than this.

The Bible gives a series of tests whereby we can identify the antichrist and detect the deceiver in his disguise.

The first mentioned here is the one spoken by Jesus. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. *Ye shall know them by their fruits.*" *Matthew* 7:15, 16.

Another test is given in the Old Testament. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." *Isaiah* 8:20.

Then there is the witness of the prophetic word which traces the development of antichrist and shows us where to expect him to arise and operate.

The careful application of these tests will enable any honest seeker for truth to identify the antichrist in his disguise, and thus be preserved from the delusions of these last days. We could do well to spend time and space on each of these tests, but there is yet another with which we are more concerned in this study, because it is the one especially applicable in this case. It is found in *1 John* 4:1-3.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

It is vital to establish that the test here given is valid for all time. This observation is made because there are those guilty of teaching the very doctrine of antichrist, who, when faced with this test, immediately leap to

the defence that it was only applicable to a situation which existed in the days of John, and does not apply now.

Such an objection is so obviously self-defensive that it is hardly worth a reply, but as it is made it must be answered. The statement itself makes it plain that the test is for all time. The declaration that Christ does not come in the flesh, is the revelation of the *spirit* of antichrist. The spirit of antichrist is the very nature of that God-hating power, which has never changed from earliest times when it was first manifest in the heart of Lucifer whilst yet in heaven, to this moment. The *spirit* has not changed, the *tactics* have not changed, and the *warfare* and its objectives have not changed. *They are the same in every age and generation.*

"The Roman Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christ-like garments; *but she is unchanged.* Every principle of the papacy that existed in past ages exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The papacy that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty, and slew the saints of the Most High. . . . And let it be remembered, it is the boast of Rome that she never changes." *The Great Controversy*, 571, 581.

This is the reason why the Bible calls the antichrist of the New Testament by the same name as it called the antichrist of the Old Testament. That name is Babylon. The Babylon of Daniel's day was the Babylon of John's day, and it is the selfsame Babylon today. True, the geographical boundaries have changed; the political powers which gave her their support have passed away to be replaced by others; her disguises and subterfuges have become even more subtle, but in spite of all, *she is still the same*, she still possesses and manifests the *same* spirit.

In the days of John, the beloved apostle, it was the outworking of that spirit to deny that Jesus Christ came in *the* flesh. To gain the full force and implications of that fact, let it be remembered that like produces like, so wherever that spirit is to be found, it will still produce the same result, and will still deny the same truths. In John's time, it denied the truth that Christ had come in the flesh. Today it will do the very same still. The spirit of antichrist has not changed in the least.

The Spirit of God has not changed either. He is "the same yesterday, and today, and for ever." *Hebrews* 13:8. In the days of John, the Spirit of God declared that Jesus Christ came in *the* flesh. Not only was this the truth then, but it was the means whereby the Spirit of God could be identified

then. That truth has not altered since that time and the Spirit of God still speaks the same truth now. If it was the means of identifying the true Spirit of God then, it will most certainly be the means of identifying the true Spirit of God today.

In John's day there were just two spirits in the world. The Spirit of Christ and the spirit of antichrist. Those two spirits are still here today and they have not changed. What they did and taught then, they do and teach today. What they denied then, they deny today. The means by which they were identified then, are the same means by which they can be identified today. *Then*, it was true that "Every spirit that confesseth that Jesus Christ is come in *the* flesh is of God." *Today* it is equally so.

Then, it was true that "Every spirit that confesseth not that Jesus Christ is come in *the* flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." *And today*, it is just as reliable and infallible a test. There is no exception. "Every spirit that confesseth not that Jesus Christ is come in *the* flesh is not of God: and this is that spirit of antichrist..." It does not matter how clearly a church may have been called of God in the first case, how zealous she may be in her efforts to preach her message, how vocal and definite her claims, and how widespread her influence; she must measure up to that test to have the spirit of God. If she denies in the least that Jesus Christ is come in the flesh, then she has the spirit of antichrist and not the spirit of God. She is Babylon and God's people must separate from her.

How kind and all-providing is our Heavenly Father, who, when looking down the ages and seeing the counterfeit and deceptive work of the great antichrist, supplied us with a test whereby we can know the true from the false spirit. He has given us a measuring line, by which we are to measure the claims and teachings of every spirit which comes our way. This is a God-given test, therefore it is an infallible one on which can be placed the fullest and most trusting reliance. It will never fail us provided that it is applied with the care and thoroughness required by the Word of God. So infallible and accurate is this criterion that it can be truly said "Hereby know ye . . ." We will know, *if* we have faith in God's Word and *if* we take and use that measuring line.

This test and the requirement to apply and live by it is not to be regarded lightly. The Word of God does not so regard it. John, writing again in his second epistle, verses 7-11, spoke out in very strong language.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

"For he that biddeth him God speed is partaker of his evil deeds."

These verses, dealing with the means by which antichrist seeks to deceive the world, are worthy of the closest and most careful consideration. Verse seven declares again that the teaching that Christ has not come in *the* flesh, is the work of a deceiver and an antichrist. God knows that this teaching represents a real danger to the believers, for they could lose the message which they had been taught. "Look to yourselves," John warned, "that we lose not those things which we have wrought, but that we receive a full reward."

Does it not follow that this teaching of antichrist, that Jesus did not come in the flesh, is a very subtle one indeed when even the believer in the true doctrine of Christ is in danger of losing it? It must not *appear* to be an evil teaching, but rather the very truth itself. Mark it well. This doctrine does not deny that Christ came. It does not deny that Christ came in flesh, but that He came in *the* flesh. Being, as it is, the doctrine of antichrist, it will be a counterfeit and therefore as like the real as it is possible to be. Only those who can apply the test as a result of being careful and honest Bible students, and because they have a personal experience in the power of God, will be able to know the true from the false.

Having warned of the danger of losing those things which are the truth, John makes clear the consequences of such a loss. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."

It is plain that the doctrine of antichrist is the teaching that Christ did *not* come in *the* flesh. This "doctrine of Christ" is the teaching that Christ did come in *the* flesh. There is the measuring line which will distinguish the counterfeit from the true. Let us learn to use it for the salvation of our souls, and for the finishing of the work in all the world.

5

We Can Obey To Perfection

Discerning and distinguishing the doctrine of Christ from that of antichrist, or in other words, applying the test of Christ and of antichrist, requires more than a technical or theoretical approach to the problem. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. . . . If our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." *1 Corinthians* 2:14; *2 Corinthians* 4:3, 4.

When Christ had asked the disciples who men said that He was, and they had replied that some declared Him to be John the Baptist, Elijah, Jeremiah, or one of the prophets, Christ then asked them who *they* thought Him to be. When Peter had shown by his reply that he recognized that Christ was God in the flesh, Jesus said to him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." *Matthew* 16:17.

Peter saw and understood the doctrine of Christ. He knew, even though it may have been dimly, that Jesus was not just a mere man as most people thought, but that He was God in *the flesh*. Jesus assured him that this understanding did not come as a result of human reasoning, but by spiritual illumination. Likewise today, the true understanding of the nature of Christ is gained by the illumination of God's Spirit. It brings more than mere theoretical or technical knowledge that He came in the flesh. There has to be point and purpose to His coming in that fashion, giving such an understanding to the nature and the objectives of the incarnation that we shall be able to understand why the denial of the truth that Christ came in the flesh, signifies the spirit of antichrist and hostility to Christ and His Word.

To develop such an understanding we must look into the very nature of the great controversy, to see what Satan is seeking to achieve and what Christ in turn must do to "destroy the works of the devil." 1 John 3:8.

"From the very beginning of the great controversy in heaven, it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator; and though he was cast out of heaven, he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will be ultimately the same. He that offends 'in one point,' manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes 'guilty of all'.

"In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures."

Now we will pause a moment before we quote the next sentence. So far we have learned that from the very beginning of the great controversy in heaven, it has been Satan's purpose to overthrow the law of God, and he has continued that work upon the earth. That takes care of the past. What about the future? It reads:

"The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering,—a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition." *The Great Controversy*, 582.

Here we are warned that the last great conflict between truth and error is the *final* struggle of the long-standing controversy over God's law. This battle is between the laws of men and the precepts of Jehovah. It is between the religion of the Bible and the religion of fable and tradition.

Previously, we have read that the last great conflict is to be fought out on the issues of the message of Christ and His righteousness which to some appears to contradict the statement that the last great conflict is an issue between the law of God and the laws of men. To them this suggests two different areas of battle altogether. But this is not so. The law cannot be separated from the gospel. The purpose of the gospel is to produce perfect obedience to the law of God, and its work begins with the assumption that the law can be kept by human beings who have been transformed by the creative power of God into newly born creatures and who depend upon the sustaining power of God to keep them every day.

When, in the last times, Satan goes out to war against the doctrine of Christ, he is assuredly and directly warring against the law of God which he desires everyone to break. So far, this study makes it plain that Satan's

work is effective through the power of deception. He deceives in order to overthrow the law of God, but we need not be in ignorance of what that deception is.

Christ declared the character of Satan to be that of a liar and a murderer. This character is laid bare as we understand and see his workings in the world of sin. Said Jesus to the Pharisees of His day:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." *John 8:44*.

A counterfeit is a lie. A deception is also a lie. Satan is the great counterfeiter, he is the great deceiver, and therefore he is the great liar. It follows that every lie which Satan seeks to perpetrate upon the human family is designed to deceive and bring about the counteraction of God's work. Jesus came to give God's children life! "I am come that they might have *Life*, and that they might have it more abundantly." If Jesus came to give us that, and Satan seeks to destroy the works of Jesus Christ, then what does Satan seek to bring us? He seeks to bring us death! Death is the portion of those who are deceived by his sophistry.

Satan seeks to seduce the human family with many deceptions. But we wish to take up the one at the very heart of the controversy which began back in heaven and which has continued here upon this earth ever since. It will be the subject of the last great battle between good and evil. This controversy concerns the law of God which is inextricably related to the doctrine of Jesus Christ.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.' If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore, he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome." *The Great Controversy*, 489.

Read this last sentence again to get the full impact and meaning. Satan knows that if known defects of character are retained, then he can control the entire mind and overthrow the soul completely. In order to achieve this, he is constantly seeking to deceive or to perpetrate a lie upon a certain class of people. Who are they? The followers of Christ! If you profess to be a follower of Jesus Christ, then you are the specific target of Satan's deceptive work. You are the one whom Satan is continually endeavouring to deceive with this fatal sophistry.

The work of deception is to be carried forward by a sophistry, and it is a fatal one. Consider what a sophistry is. It is a lie of the most cunning and

plausible kind, looking and sounding like the real thing. Of all things evil it is the most likely to pass as the truth. To be deceived by such a lie is always costly. It is costly enough when it robs us of money, loved ones, reputation, or the like. But when it robs us of life itself, that is the end of the road. There could be a no more dangerous kind of sophistry than this. Fatal means ending in death, and the death referred to here is not just the first death, but the eternal death from which there shall be no resurrection.

If, as a child of God, I am the continual target of Satan's deceptive work, designed to bring about my eternal destruction, could there be anything more important than knowing what that lie is? No! This deception, this fatal sophistry, is the teaching that it is impossible for us to overcome sin or to keep God's law. It is Satan's lie that it is impossible for you to be kind, loving, patient, generous, forbearing, the victor over appetite, passion, lust, affection, and so on. I know from my own experience, and you can testify to this too. When you have been held in the grip of some habit for ten, twenty, or thirty years and at last come face to face with it, recognize its sinfulness and desire to put it away, and in working to get rid of it, realize its power, its grip, and its strength, then what do you find yourself thinking? "I can't give this thing up, it's so much a part of me; it's been a part of me so long; I've fought against it so hard, and yet fight and pray as I will, this thing comes back again." And there comes to your mind this suggestion, this belief: "This is one thing which I can't give up, it will remain with me forever."

You will know who the author of that thought is. Satan! It is *Satan's* lie that you cannot be perfect, Satan's lie that you cannot overcome sin. God declares that there is no temptation, no sin, no weakness, no frailty, no defect, and no deficiency, which cannot be overcome through the mighty power of the gospel of Jesus Christ—not one! As believers, we are to know that. Whenever you hear a man stand up and preach that the law cannot be kept in its entirety and perfection, you can know that that man is echoing Satan's sentiments.

An experience which opened my eyes took place in the late fifties. On this particular Sabbath morning I was the teacher of a fairly large Sabbath School class, the lesson for that day containing the text, "Be ye therefore perfect, even as your Father which is in heaven is perfect." *Matthew* 5:48. Because of the revival of the message of true righteousness by faith as brought by Waggoner and Jones in 1888, there was quite a deal of controversy over this text, so I determined to approach the question with care.

When we came to it in the lesson, I said to the class, "Here is a Scripture which is the centre of some debate and controversy. But it is here in the Word of God and therefore contains a message for us. What do you think it means?"

Instantly one of the brethren, a leading church elder, spoke up. "Every day we are going to do battle with the devil, and every day we're going to be defeated. Every day you can expect to commit sin. It's inevitable. But the fact that you have committed sin does not mean that you have changed sides; you're still loyal to God; He understands, He forgives you, and gives you a fresh start every day."

This reply was so typical of all those who rejected and resisted the message of Waggoner and Jones, that I could not restrain myself from asking him what certain other Scriptures meant when they said, "Sin shall not have dominion over you." "Awake to righteousness, and sin *not*." "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." *Romans 6:14; 1 Corinthians 15:34; 10:13; Jude 24*. Then I paused and waited for their answer.

The class had become deathly still. After a moment or two the church pastor began to speak in a low voice without looking up. "We must be very careful not to uphold a standard so high as to discourage God's people." I found it very hard to believe that someone actually said the words I heard next, and I will never forget them. He said, "I don't know exactly what those Scriptures you have quoted mean; *but this I do know: they do not mean just what they say*." I was so stunned by that reply that I did not know what to say. I passed from that text to the rest of the Sabbath School lesson, and it ended when the bell summoned us back to the main assembly.

It does not matter to me from whom those words come. When I find a man declaring that every day I am going to commit sin inevitably, and the Word of God does not mean just what it says, I hear a man who says it is impossible to keep the law of God. As surely as I hear that man, I know on whose behalf he is speaking. Satan's lie, his fatal sophistry, is this—it is impossible for us to overcome. This we have already read in the Word of God, but there are further texts and statements to this effect.

"Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts." *The Desire of Ages*, 24.

Note what Satan says. He declares that it is impossible for us to obey its precepts. In order to convince us of this, he points to the sins of the house of Israel, the people to whom the law of God had been given and who claimed to be obedient to it. If they could not obey it, was not this clear proof that the law could not be kept? This argument is a false one. It would be well if the children of God could better penetrate the falsity of such assertions. It was true that Israel had not kept the law. But the fact that Israel did not keep it was not proof that they *could not* have kept it. This

distinction should be kept in mind. For millenniums man never flew through the air like a bird, but because he did not was not proof that he could not, as was finally demonstrated.

On the other side of the argument though, the fact that the law was kept, even if by only one man, is sure proof that it can be kept by mankind. While Israel as a nation had failed the Lord, God was not without His witnesses that the law could be kept. In the Old Testament there are lives against whom there exists no record of disobedience. In this connection we refer to men like Joseph, Daniel, Enoch, and Job. Of these men, Job was given the high privilege of proving to the Lord's satisfaction and the devil's dismay that the law could be kept even under the most trying and forbidding circumstances. This story is a great blessing and encouragement to us. It is especially helpful as it records an occasion when Satan came right out and declared his position on the keeping of the law.

God's evaluation of His faithful servant is found in the book of Job. "There was a man in the land of Uz, whose name was Job; and that man was *perfect and upright*, and one that feared God, and eschewed evil." There follows a description of his substance, his sons and daughters, his cattle, lands, and houses, and how great a man he was because he had received the marvellous blessings of obedience. In *Job* 1:6 the drama begins.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it."

Apparently there was a council meeting when all the sons of God, the first-born sons of each planet, came together to meet with God somewhere in the universe. Satan had become the prince of the earth since Adam's fall and came to present himself as the representative of this earth. So God asked him "Whence comest thou?" Satan answered, "From going to and fro in the earth."

"And the Lord said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

"Then Satan answered the Lord, and said, Doth Job fear God for nought?

"Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.

"But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face." *Job* 1:8-11.

This is a serious declaration and it needs more than another *declaration* to counter it. Otherwise it would only be one person's word against another's. A *demonstration* though, cannot be countered. This fundamental principle is easily recognized in man's quest for flight. For thousands of years the majority of men did not believe that man could ever fly. But finally two young men went to work and proved forever that man could fly like the birds and even higher. These two young Americans were the first to pilot a heavier-than-air machine. How did they prove that flight is possible—by making speeches and producing formulae on a lecture tour around the country? No, they simply went ahead and flew. Their demonstration proved forever that it could be done.

Job kept the law of God and was a perfect and an upright man; this constituted a *daily* demonstration that Satan's assertion was a deception.

God's question amounted to this proposition: "Satan, you're spending all your time and energy going to and fro to promote this lie that the law cannot be kept, but here is the exposure of your lie in the life of My servant Job. What do you have to say about that?" God was not gloating over Satan. He was not saying, "Aha, I've won the argument." He does not work that way. Rather, God was extending a loving appeal to Satan to save him from causing more trouble for himself and for the human race. But Satan's reply, "Doth Job fear God for nought? ..." further embedded him in his course of evil.

Here Satan referred to his own experience in heaven. He is saying, "I know that Job is giving You very faithful service, but didn't I do that too? I served You for millenniums until I discovered Your real character, then I found it impossible. You are prospering Job as You once prospered me. You are giving him all his heart desires. He is blinded by these gifts and does not see Your oppressive, self-centred character. But," Satan said to God, "You just take away these blessings; show Yourself as You *are*, and just as I ceased to obey You, Job will do the same."

Curiously enough, God did not take away Job's possessions. He allowed Satan to do it. Job of course, could not see behind the scenes. It appeared that it was God who had taken away these blessings and brought this fearful and terrible calamity upon him. In this way Satan seeks to cover his destructive work.

In one day Job's sons and daughters were taken away. Those of you who have lost just one son or daughter in death, or a husband or wife, know the sorrow which comes from a bitter blow like that, especially if they are taken away in the prime of life without warning of any kind. Job lost more than that. There were seven sons and three daughters—the children all died in one day. His flocks, herds, servants, and buildings were also taken, leaving nothing. Can you imagine a more terrible and devastating experience? Yet he said patiently, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

That was faith to be envied, and faith to be copied.

Satan came again and persistently refused to acknowledge Job's integrity, so God permitted him to smite Job from head to toe with terrible boils. We have all experienced boils at one time or another. What a discomfort they are! We can sit or lie only in certain positions and long to be released from the continual agony. But here was Job with boils from head to toe. No matter how he sat, lay or stood, he had to bring pressure upon some of those awful inflammations. What unspeakable misery and suffering he went through. All he could do was gather a pile of soft ashes to sit on and get some relief in that way.

In the depths of his misery, his children, possessions, and health gone, three ministers of religion, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite came to him. These men were respected theologians of the day. They should have been the mouthpiece of God as they professed to be. But God's evaluation of these men is found in the closing chapter of the book, where God speaks to Eliphaz the Temanite: "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as My servant Job hath." *Job* 42:7.

If those three men had not uttered that which was right in regard to God, the God of truth, what had they spoken? A lie. If these men spoke a lie, whose servants were they? Satan's servants. They claimed to be preachers of religion; they displayed a great knowledge of God's Word; they were respected by the people. But that did not make them God's servants. No one can ever be God's servant while speaking the lies of Satan. Such would be a witness, not to God's, but to Satan's power.

The words of God to Eliphaz show where that man stood and who his master was. That being established, his words in *Job* 4:12-21 can be better understood. This man claimed that he spoke, not his own words, but words of inspiration.

"Now a thing was secretly brought to me, and mine ear received a little thereof.

"In thoughts from the visions of the night, when deep sleep falleth on men,

"Fear came upon me, and trembling, which made all my bones to shake.

"Then a spirit passed before my face; the hair of my flesh stood up:

"It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, . . ."

Naturally, he claimed his inspiration as being from the God of heaven and would want all who heard him to think likewise, so that his words would carry more weight. While we know that Eliphaz claimed inspiration, the words of God in the last chapter of Job prove that God had not spoken by Eliphaz. If it was not the Spirit of God which had spoken to Eliphaz in the

night vision—for a spirit did speak to him—whose spirit was it? It could only have been the other spirit, the spirit of Satan.

Eliphaz's words are Satan's words. They are *his* sentiments, *his* message, *his* philosophy, *his* lie. As such they give the earnest student of the Bible an insight into Satan's lie so he can recognize and avoid it like the plague. Here is that lie.

"Shall mortal man be more just than God? shall a man be more pure than his Maker?"

This is the rendering of the *Authorised Version* of the Bible. Most translations render it "Can mortal man be righteous before God?" Such a question is not an inquiry but rather a theoretical question designed to scorn any but a certain answer which would be, "Of course not, for that would be an impossibility."

The intent of this question becomes clear when Eliphaz answers it himself. "Even in His servants He puts no trust, and His angels He charges with error; how much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth." *Revised Standard Version*.

When Eliphaz said to Job, "Can mortal man be righteous before God? Can a man be pure before his Maker?" he was really saying, "Job, do you mean to tell me that you could possibly believe that a man can be pure and righteous? Surely you are not that far removed from the truth as to entertain such ideas and thoughts! Look and see that even the angels were charged with folly and expelled from heaven as a result. If angelic perfection failed to meet the standards of God's requirements, then how much hope does mortal man have of keeping up to the standards of God's expectations?"

Such arguing presents God as being a hard taskmaster whose capricious desires could never be satisfied by anyone. There was some truth in the evidences presented in this argument. Certain angels *were* charged with folly, but that was because they had entered a path of sin. This they need not have done, but once they had moved out of the realm of obedience and co-operation into rebellion and deceit, their course of action so endangered the whole kingdom of God that the Lord had no choice but to expel them from heaven.

That they had done this did not prove they *had* to do it. It did not prove that they had to enter upon a course which God would have to condemn, not because it offended Him personally, but because their behaviour was such as to bring ruin upon themselves and all others who might join them. Notice that Satan made no reference to the "ten thousand times ten thousand and thousands of angels" who remained loyal to God and that in them the Lord found no fault and did not charge them with error. The fact that these had not fallen into sin, proves that the rest could have stood likewise.

In the light of these facts which reveal the fallacious nature of Satan's argument through his servant Eliphaz, let the question be raised again, "Can mortal man be righteous before God? Can a man be pure before his Maker?" How would you answer? Would you hesitate, uncertain, undecided? Would you answer quickly as most people do, that a man could not be pure before His maker? Or could you, with strong and living faith in the transforming, keeping power of the gospel of Jesus Christ, declare that a man can be righteous in God's sight according to His requirements? What would you honestly say? This is an excellent test of your faith and belief and of your identification with Christ or antichrist.

"Can a man be righteous before God, can a man be pure before his Maker?" He certainly can if he wills to, and if he has the faith to believe the promises of God to take away the old stony heart condition and give him a new life in place of the old. It is not in man *of himself* to do it, for *that* is an impossibility. But the question before us is whether man can do it at all. The answer is that he can through the means made available by virtue of Christ's sacrifice upon the cross.

It is *Satan* who says that it cannot be done. But what is he? He is a liar and has been from the beginning when he rebelled against God. If he is a liar, then we will find no safety in believing him. He declares the law of God cannot be kept, that it is impossible for us to overcome, that we cannot be perfect in this life, and that we will sin every day. The Lord has never said this but declares the contrary. As He is the truth and never speaks a lie, our only safety is in believing Him and Him alone.

Lay the Word of God beside Satan's charges to see what the controversy is about. It is well expressed in *Deuteronomy* 30:11, 12, 14.

"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?

"But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

The commandment *referred* to here is the ten commandment law given by God through Moses to His people at Mt. Sinai. At the beginning of Moses' discourse, he quoted it to them as found in *Deuteronomy* 5:6-21. The wording is almost identical with the rendition in *Exodus* 20. Having quoted the commandments, Moses, in his last great sermon, proceeds to explain and amplify those laws to them. Here is the standard which the Lord has laid down as the only rule for success and for life itself. It is the very code which Satan says cannot be kept by any created being. But, in *Deuteronomy*, Moses, as God's mouth-piece, declares that this very commandment "is not hidden from thee, neither is it far off."

Being "not hidden" from us, indicates that it is not beyond our reach, and it is not too difficult for us to keep. The *Revised Standard Version*

reads: "For this commandment which I command you this day is *not too hard* for you, neither is it far off." This message declares that the law of life and liberty can be kept to perfection. It is not beyond the reach of the born-again Christian. *We can do it.*

This is not the only place in the Word of God where the Lord has declared that His commandments can be kept. Again and again He has said that they are to be obeyed and that we are to be perfect. Such commands suppose that what the Lord calls us to do is not beyond possibility. Consider how 'unjust and unloving God would be if He continually expected us to obey a law which could not be obeyed or kept, and then condemned us as disobedient when we failed to keep a law which could not be kept anyway.

There are those theologians today who dwell much upon the love of God. This is a favoured sermon theme. Yet, at the same time, they declare that the law of God cannot be obeyed, that it is a yoke of bondage, that we are all imperfect, and that we must and will sin every day.

Consider how great a contradiction such preaching is. In the first case, there is no love in making a law so tough that it cannot be kept. Then, as in the case of Lucifer and those who followed him, to be thrown out of heaven because of failure to keep this unkeepable law, manifests even less love. For the human family the situation is the same. By transgressing the law we have been expelled from Paradise, and we shall not return until we have passed the examination of a judgment designed to discover whether we have learnt to keep the law or not.

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

"Who will render to every man according to his deeds:

"To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life:

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

"Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

"But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

"For there is no respect of persons with God.

"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

"(For not the hearers of the law are just before God, but the doers of the law shall be justified . . .)" *Romans 2:5-13.*

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." *2 Corinthians 5:10*

"And as it is appointed unto men once to die, but after this the judgment." *Hebrews 9:27*.

Every man, woman, and child on earth must pass the searching scrutiny of the judgment in which their deeds will be examined and they will be judged according to what they have done, whether it be good or evil. The ten commandment law will be the standard of that judgment, the means by which every case will be examined. How much love would there be in God if it was impossible for man to keep the law by which he is to be judged? Absolutely none. Such a God would be sadistic and cruel. God is not like that, yet that is the character attributed to Him by those who declare the law cannot be kept.

Let it be understood by all who profess to love the Lord that the law can be kept to perfection by every child of God who has been delivered from the bondage of sin and transformed in nature, in order to bring forth the good fruits of righteousness. This is God's declaration in the matter, which runs completely counter to the declaration made by Satan. These are the two sides of the great controversy. While God not only claims that the law can be kept in its entirety and seeks to bring men back into full obedience to it, Satan claims that it cannot be kept and seeks to maintain man in a continual state of disobedience.

Satan uses various devices in this warfare. One of his favourite weapons is to suggest that we can do *certain* things, but that it is not possible to obey in every thing. The average person is able to keep clear of the major open sins such as murder, theft, and the like, but the supposed little things like impatience, appetite, and malice are different. Thus, Satan seeks to fix in mind the concept that the law cannot be kept. This is the belief in which he desires to see all firmly grounded.

This is a most successful tactic, for if you believe that it is impossible to keep the law, you will not have the faith that it can be done. All righteousness, which is perfect law-keeping, is attained *only through faith*; if you do not have the faith, you will not be able to be righteous.

All hope of achieving righteousness begins with the firm conviction that the law can be kept, even though you may not have found the way to keep it and may not succeed in your quest for quite some time. Whatever happens, it is essential during that period of searching, that you never surrender the firm conviction that the law can be kept. If success has not come, it is only because the knowledge of *how* the law can be kept is still lacking.

Before everyone stands the choice. We can believe and live the lie of Satan or we can believe and live the truth of God. On which side shall we stand? Shall we believe Satan's lie and suffer eternal death, or shall we accept God's great truth and, through His saving power, be led into that obedience which brings eternal life. That is the question—the question each

has to face, the question which will be the great issue in the final controversy. That is what began the great controversy in heaven, and with that it will culminate in the closing scenes of this earth's history.

There are men who have been ministers for many, many years, men who have given their lives in service for the church, devoted men, apparently sincere men, men with an obvious breadth and depth of knowledge in many things who can express that knowledge and yet stand up and boldly say that the law of God cannot be kept. Am I to believe them? Are you to believe them? Does their position carry any weight in this argument? Does their long experience, their knowledge and devotion, carry any weight?

Never!

Whosoever in any way declares or even suggests that the law of God cannot be kept, is not a messenger of God but of Satan. While there are times when these men will say in so many words that it cannot be kept, more often the denial is somewhat disguised. They will even begin the sermon with the statement that we must be perfect and close it with the assurance that it cannot be done anyway. They will stress the imperfections of the human nature, state that every day we will fall under the power of sin, but that is no cause for concern for it does not mean that we have passed to the enemy's side.

There are some fragments of truth woven through such sentiments, but the overall message is one of defeat and death. Know for sure that such breathings are the voice of Satan, they are the mark of antichrist.

At this stage in our study it may seem that we have drifted far away from the test outlined in *1 John 4:1-3*. As we proceed further, the intimate relationship between this question of the great controversy and the subject of the nature of Christ in the incarnation will be shown. The ground work laid down here is very necessary.

It would be well to reflect upon the facts so far shown. It is the mark of antichrist *to deny that Christ came in the flesh*. It is the mark of Satan, who is the great and principal antichrist, *to declare that the law of God cannot be kept*. Rightly understood, it will be seen that these two distinguishing marks of antichrist are not two separate and different identifications. They are *one and the same*.

6

What The Incarnation Proves

Satan can point to the unnumbered hosts of this world who do not obey God's law, as sure proof that his claim is right. To make matters worse, he can also point to the professed people of God who likewise fail to manifest the true Christian spirit in all their dealings. He argues that these people, who profess to be God's children, do not keep the law of God, claiming this as certain evidence that it cannot be kept.

The fact remains that the majority who stand on Satan's side are a *deceived* majority and therefore do not constitute a vote in favour of his position.

But God has done far more than simply make a declaration. He knows that nothing can be proved by this alone. If so, God could have declared His case when Lucifer, with a perfect mind, perfect body, and perfect spiritual life, in the perfect environment of the kingdom of heaven, was tempted and fell into sin. Adam and Eve with a "perfect human nature and the divine life of God in that human nature, with perfect minds and a perfect environment, likewise were tempted and fell into sin and apostasy. If the declared Word of God had been sufficient at that time to keep angels and men from sinning, then the Word of God would be sufficient today.

One would expect that the declared Word of God would carry such finality and authority as to settle the matter once and for all. But this is not so. If it could have been settled just by God saying what is right and what is wrong, the matter would never have become a controversy in the first case. But there came a time when Lucifer lost faith in God's word, so it no longer held authority for him. He deceived a third of the angels and then man, with the result that the declarations of God are insufficient to settle the question. Something more is needed—the evidence of an irrefutable demonstration.

According to the laws of aerodynamics—as far as scientists understand them—the bumble bee has no hope in the world of flying, but it flies anyway. What do we believe—the *declarations* of the scientists or the *demonstration* by the bumble bee?

God has provided the demonstration of perfect obedience in the incarnation of Jesus Christ. Jesus did not come only to die for the lost. That, though a most essential part of His work, was not His whole mission. He came to live a life of perfect obedience in the selfsame flesh and blood as you and I, so that the question of whether it can be done is eternally settled and our salvation is assured; for if the devil is able to prove his point that the law cannot be kept, the kingdom of God is destroyed and there will be salvation for none.

"'God with us' is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven." *The Desire of Ages*, 25. To gain something of the force of this statement, we need to understand the expression "God with us". It is another way of expressing the idea of God in the flesh. Inasmuch as it is "God with us", the flesh must be exactly the same flesh as ours, otherwise He could not truly and fully be with us.

Over and again this thought is repeated in the revelations of God's Spirit. Jesus Christ as both God and man, having placed Himself on the same footing as man, gave a perfect example of the obedience which God expects from us. The whole point of that demonstration as given by Christ in this situation is that we too, in the same flesh and blood, and in the same situation, can render the same obedience to God to our profit and advantage.

"Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience." *The Desire of Ages*, 24.

This paragraph is too clear to be misunderstood. First it states Satan's claim that the law cannot be obeyed by the sons of men and further, that this claim is a deception. Jesus came to "unveil this deception" and it immediately tells *how* it would be done. "As one of us He was to give an *example* of obedience."

Every word in that last sentence is meaningful and important. Each word means just what it says. "As one of us" states the same truth as "God with us" in both cases the truth of it being that Jesus was not different from human beings. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same" (flesh and blood as the children). "Wherefore *in all things* it behoved Him to be made *like unto His brethren*." *Hebrews* 2:14, 17.

As "one of us" He gave an example of obedience. For whom was it given? For the human family which is struggling to overcome sin problems so as to be admitted into heaven. Unless Christ had in fact been made in all things like unto those whom He came to save, His life, no matter how

perfectly He may have lived it, could never have been an example of obedience for the struggling ones. This is further revealed and emphasized in the continuation of the paragraph partly quoted earlier.

"As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through *our* experiences. 'In all things it behoved Him to be made like unto His brethren.' *Hebrews* 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was 'in all points tempted like as we are.' *Hebrews* 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As *man*, He met temptation, and overcame in the strength given Him from God. He says, 'I delight to do Thy will, O My God: yea, Thy law is within My heart.' *Psalms* 40:8. As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service."

Note the next sentence:

"His *life testifies* that it is possible *for us also* to obey the law of God." *The Desire of Ages*, 24.

The statement previously quoted from *The Great Controversy* establishes that the war in heaven began over the keeping of God's law. From the very beginning, Satan had declared it could not be kept. If the controversy *began* with that contention, with that charge against the justice of God, where must the work of Christ *begin*? With refuting that lie. To do this, Jesus must come down to this earth as a man, possessing all the weaknesses, frailties, and tendencies toward sin of the same human nature which we have at this present time. This shows that the law of God can be kept to perfection, by God's dwelling in the flesh.

There is an inseparable connection between the subject of the incarnation of Christ and the question of obedience to the law of God. The previous chapter closed with the thought that it is the mark of antichrist to declare *that the law could not be kept*, and it is the mark of antichrist to declare that Christ *did not come in the same flesh and blood as the children*.

Contrawise, it is the mark of God's truth that the law can be kept and that Jesus did come in the flesh. It is impossible to believe that Jesus did not come in the flesh and at the same time uphold the law as the attainable standard of obedience. The inseparable connection between these truths is apparent. *The law of God can be kept to perfection and Jesus came in the selfsame flesh and blood as the children* to keep the law, proving that it can be kept by anyone who has the faith to keep it through God's power in God's own way.

"God's ideal for His children is higher than the highest human thought can reach. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' This command is a promise. The plan of redemption

contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.

"The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christ-like life, is accessible to every repenting, believing child of God.

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

"Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. . . ."

Now we read these important words: "If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are."

It does not say Christ reaches us where Adam was. It says Christ reaches us—where?—*where we are*.

"He took our nature and overcame, that we through taking His nature might overcome. Made 'in the likeness of sinful flesh,' He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our 'Father which is in heaven is perfect.' " *The Desire of Ages*, 311, 312.

It follows then that the upper half of this ladder is the *divinity*, while the lower half is the *humanity* of Christ. The test of Christ's doctrine is that Christ, and this applies directly to His divinity, came in the flesh. Think of a ladder, say a fire-escape ladder on a tall building. It may reach to the top floor, but if someone comes and disconnects the bottom half, what will happen to the unfortunate folk in the building when a fire breaks out? They cannot reach the ground and the ladder does not save them. If, on the other hand, it only reaches half way up the building, again they will perish. The ladder, in order to be an effective means of salvation, must reach from the point of *need* to the point of *safety*.

There are churches today which cut off one *or* the other half of this ladder, *but seldom, if ever, both halves*. The Roman Catholic Church cuts off the bottom half by denying the complete humanity of Jesus Christ. She

does teach that He came in flesh, in human flesh too, but not in *the* flesh stipulated in the Word of God. The Jehovah's Witnesses cut off the divinity of Christ by declaring Him to be a created being with a beginning, unlike God, the eternal Father, who has no beginning.

The effectiveness of this holy ladder is destroyed if one end or the other is wholly or even partly cut off. The true presentation of the doctrine of Christ by which alone we are clear of the charge of being antichrist, involves teaching the fullness of the divinity of Christ as well as the fullness of His humanity. Nothing less than this is laid down in the specification that Jesus Christ is come in *the flesh*. Only those who teach that *Christ* has come in the *fullness* of the flesh, teach the truth. It was *fullness* of divinity which dwelt in *fullness* of humanity. Christ was both God and man in the fullest sense of what each of those beings are. This is how it had to be. What if Jesus Christ as God, had not taken humanity fully and completely as it was when *He* came to this earth? What if He took humanity as it was when man was first created? Then He could never have been tempted in all points like as we are tempted, could never have overcome as we have to overcome, and could never have been the complete and perfect example we need to refute Satan's lie.

Today the controversy is not centred on whether or not Christ is God as it was in the days of His sojourn among men. The churches generally, including the Roman Catholic Church, believe in the eternal pre-existence of Christ as God. Only certain sects such as the Jehovah's Witnesses and the modernistic churches deny the full divinity of Christ. The controversy generally centres around the humanity of Christ. While all will acknowledge that He came in flesh, they will not believe that He came in the *same* flesh and blood as the *children* of Adam.

Therefore, in the subject of the divinity of Christ, we are passing over ground on which there is general agreement and it may seem superfluous to deal with it. However, it is important that we state what we believe, and it is essential to stress that it was God who came in *the flesh*. The subject must be viewed in the whole of its scope and not in some one-sided and meagre way before proceeding to study the humanity of Christ.

7

Christ Is Truly God

2

Jesus Christ is truly God. He is the Creator, distinct from the creature which is the product of His creative power.

No truth is more clearly revealed or more firmly established. It is essential that it be understood. It is taught in the Old Testament as well as the New, giving full authority, power, and effectiveness to the mission of Christ as the Saviour of the world. This theme, even within the limits of what has been revealed in the Scriptures, is still infinite, thus precluding any possibility of exhausting it in this series of studies. The only need is to establish the fullness of the divinity of Christ.

An outstanding Scripture in this connection is *Isaiah 9:6*.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, *The mighty God, The everlasting Father, The Prince of Peace.*"

There can be no question to whom this refers. It says, "For unto us a child is born." These words settle the identification of the One who is the subject of this prophecy. Jesus Christ is the One who is born unto us.

Without the least hesitation this Scripture ascribes to this same Jesus, the titles of the deity, *Mighty God* and *Everlasting Father*. These titles we tend to associate with the Father only, but here they are equally ascribed to Christ. This leaves no doubt that Jesus Christ is really and truly God.

Thus the great, wonderful, and essential truth of the full deity of Christ is taught in the Old Testament and just as fully in the New. Paul sets it forth again and again. Here is his teaching to the Colossians.

"Who is the image of the invisible God, the firstborn of every creature." *Colossians 1:15*.

If this text was the only one in the Bible on this subject, we might be confused into thinking that Jesus Christ was not a Creator, but a creature. The expression, "firstborn" seems to convey the idea that He was the first

one to be born into God's universe. There is such a teaching, generally termed Arianism after the man who had propagated this in the years following the crucifixion of Christ. He taught that Christ was the first created being and therefore was not and could not be the Eternal God. But Paul clarifies what he means by, "the firstborn of every creature."

"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:

"And He is before all things, and by Him all things consist." *Colossians* 1:16, 17.

Paul was not teaching that of all creatures, Christ was the first to be born. In that case He would have been a created being. He taught that every creature obtained its first birth through Christ. No other understanding could be obtained from his words. If *all* things were created by Christ and He was also a created being, He would have had to *create* Himself. This is an impossibility.

The Apostle John witnesses to the same truth.

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by Him; and without Him was not any thing made that was made." *John* 1:1-3.

If Jesus Christ was not a created being but was indeed the great Creator, He is without beginning even as His Father. To the finite human mind, it is impossible to understand how anything has no beginning. But even though we cannot understand it, the Scriptures declare that God, and herein is included Jesus Christ, is absolutely beginningless. He is as eternal in the past as He will be in the future. There never was a time when God did not exist and there will never be such a time.

While our minds cannot grasp the fact that God has no beginning, we can appreciate that this must be. If God did have a beginning, who gave it to Him? There has to be somebody who has no beginning in order to give all other things their beginning. *The being is God. Let us not try to fathom this. Let us accept it because the Word of God says it and in the nature of the situation that is how it must be.*

There is abundant testimony of the eternity of God in the Bible. In the Old Testament Micah speaks of it in his prophecy of the coming of Christ to be born in Bethlehem.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." *Micah* 5:2.

The marginal reading renders this, "from the days of eternity". "In Christ is life, original, unborrowed, underived." *The Desire of Ages*, 530.

Such declarations make plain the eternal pre-existence of Christ. "In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there *never was a time* when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him." *The Signs of the Times*, August 29, 1900.

In *The Desire of Ages* is a wonderful chapter entitled "God with Us", based on that precious text from Isaiah, "His name shall be called Immanuel, . . . God with us."

"By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God's thought made audible. In His prayer for His disciples He says, 'I have declared unto them Thy name,'—'merciful and gracious, longsuffering, and abundant in goodness and truth,'—'that the love wherewith Thou hast loved Me may be in them, and I in them.' " Page 19.

The point here is, if Jesus Christ was to reveal the glory and the fullness of the Father both to men and angels, He must Himself be the expression of God's own character. He must *be* God in order to *reveal* God completely. It is true that the work of creation and the ministry of the angels reveal the character of God *to an extent*, but only dimly and inadequately, just as the moon reflects but dimly the glorious light of the sun. "But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give." Page 21.

He who had been with the eternal God from the days of eternity was in actual fact equal with the Father. So much is Jesus Christ God, that to see Christ is to see the Father. The disciples were slow to understand this truth, as we read: "If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him.

"Philip saith unto Him, Lord, shew us the Father, and it sufficeth us."

To this Jesus made reply, "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father?" *John* 14:7-9. Thus, Jesus made it forever clear that to see One was to see the Other; so equal and identical is Each to the Other.

Paul continues to make this clear in *Hebrews*. His first chapter deals exclusively with the deity of Christ, setting forth His equality with the eternal God and then comparing Him, as the Creator, with the creatures He has made.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds;

"Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had

by Himself purged our sins, sat down on the right hand of the Majesty on high." *Hebrews* 1:1-3.

These three initial verses lay the groundwork for all that follows by first establishing the full deity of Christ. He is "the brightness of" God's "glory", which glory is His character, "and the express image of His person". He is the One by whom the eternal One made all the worlds. His sustaining power also maintains them in their life and course moment by moment.

Paul realized he was speaking to the Hebrews who had a prejudice against Christ as the Messiah. To give support and force to his argument, he drew heavily on the evidences of the Old Testament in which the faith of the New rests. This proves that there is a great distinction between Christ who was to be born in Bethlehem, and the angels who came to worship Him there.

"Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.

"For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?

"And again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him." *Hebrews* 1:4-6.

Angels never worship angels. They would not even receive worship from human beings. *Revelation* 19 records how John was about to fall down and worship the angel who had given him the revelation of Jesus Christ. The angel quickly checked him with the caution that he was to worship God, not another creature like himself.

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." *Revelation* 19:10.

Here then is a rule by which it is possible to distinguish the angels which appeared to men as *angels* and the Angel, *who is Christ*, when He appeared to men. If the angel refuses to receive worship from men, then he is an angel only, but if the Angel does receive the worship of men, He is Christ, the Archangel. For instance, we know that the Man who appeared to Joshua was Christ, for He accepted Joshua's worship: "And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto His servant?" *Joshua* 5:14.

The Old Testament verse quoted declares that all the angels of God were to worship Christ when He appeared a helpless babe in Bethlehem, which proves that even then, in human form, Christ was God. The contrast between the strength and physical glory of the angels and the absence of strength and glory in Christ as a babe at this time, gives added force to the truth of the divinity of Christ. To all outward appearances He was a being

infinitely inferior to the angels at that time. It is a rule of life that the inferior worship those whom they think to be superior to themselves. The distinction, however, is only *apparent*. The spiritual eye sees God dwelling in that tiny baby body, and recognizes that even there in that state, in Bethlehem, Christ was truly and eternally God, the Creator and Sustainer of all. Therefore, He received the worship of all, including the holy angels who gathered around the manger in Bethlehem.

Thus, on the basis of the worshipper and the worshipped, the evident superiority of Christ as Creator above the position of the angels as creatures, is established. But this is not all. Christ is a King. The angels are servants as it is written:

"And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire.

"But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." *Hebrews* 1:7, 8.

The contrast is evident. The angels are ministers; they are *servants* of God. But Jesus Christ is King; He reigns up a throne, and that throne, "O God, is for ever and ever". Paul is preaching a very fine sermon from the Old Testament and quotes it liberally and freely to build up the strength of his argument.

"Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands:

"They shall perish; but Thou remainest; and they all shall wax old as doth a garment;

"And as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." *Hebrews* 1:9-12.

Once again the contrast between creation and Creator is stressed. Paul refers to creation passing away, waxing old like a garment, decaying and finally disappearing. But while created things disappear through the marring of sin, the Creator Himself is untouched by sin and can never and will never pass away. "Thy years shall *not* fail." Because He is God, He possesses eternity in the past. His eternal existence is neither changed nor marred by the entrance of sin, even though He came to earth, accepted fallen, sinful human nature and thus died upon the cross. Whatever sin has touched fades away and dies, but He cannot be touched by sin and will never fade away and die. He is as eternal in the future as ever in the past.

The closing argument of the chapter declares that the angels have never been commanded to sit on God's right hand as has Jesus Christ, for "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" *Hebrews* 1:14.

The whole intent and purpose of the *Epistle to the Hebrews* as with every other message in the Bible, is to set forth knowledge essential to knowing Christ. We must know Him, as *He is*. It is vital that Christ is understood to be truly God and equal with God. He is as eternal as God; as powerful as God, as wise, wonderful, just, and true. He is the Creator, distinct from all the creatures in the universe, possessing within Himself the power to give life, for He has within Himself "life, original, unborrowed, undervived."

Knowledge of the deity of Christ is an essential truth because "The divinity of Christ is the believer's assurance of eternal life." *The Desire of Ages*, 530. It is the assurance of life to the repentant because He who would bring salvation must be equal with the law to be able to pay the debt owed to the law. There was no life other than the life of God which was equal to the heights and depths of that "law, which is the transcript of His character". (*Review and Herald*, January 28, 1909.) Only the life of Christ measures with the life of God, and therefore only the life of Christ equals the debt to the law. He who would be our Saviour also required the power of a Creator God to replace the life which was lost through sin. It required this power in the first creation and no less in the second. Therefore "the divinity of Christ is the believer's assurance of eternal life."

The whole work of sin has been to separate man from God. It is the work of Jesus to bridge that gulf to bring God and man together again. To do this He must be able to reach both. This is beautifully expressed in *Ephesians* 2:12-15.

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

"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."

It might seem that Paul is speaking only of the wall of partition between Jews and Gentiles. In a larger sense it must be realized that the partition between Jew and Gentile is only symbolic or indicative of the partition between God and man. It is only because God and man are separated, that man and man are separated. In order for Christ to make peace between man and man, He must first make peace between man and God. If one does not have peace with God, one certainly cannot have peace with man. Once peace with God is made, then the rest will take care of itself.

This thought is well expressed by A. T. Jones in sermon number eleven as recorded in the *1895 General Conference Bulletin*. "All men

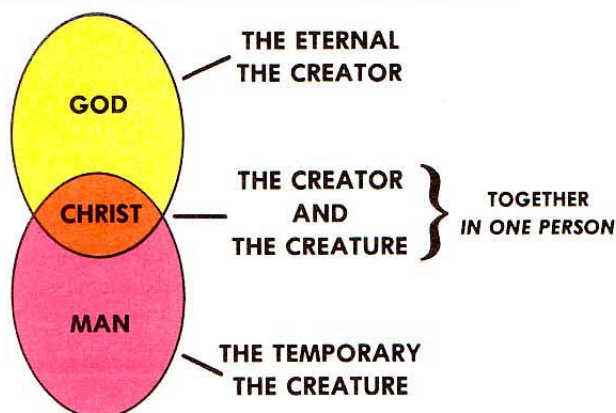
were separated from God, and in their separation from God, they were separated from one another. True, Christ wants to bring all to one another; He was ushered into the world with 'Peace on earth; good will to men.' That is His object. But does He spend His time in trying to get these reconciled to one another, and in trying to destroy all these separations between men, and to get them to say, 'Oh, well, let all bygones be bygones; now we will bury the hatchet; now we will start out and turn over a new leaf, and we will live better from this time on'?

"Christ might have done that. If He had taken that course, there are thousands of people whom He could have persuaded to do that; thousands whom He could persuade to say, 'Well, it is too bad that we acted that way toward one another; it is not right, and I am sorry for it; and now let us just all leave that behind, and turn over a new leaf, and go on and do better.' He could have got people to agree to that but could they have stuck to it? No. For the wicked thing is there still that made the division. What caused the division? The enmity, their separation from God caused the separation from one another. Then what in the world would have been the use of the Lord Himself trying to get men to agree to put away their differences, without going to the root of the matter and getting rid of the enmity that caused the separation? Their separation from God had forced a separation among themselves. And the only way to destroy their separation from one another, was of necessity to destroy their separation from God. And we ministers can get a lesson from this, when churches call us to try to settle differences. We have nothing at all to do with settling difficulties between men as such. We are to get the difficulty between God and man settled; and when that is done, all other separations will be ended." No. 11. page 5.

How does Jesus break down that middle wall of partition which separated God and man and thus separates man from man? He does it by abolishing the enmity and making, "in Himself of twain one new man." Who were the *two* of whom Christ makes in Himself *one* new man?

It was certainly not a Gentile and a Jew. Christ was never a Gentile. He was a Jew. The two of whom Christ was made are God and man. He fused His eternally pre-existent divinity with the body of sinful, fallen man, making a new man altogether. He became one with the human family, thus making it one with the heavenly family, so making peace between God and man, and man and man.

This chapter has examined certain evidences indicating that Jesus Christ was God from the fullness of eternity. He is the omnipotent Creator, whose life equals the Father's and the high standards of the law. This Being came down and dwelt in human flesh to demonstrate that the law could be obeyed even by men and women still dwelling in fallen, sinful flesh. It is a self-evident and Bible truth that Christ's demonstration would be valid only



"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.

if He was in our situation. He must face the battle exactly as we. If He possessed the least advantage, the whole point of the demonstration is lost. In fact it is worse than that. To whatever degree the Son of God and Man refused to come all the way into the same situation as ourselves, would be an admission that the law could not be kept by human beings after all. Such an admission would surrender the victory to Satan, making of none effect the plan of salvation.

The fact so clearly taught in the Bible, that it was the Creator God who came down to dwell in the flesh, seems to suggest that the Saviour had an enormous advantage over us in the battle against sin; that He walked the earth as we never could. It is true that we do not possess creative power; that we are merely creatures while He is the Creator; that it is impossible for God to sin.

All this is true.

How, then, could Jesus give an incontrovertible demonstration that mankind can obey every precept of the decalogue as a joy and a blessing?

When the answer is understood it will be seen that, far from possessing an advantage over us by virtue of the fact that He was actually God, it was a serious disadvantage which made the task more difficult for Him than it is for us. Jesus laid aside that divine power and refused to use any other than is freely available to us. Yet He knew that that omnipotent power was right within His reach all the time. The temptation to lay hold upon it was constantly before Him. If He had used it in the least degree, He would have broken the contract and ceded the victory to Satan with all the fearful consequences. This temptation was ever before Christ, pressing upon Him something of which you and I know nothing.

Of us Jesus truthfully said, ". . . without Me ye can do nothing." *John* 15:5. We are in a position of helplessness and are dependent upon a Saviour to rescue us from the power of evil surrounding us every day. But of Himself He said, "The Son can do nothing of Himself... I can of Mine Own Self do nothing." *John* 5:19, 30. This was the position of helplessness and dependence in which He placed Himself in this world of sin so that temptation was as real and terrible to Him as to any of us.

Further evidence of this is found in the following words:

"When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. *But He rested not in the possession of almighty power.* It was *not* as the 'Master of earth and sea and sky' that He reposed in quiet. *That power He had laid down,* and He says, 'I can of Mine own self do nothing.' *John* 5:30. He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God.

"As Jesus rested by faith in the Father's care, so we are to rest in the care of our Saviour." *The Desire of Ages*, 336.

"The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was." *The Desire of Ages*, 664.

What a picture of the most marvellous condescension ever to be seen in the entire history of eternity! It is beyond the mind of man to fathom such love and sacrifice made for the salvation of the kingdom of God. How plain and explicit those words are; "Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him." As He went out to battle with temptation, He carried, on His divine side, no advantage over any who will lay hold upon the divine attributes and aid offered. Therefore,

"His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was."

It is to be understood that in his unregenerate state, man does not possess the divine nature and is not in the position where he has the same qualities and powers which Jesus had. To him must be fulfilled the promise contained in 2 *Peter* 1:2-4.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

"According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue:

"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."

Christ Is Truly Man

The Scriptures teach that Christ is essentially and eternally the pre-existent God. This was a quality He had to possess if He was to save mankind from the power and penalty of sin. But it is only one quality and *alone* it was not and *never could be enough*. He who was eternally and truly God, must also become truly man, for only He who was God and at the same time was able to reach all the way down to man, could be the Saviour of the world. Therefore, the incarnation of Christ is the appearing of God in *the flesh*, not just of God alone.

"This is life eternal, that they might know Thee the only true God, and Jesus *Christ*, whom Thou hast sent." John 17:3. To know Christ only as God, is not to fully know the Christ sent to the world. A church may spell out in clear terms her belief in the divinity of Christ and yet not know the Christ that was sent to the world. Such do not know Christ at all. They teach His divinity without fully presenting His humanity. Only a church which presents both the fullness of His divinity and the fullness of His humanity can claim to be of God and secure from the charge of being antichrist.

In this connection it is worthy of interest to note that both E. J. Waggoner and A. T. Jones who were sent by God with the true message of righteousness by faith in 1888, spelled out the fullness of both the divinity and the humanity of Christ. *Christ and His Righteousness* by the former and *The Consecrated Way to Christian Perfection* by the latter are two books where this has been done with great care and clarity.

In the previous chapter, Christ was presented as the eternal, pre-existent Creator God—He whose name is "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of *Peace*." *Isaiah* 9:6. It is now essential to present the fullness of His humanity.

A rich source of study on the deity of Christ is in the first chapter of the *Epistle to the Hebrews*. However, the revelation of Christ does not stop

with that chapter. It continues in the second chapter with the revelation of His humanity. The two chapters are complementary, the first laying the basis for the second.

"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*. It is *likeness* to men as *they* are in *all things*, exactly as *they* are. Wherefore, it is written: 'In the beginning was the Word, and the Word was with God, and the Word was God. . . . And *the Word* was *made flesh*, and dwelt among us.' *John* 1:1, 14.

"And that this is *likeness* to man as he is in his fallen, sinful nature, and not as he was in his original, sinless nature, is made certain by the word: 'We see Jesus, who was made a little lower than the angels *for the suffering of death*.' Therefore, as man is since *he became subject to death*, this is what *we see Jesus* to be, in His place as man.

"Therefore, just as certainly as we see Jesus lower than the angels, unto the suffering of death, so certainly it is by this demonstrated that, as man, Jesus took the nature of man as *he is since death entered*; and not the nature of man as *he was before* he became subject to death.

"But death entered only because of sin: had not sin entered, death never could have entered. And we see Jesus made lower than the angels *for the suffering of death*. Therefore we see Jesus made in the nature of man, *as man is since* man sinned; and not as man was before sin entered. For this He did that He might '*taste death for every man*.' In becoming man that He might reach man, He must come to man where man is. Man is subject to death. Therefore Jesus must become man, as man is since *he is subject to death*." *The Consecrated Way to Christian Perfection*, by Alonzo T. Jones, 21, 22. Emphasis original.

Jesus Christ is truly man, possessing the same nature as man, the same body, the same mental powers, the same flesh and blood exactly—not just "in the likeness of" as *that text is normally understood*, but in the very same nature and substance as man is, here upon earth. This thought is particularly developed from the tenth verse of *Hebrews* 2 and onwards. There, perhaps more than anywhere else in the inspired Word, the true extent to which Jesus accepted human nature is revealed. Nobody who is prepared to read the Word of God and to accept it as it reads will have difficulty in knowing just what kind of flesh and blood the Saviour possessed during His life on earth.

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through *sufferings*.' *Hebrews* 2:10.

"Thus, in becoming man, it became Him to become such *as man is*. Man is subject to sufferings. Therefore, it became Him to come to the man where he is, in his sufferings.

"Before man sinned, he was not in any sense subject to sufferings. And for Jesus to have come in the nature of man as he was before sin entered, would have been only to come in a way and in a nature in which it would be impossible for Him to know the sufferings of man, and therefore impossible to reach him to save him. But since it became Him, in bringing men unto glory, to be made perfect through *sufferings*; it is certain that Jesus, in becoming man, partook of the nature of man as he is since he became subject to suffering, even the suffering of death, which is the wages of sin." *The Consecrated Way to Christian Perfection*, 22.

The argument advanced by A. T. Jones in this paragraph is well worth special consideration, for the truth of it must not be lost or overlooked. "And for Jesus to have come in the nature of man as he was before sin entered, would have been only to come in a way and in a nature in which it would be impossible for Him to know the sufferings of man, and therefore impossible to reach him to save him." This is the truth.

Today, a doctrine is abroad that Jesus came in the nature of man as it was before man fell. Yet the proponents of this teaching declare that Jesus was, in fact, tempted in all points like as we are and experienced, *vicariously*, all that the tempted ones experience. That such a self-contradictory doctrine could ever be accepted by intelligent people who profess to love and serve the Lord is indeed a great mystery. Yet the same people would never think it possible to experience the sensation of flying high above the clouds without actually flying; experience marriage without being married, or suffer the sorrow of bereavement without having lost a loved one. Only those who have actually passed through these experiences can truly and fully know what it is to be in such situations. This is aptly illustrated by Eric B. Hare in his book *Fullness of Joy*, 208, 209.

"Many, many years ago a young man and his wife were appointed to a certain mission field. It was not the field of their own choice, but they gladly accepted the call, left father and mother and brothers and sisters for Christ's sake, and went across the seas to the distant land. For a year and a half all went well. They were busy with language study and preparation for greater responsibilities. Then suddenly their first baby died, and they followed its little coffin to its resting place in the cemetery on their second wedding anniversary.

"It all seemed too cruel. The darkness of despair fell upon them. In discouragement they cried, 'O God, why? Why did this happen to us?' In the bitterness of their souls they could not pray. There seemed no comfort from any source. Their fellow missionaries could only say they were sorry, for they had not known the sorrow of the death of a child. And this young couple needed no pity; they needed sympathy. Three weeks went by. Their hearts were cold, bitter, and dark, and then one Sabbath afternoon there came a knock on the door.

"The young man opened the door and said, 'Come in.' A humble little sister from the church entered and sat down. Within his heart the young man said, 'All right, say it. Preach at us, and get it over with as soon as you can. Then go and leave us alone.'

"But the humble little sister didn't begin to preach. She didn't begin to read the *Testimonies* to them. She sat quietly for a moment, then overcome with emotion, she cried, 'I can't say it. I don't know what to say. But my heart has been bleeding for you for three weeks. I want you to know that I know how you feel, for I lost my first baby.'

"Oh, what wonderful words! The poor heartbroken young mother who for three weeks had been too bitter for tears, threw her arms around the humble little sister and sobbed her heart out. Here was someone who knew how it felt. In just a minute the cold, hardhearted young husband was kneeling at her knee, and that little woman prayed them back to faith and trust in, and love for, God again. The preacher couldn't do it. The fellow missionaries couldn't do it, but that little sister who had gone victoriously through the valley herself brought them comfort and assurance."

It is our comfort to know that Jesus Christ was not made as man was before he fell, when he was not subject to sufferings, but as man was after the fall. Jesus Christ knew for Himself what it meant to possess fallen humanity. He experienced in that humanity all that we experience in the selfsame humanity—fallen, degenerate, and sinful.

To teach, as the doctrine mentioned above, that Jesus Christ was tempted in all things as we are tempted, and yet declare that He came in the nature of Adam as that nature was before the fall of our first parents, is to teach a doctrine which initially has the *appearance* of truth, but which actually denies what it appears to teach. This is the peculiar characteristic of Satan's deceptive doctrines. His strategy is to bring the wolf clad in the garments of the sheep so that every *appearance* suggests that the wolf is a sheep. Thus the unsuspecting victim who fails to keep careful watch for the wolf in any garb, welcomes the wolf in the expectation that he will serve as a sheep would, only to find himself torn and destroyed in the end.

This teaching gives the deceptive *appearance* of being the truth by testifying that Jesus was tempted exactly as we are. That satisfies the average mind which does not look any *deeper*, or that somehow is able to do such mental gymnastics as to reconcile the unreconcilable.

Beneath the *appearance* is the fact which is the true measure of the doctrine. The teaching that Jesus did not come as we, subject to sufferings and in the same flesh and blood as we have, is a declaration that Christ was not in all points tempted like as we are. It would be impossible for Him to come in the nature which Adam had before he fell and, at the same time, be tempted in all points like those who have a very different nature from the one Adam enjoyed before sin entered his life. No amount of conjecture or argument can change this fact. Therefore, it is vitally important that no one

searching for the truth with a desire to obtain salvation, rests content with the *appearances* of a doctrine. Search out the *implications* which underlie the declarations. Then it will be found whether things really are as they appear to be. Either the declaration and doctrine related to it are in harmony and thus support each other, or they are in opposition, so that one destroys the other together with those who become deceived by it.

For example, the following two statements, the first relating to Christ's human nature, the second to the temptations it was subject to, must be in harmony and support each other. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; [flesh and blood as the children]" and "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* 2:14; 4:15.

But the following theory and Scripture are not in harmony for they do not and cannot support each other. One of them is the wolf; the other is the sheep's clothing: "Jesus Christ took the nature of the first Adam as it was before he fell" and "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* 4:15. These two ideas are incompatible. The first can only use the second as a deceptive garb to deceive and destroy the blind and unwary.

The only way Christ could be tempted in all things like as we are tempted, was to be made, "in *all* things" "like unto His brethren." *Hebrews* 2:17.

"If He was not a *partaker* of *our* nature, He could not have been tempted as man has been." *Selected Messages* 1:408. How true this is. If He only partook of Adam's nature before the fall and not of "our nature" as it is after the fall, He could be tempted as Adam was, but "He could not have been tempted as man" after the fall.

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

To gain the full message in this verse it is necessary to identify the parties to which reference is made. These are "He that sanctifieth," and "they who are sanctified." There should be no difficulty in seeing who the Sanctifier is. It is the Saviour, Jesus. While the Holy Spirit is also referred to as the Sanctifier (*Romans* 15:16; *1 Corinthians* 6:11), this office is primarily that of Jesus, whereas the Holy Spirit carries into effect the work of the Saviour.

The sanctified ones are those who have been made holy. In no sense can it refer to Adam as he was *before* he fell. It refers to Adam and his children after they had fallen and been redeemed by the saving power of Jesus. It does not refer to the unregenerate for they possess a different origin from Christ, nor to the mere professor of religion, but to those who have experienced the transforming miracle of the regeneration. They are

those who, having actually been born again, are made in heart into the likeness of God and are described by the Lord as being holy or sanctified. This is not to say they have holy or sanctified flesh for this they do not possess, but their hearts have been made new and they are truly children of God.

Here then are two readily identifiable persons, the Sanctifier and the sanctified. They are both of one, or as the *Revised Standard Version* puts it, "have all *one origin*". It is for this cause that *He*, the Sanctifier, is not ashamed to call *them* brethren. Only when men have common parentage are they able to claim they are brethren. When two men have different parents, they certainly cannot claim this. Jesus said to the Pharisees of His day, "Ye are of your father the devil," to show plainly that they were not His brethren for the simple reason that they had a different parentage. They had no common origin. They were born of Satan; He was born of God.

The origin of the sanctified ones and Christ is identical. *They* are all of one. Therefore they are brethren, as the Pharisee could never be while he remained as he was, a son of Satan.

The measure of brotherhood in this instance is common spiritual parentage. This does not deny that Jesus Christ is, in a sense, brother to all men even in their sinful condition; for on the human side, He does share a common origin. All men are born of earthly parents and possess fallen, sinful, degenerate flesh; as did Christ to the extent that He is brother to all men everywhere and in every era.

While all men can claim brotherhood with Christ in the physical sense alone, they cannot claim fullness of brotherhood as can the sanctified ones, who are of one origin with Him. Their identification with the family of Christ is not limited to oneness of flesh; they have oneness of spirit too. A study of the origin of Christ as the Incarnate One in comparison with the origins of the truly sanctified, will reveal the wonder of the commonness of their origins, so that it can be seen how full and complete is the identification of Christ with the human family, "for which cause He is not ashamed to call them brethren".

Before this study is begun however, it is important to note that the use of the word, "origin," in connection with Christ, does not deny the thought of His eternal pre-existence as set forth in the first chapter of the *Epistle to the Hebrews*. Jesus Christ was always God, but He was not always man. As *man*, He did have a beginning, an origin. Nowhere in the chapter dealing with the fact that He is God do we find any such word as origin being used, but here in the second chapter of *Hebrews* dealing with His humanity, the word is used. In Christ Jesus we find the combination of divinity and humanity. Both had their origins, the divinity from the fountain of its eternity in the courts of heaven above and the humanity from the sinful, fallen, degenerate flesh of an earthly parentage. That was His origin

BOTH

HE THAT SANCTIFIETH

THEY WHO ARE SANCTIFIED

ARE ALL OF ONE ORIGIN**HIS ORIGIN****THEIR ORIGIN****HUMAN ORIGIN****DIVINE ORIGIN**Born of human
parentage

Born of God

Same fallen, sinful
flesh and bloodSame divine
nature

Human heredity

Divine heredity

All liabilities
to sin

No propensities

SON OF MAN**SON OF GOD****SINLESS LIFE****HUMAN ORIGIN****DIVINE ORIGIN**Born of human
parentage

Born of God

Same fallen, sinful
flesh and bloodSame divine
nature

Human heredity

Divine heredity

All liabilities
to sinNeed retain no
propensities**SON OF MAN****SON OF GOD****SINLESS LIFE**

Hebrews 2:11

as He appeared upon this earth, and that is the origin of every truly born again Christian, for they "have all one origin".

In studying the origin of the Sanctifier and sanctified and comparing their humanity and divinity, we are bound by the strict law expressed in the words of Christ to Nicodemus. "That which is born of the flesh *is flesh*; and that which is born of the Spirit is *spirit*." *John 3:6*.

Like begets like. What is born of the flesh will be a replica of that flesh. It cannot be a different, higher, or purer kind of flesh. We know this by our own experience as we are burdened and handicapped with the same weaknesses and tendencies to sin which beset our parents. When we marry and our children come into the world, we can discern in them the repetition of our own flesh and its weaknesses and tendencies to sin. The truth of Jesus' words, "That which is born of the flesh *is flesh*," is before us every day. We know the origin of our flesh and we know the kind of flesh which came from that origin.

The Word of God declares that the origin of Christ's flesh is one with the brethren whom He came to save. His flesh came from the same origin as theirs. This being so, it must be the *exact same* flesh as theirs, weak, fallen, degenerate, sinful, and subject to suffering and death. No other conclusion can be drawn. Yet the teaching is widespread that Jesus came with a different flesh and blood from that which His brethren, the sanctified ones, have.

The Roman Catholic Church does this, but as far as Christ's birth was concerned, they do not ignore the principle that what is born of the flesh is flesh. They achieve their desired result by giving the mother of Jesus a different flesh and blood from any other woman ever born, so that she could impart to Christ a holy, immaculate flesh. Giving Mary a different and holy flesh is termed the doctrine of the Immaculate Conception. While they recognize the principle that what is born of the flesh is flesh, so far as the birth of Christ is concerned, their teaching violates that principle in the birth of Mary. Though born of the flesh, she did not have the same flesh and blood as her parents.

For the sake of the teaching that Jesus came in a different kind of flesh and blood, they must break the principle that what is born of flesh is flesh. The average professed child of God today rejects the immaculate conception doctrine in regard to the birth of Mary but believes it in regard to Christ. However, what is the resulting difference? There is none. They are just two variations of the doctrine of antichrist. What does not appeal to one mind will be readily accepted by another.

But what saith the Scriptures, the one reliable guide to truth? "That which is born of the flesh is flesh," and "*Both* He that sanctifieth and they who are sanctified *are all of one*." The Bible is completely silent on any suggestion that Mary had a different flesh and blood from those around her.

She had the same flesh as any other person and as surely as that which is born of flesh is flesh, the flesh of which Christ was born was *exactly the same* as any of ours; fallen, sinful, degenerate, human flesh and blood, subject to sufferings and death.

Clear, convincing, and final as these arguments are, the writer of the *Letter to the Hebrews* does not leave the matter there. As if foreseeing the controversy to rage over the question in future generations, especially in the last days, he goes on to spell out further the certainty that it was the same flesh and blood, acquired in the same way, with which Christ was handicapped and burdened during His earthly sojourn. So he wrote further. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." (Flesh and blood as the children.) *Hebrews* 2:14.

A. T. Jones notes in *The Consecrated Way*, 22-23, that this text is one in which all the words that could be used to make clear and positive that Christ in His human nature took the same flesh and blood that men have, are put there in a single sentence. This is an observation well taken. No other verse expresses this vital truth more emphatically.

"And so it is written: 'Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of *the same*.' Verse 14. He, in His human nature, took the same flesh and blood that men have. All the words that could be used to make this plain and positive are here put together in a single sentence.

"The children of men are partakers of flesh and blood; and, because of this, *He* took part of the same.

"But this is not all: He *also* took part of the same flesh and blood as that of which the children are partakers.

"Nor is this all: He also *Himself* took part of the same flesh and blood as that of which the children of men are partakers.

"Nor yet is this all: He also Himself *likewise* took part of the same flesh and blood as that of which men are partakers.

"Thus the Spirit of inspiration so much desires that this truth shall be made so plain and emphatic as to be understood by all, that He is not content to use any fewer than all the words that could be used in the telling of it. And, therefore, it is declared that just as, and just as certainly as, 'the children are partakers of flesh and blood, *He also Himself likewise* took part of *the same*' flesh and blood.

"And this He did in order 'that through death He might . . . deliver them who through fear of death were all their lifetime subject to bondage.' He took part of the same flesh and blood as we have in the bondage of sin and the fear of death, in order that He might deliver us from the bondage of sin and the fear of death.

"And so, 'Both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them *brethren*.' " *The Consecrated Way*, 22, 23. Emphasis original.

Thus, in Jones' characteristic way, he has emphasized the point until no doubt can be left in the mind of what the Scripture is saying. Perhaps the strongest word in the verse is, "likewise". It is the word used to declare *the way* in which Jesus acquired the same flesh and blood as the children, meaning in the same manner, or by the same procedure. The children, as distinct from the father, Adam, who was not born but created direct, received their flesh and blood by the normal process of a natural human birth, strictly subject to all the laws of human heredity. In fact it is impossible to be born of the flesh and, at the same time, to escape the laws of heredity. This is the way in which the children *receive* their flesh and blood, and it is forever certified by the words of Scripture that Jesus partook of the same flesh and blood in *the selfsame way*.

"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." *The Desire of Ages*, 49. "Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. 'As the children are partakers of flesh and blood, He also Himself likewise took part of the same.' He was the son of Mary; He was of the seed of David according to *human descent*." *The Review and Herald*, April 5, 1906.

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

"Wherefore in *all* things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

"For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." *Hebrews* 2:16-18.

These verses leave no room for the teaching that Jesus came in the flesh of Adam as it was before the fall, or any other flesh different from ours. The only teaching admissible in the light of these verses is that Jesus received *in the same way* as every child of Adam, *the selfsame flesh and blood* which every child of Adam has. He was tempted in that flesh and blood, and was subject to both sufferings and death as every *child* of Adam is subject. Adam was never subject to this until he sinned and fell.

In an effort to deny the truth of the Redeemer's marvellous condescension to the only level at which it was possible to save us, it has been argued that if Christ accepted sinful flesh. He would have been under eternal condemnation and would have needed a Saviour. As no one else could be a Saviour, it would mean that both He and we would have been lost.

This argument is an example of taking a part-truth too far. The conclusions drawn from it would never be possible if the proper distinctions were understood. Jesus came into a flesh and blood which was subject to the condemnation of death, as can be most readily proved. The question has but to be asked, Which comes first, sin or death?

The answer is that sin comes first and, until it appears, death certainly does not appear. There was no death in Adam until he sinned, but, when he did, death appeared, to reign over the human family ever since. "Wherefore, as by one man sin entered into the world, *and death by sin*; and so death passed upon all men, for that all have sinned." *Romans 5:12*.

If Jesus had come in the same sinless and holy flesh as Adam before his fall, death could never have touched Him. *He could not have died*. But He did. He came into sinful flesh which was under the condemnation of death. This was effected at Calvary. His sinful humanity went down into the grave and it never came out again. When Jesus rose, He was invested with immortal, sinless, holy flesh as will all the redeemed on the glad day when He shall return to take His faithful ones home to the kingdom above. No one could save that flesh from the sentence of death. It died eternally to rise no more.

The objection mentioned above so far and if taken no further, only supports the message of truth. It becomes an objection only when it fails to recognize the distinction between sinful flesh, which is obtained by heredity through birth to man, and the carnal mind which is inherited from Satan. The latter, Jesus never had or took as His own. He was born of God, and was sinless and holy on that side, and as such could be the Saviour of men. In the first instance, we are all born of Satan and man. We are born into Satan's kingdom and are under his power and dominion. It is not the fact that we are born of man, or that we have sinful flesh that makes this so, but that we are born of Satan. One can be born of man and have the sinful flesh of humanity, without being under the dominion of the kingdom of darkness. This is the distinction which must be borne in mind when dealing with the nature of Christ in the incarnation.

Every born again child of God in whom the presence of the eternal life has been placed, still retains the sinful, fallen, *human* flesh until Jesus appears in the clouds of heaven to confer on him incorruption and immortality. This does not mean that he is under Satan's dominion or the condemnation of eternal death. We are not lost because we dwell in sinful, fallen, human flesh. Human flesh is only a vessel. It is what is in that vessel; it is what dwells in fallen, sinful humanity that determines our condemnation or justification before God.

The state of the sanctified ones is exactly that of the Sanctifier when He was upon the earth. Divinity dwelt in humanity and that divinity is sinless, holy, perfect, and immortal. As such it can never die, while humanity is fallen, sinful, and unholy, and as such it cannot live.

This is true in regard to the sanctified ones and is made plain in Scripture. Speaking of the divine life, born in all those who come to receive the living presence of the Word in the soul, Jesus said, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, *hath everlasting life*, and shall not come into condemnation; but is passed *from death unto life*."

"Verily, verily, I say unto you, He that believeth on Me *hath everlasting life*."

"I am that bread of life."

"Your fathers did eat manna in the wilderness, and are dead."

"This is the bread which cometh down from heaven, that a man may eat thereof, and *not die*."

"I am the living bread which came down from heaven: if any man eat of this bread, *he shall live forever*." *John 5:24; 6:47-51*.

The promise is that if we shall eat of this bread, which is partaking of the divine nature, we shall never die. This does not point to a time when this *will* be so, but to the present, for Jesus did not say we *shall* have everlasting life but that we *have* it. This is the present tense and we believe it in that tense.

The Protestant churches have taken these verses to teach the immortality of the soul as a conscious *entity* regardless of whether the life that is in us be sonship with Satan or sonship with God. They overlook that the soul, as they refer to it, cannot have any life if it is not of God. If our inner life is a son of Satan, then it has no eternal life in it. Christ was not referring to that life, but to the life born of God. It is immortal and incapable of dying. Those who believe in the soul being immortal as a conscious entity forget that the soul cannot find expression or activity except through the instrument of a body mechanism which is the means of thinking, deciding, and acting.

A splendid illustration is the electric current supplied through wires to the light which illuminates a room. If there is no globe in the socket, the current cannot produce light. Put a globe in and light is produced as the current finds a mechanism through which to work. Smash the globe and the light goes out, *but the current does not cease to exist*. This illustrates well the eternal life which Christ gives us when we lose our sonship with Satan by having the old life taken from us, and gain sonship with God. The life which we then receive from God is His own. It is a sinless, holy, and eternal life which cannot die. The moment it takes up residence in us, it begins to produce activity which continues as long as the body survives. The moment the body dies, consciousness ceases completely and the life of God returns to Him. Like the electric current it does not cease to exist, but ceases to find conscious expression because the means it used for expression have been destroyed.

In the great resurrection day when the body mechanism is recreated, God will give back the life which He has held for us till that time. In that moment, memory will be returned and conscious activity will begin again. This is the life which will not die, and Christ's words as quoted above do not mean that there is a conscious continuance of our lives apart from the body after death. After the body of a faithful one dies, the eternal life God gave him continues *unconsciously* in God's hands, until the resurrection day. Divinity in us cannot sink and die for it is sinless and holy. It is the life of God, immortal and eternal.

This point has been stressed to assist in understanding the *dual* natures of Christ. His disciples lost much by their failure to understand this great truth. "Looking upon Him in His humiliation, as He walked a man among men, they had not understood the mystery of His incarnation, the *dual character* of His nature. Their eyes were holden, so that they did not fully recognize *divinity in humanity*." *The Desire of Ages*, 507.

Christ was, as is every born again Christian, a combination of two different natures each with its own character. The one nature, His divinity, was sinless, holy, immortal, and eternal. While upon this earth, that nature found its expression through the other nature, the human, fallen, sinful, and mortal. The former, being sinless, could not be touched by death. At the cross of Christ, it was not His divinity but His humanity which died eternally, never to rise again. A sinless, holy flesh arose on the resurrection morning which death could never touch. "Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His *human* nature that died. *Deity did not sink and die*; that would have been impossible."

"When the voice of the angel was heard saying, 'Thy Father calls Thee,' He who had said, 'I lay down My life, that I might take it again,' 'Destroy this temple, and in three days I will raise it up,' came forth from the grave to life that was in Himself. *Deity did not die. Humanity died*, but Christ now proclaims over the rent sepulchre of Joseph, 'I am the resurrection, and the life.' In His divinity Christ possessed the power to break the bonds of death. He declares that He had life in Himself to quicken whom He will." *S.D.A. Bible Commentary* 5:1113.

The objection that Jesus could never have been our Saviour and would have needed one Himself if He had had sinful, fallen, degenerate human flesh, ignores the dual character of His nature. It is not the sinful flesh Christ dwelt in which brought Him under eternal condemnation. Cross or no cross, the flesh does not condemn anyone even though it is under the condemnation of eternal death. The indwelling sin nature of the devil is the condemning factor. That sin nature Jesus never had, just as every child of God is free from that condemnation.

So it is written, "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."

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

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

"Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

"For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." *Hebrews* 2:11, 14, 16, 17, 18.

It has been emphasized that any true presentation of the doctrine of Christ must include His eternal pre-existence and equality with God as God, and His complete identity with humanity. To present one without the other, no matter how lucidly, or to present one with but a limited view of the other, fails to present the doctrine of Christ as a saving reality for the believer and is being guilty of preaching the terrible doctrine of antichrist.

The writer of *Hebrews* could never be charged with this. He has mustered the strongest arguments based on the most reliable evidences to show the fullness of Christ's divinity. With equal emphasis he shows that Christ was fully and truly man, sharing a common origin with His brethren, partaking of the same flesh and blood as they. He was made, not in some, nor in many, nor even in most, but in *all* things like unto His brethren, subject exactly as they to temptations, suffering, and death.

In doing this, Paul shows us the model of the teaching which we are to follow and present. It is small wonder that when Elders Waggoner and Jones came with a message from God, which was justification by faith in very truth, both of them presented not only the fullness of Christ's divinity, but the fullness of His humanity also.

Any teaching today which fails to present the subject of the incarnation in this way and to this fullness, is a deception of Satan designed to mislead and destroy souls. With such we must have no part.

His Tent And Ours

The great fact of the incarnation then is that the eternal, pre-existent, self-existent, sinless, and holy God, came down to dwell in the fallen, mortal, sinful flesh of a common human being.

To most, it seems incomprehensible that the *sinless* God could unite Himself with a *sinful* human nature. More than that, the idea is positively repulsive to them. The concept of God held by such is that He is so pure and immaculate that He must remain forever at a distance from sinful humanity, thus making it impossible for Him to dwell in sinful flesh. Therefore, they believe that He must and did come in a holy and immaculate flesh and blood such as none of the fallen children of Adam have.

This concept is so strong in their minds that they will persist in believing it despite the clear declarations in God's Word to the contrary. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the *same* [flesh and blood as the children]."

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

"Wherefore in all things it behoved Him to be made like unto His brethren. ..." *Hebrews* 2:14, 16, 17.

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

All these statements are from the New Testament period. The New Testament is the book of *declarations* of truth, while in the Old the great truths are in *pictorial* form. There is no declaration of truth in the New Testament which does not have its corresponding picture in the Old. Therefore, the great truth of the incarnation is not new to the New Testament, but is also found in clearly pictured form in the Old.

Amongst other places, the sanctuary stands forth as the clearest picture to be found of the incarnation of Jesus Christ. To my mind, the picture

given here is so simple, so clear, and so convincing, that it stands as an anchor to my soul in this question. When I am assailed by arguments to the effect that Christ came in sinless flesh; when it is made to appear that the words of Scripture testify that He did, I have only to recall this picture to allay all doubts and uncertainties. It provides an anchor immovable, a fortress of truth impregnable.

God, in His great wisdom, understanding the difficulties encountered by the human mind, provided the sanctuary as a lesson book in pictorial form, so that men would have every assistance in understanding the wonder of the incarnation of Christ. To Moses He said, "Let them make Me a sanctuary; that I may dwell among them." *Exodus 25:8*.

God did not, as He might well have done, make the sanctuary Himself and hand it down to man. There is coming a time when He will do this. The New Jerusalem will be the work of His hands, but the sanctuary in the wilderness was to be the work of man's hands. The Lord said "Let *them* make ..."



In obedience to these directions, *the people* made the sanctuary. Every part of it was the product of *human bodies*. True, the powers and the skills were those given them by God, but God did none of the work Himself. All of it was committed to the hands of men and they made the building after the pattern given to them through Moses. This, then, is the first important point to remember in regard to that building.

The second is that the building was constructed entirely from the dust of the earth. Make a list of all the materials used in the building—gold, silver, linen, timber, skins, and so on, and it will be seen that all are from the dust of the earth with no exceptions. But this is not all. The dust from which those materials were made was the same dust from which their bodies were made. It was the dust upon which the curse of sin rested. It was not the same immaculate and pure dust found in the Garden of Eden from which the earthly bodies of Adam and Eve were made.

It is evident that it would have been a very simple matter for God to have given them materials direct from heaven for the construction. Again, in His wonderful foresight, He could have preserved materials from the Garden of Eden, and given these to them for building the sanctuary.

But He purposefully did not do either of these things. The sanctuary was designed to teach a certain lesson. For God to have provided for its construction, materials upon which no curse of sin rested, would have destroyed any possibility of the desired lesson being taught. It would have made the sanctuary not a teacher, but a contradictor of reality. To teach the lesson the Lord desired, it had to be entirely the product of human bodies and had to be made from materials formed from the dust of the earth upon which rested the curse of sin.

It is worthy of note that the materials from which the sanctuary was made were taken from that part of the earth upon which at that time the greatest curse of sin rested. They were direct from the land of Egypt.

To summarize:

1. The sanctuary was built by human bodies;
2. It was built from materials upon which the curse of sin rested;
3. The materials came from the most sinful nation on the earth at that time.

The building therefore, could only be temporary. It would wax old and decay and in due time pass away to be replaced by another. Yet, within that building dwelt the presence of God Himself. Here is the picture of the One who is eternal, sinless, pre-existent, and self-existent, dwelling in that which was temporary, sinful, and of human origin.

In doing this, God provided a picture of *what* each and every *child of God* is to be. In the first instance, no one should have any difficulty in seeing that each person is made by a human body through the powers of reproduction given to man by God. Not one of us today is a direct creation from the hand of God as was Adam. Nor are we physically born of God. We do not have any kind of immaculate conception due to the intervention of the Holy Spirit at the point of our conception.

Secondly, our bodies are made today from the dust of the earth upon which the curse of sin is resting so heavily. Therefore, they are temporary, sinful, and of human origin. They wax old and will inevitably pass away.

There was a decided difference between the soil in the Garden of Eden and the soil as it was in Moses', Christ's, or our own day. After the fall, sin's curse rested not only upon man, but upon the whole of the earth's kingdom. It may be questioned, "Why did all nature have to suffer because of Adam and Eve's sin?" Adam ruled this earthly kingdom. The moment Satan overcame *him*, the whole kingdom naturally passed into Satan's possession. The evil of the devil then lay with heavy weight upon all he touched. Thus, inevitably, the whole of creation suffered on account of man's sin.

God declared to Adam and Eve the changed conditions which were the result of their course of action. "*Cursed* is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

"Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." *Genesis* 3:17, 18.

The curse is the curse of sin. It is only there because of the sin committed. As the dust of the earth has on it the curse of sin, it is changed from that of the garden of Eden. It now lacks the vitality of the original soil and its predominant tendency is to produce thorns and thistles with ease and abundance. It has to be disciplined and worked with great and diligent effort to bring forth the good fruits essential to human life.

So it is with our flesh. It is very different from the flesh of our first parents before the fall. Weak and frail, lacking the wonderful vitality theirs had, it has a prevailing tendency or disposition to sin rather than to do righteousness. Without discipline or control, our flesh will produce only evil, but if subjected to control and discipline, it can be made to obey the will of God.

We know by first-hand knowledge the flesh we are afflicted with. Even after we have been born again, we still have the same *flesh*, weak, sinful, mortal, and prone to do evil. We know it is made from the dust of the earth as *it now is*, and is not free from sin's curse as in the Garden of Eden.

Yet, within this earthly tent or tabernacle, God is to dwell just as He did back there in the wilderness. This is what the *Christian* is during the period of this earthly sojourn. It is to be emphasized that reference is made here to those who have become true Christians, not to those who merely profess to be such.

That this is so is made plain in these words: "Through Christ was to be fulfilled the purpose of which the tabernacle was a symbol—that glorious building, its walls of glistening gold reflecting in rainbow hues the curtains inwrought with cherubim, the fragrance of ever-burning incense pervading all, the priests robed in spotless white, and in the deep mystery of the inner place, above the mercy seat, between the figures of the bowed, worshipping angels, the glory of the Holiest. *In all, God desired His people to read His purpose for the human soul.* It was the same purpose long afterward set forth by the apostle Paul, speaking by the Holy Spirit:

" 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.' *1 Corinthians* 3:16, 17." *Education*, 36.

This is further confirmed by these words: "In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an *object lesson* for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator." *The Desire of Ages*, 161.

These two statements make very clear what the temple of God is. That temple is the human body, which, as we have seen, is made as was the sanctuary of old. Within that body temple is to be the very presence of God even as God dwelt in the building made by human hands in the past.

But it was not only as a representation of the Christian that the sanctuary was built. As surely as God tells us through Paul that Christ took the same flesh and blood as the children, that He took on Him the seed of Abraham and was made in all things like unto His brethren, *the sanctuary also provides us with a picture of the incarnation of Christ.*

This is fully confirmed by Inspiration.

"God commanded Moses for Israel, 'Let *them* make Me a sanctuary; that I may dwell among them' (Exodus 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them." *The Desire of Ages*, 23.

Thus is described in brief the building of the sanctuary back there. Having made this description, the next sentence begins with the word "So . . ." The appearance of this word at this point conveys the expectation that what follows will be a parallel of what has just been stated and so it is. As the sanctuary was made by human hands from the sin-cursed dust of the earth, "so . . ."—in like manner—by the same procedure—in the same way—not in any different way—"Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only-begotten from the Father), full of grace and truth." *John* 1:14, R.V., margin." *ibid.*

Jesus Christ is the eternal God who has shared the throne of the universe with the Father from the eternity of the past. He needed to come down among men in order to save them. To do that, He needed a tabernacle or tent in which to dwell just as He had needed one in the wilderness in the days of ancient Israel. That tent was a human body even as our bodies are the temple either of the true God or of the devil.

A timely reminder here is that there is no dispute over the fact that Christ did come in a tabernacle or tent which was His humanity. Even the Roman Catholic Church believes that Christ came in *human* form. The question is what kind of humanity it was in which He came. He came either in the sinless flesh and blood of Adam as Adam was before the fall, or in the fallen, sinful flesh of the sons of Adam as that flesh was under the curse of sin. .

The object lessons provided by God are not vague, loose, or indefinite. They are accurate and to the point. Therefore, had it been God's plan for Christ to come to this earth to tabernacle in the sinless flesh of the unfallen Adam, He would have instructed Moses, *and* provided him with the materials, to construct the tabernacle so as to accurately picture that. This would have involved the Lord's preserving from the Garden of Eden materials upon which the curse of sin had never rested. In that case, the statement quoted above from *The Desire of Ages*, 23, could never have truthfully been written.

But it was written and plainly states that, exactly as the wilderness tabernacle was built, so the human body of Christ was prepared for His abode while upon this earth. The body of Christ was formed in the body of another human being according to the natural operations of the flesh. That body was built cell by cell of the sinful, cursed dust of the earth and was not in the least different from the flesh and blood of any other human being this side of the fall. But into that tabernacle came the presence of God.

No one, in looking back to the ancient sanctuary, will have any difficulty in seeing the distinction between *the tabernacle*, and the *presence of God* in that tabernacle. The tabernacle was of this earth, was temporary, and had no holiness of itself. But the God in that tabernacle was from heaven, was and is eternal, and is holiness itself. It was a combination of the heavenly and the earthly, exactly as Christ upon this earth was the combination of divinity and humanity.

Many find difficulty in making the clear distinctions necessary to correctly understand both Christ's incarnation and true Christian experience. This is in spite of the clarity *shown* in the sanctuary illustration.

They are unable to see the distinction between the fallen, sinful flesh and the evil nature which dwells in that flesh. Consequently, when it is taught as in this book, that Christ tabernacled in *sinful* flesh, they conclude this to mean that He therefore was unholy and a sinner.

The sanctuary exposes the falsity of this reasoning. There, God came and dwelt in a building made by human hands from the cursed dust of the earth. But this did not make the God of heaven unholy or a sinner. If God did not become unholy and sinful by dwelling in the wilderness sanctuary, then Christ did not become unholy and sinful by dwelling in sinful flesh. On the contrary, the building—even though its materials were not changed by

God's presence—became a sanctified place when God was there. The combination of the heavenly with the earthly resulted in a building which was entirely devoted to the service of God and revealed in a most marvellous way the beauty, the power, and the perfection of the gospel.

Likewise, when Jesus came to the earth, the combination of divinity with humanity produced a life entirely and perfectly devoted to the service of God. It was a life in which the beauty, power, and perfection of the gospel was fully revealed.

That is clear enough. However, the sanctuary clarifies the problem even further. There were times when God had to leave that sanctuary because of the apostasy of the people. When that happened, the building did not remain empty. The presence of Satan filled it. One such occasion for instance, was when Christ came to the temple at the beginning of His ministry. When He found the courtyard to the temple filled with the din and bustle of commercial activity, He knew, and we know, that there was nothing of God's presence there at all. We likewise know that Satan was very much there, activating those selfish men in their work of extortion. As surely as that building was filled with Satan's presence, so surely were the hearts of those present filled with the unholy traffic of sinfulness. "The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts." *The Desire of Ages*, 161.

Here then are two possible situations, both of which represent a condition in the human life. The first is when the presence of God is in the sanctuary and the second when the presence of Satan is there. What must not be overlooked is that while the presence of God is exchanged for the presence of Satan, *the building itself does not change*. The *same* building is either a tabernacle for God or for Satan. Even though it was made by human bodies from the cursed dust of the earth, this does not make it unholy or sinful. That condition is determined by who is dwelling in the building.

However, while the building does not change, the defiling presence of Satan in the sanctuary and in our flesh does have an effect. Reference to the days of King Hezekiah shows that after a period during which the presence of Satan was in the sanctuary, the building was in a bad state of disrepair and uncleanness. It required from the first to the eighth day of the first month to restore the building for God's service. The story is found in *2 Chronicles* 29:1-9. But the building in disrepair and uncleanness was still the same building. It had not changed into another at all.

So the presence of Satan in the human life has a corrupting effect upon the human body. It becomes unclean, falls into the disrepair of ill health, and loses its effective powers, *but it does not become a different body*. It is still the same fallen, sinful, mortal flesh and blood. In the change from the

life devoted to Satan's service to the Christian life there is no change in the flesh except for its improvement. The change is in the power which resides in that flesh.

We obtain the presence of the life of God in our mortal bodies by the process of spiritual birth. This is not the birth of the flesh and therefore does not change it. Rather, "It is a supernatural work, bringing a supernatural element *into* human nature." *The Desire of Ages*, 324.

This does not mean that God personally and bodily resides in the believer. God is a Person. He dwells in the heavens above. What happens is that His nature and character are *reproduced* in the individual so that the very same life and spirit which is the basis for God's actions of righteousness, become the directing force in the Christian.

This explains how God can be an individual and yet, at the same time, dwell in the hearts of all His children. The law of *reproduction* makes this possible. How often we hear someone remark, "I can certainly see your father in you." At the same time the father may be standing by, listening to the statement which no one takes literally as meaning that the father is bodily in the son. It is understood that the father has transmitted to his son the life which is in himself. There is the same nature, disposition, talents, and general appearance. This reproduction is *physical* or human. The father cannot impart to him the *spiritual* life of God. That is as far beyond human power to do as it was for the Israelites to put God into the sanctuary.

But, just as the *humanity* of a person is the result of the law of *physical* reproduction, so the *spiritual* nature in man is the result of the law of *spiritual* reproduction. "By the transforming agency of His grace, the image of God is *reproduced* in the disciple; he becomes a new creature." *The Desire of Ages*, 391. "When the character of Christ shall be perfectly *reproduced* in His people, then He will come to claim them as His own." *Christ's Object Lessons*, 69.

What seems to be generally overlooked is that the law of spiritual reproduction works in two directions—good and *evil*. Just as surely as the *Christian* has in him the spiritual life of *his* Father, God, so the *unregenerate* have in them the spiritual life of *their* father, *the devil*. This means that every one of us was born into the world with a *physical* parent and a *spiritual* parent. From the *physical* parents, our earthly father and mother, we obtained the tent or tabernacle in which the spiritual dwells. From Satan we obtained the evil *spiritual* nature with which we are born.

Christ recognized and taught the truth of this. To the Pharisees He said, "Ye are of *your father* the devil, and the lusts of *your father* ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." *John* 8:44.

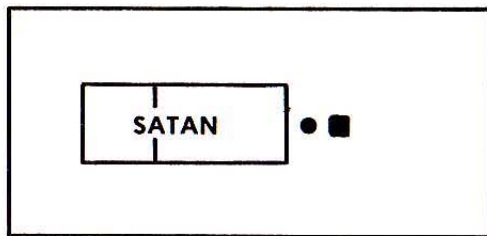
THE TWO SANCTUARIES

FLESH

Born of
Man
Of the
Cursed Dust
Sinful, Unholy,
Mortal

SPIRIT

Born of
Satan
From Hell
Sinful, Unholy,
Mortal



1. Built By Human Bodies.
2. Built From Cursed Dust.

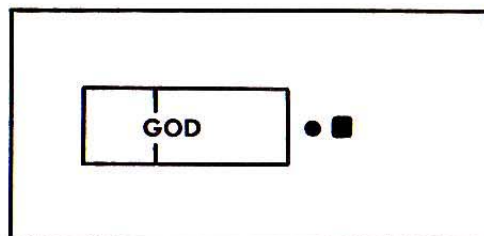
UNREGENERATE MAN

FLESH

Born of
Man
Of the
Cursed Dust
Sinful, Unholy,
Mortal

SPIRIT

Born of
God
From
Heaven
Sinless, Holy,
Eternal



1. Built By Human Bodies.
2. Built From Cursed Dust.

CHRIST AND THE REGENERATE

Every one of us enters this world with *both* the human heredity *from sinful fallen man*, and the *spiritual* heredity *from Satan*. For those who have been born again, the satanic heredity has been removed and *replaced* by the divine heredity. It must be clear that the old spiritual inheritance from Satan must be eradicated for Satan and God are never in the sanctuary together. For God to be there, Satan, if he has been there previously, must be evicted first. Only then can the presence of God come in.

In the case of Christ, at no time was Satan ever His father. He, the only-begotten Son of the sinless God, came down to tabernacle in a body which was not the work of the Holy Spirit or of God, but the product of human reproduction. He came to this earth as a new born man—the Son of God by spiritual, and the Son of man by human reproduction. It was God tabernacled in human flesh. The two natures were quite distinct. They did not fuse into one.

The *divine* nature *in* the person is one thing. The human temple *in which* that spiritual nature is resident, is another. In the sanctuary, the distinction can be clearly seen. It is a distinction vital to understanding the incarnation of Christ, and the kindred and inseparable subject of righteousness by faith.

In the experience of Christ, this distinction is made plain. "Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. . . ." *The S.D.A. Bible Commentary* 5:1113.

"Laying aside His royal robe and kingly crown, Christ clothed His divinity with humanity, that human beings might be raised from their degradation, and placed on vantage-ground. Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but He did not part with His divinity. A divine-human Saviour, He came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be partakers of the divine nature, He came to this earth, and lived a life of perfect obedience." *The Review and Herald*, June 15, 1905.

"In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness." *ibid.*, February 18, 1890.

These statements show that the picture of the sanctuary is accurate when it reveals the divine presence of heavenly origin as being distinct from the earthly thing in which it was housed. The divine nature of Christ and the flesh in which it was found were two different entities. The former was entirely of heaven; the latter, entirely of the earth in which He lived.

Words convey much. Pictures reveal a thousand times more. Men may and do dispute the meaning of the *statements* made in regard to the incarnation, but the picture of the incarnation of Christ as given in the sanctuary is too clear and simple to be misunderstood. The unchangeable and unimpeachable facts are these:

1. The sanctuary was built by fallen, mortal humanity;
2. It was built from materials on which the curse of sin rested;
3. The materials came from the most sinful nation on the earth at that time—Egypt.

Those are significant facts. Because the sanctuary is the direct picture of the way in which the body of Christ was formed, they apply to Him too for:

1. His body was made by fallen, sinful humanity;
2. It was made from the dust of the earth on which the curse of sin rested;
3. He came to the world to be thus made when sin had reached its very height.

Such was the *flesh* of Christ. It, being of this origin, was fallen, sinful, mortal, and imperfect. But, in *it* dwelt the very God of heaven, exactly as it was in the wilderness sanctuary. That divine presence in that mortal, human flesh sanctified the body temple for a service to God which was perfect, sinless, and wholly acceptable to God.

So too it may be with us.

10

From The Depths

It would have been impossible for Christ to come to this earth with Satan's evil nature residing in His flesh and blood. To have done that would have placed Him where He also would need a Saviour, and thus be unable to save us. If He had come as an evil tree, He could have produced only evil fruit which would have rendered Him, in His entirety, under eternal and irretrievable condemnation.

It was never the purpose of the incarnation to prove that an evil man, while he remained in that condition, could obey the law of God. If Jesus had come to prove that, He would have made God's Word untrue. He came to demonstrate that a man who has been freed from Satan's dominion and given the blessing of sonship with God, can obey every one of God's requirements. For Christ to prove that *such* a person could keep the law, He must come to where *that* man is and be exactly as *that* man and, in *that* position, demonstrate that it can be done to perfection. This is clearly shown in the Word.

However, this was not enough. It did not fully meet the need of perishing man, nor does it completely answer Satan's charges that a sinful man cannot find salvation. Christ must, without Himself becoming evil in His spiritual nature or surrendering His divine nature, descend to where lost man finds himself. In that pit, He must experience all the darkness, discouragement, despair, and hopelessness of every guilty sinner. Everyone who finds salvation comes out of that pit by faith alone. Christ too, must by faith and faith alone come out of that darkness into the light of heaven. By so doing He shows the way of salvation from the darkest depths of iniquity into the full light of deliverance and leaves no man, however deep and dark the pit, with an excuse for not finding his way to complete deliverance.

The purpose of this chapter is to show the fullness of the depths to which Christ descended in His determined and successful mission to save mankind.

"Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are." *The Desire of Ages*, 311, 312.

When Jesus comes to us, He does not come to find converted, born again men and women. He came to save the unconverted. Therefore, if that ladder reaches us where we are, it must have come down into the pit of sin where we stand in an *unsaved* condition. Christ must have experienced for Himself everything known and understood by a man. This would seem a contradiction to the truth already established that Jesus Christ did not take the carnal mind and the evil heart. If He did not take such and was not born of Satan, how could He possibly experience what a son of Satan experiences? Yet this statement says He came down to us in the pit of sin. Evidently, this is another one of those *apparent* contradictions in Scripture, the answers to which are always available to the honest Spirit-taught child of God.

The record that Jesus did actually descend into the pit is stated prophetically in *Psalms* 40. That these words are pointing forward to an experience of Christ is verified in verses 6-10.

"Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened: burnt offering and sin offering hast Thou not required.

"Then said I, Lo, I come: in the volume of the book it is written of Me,

"I delight to do Thy will, O My God: yea, Thy law is within My heart.

"I have preached righteousness in the great congregation: lo, I have not refrained My lips, O Lord, Thou knowest.

"I have not hid Thy righteousness within My heart; I have declared Thy faithfulness and Thy salvation: I have not concealed Thy lovingkindness and Thy truth from the great congregation."

A reading of *Hebrews* 10:6-9, shows that Paul unquestionably understood that these verses were a direct prophecy of the experience and ministry of Jesus.

"In burnt offerings and sacrifices for sin Thou hast had no pleasure.

"Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God.

"Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldst not, neither hadst pleasure therein; which are offered by the law;

"Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second."

He did not quote and make an application of every part of the *Psalms* to Christ for he was concerned with one particular aspect of Christ's ministry. This was spoken of in one part of the *Psalms* only, which he quoted. The whole of the *Psalms* is spoken in the first person by the same person. There

is no change in the subject matter or in the person of the subject matter. If it is proved that one part of the *Psalm* is a direct prophecy of the work and experience of Christ, then every other part is too.

A. T. Jones declares that all the *Psalms* are a prophecy of Jesus Christ. "We are now to study another phase of this great subject; First in the Psalms,—Christ in the Psalms,—that we may see how entirely the Psalms mean Christ, and that the One whose experience is recorded there is Christ." *The 1895 General Conference Bulletin* 15:1. This is logical, for the experiences recorded in *Psalms* are the experiences of God's dealing with man. Inasmuch as there is no experience through which man has passed that Jesus has not also passed, it would be impossible for the *Psalms* not to be a portrayal of the experiences of Jesus.

"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.

"And He hath put a new song in My mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.

"Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies."

Note especially verse one which reads, "I waited patiently for the Lord; and He inclined unto Me, and heard My cry." We know from our own experience that, when we are down in that pit of sin, we long to be brought out and released. We go through that *Romans 7* experience of struggling, searching, and pleading, and we persevere and patiently wait for God to bring us out of the pit. After a period of anguish and agony, we are finally delivered. We can testify: "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." With beautiful accuracy these words describe the experience of every person who, by living faith, is saved from the pit of sin and has his feet placed upon the Rock of God's salvation. This *Psalm* is not primarily about us, but about Christ. It is His experience which is being described. There was a time when *He* was down in that pit; when *He* waited patiently upon the Lord until His cry was heard and He was lifted up to have a very different song put into His heart, and upon His lips. Had He not been, He could not have been tempted in all points like as we are, and could not have succoured us from all temptation.

In the light of these Scriptures there can be no question but that He did descend into the pit to suffer those terrible hours of darkness as we must. When and how did He do it?

In *The Desire of Ages*, 685, in the wonderful chapter entitled "Gethsemane" is opened before us the picture of Jesus Christ experiencing what it actually was to be a lost sinner. The Lord's supper is over; the

apostles together with Christ have left the upper room and are walking toward the garden.

"In company with His disciples, the Saviour slowly made His way to the garden of Gethsemane. The Passover moon, broad and full, shone from a cloudless sky. The city of pilgrims' tents was hushed into silence.

"Jesus had been earnestly conversing with His disciples and instructing them; but as He neared Gethsemane, He became strangely silent. He had often visited this spot for meditation and prayer; but never with a heart so full of sorrow as upon this night of His last agony."

Note these next words:

"Throughout His life on earth He had walked in the light of God's presence. When in conflict with men who were inspired by the very spirit of Satan, He could say, 'He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him.' "

This describes the experience of Christ's entire lifetime *up to this point*. It is not the picture of someone who is down in the pit, but of one whose feet are established upon a rock. "Throughout His life on earth He had walked in the light of God's presence." Is that the pit? Certainly not! Throughout that time Jesus had been walking upon the high road and solid ground which every sanctified brother walks. Constantly He gave a convincing demonstration of how every person who has divinity living in sinful, fallen humanity, can live a sinless life. It was not during this period that Christ was down in the pit, but some time subsequent to this. This is indicated in the next verse which begins with "but".

Introducing "but" as the first word in a sentence indicates that a picture of contrast follows. The previous picture showed Jesus walking on solid ground in the light of God's sustaining presence. In the picture now introduced, He is down in the pit with the transgressors, feeling all that the condemned and lost feel. "But now He seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear."

Where is the transgressor found? Walking in the light of God's presence, or in the pit of sin? He is in the pit, shut out from the light of God's sustaining presence. Around him is deep, impenetrable darkness, a great sense of hopelessness, despair, and a sense of being totally lost.

"Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling how terrible is the wrath of God against transgression, He exclaims, 'My soul is exceeding sorrowful, even unto death.' "

So real, so personal and so actually His own, did your sin and my sin appear to Jesus, that *He felt* just as if *He were* a lost sinner.

"For innumerable evils have compassed Me about: Mine iniquities have taken hold upon Me, so that I am not able to look up; they are more than the hairs of Mine head: therefore My heart faileth Me.

"Be pleased, O Lord, to deliver Me: O Lord, make haste to help Me." *Psalms* 40:12, 13.

Jesus said, "Mine iniquities have taken hold upon Me." *Mine* iniquities? Did Christ ever sin? Certainly not! Then why did He not say, *their* iniquities have taken hold upon Me? Jesus Christ gives us His righteousness as if it were our own and He also took our sins which became His as if actually committed by Him. When He takes something, it becomes His possession. Jesus could and did say, "*Mine* iniquities have taken hold upon Me" because, at that time, He felt just as the guilty sinner feels.

When the guilty human being suffers the agony of the condemnation of his sins, they are sins committed by himself. This burden of guilt crushes out the life forces and eventually ends in death. When Jesus took upon Himself those iniquities, He was not bearing the sins of one, but of every man who ever lived. Such a burden is beyond the power of the human mind to assess or understand. If the single burden of our own sins means such a weight of discouragement and horror to us, what must the effect of the whole world's accumulated sins have been upon Christ's human frame? His humanity could not long endure the fearful, life-crushing burden before expiring under its sheer weight. Jesus felt the utter sense of separation from God exactly as the sinner, only infinitely more so.

These words poignantly describe the trial and sufferings of Christ at this time.

"As they approached the garden, the disciples had marked the change that came over their Master. Never before had they seen Him so utterly sad and silent. As He proceeded, this strange sadness deepened; yet they dared not question Him as to the cause. His form swayed as if He were about to fall. Upon reaching the garden, the disciples looked anxiously for His usual place of retirement, that their Master might rest. Every step that He now took was with labored effort. He groaned aloud, as if suffering under the pressure of a terrible burden. Twice His companions supported Him, or He would have fallen to the earth. . . .

"He went a little distance from them—not so far but that they could both see and hear Him—and fell prostrate upon the ground. *He felt that by sin He was being separated from His Father.* The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression.

"Christ was now standing in a *different* attitude from that in which He had ever stood before. His suffering can best be described in the words of the prophet, 'Awake, O sword, against My shepherd, and against the man

that is My fellow, saith the Lord of hosts.' As the substitute and surety for sinful man, Christ was suffering under divine justice. He saw what justice meant. Hitherto He had been as an intercessor for others; now He longed to have an intercessor for Himself.

"As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness. In the wilderness of temptation the destiny of the human race had been at stake. Christ was then conqueror. Now the tempter had come for the last fearful struggle. For this he had been preparing during the three years of Christ's ministry. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the world would finally become Christ's; he himself would be overthrown and cast out. But if Christ could be overcome, the earth would become Satan's kingdom, and the human race would be forever in his power. With the issues of the conflict before Him, Christ's soul was filled with dread of separation from God. Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would nevermore be one with God." *The Desire of Ages*, 685-687.

These words are a message of life to the perishing. They bring the comfort of knowing there is nothing we can ever suffer in our human nature, tempting us to believe that the power of sin is too great, that Jesus did not suffer more so. His human nature was just as weak and sinful as our own. Where we know real fear, He, too, knew real fear.

"As Christ felt His unity with the Father broken up, He *feared* that in His human nature He would be unable to endure the coming conflict with the powers of darkness." Bearing the full weight of transgression, He felt in Himself the terrible, agonizing *fear* that He would never see His Father's face again and that the separation would be eternal.

Is there any experience through which a human being can pass, more terrible than that? The ultimate terror and suffering is the fear of eternal separation from God. When a sin-burdened man sees yawning before him a bottomless gulf from which there appears no rescue, and no deliverance, he experiences the worst thing a man can suffer. Every lost soul shall suffer this at the end of the thousand years when he reads his irrevocable sentence of eternal death. He will see that he has lost all this world can give and must suffer eternal oblivion and separation from God. The darkness of that horror shall come upon every mind, and each will suffer as Jesus did in the garden of Gethsemane.

It is essential that the sinner in the pit has faith in God's power and willingness to deliver him from that situation. The fearful pressure of temptation is to abandon himself to the apparently hopeless nature of his case. He is tempted to feel that others can be saved but not he; that sin's power is too great to escape and the burden of his guilt too black to be

pardoned. This was the pressure of temptation upon Christ. If He had given up the struggle and surrendered to temptation, all would have been lost. Every sinner would have been forever justified in assuming that sin is stronger than righteousness and Satan stronger than God.

If the sinner had only to face the black discouragement of his burden of guilt, that would be bad enough. But wherever a soul seeks pardon and deliverance, Satan aggravates the temptation by relentlessly pressing the hopelessness of the situation upon him. The revelation of Satan in this role of accuser of the brethren is given in *Zechariah* 3:1-3.

"And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.

"And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

"Now Joshua was clothed with filthy garments, and stood before the angel."

The filthy garments symbolize the sinfulness of the petitioner. His only hope is in Christ. To be saved, he must have faith that the Saviour will forgive his sins and deliver him from bondage. It is here that Satan presents the sins of the sinner in a magnified and exaggerated light to appall him with horror as he views the evil of his nature. The devil seeks to terrify him with the thought that he dare not trust the Saviour to heal and restore him.

For the sinner it is a terrible and trying experience. He is battling with a persistent and powerful sin problem from which he longs to be saved but from which there seems to be no salvation. Darkness and hopelessness surround him. His hungry heart searches for a ray of hope and light; a strength and faith that will connect him with the Deliverer. But as he looks up to the Saviour, he finds only a black, impenetrable cloud over his head. Satan has interposed himself between the suppliant and the Master. He argues that the sin is too great to ever be pardoned; that the Saviour has been grieved beyond the point where He could ever consider the man's plea. He reminds him of the experience he once enjoyed; how he received many blessings from God, but now he is labouring under the fearful burden of guilt. He presents a God so pure that He is unable to look upon sin; One who is harsh, just, and exacting. With every devious argument his cunning brain can invent, Satan seeks to make the most of the sinner's situation in a desperate effort to prevent the outreach of faith which will bring deliverance.

This is what makes the experience of those seeking to escape from the pit, more difficult and arduous. It is the experience described and illustrated in the enacted parable of Joshua and the Angel.

For Jesus to be a full and complete Saviour, He had to experience, while down in that pit of sin, the added weight of the Joshua and the Angel experience also. Although the burden already placed upon Him was heavy, terrible, and far beyond what any human being has ever been called

upon to bear, He must also take the weight of the devil's special temptation at this time. Satan made the most of the opportunity by presenting the sins to the Saviour in the worst possible light.

Hear his subtle arguments at this time.

"And what was to be gained by this sacrifice? How hopeless appeared the guilt and ingratitude of men! In its hardest features Satan pressed the situation upon the Redeemer: The people who claim to be above all others in temporal and spiritual advantages have rejected You. They are seeking to destroy You, the foundation, the center and seal of the promises made to them as a peculiar people. One of Your own disciples, who has listened to Your instruction, and has been among the foremost in church activities, will betray You. One of Your most zealous followers will deny You. All will forsake You. Christ's whole being abhorred the thought. That those whom He had undertaken to save, those whom He loved so much, should unite in the plots of Satan, this pierced His soul. The conflict was terrible. Its measure was the guilt of His nation, of His accusers and betrayer, the guilt of a world lying in wickedness. The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life." *ibid.*, 687.

The greatest comfort to any Christian is to know that no experience, no temptation, comes to him that Jesus has not experienced. Parents who have laboured for years to raise up children in the truth, suffer the terrible anguish of seeing their sons and daughters go out into a world of sin and turn aside from the faith. This is a bitter experience for parents. How often they are tempted to give up and say, "It's not worth it. I might just as well go with them." When that temptation comes, remember that Jesus suffered that for you. See Him in the garden of Gethsemane, contemplating that one of His disciples would be foremost in betraying Him; their quarrels and contentions; their sleeping when they ought to have been praying. They would all forsake Him and flee for their lives in the hour of His betrayal. See Him contemplating the Jewish nation to whom God had given the light of life, searching for His life; they who ought to have understood His sacrifice, being the very ones to sacrifice Him upon the tree. After three and a half years of self-sacrificing ministry, He looks around and finds not one man or woman in the entire world upon whom He can rely or look upon as the fruits of His labours. Can you think of a more desperate and discouraging situation—a more terrible pressure of temptation than Jesus suffered at this time? A great sense of separation from God; around Him only the awful, terrible darkness of sin; beside Him an evil tempter pressing the whole situation upon Him in its worst and darkest features. There was no man with Him, but rather, a picture of complete misunderstanding, hatred, and total desertion.

During all this He is bearing the sins of the world. Think of it! When you are down in that pit, whose sins do you bear? Only your own. Jesus knew all the darkness, discouragement, hopelessness, and separation from God

that my sins could bring upon Him. But that was not all. He took the sins of the *entire* world, of the rebellious Jewish nation, of the Gentile Roman world, of the heathen world; sins of every age and generation. The depth of *His* pit went far, far deeper than ours—beyond a depth that human words can ever describe. He bore and took it all. He experienced it for Himself.

More important still, He triumphed over the fullness of that temptation and came out of that pit by a living faith in His Father's power to save Him. Not only did He experience the full pressure of the temptation as every man must, but He did not have any advantage over us in coping with and obtaining deliverance from it. *As we* must wait patiently upon the Lord until He hears *our* cry, *Christ* had to wait patiently upon the Lord until His cry was heard. By faith alone *we are* enabled to lay hold upon the deliverance. By faith alone *Jesus* was saved out of that pit.

No matter how dark and discouraging a sinner's situation may be; no matter how great the burden of his guilt and the terror of his condemnation; no sinner can say that it is too much, that salvation cannot be for him. As proof, witness the experience of Jesus who was truly "in all points tempted like as we are, yet without sin".

The victory gained by Christ from that dark and dismal pit, is the greatest ever gained in the history of the universe. It is the assurance that we may have the same victory and triumph over the realms of darkness. Prophetically, the victory is revealed and described in *Psalms* 22:1-5.

"My God, My God, why hast Thou forsaken Me? why art Thou so far from helping Me, and from the words of My roaring?

"O My God, I cry in the daytime, but Thou hearest not; and in the night season, and am not silent.

"But Thou art holy, O Thou that inhabitest the praises of Israel.

"Our fathers trusted in Thee: they trusted, and Thou didst deliver them.

"They cried unto Thee, and were delivered: they trusted in Thee, and were not confounded."

Jesus, as He hung on the cross, could look back on the experience of the fathers—Abraham, David, Moses, Jacob—and remember the wonderful answers to prayer which those men received. He could remember their being forgiven and delivered from their sins.

Though understandable and acceptable it was no comfort to Him, for as He measured Himself by them, they appeared virtuous and righteous by comparison. He could only say in despair, "But I am a worm, and no man; a reproach of men, and despised of the people." As such there seemed no hope that He could be saved.

In this, He was experiencing what so many of us experience at one time or another. Our sins are real and present to us. Looking on others who seem to have an experience of sunshine and victory, we gloomily believe that they can easily be saved, but that it is different for ourselves. We are to take comfort. Jesus felt this temptation and overcame it to show us how

that device of Satan's can also be overcome. We are inclined to argue that for Jesus it was different. He was the Son of God; He never sinned. He was faithful and strong; but we are in another class. More and more we see and understand that it was not different with Him. It was not easier *but harder*. His life leaves us without any excuse for sin.

This is further revealed as we hear Christ's lament over His desperate condition on the cross.

"But I am a worm, and no man; a reproach of men, and despised of the people.

"All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying,

"He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him.

"But Thou art He that took Me out of the womb: Thou didst make Me hope when I was upon My mother's breasts.

"I was cast upon Thee from the womb: Thou art My God from My mother's belly.

"Be not far from Me; for trouble is near; for there is none to help.

"Many bulls have compassed Me: strong bulls of Bashan have beset Me round.

"They gaped upon Me with their mouths, as a ravening and a roaring lion.

"I am poured out like water, and all My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels.

"My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; and Thou hast brought Me into the dust of death.

"For dogs have compassed Me: the assembly of the wicked have enclosed Me: they pierced My hands and My feet.

"I may tell all My bones: they look and stare upon Me.

"They part My garments among them, and cast lots upon My vesture.

"But be not Thou far from Me, O Lord: O My strength, haste Thee to help Me.

"Deliver My soul from the sword; My darling from the power of the dog.

"Save Me from the lion's mouth: for Thou hast heard Me from the horns of the unicorns." *Psalm 22:6-21*.

While Jesus was down in that pit, He had absolutely no power in and of Himself to escape. He had laid that aside when He left the heavenly courts to fight the battle as man must fight it. He *could* have chosen to reach out and lay hold upon that power again, thus delivering Himself from the situation, returning to heaven, and leaving us to perish. The pressure to do so was tremendous, and the temptation to adopt this course was terrible.

"The awful moment had come—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was

not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale lips of Jesus, 'O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.' " *The Desire of Ages*, 690.

While He refused to take hold of His Godhead and abandon humanity, He had no power to rise out of that pit. Just as you and I must look by faith beyond the dark cloud and trust in God to deliver us, so Jesus Christ had to be saved by faith. He testified of His experience in *Psalms* 40. "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."

There is a tendency to think of Christ only as a Saviour and not as one of the saved. But, let it not be forgotten that there is no experience through which we can pass that Christ has not been through. By this we know that He too, experienced salvation from sin—not His but ours. "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." *Hebrews* 5:7. It was for salvation that Jesus sought and prayed. Only One could save Him—His Father who is in Heaven. He pinned His faith on His Father's promises and love and, by *that* faith, He obtained deliverance.

In *Psalms* 22 is pictured the most wonderful and astonishing victory of faith ever recorded. It is both the model for our outreach of faith and the assurance of its success.

There is an entirely different note in *Psalms* 22:22-31 from that in the previous verses. Here is the assurance of triumph, the ringing note of confidence and victory. When these sentiments were expressed, Christ was not yet released from the dreadful darkness and burden of sinfulness. Conditions had not changed from when *He* had uttered those dismal words at the beginning of the *Psalms*. He was strung up between the earth and the heavens. Around Him were the mockers; upon Him was the full burden of sin; there was scarcely anyone who expressed confidence in Him. His plight was the most desperate, yet His faith reached out of the depths of darkness, penetrating into the very presence of God. It enabled Him to see beyond the tomb to the certainty of the resurrection and the ultimate defeat of Satan.

"I will declare Thy name unto My brethren: in the midst of the congregation will I praise Thee.

"Ye that fear the Lord, praise Him; all ye the seed of Jacob, glorify Him; and fear Him, all ye the seed of Israel.

"For He hath not despised nor abhorred the affliction of the afflicted;

neither hath He hid His face from Him; but when He cried unto Him, He heard.

"My praise shall be of Thee in the great congregation: I will pay My vows before them that fear Him.

"The meek shall eat and be satisfied: they shall praise the Lord that seek Him: your heart shall live for ever.

"All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee.

"For the kingdom is the Lord's: and He is the governor among the nations.

"All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before Him: and none can keep alive his own soul.

"A seed shall serve Him; it shall be accounted to the Lord for a generation.

"They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this."

That was *victory!*

It was the victory of *faith!*

You know when you are down in the dark pit of discouragement and there is a great sense of separation between you and God, that that is the most difficult time to praise God and believe in His salvation. Yet, as Christ hung upon the cross and went through the final depths of what He had begun to experience in the garden of Gethsemane, there broke forth from His lips that incredible testimony of praise, thankfulness, and confidence in God that He would rise from the tomb, He would speak the name of God in the great congregation to a people yet unborn, and God's salvation would be experienced by people of every nation, kindred, and tongue. That was faith—*living faith*. It broke through the visible evidences around Him and, laying hold upon God's word, trusted and believed that word. It gave Jesus the same victory. we must gain to find our part and place in the kingdom of Heaven. In the garden of Gethsemane, and upon the cross of Calvary, Jesus Christ experienced what we shall experience in the dark pit of Jacob's trouble, when human probation has closed and there is no Intercessor.

As we look upon the wonder of the incarnation and see what Jesus did, every excuse for sin is swept away. There is no basis for any doubt that we could be saved, or that the power of God is insufficient to lift us up from the depths of degradation and sin.

Jesus took our sinful, fallen, human flesh. Bearing the sins of the whole world, He suffered as every man must. By faith alone, looking up through the dark clouds separating Him from God, He waited patiently for God to save Him and was rewarded. He was delivered from sin to have His feet placed upon a rock. He overcame in the darkest hour of this world's

history. " 'God *with us* ' is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven."

Listen to His voice in that dark hour when the thief upon the cross said, "Lord, remember me when Thou comest into Thy kingdom." And Jesus said unto him, "Verily I say unto thee today. . ." Which day? That day of darkness and despair with no visible evidence to give Christ the assurance that He would rise from the tomb. *Today*, He said, from the very pit of darkness I say to you, "Thou shalt be with Me in paradise". That was faith, the faith *of Jesus*. It is the faith which all those must have who will be finally victorious over sin and the devil. It lifts from the pit of sin, penetrates the darkness around, and denies the charges and discouraging insinuations of Satan. It places our feet upon the rock.

We have seen that the human nature of Christ, the flesh and blood body in which His divine nature resided, was sinful, fallen flesh. Every tendency of that nature leaned in the direction of sin exactly as our flesh does even though we are born again Christians. That flesh represented to Him as it does to us, a terrible handicap in the battle against evil.

Jesus did not in the least degree experience any advantage over us. He felt temptation as a *converted* man feels and understands it, and overcame as a *converted* man may overcome if he will.

But for Christ to be a perfect Saviour or even one at all, it was not sufficient to suffer temptation only as a converted man suffers it. It was the lost whom Jesus came to save. Therefore He must also experience the power of temptation as an *unconverted* man feels it, and gain the victory as that man can if he will. The problem in the minds of many is how this could be possible when Christ never had the carnal mind of which the unregenerate in spirit is possessed, controlled, and dominated. Neither had He ever sinned to feel the destructive power of the guilt complex.

If He never had the carnal mind, and never sinned, how could He experience what it meant to have those things?

We must consider His experience in Gethsemane to see how this was done. The sinfulness of man was so placed upon Him that He bore it as *// it were His own*. So actually and really was this done, that He experienced the sinfulness of that evil as every lost person experiences it. He was within the deadly clutch of *fear* that victory was impossible, that sinful humanity could never endure the pressure of the hour of trial.

The nature of Christ upon this earth in these positions is generally incomprehensible to the average person. They cannot see that the sinless, divine nature of God could and did reside in the sinful, fallen, human nature of man. All are aware that we have sinful, fallen human natures which have led us into grievous sins, and it is assumed that it is impossible not to sin while we are in this flesh. But, if this is so, then Christ would have to have sinned, for He had the same flesh and blood as we have. His life proves that no matter how great the pressure of temptation, there is still no excuse to sin even while handicapped with sinful, fallen, flesh.

The Two Deaths

Any difficulty in seeing this disappears by recognizing the distinction between two different natures—the carnal mind on the one hand, and the mind of Christ on the other. Failure to make distinctions such as this one is common among religious people. The Jews utterly failed to see two different comings of Christ. The result was their rejection of Him with consequent loss of eternal life. Likewise, the modern Protestant world denies the distinction between the moral and ceremonial laws. Therefore, they discard the moral law along with the ceremonial, thus disqualifying themselves for eternal life.

Either the carnal mind dwells in our fallen, sinful flesh and rules events or the divine mind of Christ occupies the body temple. The former sanctions and stimulates every fleshly desire, while the latter subdues and controls the fleshly lusts.

The regenerate and the unregenerate both have the same fallen, sinful flesh and blood. Christ stood in the place of the regenerate, thus having the same flesh and blood as both the regenerate and the unregenerate possessed. But, both of these classes have another power in them apart from the power of their human natures. With the unregenerate, it is the power of the carnal mind, while with the regenerate, it is the power of Christ's divine mind or life. Understanding these distinctions is vital to comprehending the nature of Christ in the incarnation.

In *Romans*, chapters 6-8, these truths are revealed and confirmed. Consider firstly *Romans* 8:7. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

What is the "carnal mind" referred to in this verse? There is sufficient information given to establish its identity. It is a power not merely *at* enmity *against* God, but which is, in *itself*, enmity with God. Furthermore, it is not subject to the law of God, neither indeed can be.

Some people add that it is only without Christ that it is not possible for this power to be subject to the law of God. But this is adding to the

Scriptures. They do not say that it cannot be done except by Christ. They simply assert it *cannot* be.

The same is true of the thorn bush. It is by nature enmity against fruit bearing and is not subject to this law neither can it be made to be. Not even God will bring forth apples on a thorn bush for this would require His abolition of a law essential for our protection and blessing.

Therefore, the carnal mind cannot be our flesh and blood intellectual mind, for this, while it can be at enmity against God, may be brought into peace and harmony with Him. Likewise, while there was a time when it was not subject to the law of God, this passes when it becomes converted to God. Then it does become subject to God's law and will.

Thus, there is the carnal mind which is at enmity against God and cannot come into subjection to Him, and the fleshly mind which can be at peace with God and be subject to the law. They therefore cannot be one and the same.

Romans 7 pictures a man whose natural or reasoning mind and will have been converted to the law of God. He desires nothing more than to serve that law, but he cannot because he is dominated by an indwelling power which is his absolute master. "For I delight in the law of God after the inward man." He understands what the law of God requires. In it, he sees justice, righteousness, reason, and beauty and longs to obey and keep it. His mind and will have been converted to the truth as he testifies in verse 18, "for to will is present with me." But despite this, there is still no obedience to the law. Why?

Because the presence of another power in his members wars against and rules over the power of his own mind and will. "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." *Romans 7:23*.

Study this picture. There is another law in his members which warred against the law of his mind. This other law is not the flesh and blood body for it is described as being *in* the members. It is something dwelling in those members, just as a sickness or disease dwells *within* the human organism and rules over it. Neither is it the man's mind, for this power in him warred against the law of his mind.

This verse sets out the existence of three things making up a person at the same time. The law or power of sin resident in the members; the law or the power of his own mind; and the flesh itself. Many fail to see the three distinct things in this verse. This leads to confusion as to what the new birth is and likewise a misunderstanding of the mystery of Christ's incarnation.

It was stated earlier that a distinction must be made between the two different natures, and that two must be seen where usually one is seen. The reference to three things here does not contradict that, for the third item is not a nature, but rather the mind or will. Either the carnal mind rules in the fallen, sinful, human nature, or the divine nature rules, just as either the good or evil tree grows in the same soil.

That there are three distinct aspects is shown in the Bible illustrations of God's work in delivering us from the bondage of the old master. That power which wars against the law of the mind and brings us into captivity, is called a law. A law can never go to war, and bring into captivity unless it is a power to be reckoned with. We can then refer to the law as the power of sin which is in our members.

The role of this power is illustrated in the Bible object lessons of redemption. In the bondage of the Israelites in Egypt, "The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory." *The Desire of Ages*, 77.

God is a wise and skilful teacher. He knows the dullness of the human mind drugged by the destructive effects of generations of sinning, so He makes His lessons as simple and clear as possible. There is no better method of teaching than by object lessons where the spiritual truths to be taught are illustrated by objects. The bondage of the Israelite in Egypt is a picture of bondage to the sin master. If this is an exact object lesson, and there are three factors involved in the sin problem, we will find them in the illustration of the Egyptian scene.

First there was the flesh and blood body of the Israelite slave. All the talents, skills, and energies of that body were employed in doing the service of Satan for it was his kingdom that their labours established. That service was an arduous one under which the Israelite groaned continually, but the satisfactions for the flesh which went with it, leeks, garlicks, and so on, were very desirable. When they were deprived of them, some wanted to return to that bondage so they might have those lusts satisfied once again.

Then there was the mind or the will of the man. This was different from the fallen, sinful human nature of that slave. Think of those who were truly conscientious believers and really desired to serve God. This class of person would have a real conviction that what he was doing was against God. He would hate what he was doing and have an intense desire to stop. He would not be a rebel against God any more than is the man in *Romans 7*, yet, despite the will not to, he would still serve Pharaoh day after day.

The reason for this was the third factor; the power of another mind ruling over him. This was the power of the slave master. While he was in bondage to that power, he had no hope of even beginning to do God's service, no matter how much he may have hated the service of sin, nor how much he desired to serve God and set his will to obey Him. This is no sphere for exercising the will because it is not the solution to this problem.

In this object lesson of bondage and deliverance, the slave master, Pharaoh, is the counterpart of the carnal mind which is not subject to the law of God. When the Word of God came to Pharaoh, that Word which is the highest and most final authority in the universe, he did not and would not obey it. One dreadful scourge after another was levelled at him. Again and again he promised to obey, but this promise must be distinguished from

actual obedience, for the Bible does not say that the carnal mind cannot *promise* to serve God. It can and will make such promises. What the Word says is that the carnal mind cannot *serve* God, and this it cannot do, just as nothing would change Pharaoh's mind. Despite everything, he steadfastly refused to serve the God of heaven.

How often we see men and women brought face to face with death and disaster, promising to serve the Lord if only He will deliver them from this calamity. The Lord often does, but the promises are forgotten, and the same sinful life is pursued as before. It is one thing to promise—anyone, even with the carnal mind can do that—but another thing to actually do what has been promised.

The solution to this problem is not the setting of the will, for it is powerless under the slave master's grip. Neither is it pleading for forgiveness of sins committed during the day, even though that does have its essential place.

Consider the following situation. At the end of the day's service in the fields of Egypt, the conscientious slave comes home bearing a burden of guilt for the day's work. He kneels by his bedside and confesses that, during that day, he has spent all his time, talents, and energies in building up Satan's kingdom. This confession is as truthful as it is sincere. He pleads to be forgiven for what he has done and, by faith, believes he has received pardon. But, has his problem been solved? It has not. As he goes to bed, he is a slave, to arise in the morning still a slave. He will be forced to do the same as he did the previous day. He will live a life of sinning and confessing, sinning and confessing, over and over again.

A solution must come other than merely seeking to be forgiven for the actions of sin which are the result of his bondage. He must be delivered from sin's power, and this can only be accomplished by the death of one of the three entities. Distinguishing the existence of the three entities is essential to understanding the problem. That one of them must die is the key to victory over sin.

This is taught in the procedure by which the children of Israel were freed forever from Egyptian servitude. There were six distinct and essential steps they had to pass before they were free. If just one was omitted they could never have had their freedom. It is characteristic of counterfeit gospels today to teach all but one of those essential steps. They look like the real thing, but falling short on one essential, they cannot provide deliverance from sin.

Before any male or his family could partake of the Passover, he had to be circumcised. "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: *for no uncircumcised person shall eat thereof.*" *Exodus* 12:48.

Circumcision was the God-given symbol of the everlasting covenant. It was instituted at that point when Abraham finally ceased from his own works in seeking the fulfillment of the promise and accepted God's works by faith. God said to him:

"And God said unto Abraham, Thou shalt keep My covenant therefore, thou, and thy seed after thee in their generations.

"This is My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be circumcised.

"And ye shall circumcise the flesh of your foreskin; and it shall be a *token of the covenant* betwixt Me and you.

"And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

"He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and My covenant shall be in your flesh for an everlasting covenant.

"And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant." *Genesis 17:9-14.*

Abraham's efforts to bring forth the child of promise had resulted in Ishmael, whom God could not accept. His own efforts had produced only failure. From these he had to turn away and fully and uncompromisingly, accept God's works before success could be his.

The same conditions governed the successful departure of Israel from Egypt. Only God could devise a plan assuring their release. Had they, in any particular, introduced any of their own ways, the plan would have failed. To ensure that there was no frustration of God's purpose, the people had to solemnly covenant to submissively obey every divinely given particular. Their reviving the rite of circumcision was their personal dedication to do this.

Likewise, only God has the wisdom to formulate the plan of salvation. Our task is to learn exactly what God has worked out and obey with unquestioning submission. This is not natural to humans who have developed a disposition to manage their own affairs. Therefore, a positive decision to surrender their own ways must be taken before salvation can be effected within an individual. In the days before the crucifixion, circumcision was required as the outward sign that this step had been taken. The outward sign is no longer required, but the dedication to utterly forsake our own ways is still just as essential.

The next step was to select the lamb, which was done on the tenth day of the first month. *Exodus 12:2.* This is the symbol that all who would be saved must choose Christ to be their Saviour. There are millions who have done that. But to choose Christ to be our Saviour is not enough to ensure that we have been saved. Was the Israelite free as soon as he had selected

**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 died.

AND FREEDOM

If they had carried out 1-5 to perfection 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 Sinful

**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 1-5 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 lamb? No, and he could not be, until certain further steps had been taken.

He had to personally slay the lamb on the fourteenth day of the first month. This was symbolic of our sins having slain Christ on Calvary to effect our salvation. The slaying of the innocent victim by the sinner himself not only confirms that our sins crucified the Son of God, but was an act signifying the whole-hearted trust in, and acceptance of, that atonement. This point is generally well understood by religious people today and millions have accepted the sacrificial atonement on the cross as being essential for their salvation. Consequently, it has become the most popular theme in the churches, the subject of countless sermons in unnumbered denominations, the theme of song, chorale, and poem, and the content of earnest prayers.

But while this is essential to salvation, it is not sufficient. No Israelite obtained his freedom from Egypt at the moment the lamb was slain. There were further steps yet to be taken. So, trust in Christ's wonderful and all-sufficient sacrifice is not enough to bring deliverance from the bondage of sin. There is more yet to be accomplished before this is gained.

The Israelites had to sprinkle the blood upon the door so that the death angel would pass over and not destroy those within. *Exodus* 12:7, 23. Today, we need the imputed righteousness of Christ to protect us from the deserved penalty of the sins which are passed. Again, this was not enough, for those people were not free when they had sprinkled the blood nor even when they stood under its protection within their houses.

Two more things had yet to happen. There had to be another death; not the death of the lamb, but in symbolic form, the death of *one of the three entities*. One may object that it was the first-born of Egypt who died, not the individual slave masters specifically. It must not be overlooked that, in those days, the first-born was heir to all the wealth and power of the land, so, when he was slain, that which comprised Egypt was slain. The character and spirit of Egypt is that of the slave master, so it was by *death* that the power of the land to hold the people was broken. What the Word of God given in direct command could not do, was accomplished by *the death of the first-born of Egypt*. When the first-born were dead and not before, Pharaoh called the leaders of Israel and told them they were free; he had no more power to hold them. They went, never to perform another day's service in that wicked land.

It was not enough that the slave master's power should be broken through the death of the first-born. The Israelites, girded to go, must also eat the flesh of the Passover lamb, as the death angel passed over them. The life of the lamb became the life of the person, for what we eat today, walks and talks tomorrow. The lamb symbolized Christ. Eating it indicated the receiving of Christ's life in place of the old life.

The Israelites could have done five of those six things without the death of the first-born taking place, but they still would have been forced to

continue the same life of servitude. One of the three entities had to die and a new life take the place of the old. Only then would the problem have been solved, the old life of servitude ended, and the new life of service to God begun.

Tragically, the people of Israel did not profit from the object lesson. While they experienced physical deliverance from temporal bondage, they did not experience the spiritual deliverance which God designed they should. They took Egypt with them in their hearts. We are to look to the lesson, not what *they* made of it, in seeking to understand what the Lord designed. Let us learn where they failed by seeing in the lesson what they should have seen.

Today, there are churches which say that we must follow God's plan of salvation; accept Christ for our Saviour; put our faith in His death upon the cross; stand beneath the protection of His applied blood; and have Him dwelling in our hearts, but they do not teach the existence of those three entities, that one of them must die, and how it is to be put to death. To preach what they do gives the message a strong Scriptural basis and leads the hearer to believe that the church and its preachers are of God, but this is a deception, for there is no more salvation in such preaching than there would have been deliverance for the Israelite if the first-born of Egypt had not died.

The object lesson from Egypt teaches exactly what is taught in *Romans* 7 and 8. Three separate entities are involved in the sin problem and one must be put to death before deliverance can come.

Another illustration of this truth is provided by disease. In Bible times the dreadful scourge of leprosy was recognized as portraying sinfulness "deep-rooted, ineradicable, deadly, it was looked upon as a symbol of sin." *The Desire of Ages*, 262.

The explanations of the gospel found in this book, are based upon the truth that there are three separate, though closely inter-related entities involved—the physical, the mental, and the spiritual. We have observed their presence and role in both the *Romans* 7 experience and in the Egyptian problem. They are just as readily recognizable in the situation where a person is in bondage to disease.

The sickness is resident in the body though not actually a part of it, just as the sin-nature dwells in the human nature. The leper knows his condition, longs to be free of it, and desires to return to his loved ones and human society again. But not until the leprosy is erased from his system is this possible. Likewise, before the slave master in Egypt died, the Israelites were powerless to be free from bondage.

Another example confirming • the power of an alien sickness to dominate a person against his will is the experience of a lad who, for weeks in advance of a special picnic day, prepared for the happy event only to be stricken with illness at the last moment. The night before the long-awaited

day, he went to bed filled with happy anticipation, but with the morning came a raging fever.

Knowing the power of sickness, his heart filled with the dread of disappointment, but his will and mind determined that he would still go. He tried to get up, but found that the presence of that sickness in *him* was his real master so that he was forced against his will to remain in bed for the day.

The difference between the lad's will and the power of that disease is understood by all who have been sick. It cannot be said that the disease is the human nature, the flesh and blood organism, but something which dwells in those members, feeds upon it, and controls it against the will. So with the sin problem. The indwelling presence and power of sin is not the flesh itself but something which dwells in, feeds upon, and controls it against the will of the person.

That lad could not go on the outing unless he was first delivered from that sickness, just as there was no hope of the leper entering human society again unless he was first cleansed from the presence of his leprosy. No one can ever cease from sin and do the things he knows to be right, unless he is first delivered from the presence and power of the sinful nature within him. An entity must die and be replaced by a new life. Failure to teach this is literally to teach a cross-less gospel, substituting it with a cross which is merely historical, distant, and unsaving.

Christ never had that third sinful entity. He never had the carnal mind or enmity against God and His law. What battle had He to fight against sin?

The answer lies in the fact that the removal of the disease, the slave master of Egypt, and the carnal mind, does not take away that other entity, the fallen, sinful, human nature. That will remain until the second coming of Christ when this corruption must put on incorruption, and this mortal, immortality. In that flesh is the potential for every sin, especially as it has been depraved and deranged by the effect of millenniums of sinning. The potential for sin is even in the flesh of sinless beings as demonstrated by the fall of the perfect Lucifer in the perfect environment of heaven.

No true Christian will claim that he has holy flesh such as Lucifer had. As did the holy apostles, he will confess the sinfulness of his human nature and every day battle with its evils. Christ had to do this too. The highest exercises of faith and the determined setting of the will, will be called forth in this real and terrible battle.

Many find this difficult to understand. The objection is raised that, if a person has the divine life of God in him, and has become pure and holy so far as this nature is concerned, how can he ever sin again? They conclude that because Christ was God on earth, He could hardly have sinned; that for Him it was impossible.

The obvious answer is that individuals who were filled with the life of God, and were pure and holy, did fall into terrible sins. Reference is made

to Lucifer and the vast throng of angels who followed him, and to Adam and Eve. That they had a perfect nature did not save them from sinning. There must be another factor involved. This is the will of the individual. God did not create a universe full of automatons but of intelligent creatures with the freedom to choose whether or not to serve Him.

The difference between the man of *Romans* 7 and that of *Romans* 8 is that the former has the carnal mind which is the dominating power of sin ruling by force. This power overrides the will, to serve every desire and lust of the flesh. The man is an evil tree and has no hope but to serve sin every day. It is virtually automatic.

The man of *Romans* 8, being a truly born again Christian, does not possess this carnal mind but has the mind of Christ. This mind is the power, life, and character of God which has become his own life and character. The man is a good tree and it is *assumed* that automatically he will produce only good fruit. But there is a difference between the carnal mind's nature and the nature of Christ's mind. The nature of the carnal mind is to compel and control against the individual's will with no regard for him whatsoever. This is not the nature of God and Christ. Their nature is to serve, lovingly, freely, and fully. The Lord will do nothing without our co-operation and consent. In a certain sense, the divine nature in us serves the will. We do not use the divine nature which is the Spirit of God. That Spirit is there to work His will and deliver us when we, in living faith, look to it in the hour of temptation. The divine nature in us serves the will to subdue, control, discipline, and deny the lusts and appetites of the flesh. When one has been delivered from the carnal mind's controlling power, everything depends upon the *right* action of the will. When Satan brings his terrible temptations against the flesh, the Lord can do nothing unless and until we make a definite decision not to yield to that temptation.

That decision must be made in the power of a living faith in the capacity of God to save from temptation. Just because a person has the sinful, fallen, human nature, is not a guarantee that he will sin. He does not need to sin at all. With the carnal mind he has no choice, but when delivered from the presence of that power, he has the living power of God in him. If he will watch unto prayer to discern the nature of Satan's temptations, and resolutely set his will against them in the sure knowledge of, and faith in, God's power to save him, he will not sin, but have complete victory.

Jesus had the selfsame flesh and blood with which we are afflicted. Satan could and did come to Him with every incitement to that flesh to assert itself and lead Him into sin. Christ knew the power and pressure of every temptation as we know it, but He set His will in the knowledge of God's power to save Him. This was how He maintained a complete and permanent victory over the flesh, the world, and the devil. This is the victory the Saviour gained and which we are to gain. He came with no power beyond what is freely offered to us and accepted the sinful flesh with

which we are handicapped. That He triumphed, is the believer's assurance of success in the same battle.

"Some may have thought, while reading thus far, that we were depreciating the character of Jesus, by bringing Him down to the level of sinful man. On the contrary, we are simply exalting the 'Divine power' of our blessed Saviour, who Himself voluntarily descended to the level of sinful man, in order that He might exalt man to His own spotless purity, which He retained under the most adverse circumstances. His humanity only veiled His Divine nature, by which He was inseparably connected with the invisible God, and which was more than able successfully to resist the weaknesses of the flesh. There was in His whole life a struggle. The flesh, moved upon by the enemy of all righteousness, would tend to sin, yet His Divine nature never for a moment harbored an evil desire, nor did His Divine power for a moment waver. Having suffered in the flesh all that men can possibly suffer, He returned to the throne of the Father as spotless as when He left the courts of glory. When He lay in the tomb, under the power of death, 'it was impossible that He should be holden of it,' because He 'knew no sin.' " *Christ and His Righteousness*, 28, 29.

Seeming Contradictions

The incarnation of the Son of God into fallen, sinful, human flesh and blood, is a sublime and wonderful truth worked out in the minds of the Infinite Ones. It cannot be fully expressed within the limited framework of human language, yet as far as possible, it has been revealed to the human family.

It is not surprising if there are certain expressions of this revelation which are difficult to understand and seem to contradict the general pattern. We recognize the existence of this in other subjects. From our previous experience we have learned the care which needs to be taken in the study of the incarnation. An example of this is found in the question of the soul's mortality. A Seventh-day Adventist knows and understands from the overall picture of Scripture revelation, that the soul of man is not immortal and that the lost do not suffer endless torments in hell fire.

But some Scriptures appear to teach that the lost do suffer eternal fiery punishments. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." *Revelation* 20:10. Those who understand Bible teaching on the immortality of the human soul will understand that this Scripture, in the light of all others on the subject, does not mean that the wicked are to burn forever and ever, in the sense given in our modern languages.

Tragically, some take a verse like this and build their whole belief on it, despite clear Scriptural teachings to the contrary. Those who understand the subject clearly, are saddened to see this deplorable kind of approach to Bible study.

The preponderance of Scripture witness shows that Christ came in our sinful, fallen humanity and not in the holy flesh of the unfallen Adam. However, there are several statements which seem to tell quite a different story. Those who reject the concept that Christ came in the same flesh and

blood as the children, lean heavily upon these statements. We will see what they really do say, so that it can be understood by all who will, that there is no contradiction in God's Word.

The Second Adam

Firstly, consider the statements used to teach that Christ came in the same condition of spotless perfection of the flesh as Adam had before he fell.

"Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God *created him*, connected with the Father and the Son, could obey every divine requirement." *The Signs of the Times*, June 9, 1898.

The key words, "*as God created him*," refer to unfallen man as he was in the Garden of Eden. Let care be taken not to make this statement say *more* than was intended. The statement does not directly say that Christ came as man was when first created.

Does the statement infer, or say sufficient to warrant this conclusion being deduced from it? The inference could be taken that as Jesus came to prove that man, as God *created him*, could keep the law, Jesus would have had to come in the same state, to give that proof.

If Christ came as man was first created and kept all the law, it would have proved that this man could also have kept the law to perfection. But if Christ came with the immeasurably greater handicap of sinful, fallen flesh, and kept the law to perfection under those conditions, would that not, in a more decided and emphatic way, prove that man, as God created *him*, could keep all the law? It certainly would.

This statement does not tell us which condition of flesh Christ was in. It simply states that He gave the proof that man as God *created him*, could keep all the law to perfection. Let no effort be made to have the statement say more than that.

The Lord has not left us in ignorance of the condition of Christ's nature in comparison to Adam's. *The Desire of Ages*, 117, explicitly states that Christ did not come with a flesh and blood body in the same condition of perfection enjoyed by Adam in the Paradise Garden.

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

The first statement tells that Christ came to show that the law could have been kept by Adam. The second one shows the great differences between Adam as he was in the Garden of Eden before he fell, and Christ when He came four thousand years later to give a demonstration of faultless obedience. Jesus proved that man as God *created him* could keep all the law, not by merely coming in the same advantageous situation enjoyed by Adam, but in the perilous position of fearful disadvantage suffered by men and women four thousand years after the fall. This proved conclusively that Adam could have done it in the Garden of Eden.

The Difference Between Where and How

"Christ is called the second Adam. In purity and holiness, connected with God and beloved by God, *He began where the first Adam began*. Willingly *He passed over the ground where Adam fell*, and redeemed Adam's failure." *The Youth's Instructor*, June 2, 1898.

"He vanquished Satan in *the same nature* over which in Eden Satan obtained the victory." *The Youth's Instructor*, April 25, 1901.

"He began *where* the first Adam began," is immediately interpreted to mean that He began in *the same condition*. If this was the intended meaning, the statement, to be accurate, would have read, He began as the first Adam began. The word *where*, could mean at the same place as far as actual condition is concerned, but it is not the only possible meaning. It can also mean the beginning was at the same point in each case with no reference to the comparative conditions of each beginning.

Illustrating this is the following account of beginning a modern journey as compared to two hundred years ago. "Settling into the air-conditioned comfort of the express, we began the journey *where* great-great grandfather had begun his trek to his first homestead far to the north." The word "*where*" indicates *nothing more than the geographical point from which each journey began*. Beyond this there is little in common, for the two conditions are vastly different. The first journey long ago was under most trying conditions, while the modern one is made in the greatest comfort and convenience.

We must look further than this statement to find if "*where*" means in *the same condition*, or something else. Reference to the statement from *The Desire of Ages*, 117, and others of *like* nature, shows there is a vast difference in the condition of the two Adams as they began their battle with temptation. The statement cannot be interpreted to mean that the second Adam began as the first Adam. To take this meaning one would have to ignore other statements given by inspiration, or admit that the Word of God was contradictory.

Christ did begin *where* the first Adam began. This is not a point of geography but an identical spiritual battle ground. Adam's first great test was on the question of appetite and it was on this battle ground that Christ

first met and conquered Satan. On that same point where the battle began for Adam, it began for Christ. "With Christ, as *with the holy pair in Eden*, appetite was the ground of the *first* great temptation. Just where *the ruin* began, the *work of our redemption* must begin. As by the indulgence of appetite Adam fell, so by the denial of appetite Christ must overcome." *The Desire of Ages*, 117.

This statement clarifies the one under consideration and shows in what sense, and in what respect, Christ began *where Adam began*.

In the last statement Christ gained the victory *in the same nature* over which Satan triumphed in the Garden. That nature was *human* nature.

The statement assures us that Christ did not come to this earth as an angel to fight the good fight of faith, but as a man. The nature He took was the same as that of Adam's in the sense that both natures were human nature, but it was not in the same *condition* of perfection and purity, as other statements show. This distinction is the key to understanding these otherwise difficult statements.

The Second Adam

Christ is the second Adam. Of this there is no question. It is a sad error to reason that because He is, He must be exactly like the first Adam. The position in which Adam would have continued forever to be father of the human race unto eternal life was very different from where Christ took up the same work. Therefore, the second Adam had to be different from the first. The sanctuary shows that Christ was not made of the same dust of the earth of which Adam was made. When God made Adam He took the dust which then was, to make him—a dust upon which lay no curse, no death, and no tendency to produce thorn or thistle or any such thing.

This is not the dust from which the second Adam's body was made. His body was made from the dust of the day in which He lived. The dust had borne the curse of sin for four thousand years and was prone to grow every kind of thorn, thistle, and evil thing. The flesh of Christ—not His divine nature, but His flesh—was as prone toward sin as the flesh of any of us. During His whole lifetime He experienced the struggle to keep that flesh and blood under perfect control and to deny even to death, every desire for its sinful gratification.

No legitimate argument can be raised to deny that "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same [flesh and blood as the children]; . . . For verily He took not on Him the nature of angels; but He took on Him *the seed* of Abraham." *Hebrews* 2:14, 16.

Every child of God must cling with irresistible tenacity to this truth. To lose this grip is to lose eternal life and join the ranks of antichrist, for "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven." *The Desire of Ages*, 25. Had Christ

come to us as Adam before the fall, then He could never have taken over the role of father of the human race unto eternal life. He could do this only by taking upon His *sinless* nature our *sinful* nature. Because it had to be done and because He did it that way, we have the assurance of eternal life.

No Propensities

The next statement is used by those who believe that Christ came in perfect and holy flesh just like Adam's flesh in the Garden. It is one of their strongest supports. "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. . . . 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 . . . let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be." *Seventh-day Adventist Bible Commentary* 5:1128, 1129.

This is an extract from a letter written specifically to a certain Evangelist William L. H. Baker of Australia in 1895. No record is available to tell what this man was teaching. It would be much easier to understand what teaching of error was being met by this letter from Sister Ellen White if there was. Hearing this statement is like listening to a person speaking to another on the telephone. You can only hear one side of the conversation and this does not make much sense if any. This places the statement into a different category from that of straightforward doctrine.

Nevertheless, the statement is worthy of consideration. Thought must be given to the word *propensity* as it may have application in more than one area. The dictionary definition is inclination, bent, or tendency. It signifies a leaning or drawing in a certain direction.

In dealing with our experience, there are two types of statements setting out the way propensities are to be overcome. One statement speaks of doing away with them. The other, of controlling them.

"We must learn of Christ. We must know what He is to those He has ransomed. We must realize that through belief in Him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. *We need not retain one sinful propensity.* Christ is the sin-bearer; John pointed the people to Him, saying, 'Behold the Lamb of God,

which taketh away the sin of the world.' And Paul declared, 'You hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. . . .' As we partake of the divine nature, hereditary and cultivated tendencies to wrong *are cut away* from the character, and we are made a living power for good." *Review and Herald*, April 24, 1900.

The language in this extract is clear in that the propensity or tendency is not to remain, but to be removed or cut away from the character. This is distinct and different from controlling it. If the propensity is no longer there, it cannot be controlled. It would be contradictory to say that a propensity was to be controlled and at the same time eradicated. It has to be one or the other.

By contrast, this next statement speaks *of control* as the way to cope with the problem. "The greatest triumph given us by the religion of Christ is control over ourselves. Our *natural propensities must be controlled*, or we can never overcome as Christ overcame." *Testimonies* 4:235.

One statement speaks about the doing away of propensities and the second with the control of them. So there are two categories of propensities, tendencies, bents, and drawings toward evil which have to be taken care of in the Christian life. A distinction here must be understood, just as the distinctions between the two comings of Christ, the two laws, and other sets of two things called by the same name but which are different. Some will say, "A propensity is a propensity and you cannot go along splitting straws over definitions." The Jews said that the coming of Christ or the Messiah was the coming of Christ and there was no point in splitting straws over definitions of a first and second coming. Those who kept this view point, lost their eternal lives. They provide the warning that we must understand the differences between those things which are different and yet called by the same name.

The first of these two, telling us that we need not retain one sinful propensity, indicates that as we get rid of these we become more and more like Christ. "Ever learning of the divine Teacher, daily partaking of His nature, we co-operate with God in overcoming Satan's temptations. God works, and man works, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind rests with *peace* and assurance in Jesus." *The Review and Herald*, April 24, 1900.

If, by getting rid of these propensities, we become more and more like Christ, it follows that He never had them in the first place. It would also be concluded that Evangelist Baker taught that Christ did have these evil propensities which we must get rid of, to be as He was upon this earth.

What such evil propensities need to be eradicated from the life? "Self-indulgence, self-pleasing, pride, and extravagance must be renounced. We cannot be Christians and gratify *these propensities*." *The Review and Herald*, May 16, 1893.

Such propensities in the form of an active, living *spirit* of self-pleasing, self-indulgence, and extravagance, will not be found in a true Christian any more than in Christ. If such a spirit had been found in Christ, He would have had the carnal mind, would have been at enmity with God, would have been lost Himself, and therefore totally unable to save us.

These listed propensities are the ones we are not to retain. We are to be delivered from them to become like Christ as He was upon this earth.

Apart from those to be eradicated, there are those which must be controlled. "Our *natural* propensities ..."

In this there is some significant truth. "The greatest triumph given us by the religion of Christ is control over ourselves. Our natural propensities must be controlled, or we can never overcome as Christ overcame." *Testimonies* 4:235.

If we control these natural propensities or inclinations to evil, we shall overcome as Christ overcame. The word "as" indicates that we shall overcome in the same way as Christ. What does this mean? If, by controlling our natural propensities, we overcome as Christ overcame, He must also have had natural propensities and must have overcome by keeping them in perfect control.

"His humanity only veiled His Divine nature, by which He was inseparably connected with the invisible God, and which was more than able successfully to resist the weaknesses of the flesh. There was in His whole life a struggle. The flesh, moved upon by the enemy of all righteousness, would *tend* to sin, yet His Divine nature never for a moment harbored an evil desire, nor did His Divine power for a moment waver. Having suffered in the flesh all that men can possibly suffer, He returned to the throne of the Father as spotless as when He left the courts of glory. When He lay in the tomb, under the power of death, 'it was impossible that He should be holden of it,' because He 'knew no sin.' " *Christ and His Righteousness*, 28, 29.

When Sister White was speaking to Evangelist Baker and admonishing him not to set Christ forth with the propensities of evil, she was speaking of the former category which must be eradicated from us and which Christ never had; not of the latter which must be controlled. The distinction here is as real as the distinction between the two comings of Christ and the two laws. Salvation for the Jews depended on understanding this distinction.

Salvation for the Protestant world depends, among other things, on understanding the distinction between the moral and ceremonial laws. Understanding the nature of Christ, essential to our present and eternal welfare, depends, among other things, on understanding the distinction between those propensities which Christ never had and the ones He did have.

We do not consider it too much for the Jews to have understood that there were two separate comings of Christ, nor unreasonable for the Protestants to understand that there are two separate laws. Therefore, it should not be considered too difficult to understand the distinctions between the two different categories of propensities. While we can never set forth Christ as having the evil *spirit* of self-pleasing and the like, He did have the *natural* propensities of the sinful, fallen, human nature.

The real problem lies in the inability to understand another distinction, between the carnal mind and the human nature in which that mind dwells. They are generally seen to be one thing, and the conclusion is drawn that the moment the carnal mind is removed, we have sinless, holy flesh. This is not so. Those who have been truly born again, and no longer retain the sinful propensities, know that they do not have sinless and holy flesh, but human nature which they cannot trust.

That Jesus did not possess the evil propensities, does not mean He had holy flesh—anything *but* that. The incarnation is God dwelling in fallen, sinful human nature, the *same* nature as the children have. The Roman Catholics and the rest of the antichristian world may teach that God came in sin/ess flesh, but the true people of God must ever understand and teach that Christ came in the *same* flesh and blood as the children He came to save.

Such An One As Ourselves

The statement in the previous section closes with, "Let every human being be warned from the ground of making Christ altogether human, such an one as ourselves, for it cannot be."

Now once again let it be seen what this statement is *not* saying. It is *not* saying that we are to be warned from making Christ's human *nature* altogether the same as our own. If it said this, it would be denying the teaching of the Scriptures which declare, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same [flesh and blood as the children]; . . ." *Hebrews 2:14*. Furthermore, Sister White would have been denying what she had written in other parts of her works. The Lord does not contradict Himself through His earthly messengers.

The statement says that we are not to make Christ as a *whole*, altogether human. Anyone understanding the message so far will have seen the stress laid upon the fact that Christ was *not* altogether human. He

was God, and had been so from eternity. In the fullest and truest sense He was, is, and ever will be God; the One of whom it is written, "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of *Peace*." *Isaiah* 9:6.

Even though His human nature was altogether such as ours, He could never be *altogether* such as we, *for He is God*, the eternal One, which we can never and will never be. He is beginningless: we have a beginning; He is the Creator: we are His creatures; He never sinned: we have all sinned and come short of the glory of God. . . . It is impossible to make Him "*altogether* human, such an one as ourselves, for this cannot be."

Not the Sinfulness

There are further statements which assure us that, while Jesus took the selfsame nature as we have, He never entered into the sin of which all others of the human family have been guilty in lesser or greater degree. "In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. . . . We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ." *Seventh-day Adventist Bible Commentary* 5:1131.

Those who want it believed that Christ came in the sinless perfection of Adam's human nature, take these statements to mean more than the author ever intended. They are taken to mean that Christ did not take a human nature in the same condition as any other person, that is, that His nature was not in itself sinful in its condition. But the statement says He took upon Himself man's nature "in its *fallen* condition". It assures us that despite this, which was a terrible handicap to bear in the hour of temptation and trial, He never committed a single sin. We can believe and know with a wonderful sense of relief and joy, that even though Christ's human nature had every potential for sin, never once did He allow temptation to lead Him to participation in sinful ways and practices.

No Real Problems

The Word of God is not confused, misleading, or contradictory. Any person prepared to honestly study the subject, first deciding from the weight of evidence to leave the difficult and obscure statements till clearer light comes, will have no real problem in understanding what the Lord wants us to know. It is too much to expect the human mind to grasp all the mysteries of the divine mind in one contact with the living Word of truth.

The truth is never really understood in the mind alone. It must be experienced before its power and beauty can dawn upon the mind and its clarity and simplicity be appreciated.

None of these statements justify the belief that Jesus came in a different flesh and blood human nature from the one we have to bear as a fearful

handicap and burden in the battle against sin. Only when they are taken to mean more than they say can they appear to teach what was never intended.

Jesus Christ, the eternal God who came and dwelt in human nature in its fallen and sinful condition, did not participate in the sins of that humanity, but, resisting and overcoming, He triumphed over sin, death, and the grave. He lives forever more as our Saviour, Priest, and Redeemer. Understanding and experiencing these truths, is life and salvation to every needy soul.

The Papacy Is Antichrist

At an early point in this study, it was asserted that it would not be possible to correctly evaluate the issues in the present and final scenes of the great controversy, nor would it be possible to penetrate the disguises in which antichrist would finally appear unless first the truth on the doctrine of Christ was clearly understood. For this reason, the space so far occupied has been largely devoted to a study of the doctrine of Christ, which is the study of the natures in which He appeared, and what He accomplished by coming as He did.

It was God's intention that, in the beginning, man should know only good and be forever blessed in that knowledge. He specifically warned him against entering into an acquaintance with good *and* evil by admonishing him not to eat of the forbidden tree. It would have been forever well with man if he had limited himself to the knowledge of good.

But the situation today is quite different from that which existed in the Garden of Eden. Mankind, in Adam and Eve, chose to enter into the knowledge of evil and thus has exposed himself ever since to the deceptions of the evil one. Man failed on the test of rejecting error in the first Paradise, and not one of us shall ever enter the Paradise restored except we overcome where our first parents failed. In the beginning, man chose to know good *and* evil, and therefore from that time forward we have to face the test of error and deception. From this there is no escape. It follows then that it is not enough to know the doctrine of Christ. We must also be able to recognize *the doctrine of antichrist*, and to resolutely reject it because of what it is.

If we are not able to do this, then the penalty will surely be destruction, for " 'God with us' is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven." *The Desire of Ages*, 25. If we are robbed of that truth, then as surely are we robbed of eternal life, because heaven is for the overcomer, the one who knows a living deliverance from the power of sin.

So important and serious is it that we be able to distinguish between the truth and the error so that no man takes away from us the doctrine, "God with us," that it is written:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

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

Nothing could be more clearly stated than the truth that there is more than one spirit in the world today. One is the Spirit of God, and the other is the spirit of Satan which is the spirit of antichrist. While the former comes to bring life eternal, the latter comes to destroy through the subtlety of gross deception. A clear and vital fact which must be faced is that the Lord does not automatically protect us from the power of deception. There is a definite and specific part we have to play, which, if neglected or left undone, will result in our being deceived into Satan's snares and into subsequent eternal death.

The specific part *we* have to play is to *test* the spirits to see whether they are of God or of the devil. God supplies the tests. He tells us how to distinguish one from the other, and He will supply the Holy Spirit as the Guide and Teacher in this work to give us spiritual perception and discernment, but the actual work of applying the test and coming to a decision is our work and ours alone. Not even God Himself will do the work for us.

It must be faithfully borne in mind that Satan is as much aware of this requirement for us to test the spirits, as he is aware of what those tests actually are. He knows that every spirit that confesseth that Christ is come in the flesh is of God, and every spirit which denies this is of himself. Therefore, it must be expected that he will seek to make it appear that his agents do fulfil the test of Christ even though they deny that He came in the flesh. Let neither the truth of this nor the seriousness of the implications be overlooked by anyone living in these highly critical times. Awareness of this will lead each to examine with close and guarded care the enemy's pretensions until the real nature of the teaching is truly seen for what it is. This will require a sense of the danger and subtlety of the deception; it will call for close and careful study; it will demand much prayer and deep searching of heart; and it will necessitate that we individually have an experience within ourselves of the power of Christ's doctrine. This is time for neither complacency nor self-confidence, but only for the most careful and studied appraisal of the situation as it does exist.

Some object that Jesus said, "Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." *Matthew* 7:1, 2.

Jesus meant this to be understood exactly as He said it. By the same Spirit the words of *1 John* 4:1-3 were written, where we are told to try the spirits to see whether they are of God or not.

If it is argued that the last statement cancels out the other so that we are to obey it rather than both, then this is charging that the Scriptures are contradictory. It is saying that God is in confusion, on one occasion giving certain instructions and on another, something quite the opposite. He is not that kind of God. If there is any apparent contradiction between these two passages it is not in the Scriptures, but in the reader's mind.

We have to understand Christ's words in the sense He meant them, and the words of the other Scriptures in the sense they are meant. This is not difficult, for the Scriptures show what is to be done. Christ's words are concerned with judging the character and motive of other individuals. This involves reading the heart which only God can do. Therefore Jesus said we are not to judge our fellow men.

The instruction in *1 John* 4 is not concerned with judging motives or character but with the specific teaching espoused. We are to test and try *the teaching*, not the individual. When *the teaching* is found false, the bearer must be a false teacher also. This does not mean that we question his motives, sincerity, or enthusiasm. It means that we cannot entertain that man as a *teacher* of truth. To do so, is to expose ourselves to the subtle and eroding influences of false teaching.

Christ's words do not cancel the instruction to test and try the Spirits. God requires this and will warmly commend those who obey this instruction. Jesus, in *The Revelation*, spoke approvingly of the church in Ephesus. "Unto the angel of the church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks;

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast *tried* them which say they are apostles, and are not, and *hast found* them liars." *Revelation* 2:1, 2.

These are genuine words of commendation. They were spoken by the True Witness who never speaks a lie. The impartiality of this Witness is revealed when He told the same people wherein they were walking in error. Therefore, if the Ephesians in their judging of the false prophets' teachings were disobeying Christ's words in *Matthew* 7:1, 2, "Judge not, that ye be not judged," then Christ would not have commended them for doing so. The fact that He did approve, confirms that they did as they ought to have done.

How would it be possible for those who believe that testing the spirits is unchristian, to participate in giving the last warning message during the loud cry, when that message is an exposure and denunciation of Babylon the Great? To know this, one has only to read the strong and forthright words of *Revelation* 18:1-4.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

"And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Are these bold and pointed words? They certainly are! Are they a specific exposure of a specific power at a given time? Yes! Will they be given under the direction and by the power of the Spirit of God? They will be given with a measure of the Spirit's power and a closeness of direction never before known in human history. It will be right to do this; not a contradiction of Christ's instruction to judge not.

What will be said of the exploits of the great men of Bible and church history—Elijah, John the Baptist, Christ, Paul, Wycliffe, Huss, Jerome, Luther, Wesley, and a host of others? In the boldest terms, and without hesitation, they openly declared the apostate leaders of their time antichrist, Babylon, the troublers of Israel, whited sepulchres, a generation of vipers, and the sons of the father of all liars. It would seem that this was passing judgment upon that generation. But it was not judging *the individuals* so much as *the doctrines* they held and *the teachings* they espoused. No one would condemn these men for the declarations they made. Neither were they breaking Christ's command to judge not.

We offer no apology for speaking plainly in regard to certain systems and organizations in the world as those systems are evaluated from the tests given to us in the Word of God. We do this because we are *commanded*, and must obey, not because of any motive of self-interest or superior righteousness. It is essential that this command be obeyed for those vast systems of religion make the strongest claims to being God's chosen instrument in the world today. These claims create critical issues which must be settled. The Lord, knowing the need of His people, has handed them a measuring line by which they can know the real nature of these claims. No one needs to be in doubt about these things.

This may be illustrated by a situation where two people are arguing about the length of an object. One says it is so long, but the other contends that it is larger or smaller than that. A third person comes with a measuring rule in his hand, which he offers the contenders, with the statement, "Hereby you will know the length of this object."

If they take the offered measuring rule and use it to measure the object, they will know exactly how long it is. There will be no argument left.

Today there are those debating whether this or that organization is of God. The argument rages back and forth, but there is no need for this. The Word of God offers an infallible measuring line, "*Hereby* know ye the Spirit of God." If we take this rule and measure the teachings of today's churches with their claims of being the true children of God, we will know with certainty whether these claims are true or false. When the Lord says, "*Hereby* know ye," it cannot be argued that He has given a test impossible to apply. That is not the way the Father operates.

This is the infallible test along with others given in the Word of God whereby we can distinguish Christ from antichrist. "*Hereby* know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." *1 John* 4:2, 3.

Having set forth the importance and seriousness of the need to apply this test, the time has come to make some specific applications of it so that we can understand the implications of the publication, *Movement of Destiny*, by L. E. Froom.

The first step will be to take the teachings of the Roman Catholic Church and see how they specifically show that she is the antichrist of history, by applying the measuring line given in *1 John* 4:1-3. It is tremendously important for the true child of God to know and be confirmed in this, for Bible prophecy reveals that this church and this power will again play the leading role in the last days, oppressing and seeking to utterly destroy God's people. It was tremendously important for the reformers to know it in their time. Without that knowledge they could never have achieved the great works of reformation they did, and we could never have had the blessings we do have, as a result. Had the Roman Church had her way then, we would still be locked in the ignorance and slavery of the Middle Ages.

No careful student would deny that the reformation, as spearheaded by Wycliffe, Huss, Jerome, and Luther in their respective times and lands, was a direct conflict with the Roman Catholic Church and an effort to be delivered from the bondage of her deceptive teachings and power. This determined effort to find deliverance stemmed from the fact that they had discovered from the living Word of God that the Roman Church was the antichrist of history. They found this when they saw her hatred of the gospel which had set them free. They read it in her spirit of persecution; they applied the test, "By their fruits ye shall know them," and read in the fruits which abounded wherever she went, the message of a corrupt and evil church at war with God; they saw that she did not speak according to the law and the testimony, by which they knew there was no truth in her at

all; as final and full confirmation of it they read the great prophecies of *Daniel* and the *Revelation* and saw the rising of that power predicted with great accuracy long in advance of her full appearance.

Out of the great struggles of the Middle Ages there emerged the Protestant conviction that the Roman Church is the great antichrist of history. Those who have held steadfastly to that conviction have also seen the certainty that she will recover her lost power and use it with greater ruthlessness than ever before. Before she employs that power in the work of persecution, she will use all the deception she can to ensnare the mind of every man, woman, and child possible. Only those who know the truth as it is in Jesus will be able to resist that deception.

We will not reiterate all the evidences which show the Roman Church to be the antichrist. The reader ought to be well established on this. We are concerned with the way the test of *1 John* 4:1-3 certifies and vindicates the position of the reformers that Rome is the antichrist of history; the power above all others of which we must be aware and against whom we must be on guard. This is not inferring that the Roman Catholic Church alone has to be watched. Today, Rome's influence has spread so far that she is manifested in a thousand different disguises appearing in every false religion in the world. In this broader area she is to be seen and guarded against.

The great Bible tests of antichrist apart from *1 John* 4:1-3, told the Protestant reformers, and tell us, that, unquestionably, the Roman Catholic Church is the greatest antichrist of history, the enemy of God, His truth, and people. This being so, she will fail to pass the test of *1 John* 4:1-3. She denies that Jesus Christ is come in the flesh.

As already observed, both Satan and the papacy are aware of the Bible tests for identifying antichrist. The enemy knows he will work much more effectively if his true identity remains hidden. Therefore, he works to make it *appear* that within the Roman Catholic Church the doctrine of Christ, not of antichrist, is being taught. This means she will apparently proclaim that Christ is come in the same flesh and blood as the children. But, behind and beneath these assertions lies the real doctrine of that church. This is where the actual, effective dogma lies. There it will be seen that she denies that Christ is come in the flesh and thus she bears the mark of antichrist.

She will not be a clumsy imposter in this work of deception. It will be a most clever and skilful counterfeit. It will *appear* that she has the living truth. To many, the Roman Church has been represented as an imposture so obviously at variance with the truth that anyone could see it, but this is a grim mistake.

In the test given to us in the Word of Christ, "Ye shall know them by their fruits, do men gather grapes of thorns, or figs of thistles?" the Roman Church is well able to make it appear that she produces the finest of fruit. Expressed in her writings are the highest standards of morality, virtue, and

the need to put away all sin. Her "good works" are in the marvellous devotion and self-sacrifice of her missionary priests and nuns spending the whole of their lives in some isolated African village, Amazon jungle, or Eskimo wilderness. See the long hard hours worked, the multiplied orphanages, hospitals, and schools. Consider the total sum of the "good" done through this sacrifice and devotion in these institutions. It must be agreed that there is no other church or organization which does so much "good" in the world. Surely such "good fruits" declare this test well and truly passed? If the investigator seeking for the true church of God upon the earth looks only at these things, he must admit that here is the fruit he is searching for. But superficiality in these things is death. The search must be more penetrating and careful. The fruit of the teaching of a church must actually produce the fruit of the Spirit which is in-built love, joy, peace, gentleness, and such like. It is one thing to uphold the highest standards but another to teach and uphold a gospel which actually produces what is taught to be right. Many cannot see this. They interpret energetic preaching on the standards as evidence that God is really in the message of the church. If this was so, practically every church would be of God. There would be no antichrist.

As the church of Rome is very concerned to make it appear that she fulfils every Bible test, she also goes to great effort to make it appear that she passes the test of *1 John* 4:1-3. As evidence of this, in *A Catechism for Non-Catholics* by Reverend Martin Farrell, published by the United Book Service, Box 127, Orland Park, Illinois, U.S.A., November 5, 1961, the question is raised;

"Is Christ a human being the same as you are?" Page 14.

Knowing that the Roman Catholic Church is antichrist, and denies that Christ is a human being *the same as we are*, we would expect the answer to say that He was *not* altogether a human being the same as we are. Yet, this church carefully and cleverly strives to make it appear that she teaches the truth, so she makes a blanket statement to the opposite effect.

"Christ is really a human being *the same as you are*. Christ was *born of a woman*, ate, slept, suffered, and even was tempted by the devil. You will see Christ *the man* in heaven." Emphasis ours.

On the face of it, this evidence shows that the Roman Catholic Church did teach that Christ came in the same flesh and blood as the children. Antichrist denies this. It must be conceded that if this was in *reality* the teaching of the Roman Church, and all she taught was consistent with this, she could not be the antichrist. If one is not prepared to search deeper, and accepts this as the real Catholic teaching, one must lose all faith in the Protestant principle that the Roman Church is the antichrist.

Those who have learned that it is not that simple to penetrate Satan's disguises will look deeper to find what the real teaching is. This must be done to escape sharing the plagues with Babylon. It is soon seen that

Babylon or antichrist has two tongues. With one she makes statements which, in themselves, *are the truth*, providing a facade of righteousness. Behind this she spells out in some detail the real nature of her teachings. This careful spelling out denies the bold statements, and must be taken as the real message of the church. It is the effective doctrine which makes the church and those who follow, what they really are.

We will investigate what the church really does teach, not in a single loose statement to non-Catholics, but in the declaration of her teachings on the nature of Christ. This will take us into the area of the *Immaculate Conception*, which doctrine as espoused by the Roman Church, is declared to be official dogma concerned with the nature with which Christ came into this world.

Another more extensive Catholic publication in which this doctrine is spelled out is *The Faith of Millions*, by John A. O'Brien, (R.C.), published in 1962 by W. H. Allen, London.

"It is to be noted that the Immaculate Conception does not refer to the miraculous conception of Christ in the womb of the Virgin Mother without the intervention of a human father, as many non-Catholics imagine, but to the conception of Mary in the womb of her mother without the stain of original sin." Page 509.

There is good reason for the claim that it was Mary, not Jesus, who was born contrary to the laws of nature. This reason recognizes that like produces like. It is impossible for a human parent or even for God Himself to give his offspring what he himself does not have. As Mary did not differ in her humanity from that of her parents or any other human being, Jesus inherited, by the process of a normal birth, the same flesh and blood human nature which she had. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." (Flesh and blood as the children.) *Hebrews* 2:14.

The Roman Church recognizes this principle and states it in these terms: "In like manner, as far as the sublime mystery of the Incarnation can be reflected in the natural order, the Blessed Virgin, under the overshadowing of the Holy Ghost, by communicating to the Second Person of the Adorable Trinity, as mothers do, *a true human nature of the same substance with her own*. is thereby really and truly His Mother." *ibid.*, 508.

This is the truth as the Scriptures say: "God sent forth His Son, made of a woman." *Galatians* 4:4. It seems that the Roman Church recognizes this truth in setting forth the doctrine of the Immaculate Conception, as evidenced by emphasizing that Jesus received from His mother, "a true human nature of the same substance with her own." By making a statement of this nature, the Roman Church has given its doctrine the appearance of strict conformity to a Bible truth. This is true. They do teach that Christ was born of a woman and that this birth was so true and real that

THE ROMAN CATHOLIC DOCTRINE OF THE *HUMANITY* OF CHRIST

Holy Spirit



Mary



Christ

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.

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.

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.

He received from her a human nature *the same as her own*. We believe this to be God's truth on the subject.

Where then lies the error in the doctrine of the Immaculate Conception? How does it teach that Jesus Christ did not come in the same flesh and blood as the children? Simply by teaching that Mary, the mother of Jesus, had a different human nature from every other person born since the fall. By first giving her a different and exempt human nature, then stressing the Bible truth that He was born of a woman and received all the humanity of that woman, they effectively teach that Jesus did not come in the same flesh and blood as the children of men. It is clearly stated in the Immaculate Conception doctrine that Mary had a different humanity from any other person.

"The third prerogative of the Blessed Virgin is her Immaculate Conception. Not only was she free from the slightest strain of actual sin, but by a singular miracle of divine grace she was free also from original sin, with which all the other children of Adam are born into this world. It was eminently fitting that she who was destined to be the Mother of Christ, who was to give Him flesh of her flesh and blood of her blood, should be undefiled by even that slight shadow of Adam's fall. To *her alone*, among all the members of the race, was granted this singular immunity." *ibid.*, 508, 509. Emphasis ours.

In clear terms, the Roman Church has stated that Mary was born into this world through a miracle which rendered her human nature different from any other. If this was true, she never had the same flesh and blood as the children. This is exactly what has been said in this statement.

From these facts we will compare the inevitable conclusion with the Scripture test to see if it is in harmony or disharmony with the Scriptures.

Their teaching is that Jesus had a human nature exactly like His mother and her human nature was different from any other person this side of the fall. So, if His human nature was identical with hers, He must also have had different flesh and blood from that of the children.

It is the teaching of the Roman Church that "Forasmuch then as the children are partakers of flesh and blood, He" *did not* "also Himself likewise" take "part of the same [flesh and blood as the children]." They deny that Jesus Christ came in the flesh, so they are certainly antichrist.

Fortunately, the Roman Church came to the place where she did spell out her belief on this question in an official dogma. "This dogma of the Roman Catholic Church was defined as 'of faith' by Pope Pius IX in the Bull *Ineffabilis Deus* (December 8, 1854) in the following terms: The doctrine which holds that the Blessed Virgin. Mary, from the first instant of her conception, was, by a most singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Redeemer of the human race, preserved from all stain of Original Sin, is a doctrine revealed by God, and therefore to be firmly and steadfastly believed by all the faithful.' The

definition imposed no new doctrine on Catholics but merely declared that what had always been believed by the faithful had its origin in revelation as found in Scripture and tradition. The traditional belief had been thoroughly investigated by a special papal commission, which finally reported that the doctrine could be defined and that the time was opportune." *Encyclopedia Brittanica*, Volume 12:106, 1963 Edition.

For centuries the dogma was not stated in words but this did not mean it was not already there. When we examine other branches of Babylon today and apply the same test, we find that though their doctrine is absent from these teachings, sufficient evidence will be found to show that they deny Christ came in the flesh.

The Word of God teaches then, that the Roman Church is antichrist. Establish this clearly in mind so that no matter what clever disguises and subtle arguments she may bring forward, we shall not be swayed into believing otherwise for, to be deceived by Babylon, is to be ensnared into her clutches and destroyed with her.

14

Why It Is So

Why is a church or an individual marked for possessing the spirit of antichrist if they deny the truth that Christ came in the flesh? Is it because God has dogmatically or whimsically decided that this will be the test, or is this their inevitable fate?

It cannot be the former for the Lord God does nothing without purpose. The denial that Christ came in the flesh is, in the nature of the case itself, an *antichristian* doctrine. Its very essence is against Christ, the work He came to do, and the objectives He is working to achieve. To teach this doctrine is to be put immediately on the wrong side of the controversy as a supporter of the Prince of Darkness.

To understand this, the actual issues of the great controversy must be understood. This is the issue over righteousness which is the keeping of God's law. "From the very beginning of the great controversy in heaven, it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator; and though he was cast out of heaven, he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law is the object which he has steadfastly pursued." *The Great Controversy*, 582.

Wherever the devil is at work, sin abounds. Wherever the truth of God is to be found, righteousness and law-keeping increase. Our own eyes declare to us that Satan is devoted to warring against the law of God and to leading men into its total and wanton transgression.

To achieve this purpose, one of Satan's most commonly employed arguments is that the law is too difficult for a man to keep. (See chapter five.) As the controversy began over whether the law could be kept or not, God's answer to Satan's charges must begin, not with paying the price for the debt incurred, but with conclusive proof that God's law can be kept in its entirety to the blessing and benefit of mankind. This was the first essential demonstration Christ had to give. If *He* could not do it, then Satan was

correct in his charges that God had formulated a law which could not be obeyed by human beings.

So conclusive and perfect was Christ's demonstration, that the devil and his hosts could find no fault in that life. Jesus did obey the law to faultless perfection. Satan had argued that angels could not keep the law and cited himself and his followers as proof. He pointed to the fact that perfect man had not kept it and argued that this certified that he *could not keep* it. The Jewish Church, which had been so especially called and particularly blessed, had broken every one of the commandments. This, Satan tendered as further evidence to establish *his* claim that the law could not be kept. All the evidence presented was true. He and his angels, Adam and Eve and the Jews had all broken the law. But, while the evidence was true, the conclusions drawn therefrom were false. The truth was that they *had not* kept the law, but this did not prove that they *could not keep* it.

Yet it was not sufficient to point out the simple falsity of this reasoning. Proof had to be given that the law could be kept, not only by angels and *unfallen* men, but by *fallen* men. It was left for Christ to prove *by demonstration* what the others had so dismally failed to do. Had He also failed or refused to bear the full burden of the fallen, sinful flesh of man necessary to make the demonstration complete, Satan would have triumphed and the cause of God would have been lost forever.

But Christ did not fail. Thus Satan was deprived of the last argument he wished to obtain, the argument that Christ could not keep the law either, and that therefore, every possible proof which God might bring forward was exhausted.

But, even though the final proof has been given, Satan does not surrender. He cannot argue that Christ did not keep the law, for it is too well known that He kept it to perfection. Instead, he seeks to dismiss the demonstration made by Christ as invalid. He does this by arguing that Christ did not do it on the same level and under the same conditions as we have to.

This is a terrible and subtle attack on Christ's doctrine, for, if Satan can establish this argument, he gains a double advantage. Firstly, he can argue that, inasmuch as Christ dared not descend to the level of sinful flesh to keep the law, this is proof that it cannot be kept by man in that condition. Secondly, he can declare that God is a liar when He says that man can keep the law, and unjust in calling upon man to keep it, with the threat of destruction if he does not.

The vast majority of the religious world is convinced of the truth of these arguments of Satan's whereby Christ is robbed of the power of the demonstration given in His living a *sinless* life in *sinful* flesh. This is, in itself, the doctrine of antichrist, for it is so completely against the very thing Christ came to prove. It is anti-truth, *anti-Christ*, and *anti-God*.

But this is not all. For God to refuse to permit Christ to give the demonstration under the handicap of the same, fallen, sinful flesh as we have, would be an admission on God's part that it could not be done under those conditions. Such an admission would have fearful and far reaching implications. It would mean that God was denying what He had previously stated to be the truth. This would mean that God was declaring *Himself* to be a liar, which, in turn, would be to admit that Satan was speaking the truth. Could any doctrine be more *anti*-Christ than that?

This is what Satan is seeking to achieve when he declares that Christ did not come in the same flesh and blood as the children and, in this effort, the vast majority in the world give him full support. Lest some have failed to see the point, the following illustration is given.

Imagine a man standing at the foot of a high mountain so difficult to ascend that he does not believe he can climb it. Furthermore, he has to carry a heavy burden on his back. As he stands there, another man comes along, burdenless and equipped with the best climbing gear. He tells the first man that the mountain can certainly be climbed, and offers to demonstrate.

He is about to start off with his sophisticated climbing equipment and free from any encumbrance, when the first man protests that climbing the mountain under conditions superior to his own, will not constitute any proof. He tells him to divest himself of the advantages and to take on an equal load. If the second man willingly and confidently does this, it will be clear proof that he has faith that it can be done under those conditions. If not, this is an *admission* that it cannot be done.

In the illustration, the man who stands at the foot of the mountain represents us. The mountain is the symbol of the heights of righteousness to which the Lord directs us to ascend. But, as we stand at the bottom with all that above us, we are handicapped by the great burden of our sinful, fallen humanity, which we must bear in this life until Christ comes again. This makes keeping the law vastly more difficult.

As we stand there, the Lord not only declares that the law is not too hard to keep—the mountain can be climbed—but makes it clear that He expects us to keep that law. This is the voice of God speaking from the top of the mountain, the pinnacle of absolute righteousness. The voice from that point could not and did not prevent the entry of lawbreaking in the beginning so it alone will not settle the issue now. Christ steps down to the foot of the mountain and takes His place with the fallen sons of men. He declares that the law can be kept—the mountain can be climbed—and as proof He will climb it.

Only if Christ accepts the load we bear, with no power or advantage not freely offered to us, and, under those conditions, climbs the mountain, does He give us conclusive proof that it can be done. Such an action on His

part gives full support and proof to God's position in the controversy. This is the doctrine of Christ and it inspires to full victory and achievement anyone who believes this great and precious truth.

Should Christ decline to accept the full load that we have to bear and appropriate some power not available to us, this would be an admission on His and the Father's part that it could not be done. This would admit that Satan is right and God, the liar.

This is precisely what the teachers in Babylon do. They say that Jesus Christ came with a flesh and blood human nature different from any of us and vastly superior; a human nature so pure and holy that it was like Adam's in the Garden of Eden. By teaching this, they place themselves on the archdeceiver's side. With him, they declare that God did not dare let Christ come down to the level of fallen man and prove at that level that the law could be kept. By this they declare that God has admitted it cannot be kept. To them, Satan is the truthful one and God, the liar. Like the angels who fell and the Jews who crucified Christ, they place themselves on Satan's side and are *anti-Christ*, or *against* Christ.

They are careful not to show these implications. One of sin's evils is that it always hides the end result of its teachings and way of life. Sin only shows its pleasant present, never its evil ending. The doctrine of antichrist is made to look as if it exalts Christ by declaring His superiority and holiness. It sounds and looks good, as sin always does in its early stages, but, traced to its end, the real nature is seen. The devil does not wish anyone to see this until he is so thoroughly entangled that it does not matter anyway. Escape has become impossible.

For this reason it is of great value to trace the implications of a teaching to its end, so its nature can be seen for what it truly and really is. One can then see whether the teaching should be held or discarded.

The doctrine of antichrist, in its very nature, is *antichristian*. It is directly opposed to the work and teaching of Christ and is a destructive message to all who embrace it. The mind must grasp *for itself why* the doctrine of antichrist is the doctrine of antichrist. It is not sufficient to know that a thing is so. It must be understood *why* it is so.

15

The Modern Protestant Churches Are Antichrist

In *Revelation* 17:5, Babylon is called the *mother* of harlots, by which we know that there are also daughters. These daughters are harlots, so they must possess the same character as their mother and be part of the great family of antichrist or Babylon. Babylon, the mother, has been identified, so it is now time to identify the daughters. In connection with the investigation being made of *Movement of Destiny*, it is vitally important that the daughters are identified and seen for what they are.

The prophecy of the 2,300 years ended in 1844. At that time the judgment began in the most holy place of the sanctuary in heaven. Such an event was always preceded by the blowing of the trumpets in the Old Testament sanctuary, so that the people were warned of the coming day of atonement. In the antitype, the warning must also go forth before the judgment began, the heralding of which message is foretold in the prophecy of *Revelation* 14:6, which announces that the hour of God's judgment is come.

This is the first angel's message. It is the preaching of the everlasting gospel, and is followed by the second angel's message announcing the fall of Babylon. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

As this message *follows* that of the first angel, it cannot be a revelation of a truth existent before the advent of this first angel. This fall is the result of the coming and the rejection of the first angel's message and must refer to those who, at that time, heard and rejected it. There was a message prior to this time, regarding Babylon's fall which referred to the mother church of papal Rome. It had been in a fallen condition for centuries before this time. Although this second angel made a fresh announcement which was definitely present truth, his message could not and did not refer to the fall of the papacy. It referred to the Protestant bodies who had specifically heard and rejected the first angel's message.

A point to be emphasized is that what they rejected there, they could no

longer have and certainly could not preach. This is a clear-cut principle which needs to be kept in mind, especially since many in the Adventist Church possess the idea that the Protestant churches certainly preach the gospel but differ from the Adventists in such areas as the Sabbath, the sanctuary, the state of the dead, and the actual nature of the second advent. This is a serious delusion for the Protestant churches today do not have the gospel of Jesus Christ. The wording of the three angels' messages makes this plain.

They became Babylon because of their rejection of the first angel's message—the everlasting gospel. As already stated, they cannot hold what they have rejected and have since continued to reject. As they rejected the gospel then, *they do not have it today*.

To take this further, as surely as they are Babylon, they are antichrist, and being that, they deny the doctrine of Christ. How could anyone deny the doctrine of Christ and at the same time have the gospel of Christ? It would be impossible. It is not correct to say that *true* Adventism and the Protestant churches are united on the gospel of Jesus Christ, the only areas of difference being in the realm of the "peculiar" doctrines of the Advent faith, such as the sanctuary, the investigative judgment, the state of the dead, and such like. When these doctrines are correctly understood and taught, they constitute the preaching of the gospel itself.

In 1844, it was the gospel which divided *true* Adventism from Protestantism as it was then, and as it is today. The two parties divided and no genuine Adventist will ever unite with those fallen churches again. "God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself." Testimonies 5:455.

A cleaver is an instrument used to divide one part completely from the other so that there is no possibility of a reconnection. The message of the three angels was the great cleaver which separated Adventist people from the apostate churches of the world. This must be understood in view of certain arguments which incorrectly propose that other and justifiable things in the Adventist church caused the outside churches to shun and condemn Adventism. Mistakes were made later by the Advent people which the churches seized upon to justify their attitude to the Advent message, but the great separation between the two groups was caused in the 1844 period by *the preaching of the gospel*. If this is kept in mind it will serve as a safeguard against erroneous thinking.

To establish this point we go to the beginning of the preaching of the three angels' messages. At first, the message was regarded with favour by the ministry as it tended to fill the churches, but when they discovered just what was being taught, the preachers changed their attitude and set to war against the message. The history of this is in *The Great Controversy*, 376.

"As his work tended to build up the churches, it was for a time regarded with favor. But as ministers and religious leaders decided against the advent doctrine, and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the second advent, or even of speaking of their hope in the social meetings of the church. Thus the believers found themselves in a position of great trial and perplexity. They loved their churches, and were loath to separate from them; but as they saw the testimony of God's word suppressed, and their right to investigate the prophecies denied, they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God's word, they could not regard as constituting the church of Christ, 'the pillar and ground of the truth.' Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about fifty thousand withdrew from the churches."

Specifically, this paragraph begins with a description of William Miller's work, who, at this time, preached only the first angel's message, the everlasting gospel. This was in the setting of the judgment, but it was the gospel nonetheless. It was this which the ministry hated and shut out of their churches. Having rejected the first angel's message, they would go on to reject the second and the third. Only those who received the first angel's message could ever receive the second and third.

This progressive rejection is outlined in *Early Writings*, 258-261. First is laid down the importance of the three angels' messages with stress on the fact that "the destiny of souls hangs upon the manner in which they are received." "I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' "

There follows a description of the efforts made by some to overthrow the messages, after which there is the return to the experience of the Jewish people in their rejection of the gospel taught to them by Christ and the apostles.

"I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way for Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly

sanctuary. The rending of the vail of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered, and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place." *Early Writings*, 259, 260.

The key point in the history of that time is that those who refused to receive the gospel as preached by John the Baptist, at no subsequent time could or did receive any further light. John preached the great gospel of repentance and deliverance from sin. In the ministry of Christ, this was further revealed in the incarnation as it was demonstrated and preached before them every day. Then there was the still richer revelation of the gospel in the cross and finally the gospel in the sanctuary. None of the gospel's further revelations were seen by the unbelieving Jews, because they refused to receive the first presentation. The following paragraphs draw the parallel between this point in that history, and the history of the rejection of the advent message, showing that the same principles apply there. It is shown that those who rejected the first presentation of the gospel did not accept the added light as it was given progressively thereafter.

"Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing, and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they can not be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless

prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light, and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before." *Early Writings*, 260, 261.

The key point in this outline repeats that of the former. "Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary."

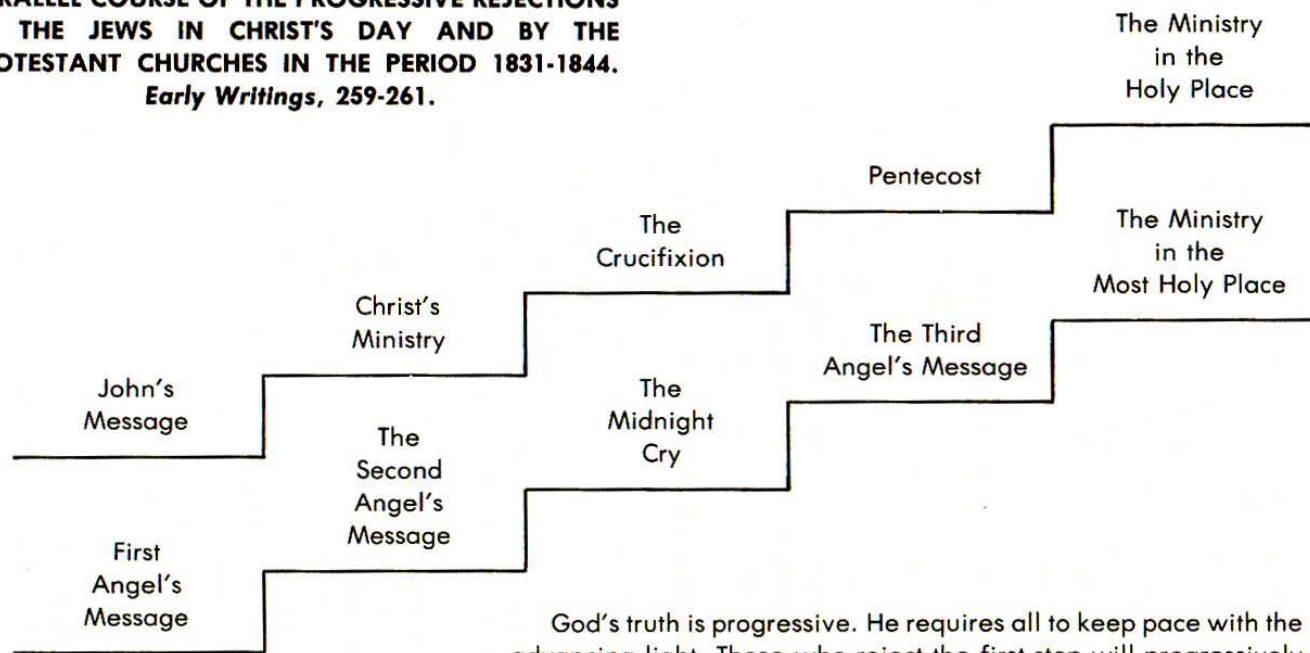
At the sounding of the first angel's message, the parting of the ways began to take place. This parting grew wider and wider as the message developed and extended. It was *the gospel* as revealed in the first, the second, and third angels' messages, which was rejected and caused the division between Adventism and Protestantism, and the hatred of Adventism manifested by the Protestant world.

Time has not changed this situation. As the years have passed, the gulf has widened between *true* Adventism and the churches of the world. There is no possibility of friendship or alliance between them except where Adventism is prepared to surrender the gospel as taught in the advent message. The Protestant world has not become more Christian as the years have gone by. Today, there is a mighty miracle-working power manifested in certain areas of the Protestant world, but this is not the power of God. It is the long-foretold emergence of Satan's power in those churches. What is happening there is exactly what the prophecies have predicted.

There is a wonderful, new establishing of friendly relations between the Adventist Church and the Protestant bodies, but this is not the result of any change for the better in Protestantism. They have not changed from, or surrendered, one of their principles. To believe that they have is to be unaware of the truth of the following statement:

"The second angel's message of *Revelation* 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfilment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. *As they have continued to*

**PARALLEL COURSE OF THE PROGRESSIVE REJECTIONS
BY THE JEWS IN CHRIST'S DAY AND BY THE
PROTESTANT CHURCHES IN THE PERIOD 1831-1844.**
Early Writings, 259-261.



God's truth is progressive. He requires all to keep pace with the advancing light. Those who reject the first step will progressively reject each successive step as it comes. So it was with the Jews. Never after have they accepted the gospel nor will they to the end of time. So it is with the Protestant churches.

reject the special truths for this time, they have fallen lower and lower." The Great Controversy, 389.

Take particular note of this last sentence. "*As they have continued to reject the special truths for this time, they have fallen lower and lower.*" What are the special truths for this time? They are the judgment hour message in connection with the final atonement in the heavenly sanctuary, beginning with the close of the 2,300 year prophecy in 1844; the Sabbath of God; the non-immortality of the soul as it rests in death; the second advent of Christ at the beginning of a thousand years of uninhabited desolation upon this earth. These are the everlasting gospel's great truths which the churches rejected in the 1844 period and ever since.

Look at the great Protestant bodies of the world and find one, if possible, which is teaching these great truths as a connected whole. There are some who uphold the seventh-day Sabbath, and others believe in the soul's sleep, but to teach one of these truths is vastly different from teaching the three angels' messages. They are a connected whole which must be taught as an entity.

The churches of today are not teaching that message, and have fallen lower and lower. The lower they fall, the more we can expect to see in them the manifestation of Satan's power as a miracle-working healer and such like. This is being seen increasingly today.

We are not to be deceived by these manifestations of power, especially as we have been warned that they will appear. *Revelation 13* is explicit on this point. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

"And deceiveth them that dwell on the earth by the means of those miracles which he had *power to do* in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Verses 13, 14.

"No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents *have power to do*, not which they pretend to do." *The Great Controversy, 553.*

For several reasons, the presence of the power to work miracles which in appearance will look like the power of God, is not to be accepted as meaning that this is the power of God and that these churches do have the gospel of Jesus Christ. Firstly, they have rejected and continue to reject the three angels' messages which are the everlasting gospel in verity. Secondly, the second angel's message announces from heaven that they are fallen Babylon. If so, they are antichrist and deny the doctrine that Jesus Christ is come in the flesh. This doctrine is the fundamental heart and truth of the gospel. It is the power in the gospel and if the churches do not have that, they cannot possibly have the gospel of Jesus Christ! They do not have the doctrine of justification by faith either.

They do have clever counterfeits of this and can make it appear that they have the real thing. Satan is no clumsy imposter. He is the false or counterfeit god who, through his agents upon earth, "... as God sitteth in the temple of God, shewing himself that he is God." *2 Thessalonians 2:4*. His doctrines are designed to trap the unwary into thinking they are the real truth of God when this is not so.

As surely as the Protestant churches, along with the mother Rome, are deniers of the doctrine of Christ and have not the gospel, they do not have either the Father or the Son. This is the undeniable teaching of *2 John 9*. "Whosoever transgresseth, and abideth not in the doctrine of Christ, *hath not God*. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Reference to the previous verses will show that what John refers to as being the doctrine of Christ, is the teaching that Jesus Christ is come in the flesh. If a church does not have this teaching, it is evidence that she has neither the Father nor the Son. Therefore, she has the devil and his angels and is joined with Satan in his deadly warfare against God's church and people. Between such churches, their teaching, and the true people of God, there can only be an unbridgeable gulf and outright enmity.

Consequently, each true child of God will view with alarm any situation where Babylon is able to approve any doctrine he teaches. Let it be said this way. Supposing you were to sit down with a Roman Catholic priest who was totally loyal to the system and well versed in the teachings of the papal church. You told this man what you believed in regard to the gospel of justification by faith. As you proceeded, he asked searching questions to make sure that he did understand what you were teaching. If, after several hours or even days of candid and forthright discussions, with a beaming smile he declared he could find nothing to quarrel with, how would you react? Delighted or alarmed?

You should be alarmed, for the evidences strongly suggest that you have lost the true gospel and have taken hold of the doctrines of Babylon. One might suspect that the priest is pretending he agrees, so as to disarm you and make you more susceptible to his thinking. This is unlikely. He is more likely to express his true feelings of what has been presented.

The religious teachers of John the Baptist and Christ's day certainly expressed their true feelings in regard to the message. When the gospel was preached in the Spirit's power in the Pentecostal period, there was no friendship towards it on the part of the Jewish theologians of that time, nor was there in the days of Wycliffe, Luther, Wesley, or Miller. Today, it is no different. When the true gospel is preached in the power of the Spirit, it will be met with bitterest opposition. There will be no beaming smiles from the theological thinkers; no friendly embrace and the testimony that this is the doctrine of Christ. That preaching can be nothing less than Babylonian, for there is no fellowship between light and darkness.

These facts and principles are essential to understanding the great truths for this time. The last battle between truth and error is soon to be fought and we must know the truth before we enter it. The mother and her daughters are Babylon. They are antichrist and, as such, deny the doctrine of Christ and do not have the gospel.

More Than A Mere Confrontation

The material laid down so far is the essential background for the analysis of *Movement of Destiny* by LeRoy Edwin Froom. If the reader has seen no light in what has already been set forth, he will not agree with the conclusions about to be drawn in regard to the book itself. Based on what has already been said, these are the only conclusions which can be drawn.

The book's appearance in 1971 is an event of considerable significance even though this might not have dawned upon the majority. It might be correct to observe that the majority in the Seventh-day Adventist Church and more so in the Protestant churches, are hardly aware that the book has appeared. This is not to be taken as an admission that they are escaping the effects of this book having appeared in print. Its message will have a profound influence on the ministry of the church. This in turn has its unconscious influence upon the laity.

Irrespective of how far reaching this influence may be, the appearance of the book is most significant. In the closing of the last day events, what happens within the church is of greater importance than what happens in the world. The end can never come until the church has reached a certain state of readiness. The events in the world, held in check by the four angels holding back the four winds of strife, will be curtailed until such time as the church has caught up. The Lord might have come long ago and would have but for the failure of the church to fulfil her appointed tasks.

In watching the developments in the church there are two or possibly three areas which need to be kept under observation. First is the church of the world which the Bible terms Babylon, in which movements and developments are taking place that are to be closely watched as heralds of the coming crisis and climax. Next is the Seventh-day Adventist Church which has been called to finish the work. Her continuation in that role is dependent upon her strict faithfulness to her charges. Should she be unfaithful to her divine commission, there comes a time after repeated and patiently given calls to repentance, when, if she still refuses to turn away

from the world, she will be cast aside as were the Jews in the past. The tasks will be given to another people.

The end cannot come while the Seventh-day Adventist Church is neither totally for the Lord nor cast off from the Lord because of persistent unfaithfulness. She must go one way or the other, for God cannot finish the work through her while she is not wholly for Him. Nor can He give the work to others while she is still not beyond redemption. Therefore it is important to watch the situation within that church very closely. The positions and arguments set forth in *Movement of Destiny* are a declaration of the present relationship of the Seventh-day Adventist Church to the doctrine of Christ and the three angels' messages. It provides a clear testimony of the point to which that church has chosen to come. It reveals whether she has come to the place where she is wholly for God, as she claims to have done; whether she is still in the state of being neither for the Lord nor cast off by Him, or if she has gone beyond the point of no return and joined the ranks of Babylon.

This book is not the thinking of the author alone. It is the position of the church at large. Evidences to this effect are found in the following undeniable facts.

Firstly, L. E. Froom is one of the most respected and highest ranking scholars in the Seventh-day Adventist Church, commanding some authority. The book was published by the leading Adventist press, the Review and Herald Publishing Association of Washington D.C., and is promoted and sold by Adventist Book and Bible houses throughout the English speaking world.

The foreword is written by the General Conference President who should and does know better than anyone what modern Adventism stands for. In this foreword he speaks very highly of both the author and the book. Note the positive nature of his words. "LeRoy E. Froom, scholar and long-time leader in the Seventh-day Adventist Church, is well qualified to refresh our minds on the history of this Church. For many years Dr. Froom has been close to the administrative heartbeat of the Church. He has lived and moved with many of those men of God who, under divine leadership, prayed and preached this movement from obscurity to a church of world-wide dimensions and destiny."

Thus he speaks on behalf of the author of the book, which he could not do if he did not believe in, or approve of, what the author wrote. In like manner he approves of the book and urges that "*Movement of Destiny* is a must for every worker, every theological student, and every church officer—in fact, for every church member who loves this message and longs to see it triumph in the near, very near, future." *Movement of Destiny*, 13.

Thus the book carries the imprimatur of the highest officer in the Seventh-day Adventist Church, the then General Conference President, Robert H. Pierson. Such an action on his part is his clear declaration that

this book is a true and accurate portrayal of the history covered, and an equally reliable and accurate portrayal of the position of the church today in its relation to the message of 1888, the doctrine of Christ, and to the Protestant churches.

More than this, the book is not just the individual effort of LeRoy Froom. It is asserted that he was commissioned by the church to undertake its preparation as revealed in the preface which was written by Vice-President Neal C. Wilson, who was also Chairman of the Guiding Committee for *Movement of Destiny*. "The preparation of this volume began about forty years ago, when the author was alerted by church leaders to prepare himself for this particular long-range assignment." This book did not begin because of the author's own original burden to write it, but because it was an assignment from the church leadership. They wanted this particular message to be brought out, developed, and set before the membership of the church. It contains what *they* believe the church should stand for and preach today.

Not only was the book originally an assignment from the church, but the author had the help of a church-appointed guidance committee with membership of some standing as is evidenced by the fact that the chairman was a Vice-President of the General Conference.

This chairman claims that the Lord was in the business. "At the most unexpected times God providentially saw to it that needed materials were sent to, or secured by, the author from the most unexpected sources." He says also that the timing of its production was under the control of the Lord so that it appeared in print just at the time when most needed.

"There seemed to be so many roadblocks, and there were scores of times when it seemed likely that the value of this book might never be recognized. But now, in retrospect, we can see God's timetable and wisdom. He knew exactly when the Remnant Church, and its leadership, would be under attack. He knew when this book would be needed most!" *Movement of Destiny*, 15.

Thus the book and its author carry the endorsement, belief, and backing of the highest officers in the Seventh-day Adventist Church. These are responsible men who do not move as units but only in close collaboration with the church itself, so we can be assured that this book is the thinking of the leadership of the church and the church in general.

Added weight is given by the fact that the book has been well received throughout the world and did not generate a single voice of audible protest from within the church itself.

No one can say, in the light of these facts, that this book does not represent anything more than the opinion of one man and is not to be taken as the position of the church today. *Movement of Destiny* will be studied and analysed with the view that it presents the church's present attitude to the true 1888 message, the doctrine of the nature of Christ, and its relationship to the Protestant churches.

It will be countered that there are those within the church, including men in high places, who do not agree with what this book teaches. Evidence to this effect is found in the editorials under the name of Herbert E. Douglas, associate editor of the *Review and Herald*, which editorials appeared in the December 23, 30, 1971, and January 6, 1972 issues under the title of *The Humanity of the Son of God is Everything to Us*. These articles set forth a view on the nature of Christ which is opposite from that presented in *Movement of Destiny*. Here is one man at least who does not agree with the new view.

This does not constitute any real protest, for he sits silently by and allows the book to be distributed and accepted by the Adventist people generally, without pointing out the implications as an Elijah. Nor does this deny that the church as a whole is in acceptance of the book and the positions it sets forth.

This book does intend to point out the implications of *Movement of Destiny* and to call for the rejection of every doctrine which is of the great antichrist, no matter who may hold to it.

The time has come to investigate the arguments of *Movement of Destiny*. We will not investigate every chapter and argument, but get right to the point and see what it really is attempting to say.

Movement of Destiny represents the last of a series of books printed to date by various authors, with the objective of proving that the Seventh-day Adventist Church did accept the message of righteousness by faith as brought to the church by God's servants, Elders E. J. Waggoner and A. T. Jones in 1888 and after. The first of these, published by F. G. Clifford in Australia 1959, contains sixty pages, and seeks to establish that the message of 1888 was never rejected except by a few. A book by Norval F. Pease followed, entitled *By Faith Alone* in 1962. It contained 248 pages and was distributed world-wide whereas the book by F. G. Clifford was circulated only in Australia. Its theme was the same and was further amplified by A. V. Olsen in the next book appearing in 1966, entitled *Through Crisis to Victory*, containing 320 pages.

Movement of Destiny is the fourth in the series. Its purpose is not only to underline the arguments of the previous books, that the Seventh-day Adventist Church today holds and preaches the message of righteousness by faith as given by God's own messengers in 1888 and onwards, but to take the reader into the future to show where he supposes this will lead.

The effort to cover the significance of the past, the present, and the future in *Movement of Destiny*, is summarized in the diagram printed across pages 74 and 75. The history of the Adventist Church is divided into three periods, the first being from 1844 until 1888, the second on to 1931 and the third from that time to the Advent of the Saviour. To each of these periods are given certain characteristics of development which, it is declared, lead up to the certainty of finishing the work through the Adventist Church, "the movement of destiny".

During the first forty-four years, the positions of the Advent believers are divided into two classifications known as the Testing Truths and the Eternal Verities. The Testing Truths of the Advent faith were the special doctrines of the Advent message: the Sabbath, the Sanctuary, Non-immortality, the Spirit of Prophecy, the Three Angels' Messages, Prophecies, and the Imminent Advent. It is correctly argued that belief in these positions was mandatory if one was to remain within the fellowship of the Adventist Church.

The Eternal Verities covered such subjects of the everlasting gospel as the Deity of Christ, the Trinity, Sinlessness of Christ, the Holy Spirit, and the Atonement in Relation to the Cross. What one believed in these areas was optional; one's position on the deity of Christ for instance could be quite the opposite from that of a brother without incurring the risk of church discipline.

Adequate proof of this is given by citing the beliefs of Uriah Smith, noted Bible teacher, writer, and leader in the earlier days of Adventist history. This man, even though this may surprise many, held the Arian view that Christ was not an eternally pre-existent God but a created being. Despite this, he held the post of editor of the *Review and Herald* for many years, and his book *Thoughts on Daniel and the Revelation* stood as the standard Adventist publication on Bible Prophecy for decades.

Moreover, he plainly published those Arian views in the book *Daniel and the Revelation*, the 1865 edition, pages 14 and 59 reading in part as follows:

" 'From Him which . . . was, and which is to come,' or is to be: an expression which signifies *complete eternity*, past and future, and can be *applicable only to God, the Father*. This language, we believe, is never applied to Christ. He is spoken of as another person, in distinction from the being thus described." "Not the beginner, but the *beginning*, of the creation, *the first created being*, dating his existence far back before any *other created being or thing*, next to the self-existent and eternal God."

L. E. Froom's comment on these words is, "The intent cannot be mistaken. Christ is here explicitly set forth not only as the first '*created being*,' but before '*any other created being*.' Smith later clearly repudiated that position, and said that Christ was *not* a '*created Being*.' But even then he still maintained that the Son of God had a *beginning*, and that His was a *derived* life. Smith continued to hold that there was a time when He 'was not'—and then He appeared. That, of course, is the modified semi-Arian view. Whereas Stephenson's 1854 book had little influence, this 1865 edition of Smith's book has often been used against us, even to this day—especially the words '*created being*.' " *Movement of Destiny*, 159.

This comment is quite true. The view expressed by Uriah Smith here is Arian, and, as such, a denial of the vital truth that Jesus Christ is and ever was the eternal God.

Another person of minor consequence who held the same views as Uriah Smith was James M. Stephenson. Another of more considerable fame and influence was E. J. Waggoner's father, J. H. Waggoner. These men set their beliefs in print, providing a record of their position for all to read. They also shared certain views on the atonement in relation to the cross with which Froom takes issue, but we cannot digress into this added field.

These men represented one line of thought in the Advent movement prior to the coming of the message of 1888. On the other side were men like James White, E. J. Waggoner, and A. T. Jones. The writings of the Spirit of Prophecy supported the eternal pre-existence and deity of Christ. In the church there existed two entirely opposing views on one of the most fundamental doctrines—the deity of Christ. Was He truly, eternally, and fully God, or only the first and pre-eminent among the created beings?

The author of *Movement of Destiny* gives sufficient evidence that these two schools of thought did exist in the Seventh-day Adventist Church. We do not question this. We are more concerned with what Froom makes of these facts.

It was inevitable as time went by and each of the proponents of the different views not only hung tenaciously to their positions, but boldly and powerfully wrote them into immortal print, that there would have to be a confrontation between the two forces. A decision would have to be made leading to a totally unified church. In two chapters entitled respectively, *Developments Make Confrontation Inevitable* and *"Atonement" Volume Hastens Confrontation*, Froom discusses the movement towards the battle over this great issue, which, he claims, took place in 1888. E. J. Waggoner he names as the great champion on the side of the truth that Jesus came with "all the fulness of the Godhead," while on the other side stood Uriah Smith. J. H. Waggoner was in Europe in 1888 and died the following year, so he did not figure in this battle. James White had died earlier still in 1881. As is well known, Sister White stood solidly behind Waggoner and Jones at the Minneapolis Conference.

On this, Froom makes the following comment taken from page 168 of the book: "No unification of viewpoint could come until there was first a confrontation between Bible truth and un-Biblical error over these positions. And that began openly at the Minneapolis Conference of 1888, through the E. J. Waggoner presentations. At that time some of these concepts, it should be noted, were not so much the area of *open* discussion as of underlying differences."

As we read *Froom's* evaluations of the Minneapolis Conferences, it is clear that he saw those meetings as being nothing more than a confrontation between those who believed Christ to be truly God and those who believed Him to be the first created being. With this was the issue of the atonement in relation to the cross but this did not figure prominently until

later "at and following 1894". Page 168. Therefore, we shall confine ourselves to the nature of Christ as the main theme of this analysis and investigation.

In chapters 11, 12, 13, and 14, he discusses in some detail the message given by E. J. Waggoner, and its reception. He shows that there were those who made vigorous opposition. Some of these maintained that opposition, while others were charmed and converted by the messages. Others took the message right from the beginning and still others seemed to waver in between. Out of this the church, he claims, emerged triumphant, rid of errors, and open for future clarifications of the eternal verities essential to fitting up a people for finishing the work. Here are Froom's assertions:

"The epochal Minneapolis Session stands out like a mountain peak, towering above all other sessions in uniqueness and importance. It was a distinct turning point. Nothing like it had occurred before, and none has since been comparable to it. It definitely introduced a new epoch. After its initial conflict a period of revival and heart searching followed. And that which brought this about was the message of Righteousness by Faith in Christ as '*al/ the fulness of the Godhead*'—an expression that became a virtual keynote, stressed at the stormy session.

"Christ was uplifted before the Conference as never before in our history, with a fullness that had not heretofore been envisioned or proclaimed. That was the crux of it all. 1888 therefore came to mark the beginning of a new note and new day, the significance of which was not fully sensed at the time.

"1888 was not a point of defeat, but a turn in the tide for ultimate victory. It was the beginning of decades of clarification and advance—despite struggles and setbacks. It eventuated at last in a unified platform of 'Fundamental Beliefs,' preparatory to the grand climax of the Movement, assuredly destined to come. The Eternal Verities were coming into their rightful place. God was definitely leading, despite the continuing stubbornness of 'some'. That is the deeper significance of '1888.' "*Movement of Destiny*, 187.

The reader is asked to note carefully the assertions made in this extract from *Movement of Destiny*, for they form an integral part of the book's argument. "1888 was not a point of defeat, but a turn in the tide for ultimate victory. It was the beginning of decades of clarification and advance—despite struggles and setbacks." Froom is saying that the *present* positions of the church are *the sure outgrowth of what the church gained in Minneapolis* and in this he is entirely correct. What the church today holds is the result of the reception she gave the message back there.

Froom is claiming that what the church holds today and what Waggoner and Jones taught then are the same. It will be recognized that if the church did take the message as sent by God, and has upheld it ever since, then what is taught today will be the same as brought by those

messengers. But if, in comparing the messages of Waggoner and Jones with what the church today is teaching, it is found that the messages are not only different but actually opposed to each other, one must question the veracity of the arguments presented in *Movement of Destiny*.

We cannot accept without question what LeRoy Froom has to say simply because he is one of the most renowned scholars in the Adventist Church, and because the book bears the imprimatur of the General Conference President; was a church assignment watched over by a special guidance committee; was printed by the leading Adventist Publishing House; and was accepted with enthusiasm by men and women in high places and low.

No matter who publishes, endorses, or sells a book, each person must assess and evaluate its arguments for himself. If he does not do this, he is letting another do his thinking for him and will surely be led astray. No man can afford to commit the keeping of his soul into another's hands. Every reader is urged to take the arguments and carefully weigh and consider them on their own merits. Do not reject them because the book has not been published by an "approved" publishing house, or written by an author who is on the payroll of the "church". If you do have confidence in the author, do not accept what is written just because *he* said it. Check for yourself to see if it is the truth.

Before we proceed, some questions must be raised in respect to what Froom argued as being the build-up to 1888 and what took place there.

Is Froom correct in his assertion that the experiences of 1888 were the result of reaching the inevitable confrontation between the two schools of thought on the deity of Christ? His position is that these two areas of conflicting fundamental gospel belief carried by strong men on either side, resulted in pressure mounting until confrontation was unavoidable. E. J. Waggoner and A. T. Jones, backed by the Spirit of Prophecy, gave so powerful a presentation that it established the truth that Christ was God, not merely a created being.

Froom has *reduced* what God did in 1888 to a battle between two contrasting areas of theology. He has made the purpose and intent of that critical and wonderful hour much less than it really was, by presenting it as a time when the Lord desired to clear the church of certain errors to pave the way for ultimate development of the Eternal Verities in fullness of truth.

There were two schools of thought in the Adventist Church prior to 1888 as described in *Movement of Destiny*. One was a deadly error, and it is true that there was a confrontation in 1888 but it is absolutely false to say that the Minneapolis Conference was held only as the result of these forces in the church.

If the Minneapolis Conference was more than Froom reduces it to, then what was it? At that point of time, the Lord sent the angel of *Revelation* 18 with added light to finish the work. It would have come at that time and place irrespective of differences in the church.

The Lord makes it plain that in 1888 the mighty angel of *Revelation* 18 came down, the loud cry commenced, and the end was very near. "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." *The Review and Herald*, November 22, 1892.

The Lord, through His prophet, declared that the light of the *Revelation* 18 angel, whose glory shall fill the whole earth, was shining during the Minneapolis Conferences. The righteousness of Christ was the message of Waggoner and Jones and that was the fourth angel in actual fact. "The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones . . . It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God . . . This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." *Testimonies to Ministers*, 91, 92.

When speaking of the reception which the message of that hour received, Sister White again referred to it as the light which is to fill the whole earth with its glory, by which we know that she was referring specifically to the message of the *Revelation* 18 angel. "That light which is to fill the whole earth with its glory has been despised by some who claim to believe the present truth. Be careful how you treat it. Take off the shoes from off your feet; for you are on holy ground." *Testimonies to Ministers*, 89, 90.

This is what the Lord was doing in 1888. It was far more than a mere confrontation between two schools of thought in the Adventist Church. Unless its real significance is considered, no true evaluation of what took place could be made and no understanding of whether it was a victory or defeat. This is not denying that there was a confrontation, for there was, and will always be where living truth is presented in any established church.

Those in the church who did not believe that Christ was truly God, were at variance with the message before it was even given. The conflict was based on those who opposed and hated the message and they derided those who gave it.

The real cause of the confrontation must be understood. Whenever the Lord sends a fresh message in the church, it will always find opposition from those who have held to errors.

When Christ appeared as the Messiah to give the living message of righteousness, there was a confrontation between Him and the Pharisees. This does not mean that there had been a controversy brewing in the church in the previous years, for the Jewish Church was largely united on the points of error they held, particularly the belief that the Messiah would come as a glorious, conquering king.

Those who claim to be of the Great Second Advent Movement, should better appreciate the significance that each of the angels of *Revelation* follow each other and in turn, bring a message not fully preached by the foregoing angels. The third angel does not finish the work until he is joined by the fourth angel of *Revelation* 18:1-4.

The first angel came in 1833 with the special presentation of the everlasting gospel, that the hour of God's judgment had come. He did not bring sufficient light to finish the work although it was all there in basic form. The second angel had to follow with his announcement that Babylon had fallen. But the first and the second who now flew on together, could not and did not finish the work even though the believers expected they would. The third angel had yet to come with his warning against the worship of the beast and his image, but even he, in joint effort with the first and second, could not and did not finish the work. There had yet to come the angel of *Revelation* with his flood tide of light which would flood the whole world with the glory of God.

None of these angels simply came with a re-emphasis of the messenger before them. Each came with a mighty *advancement* of truth not preached by those who went before. Thus the first angel had nothing to say about the fall of Babylon, while the first and the second had nothing to say about the beast and his image. So the fourth brings truths not unfolded under the teaching of the first, second, and third. Nowhere did the earlier angels preach such a revelation of the nature of Christ as the eternal God who came down to dwell in sinful, fallen humanity; nowhere did the earlier angels unfold the relationship of the law and the Gospel as did E. J. Waggoner in his studies on *Galatians* and *Romans*, and A. T. Jones in his wonderful lessons on the life and ministry of Christ.

This was not merely a confrontation between two schools of thought. How could one think to reduce it to that, *when it was the glorious light of the mighty angel through whom the work shall be finished* as he floods the whole earth with the light and glory of God.

Movement of Destiny has produced a very diminished, dimmed, and distorted picture of what really did happen in 1888, and therefore it is a false picture. It has robbed that event of significance and glory. Its real importance has been dismissed in the minds of those who have accepted the arguments propounded by Froom. The evil result is that the average person will sink back into the self-satisfied conclusion that 1888 has nothing for him, as it simply served to correct errors from which he was long since delivered, for, after all, the average modern Adventist has no trouble in believing that Christ was not a created being, but God in fact.

Had *Movement of Destiny* set forth the 1888 experience as being the time when the mighty *Revelation* 18 angel came down to do his work with the result that the end might have come speedily; if Froom had shown that the opposition manifested against that message by the General Conference

President Elder Butler, Uriah Smith, and others of like beliefs, was the natural consequence of the hatred which is held against the truth of God, some of the true picture would have been presented and the experience of Minneapolis would have been put in a different light altogether.

Movement of Destiny claims that 1888 was not a defeat but a victory, a turning point from which the church emerged into years of clarification, development, and advance. How can Elder Froom build up a convincing case that it was a victory when the witness of time and the testimony of the Spirit of Prophecy deny this?

The technique employed is the simple one of substitution, otherwise known as building up a straw man. In place of the real purpose and issues involved in the 1888 experience, a different and minor situation is presented. The real need in 1888 was the reception of the mighty message of the *Revelation* 18 angel. What is substituted as the *need* in 1888 was correction of the idea that Christ was only a created being.

Having made this substitution of something far less than what the problem and need really were, the Adventist Church emerged from that period with this fault corrected, claiming that the need was filled, the purpose accomplished, and a great victory won. The device of substitution, or the building up of a straw man, is surprisingly effective as evidenced by the number of people who fall for this type of deception. Only those who are aware of what 1888 really was, will not be deceived by this kind of argument.

We can discern the argument to be false from the false premises upon which it is built, and we have witnesses who really count—the Spirit of Prophecy was and is the voice of God to the church and is the only witness which is really needed, plus the men who gave the message because they, better than any, knew what the message was and that it was never received.

While *Movement of Destiny* quotes from a few men who testified that they had received and believed the message, it does not give a testimony from the Spirit of Prophecy, nor from A. T. Jones, of its reception apart from one or two which speak of a local acceptance before that area felt the pressure of unbelief upon them.

Before giving the testimony of the Spirit of Prophecy and the men who gave the message, we will consider the validity of the argument that because some saw and accepted the message, some opposed it bitterly, and the rest remained uncommitted, the church did not reject the message.

Consider a comparable situation. When Christ came to this earth and began to preach righteousness by faith, a few, including men in high places such as Nicodemus, accepted the message; some manifested bitter hostility to it, and the masses were undecided. Yet, before Christ and the apostles eventually found themselves outside the Jewish Church, the Jewish people as a nation and church rejected the Saviour and His message. It did not

require any official vote on the part of the church as a whole. They simply took their stand against Him, or failed to take their stand for Him. Either way it was flat rejection.

In 1888 there were two classes rejecting the message also. Some were openly hostile to it while the majority did not know which way to go. To fail to accept is the same as to reject, so the majority in the church were rejecters of the message, as was the majority in Christ's day. In presenting this case we do not limit the number involved to those present at the Conferences, for the influence of the messages went to the four corners of the earth. The sermons were reproduced in the General Conference Bulletins after 1890 and the delegates at the Conferences took their own views and teachings back to their respective fields of labour.

More important than this is the testimony of the Spirit of Prophecy and A. T. Jones, who, with Waggoner, would know more than any other man what the actual message was and whether it had been accepted or not. We will not quote the testimonies given at the actual meetings for it will be argued that this was only a picture of things as they were at that moment, but in a short time there was a different reception which became established in the church as a believed and experienced doctrine. The Spirit of Prophecy shows that in the Lord's view the message was not accepted. Thirteen years after 1888, when time had given opportunity for the real trends to be seen, Sister White had this to say:

"I feel a special interest in the movements and decisions that shall be made at this Conference regarding the things that should have been done years ago, and especially ten years ago, when we were assembled in Conference, and the Spirit and power of God came into our meeting, testifying that God was ready to work for this people if they would come into working order. The brethren *assented* to the light God had given, but there were those connected with our institutions, especially the Review and Herald office and the (General) Conference, who brought in elements of unbelief, so that the light given was not acted upon. It was *assented* to, but no special change was made to bring about such a condition of things that the power of God could be revealed among His people." *General Conference Bulletin* at the opening of the 1901 meetings.

To *assent* to a thing and not actually do it, is tantamount to rejection of the truth. The way in which God regards this is shown in the parable of the son who said that he would go but went not. "Words are of no value unless they are accompanied with appropriate deeds. This is the lesson taught in the parable of the two sons." *Christ's Object Lessons*, 272.

The testimony of the Spirit of Prophecy is echoed in the witness of A. T. Jones the same year. "Thirteen years ago at Minneapolis God sent a message to His people . . . What has been the history of this people and this work since that time? How far has the truth been received—not merely *assented* to—but actually received? *Not far I tell you*. For the past thirteen

years this light has been *rejected* and *turned against* by many, and they are *rejecting* and *turning from it today*." A. T. Jones in *The General Conference Bulletin*, April 18, 1901.

1888 was not a great victory for the message of righteousness by faith. Much more evidence could be given to support this from the statements given in the Spirit of Prophecy when the event took place, but this has been dealt with in other chapters. In this study, the interest lies more in the outgrowth of the events which transpired then. They reveal the true nature of that event and show to what point the church has come today in consequence.

17

More On The Real Issues At Minneapolis

The presence in the Advent Movement prior to 1888, of conflicting beliefs on the great verities, was the fruit of a deeper problem. It was to correct this root of difficulty and to effect in the believers the spiritual condition necessary to their obtaining the final victory, that the fourth angel was sent.

By late 1844, the Adventists had been given the first, second, and third angel's messages which came to be known in combined form as the third angel's message. But it was not very long before they lost the message, though they did not know they had. Subsequently, they preached the laws and doctrines of the message under the title belonging to the message itself which is, in verity, justification by faith, or the everlasting gospel. Thus, the mighty unifying power contained in the real third angel's message was lost to them, permitting the continuation and development of divisive theories among them.

In order to correct the fault, the third angel's message had to be re-introduced to them. Let it be stressed that it was not a call to a re-emphasis of something they had held all along but had allowed to become second place after prophecy and doctrine. Nor was it merely a re-statement of what had been taught back in the 1840's. It was a presentation of the third angel's message with a scope and glory never before announced among the advent people. It was a message sent from God through His chosen servants which is the message to be given to the world and which is designated the third angel's message.

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had

lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. *It is the third angel's message*, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." *Testimonies to Ministers*, 91, 92.

When they heard it, many Adventists were puzzled. They had never listened to such teachings before and questioned the place for them in Adventism, the movement commissioned to teach nothing but the third angel's message. They were assured by the Lord that they were hearing the third angel's message in verity, even though the message as they had been taught it, was quite different from this.

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.' " *The Review and Herald*, April 1, 1890.

The language here is more emphatic, assuring the reader that the truth then brought, was the real thing. There were counterfeits abroad, one of which, as will be demonstrated in this article, was even called by the name, the third angel's message, but the one brought by God's servants at Minneapolis was the *real* thing, the message *in verity*.

The message sent previously through other servants of God, William Miller, Fitch and Litch, Edson and Crosier, James and Ellen White, Joseph Bates, and others, was also the third angel's message in verity. Assurance is given of this because the message they proclaimed by that name came to them by revelation from above and was confirmed by the Spirit of Prophecy.

Therefore, the message of justification by faith proclaimed by Waggoner and Jones, was the same message as delivered by the original pioneers. In short, it was the everlasting gospel. Elder Waggoner both understood and preached this. In 1891, he delivered a series of studies at the General Conference session on Romans, at the end of which he told the audience that during the whole period they had been studying the third angel's message.

He said, "Perhaps some in the audience have not realized the fact that the lessons we have been studying for the last dozen evenings on the book of Romans, have been nothing but the third angel's message." *Bible Studies on the Book of Romans*, 47.

This truth should be self-evident for it is so plainly written in Scripture that the first angel flies "in the midst of heaven, having the *everlasting gospel* to preach . . ." *Revelation* 14:6.

That is his message and therefore that of the angels which follow him for they cannot deliver anything else but the gospel. Waggoner explains this very clearly in his *Bible Studies on the Book of Romans*, 48.

"The question arises, If the third angel came along and added his sound to the cry of the first and the second angel, do not we have something more to tell the world, than those who labored under the first message had? Well, we certainly can have nothing more to preach than the everlasting gospel. The second angel announces a fact, that Babylon is fallen, because of her apostasy from the gospel. Mark you, the second angel has no new truth to tell; merely a fact, that something has occurred. The third angel merely announces the punishment that will fall on the men who do differently from the truth announced by the first angel. But the first angel keeps sounding, and the three go together; and since the three keep sounding together, and the first is telling the everlasting gospel,—that which is to prepare men to stand blameless before God,—and the third angel is telling the punishment that will befall them if they do not *receive* the everlasting gospel, it necessarily follows that the entire threefold message is the everlasting gospel.

"Mark it, the first angel proclaims the everlasting gospel; the second proclaims the fall of every one who does not obey that gospel; and the third proclaims the punishment that will follow that fall, and come upon those who do not obey. So the third is all in the first,—the everlasting gospel. Yes, that everlasting gospel carries with it all truth. It is the power of God. That everlasting gospel, remember, is all summed up in one thing,—Jesus Christ and Him crucified, and of course risen again. We have nothing else in this world to proclaim to the people, whether we be preachers, Bible workers, colporters, or canvassers, or simply people who in the humble sphere of their own home let the light shine. All that any of us can carry to the world is Jesus Christ and Him crucified."

The statement from the pen of inspiration that the third and not just the first angel's message is justification by faith or the everlasting gospel, confirms the truth of Waggoner's arguments. Thus the three witnesses of *Revelation* 14:6, the Spirit of Prophecy, and E. J. Waggoner testify that the third angel's message is the everlasting gospel, the power of God to save from sin, and prepare for eternity.

But, let the average Adventist today be asked what the third angel's message is and he will name a series of doctrines such as the Sabbath, state of the dead, prophecies of *Daniel* and the *Revelation*, the sanctuary, and so forth, as making up the message. Why does he do this when the answer is manifestly wrong, even though those doctrines have their place in the message? The gospel is the message, not the doctrines, so unless the doctrines are taught as a living gospel presentation, they lack life and power and are no longer a part of the third angel's message. The tragedy is that when the gospel's light and power go out of the message, the people do not know it. They then continue to preach the doctrines without the gospel, believing that there has been no change from the original. This is what happened to the early Christian church as described in *Acts of the Apostles*, 548.

"But gradually a change came. The believers began to look for defects in others. Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour and His love. They became more strict in regard to outward ceremonies, more particular about the theory than the practice of the faith. In their zeal to condemn others, they overlooked their own errors. They lost the brotherly love that Christ had enjoined, *and saddest of all, they were unconscious of their loss*. They did not realize that happiness and joy were going out of their lives, and that, having shut the love of God out of their hearts, they would soon walk in darkness."

There is no place for complacent confidence in anyone's heart that he could not possibly have lost his first love and thus the living heart of the message. It happened to the greatest church of all time, the Spirit-filled apostolic church, and it also happened in the Seventh-day Adventist Church.

Shortly after the great disappointment, urgent warnings began to be sounded by God through the Spirit of Prophecy. In 1855 came these solemn words, "I saw that the Spirit of the Lord has been dying away from the church." *Testimonies* 1:113.

In the remainder of the testimony, the reasons for this spiritual decline were given. The believers were diverting their energies and means to add house to house and land to land. Unless they desisted from this, God would depart from them and leave them to the selfishness they cherished in preference to the sacrificial spirit. Apparently, the call went unheeded for, over the next year or so, the Spirit of God pleaded with them to prepare to meet the Lord and to cease from conformity to the world.

Then in 1858, or very close to it, came this sobering statement from the True Witness. "I was shown that the testimony to the Laodiceans applies to God's people at the present time . . ." *ibid.*, 186.

The testimony to the Laodiceans is the solemn pronouncement uttered with the authority of God, that the people are lacking gold, white raiment, and eye salve, but, most dangerous of all, they do not know their condition or need. To understand the seriousness of the situation, consideration needs to be given to the symbolism employed in the Laodicean call.

"The True Witness counsels us to buy of Him gold tried in the fire, white raiment, and eyesalve. The gold here recommended as having been tried in the fire is faith and love. It makes the heart rich; for it has been purged until it is pure, and the more it is tested the more brilliant is its luster. The white raiment is purity of character, the righteousness of Christ imparted to the sinner. This is indeed a garment of heavenly texture, that can be bought only of Christ for a life of willing obedience. The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise. God has given His church eyes which He requires them to anoint with wisdom, that they may see clearly; but many would put out the eyes of the church if they could; for they would

not have their deeds come to the light, lest they should be reproved. The divine eyesalve will impart clearness to the understanding. Christ is the depository of all graces. He says: 'Buy of Me.' " *ibid.*, 4:88, 89.

The gold is faith and love or as stated elsewhere, "is faith that works by love." *Christ's Object Lessons*, 158. This is the faith which brings to the repentant sinner the blessing of justification and is so essential that, without it, this experience cannot be attained. Therefore, if the people are described as being destitute of this gold, then they do not have the faith which brings justification and so are an unjustified people. This is to say they no longer have the gospel and consequently do not have the third angel's message.

These are the only conclusions which can be drawn from the facts presented from the testimony of the True Witness. Christ declared that they had fallen into the Laodicean condition and who is prepared to argue with Him? What He declares is so, is so. He speaks the truth because He is the truth and He makes no mistakes, for His knowledge is omniscient.

Of course, they could not see it because it is part of the Laodicean problem not to know the real state of affairs. Even when they were positively told by the greatest and most reliable authority in existence, they were not able to see, believe, or accept it. Confidently they continued the work they were doing for God and which they happily supposed He was gladly accepting of them, not knowing that the light and power of the gospel had gone out of their lives and preaching so that they no longer had the third angel's message.

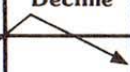
But, they had something which *they called* the third angel's message. This was the doctrines and prophecies which they had previously preached as a living part of the message. Clear proof of this is provided in the publication of a book entitled, *The Three Messages of Revelation 14:6-12, Particularly the Third Angel's Message and Two-Horned Beast*, by John N. Andrews. The preface to it was written in 1877, when, no doubt, the first edition appeared. The fifth edition was produced in 1892.

John N. Andrews was and is regarded as being an outstanding Adventist. He served the Advent cause devotedly and sacrificially all the days of his life and today the Adventist University at Berrien Springs, Michigan, is named Andrews University in his honour. As such then, his book is representative of Adventist thinking at the time, went through at least five editions, and its claim as set forth in the title to its being a true statement of the third angel's message was, as far as we know, never challenged.

Inasmuch then as the third angel's message is justification by faith in verity, it would be expected that John N. Andrews' book would be a series of studies on this subject especially when, in the preface he has these words to say about the third angel's role.

"By what means shall the saints of God be gathered in one people and prepared for translation? What mighty truths has God in reserve for the last generation, with which to accomplish this great work?" Page iv.

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.		<p>Adventists Had Lost</p> <p style="text-align: center;">The Gold Justification by Faith</p> <p style="text-align: center;">The White Raiment The righteousness of Christ</p> <p style="text-align: center;">The Eye Salve Spiritual Discernment</p> <p>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.</p>	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.	The Church continues without the real Third Angel's Message. Therefore, the work is not finished.	<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.

For the greater part of her history, the Adventist Church has not held to the genuine Third Angel's Message but she thinks she has by clinging to the Laws and Doctrines part of that message.

These are excellent questions. The answer given is also excellent. "In answer to these questions we cite the fourteenth chapter of Revelation." *ibid.*

This answer is the truth provided that the message of *Revelation* 14 is seen to be the everlasting gospel or justification by faith in verity. But, while we might expect that John N. Andrews' book would be a detailed and living presentation of justification by faith, there is not a single page in the book devoted to this topic. Instead, the material covers prophetic developments in the rise of the Advent people and of the two-horned beast pictured in *Revelation* 13. Thus the Adventists had come to call something which was not the third angel's message, by that name.

By 1888, they had become so far removed in time from the original message that they had quite forgotten what the real thing was and were busily preaching the counterfeit. This is why, when the real message of the third angel was brought by God's appointed messengers in 1888, the church could not recognize it as such. They compared what those men had to teach with what they had always regarded as being the third angel's message and they correctly recognized that they were not the same.

This imposed upon them the necessity of making a specific choice between what they regarded as being the real message which they fondly referred to as being the old landmarks, and what the True Witness told them was the message in verity. The lapse into the Laodicean condition in 1858 or thereabouts, was not a temporary one. It settled into a fearful permanency so that by 1888, they were in a state of even worse spiritual poverty.

"Since the time of the Minneapolis meeting, I have seen the state of the Laodicean Church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution. Jesus speaks to these as He did to the woman of Samaria: 'If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.'

"Like the Jews, many have closed their eyes lest they should see; but there is as great peril now, in closing the eyes to light, and in walking apart from Christ, feeling need of nothing, as there was when He was upon earth. I have been shown many things which I have presented before our people in solemnity and earnestness, but those whose hearts have been hardened through criticism, jealousy, and evil surmisings, knew not that they were poor, and miserable, and blind, and naked. Those who resist the messages of God through His humble servant, think they are at variance with Sister White, because her ideas are not in harmony with theirs; but this variance is not with Sister White, but with the Lord, who has given her her work to do." *The Review and Herald*, August 26, 1890.

Therefore, they were no more able to see what God was plainly telling and showing them in 1888 than they were back in 1858. But, this did not

mean that their cases were hopeless, that they had to cling to that which they regarded as being the real truth. All they had to do was to trust in the Word of their divine Commander, taking the attitude that if He says it is so, then even though they could not see it, it is so. They would believe and accept it. But the leadership, together with the majority, did not step out by faith. Instead, they chose to walk where they could see, in what was to them, the old familiar paths. That those were paths of death and darkness did not trouble them.

This then was the real issue back in 1888, the question of whether the actual third angel's message would be reinstated in the church which had unknowingly lost it, or whether the counterfeit would remain. That was the issue and, as history and the Spirit of Prophecy testify, the formalists won the day.

Subsequent to the dying out of the message and the departure of the messengers from the church, the doctrines which have been regarded as being the third angel's message, continued to be the message of the church. The result is that any Adventist raised since then has been taught that laws and doctrines are the third angel's message whereas in fact, justification by faith is the message. Therefore, he has been taught that something other than the message is the message.

This places him in the same predicament as the Adventists in 1888. It has been instilled into him that a certain message is the message in verity, whereas it is not. We may marvel at the blindness of the Jews and the Adventists who refused to believe what God told them, but will God's people today prove any more receptive to the divine counsels?

In 1888, God sent the real third angel's message. That and that alone is the light which will finish the work and cut it short in righteousness. No matter how sincerely we may believe otherwise, this is the truth. Therefore, even though we cannot see what the Lord is telling us, let us believe it just because He says it. In 1858, there was a tragic departure from the real message which has directed our feet unwittingly but surely, in the same pathway. Only by recognizing these deviations and in being prepared to correct them so far as our own lives are concerned, will it be possible to escape the fearful consequences.

18

Waggoner Misrepresented

The principal argument presented in *Movement of Destiny* is that in 1888 at Minneapolis, Minnesota, there came at last the inevitable confrontation between those who believed that Christ was eternally and truly God, and those who believed He was the first of all created beings. In setting up this case, L. E. Froom projects E. J. Waggoner as champion for the former position with Uriah Smith and others as the opponents.

If 1888 was nothing more than a divine effort to correct this error, the principal burden of Jones' and Waggoner's message would be presenting the deity or divinity of Christ—proving that He was forever and eternally God. It would not bring any great new advances in truth such as the fourth angel would, but it would emphasize truths already held that had been neglected and little preached. This is what Froom argues as he takes the messages given by Waggoner at the Conference and sets forth his view of what was presented to the Adventist Church. The argument long presented by Adventist opposers of the present revival of the 1888 message is that the messages brought in 1888 shifted emphasis away from law and prophecy to the presentation of Christ and His righteousness which had not been brought forward as God had intended. In this way God's great work in 1888 is minimized and reduced.

On the other hand, if 1888 is understood to be the beginning of the loud cry of the third angel of *Revelation* 18, then the message of Waggoner and Jones was something *far more* than a mere effort on God's part to correct the errors in the church at that time. It is not denied that there were errors which needed to be corrected if the church was to finish the work. There were errors in the churches when the first angel began to sound in 1833; in the Advent groups when the second angel began his work; and when the third angel came. From this, it is clear that the Lord does not wait till every error is corrected before He sends the next angel with the corrections of the previous faults, and advanced light.

In 1888 the church had serious errors needing correction. The next mighty angel came with a message which would not only correct the errors of the church but would have opened up the wonderful vistas of the third angel's message such as *had neither been seen nor preached before by Adventists*.

Waggoner's message had to be more than correcting the errors in the church and more than revealing Christ to be eternally God. It had to present light that would fill the whole earth with the glory of God.

"This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family." *Testimonies to Ministers*, 91, 92.

These messengers of the Lord brought the doctrine that Christ came in the selfsame flesh and blood as the children whom He came to save. It is the teaching that the ladder reached up to the very throne of God and down to the sinful flesh of man. In *The Desire of Ages*, 311, 312, it is declared that if that ladder had come short in the slightest degree, we would have been lost.

If men had come presenting only the divinity of Christ, they would have come preaching only God, instead of the saving truth, "God with us," which is Christ *in the flesh—the doctrine of Christ*. They would have presented the top half of the ladder without the bottom half. This is not preaching salvation. It is no better than the teachers of antichrist in the Roman Catholic and Protestant churches.

But *they* did not do this. *They* came preaching the *fullness* of the Godhead dwelling in the *fullness* of humanity as it was upon the earth when He came to it. One has only to read their writings to see the truth of this, and as this reading progresses, it will be seen, as the wonderful beauty of the truth they presented unfolds to the eager, spiritual mind, that they did bring a message the like of which had never before been preached within the Adventist Church. It was not merely a *shifting* of the emphasis; it was not merely the *correction* of long-standing errors; it was not merely the *reviving* of truths long held in the church. It was a declaration of a message beyond that which had been preached by Adventists before, just as each of the former angels presented light not taught by their predecessors.

This is not the picture presented in *Movement of Destiny* nor the argument it seeks to develop. It aims to prove that the presentation was only for the correction of certain errors, re-emphasis of what had been formerly held and taught, and shifting the emphasis away from the law to the gospel.

Therefore we can expect *Movement of Destiny* to emphasize the side of Waggoner's message setting forth the deity and eternal pre-existence of Christ, while ignoring or actually misrepresenting the side setting forth the fullness of Christ's coming in fallen, sinful flesh. In this expectation we are not disappointed for this is just what the book does do as an examination of it will show.

On page 188 of *Movement of Destiny* is the chapter heading, £. J. Waggoner's *Actual Message at Minneapolis*—No. 1. Part 2 follows on page 202 and extends to page 217. The submissions made in the first three pages explode the old argument that we do not have any record of what was preached at the first Minneapolis Conference. Here it is stated that Waggoner's book, *Christ and His Righteousness*, is a true portrayal of the message preached by him at that conference. It is good to know this, so it can be accepted that this book by Waggoner does contain what he actually taught at that Conference.

On page 191, Froom begins his explanation of what he believed the messenger sent by God presented at that Conference.

The presentation of Christ must begin with setting Him forth as the eternally pre-existent God. Waggoner, being a true messenger of the Lord, began at this point and spent time developing this great truth. This was preliminary and basic to presenting Christ as a human being as well, but Froom takes Waggoner's presentations on the deity of Christ and makes that the *whole* message given.

Froom passes through paragraph after paragraph with such headings as *All-Encompassing Transcendence of Christ, Majesty and Pre-eminence as God, Possesses All Attributes and Prerogatives of God, Comprises 'All the Fulness of the Godhead,' Supremely God in Highest Sense, Christ as Creator—Equal with Father, Christ Emphatically Not 'Created Being,' Jehovah the 'Self-Existent' One*. He dwells upon these thoughts and gives a reasonably accurate picture of what Waggoner taught thus far. He had no difficulty in accepting what has been presented under these headings. Neither would anyone in the Roman Catholic or Protestant churches, for they all teach *this part* of Christ's incarnation.

Now comes the problem. Waggoner passes on to show that the Christ who was and is the fullness of God, came and accepted fallen, sinful, mortal humanity. In this area, Waggoner is just as forthright, specific, and clear as he was on the deity of Christ, devoting seven pages to the section, and many more to the implications of this truth. In this section is the clear declaration that Jesus *Himself* took the flesh and blood of a *sinful*, and *not* of a *sinless* man. Here is the thought expressed by Waggoner:

"A little thought will be sufficient to show anybody that if Christ took upon Himself the likeness of man, in order that He might redeem man, it must have been sinful man that He was made like, for it is sinful man that He came to redeem. Death could have no power over a sinless man, as

Adam was in Eden; and it could not have had any power over Christ, if the Lord had not laid on Him the iniquity of us all. Moreover, the fact that Christ took upon Himself the flesh, not of a sinless being, but of sinful man, that is, that the flesh which He assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the statement that He 'was made of the seed of David *according to the flesh*.' David had all the passions of human nature. He says of himself, 'Behold, I was shapen in iniquity; and in sin did my mother conceive me.' *Psalm 51:5.*" *Christ and His Righteousness*, 26, 27. Emphasis original.

These words leave no doubt that Waggoner taught and believed that in the flesh of Christ were "all the weaknesses and sinful tendencies to which fallen, human nature is subject ..." This is certainly not holy flesh, but sinful, mortal, fallen flesh.

Now, if Waggoner was teaching in this that which was contrary to the Bible and the Spirit of Prophecy, Sister White would never have stood beside him and supported him in his teachings. The plain command of the Bible in *2 John* 7-11 absolutely forbids that. Therefore, to declare that Waggoner was wrong in this presentation of the humanity of Christ, is to charge Sister White with being disobedient to the instruction in God's Word which, in turn, is to class her as a false prophet.

In any case, the heading of the chapter under consideration in *Movement of Destiny* shows that the author is claiming to set forth the *actual* message of Waggoner at Minneapolis. This would lead us to expect, now we know what Waggoner taught on Christ's humanity, that Froom would inform us of Christ's humanity as *Waggoner teaches it*. We would expect in the light of the previous extract from *Christ and His Righteousness*, that Froom would reveal Waggoner's teaching that Christ came with "all the weaknesses *and* sinful tendencies to which fallen human nature is subject ..." We would recognize that should he fail to do so, he would fail to give the *actual* message Waggoner brought in 1888.

Not only does he fail to give Waggoner's true message in respect to Christ's *humanity*, but he inserts a key word into the text of Waggoner's writings which gives it a different meaning altogether. On page 197, he devotes one paragraph to the section on the humanity of Christ under the heading, "Became Flesh to Bear Our Sins and Redeem."

The key paragraph in this section by Froom reads as follows:

"As to His humanity, Christ came in the '*likeness* of sinful flesh' (Romans 8:3, 4). God '*laid* on Him the iniquity of us all.' He '*took*' all the '*weaknesses*' of man, and '*suffered* all the infirmities' of man. (Pages 26, 27.) More than that, He was actually '*made*'—vicariously—to '*be sin for us*,' that we '*might be made the righteousness of God in Him*' (*2 Corinthians* 5:21). On this Waggoner comments:

" 'Here is the same mystery as that the Son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet

not only counted as a sinner, but actually taking upon Himself sinful nature. *He [sic]* was made to be sin in order that *we [sic]* might be made righteousness!" *Christ and His Righteousness*, 27, 28."

It is true that L. E. Froom quotes a paragraph from E. J. Waggoner stating that Christ "actually" took "upon Himself sinful nature." But this is neatly covered and perverted by inserting a key word which does not appear in the section as written by Waggoner and which changes the truth in the statement. It is the word "vicariously". This word has a definition quite opposite from "actually", which means that He took it literally and in reality. "Vicariously" teaches that He did *not* take it literally but in some mysterious kind of sympathetic sense. Here Froom has produced one of those impossibly contradictory statements which purports to make the matter clear, but which obscures it further. Something cannot be actual and at the same time vicarious.

Observe too that while Froom does refer to Waggoner's statement saying that Christ took all the weaknesses of man, he is careful to omit the next words in the same sentence which say that the flesh which Christ assumed "had ..." "all the sinful tendencies to which fallen human nature is subject ..."

This sentence which Froom has so carefully omitted, is one of the most important in the whole paragraph. Throughout, Froom is doing his best to make it appear that today the church teaches the same message as Waggoner, but this is the very sentiment in the doctrine of Christ's nature to which he is most opposed—the teaching that Christ came in the same nature as we have, a human nature having "all the sinful tendencies to which human nature is heir."

As *Movement of Destiny* proceeds, Froom emphatically rejects the idea that Christ came in the same flesh and blood as *the children*. Yet he knows that the Spirit of Prophecy endorsed Waggoner and Jones' teaching that Christ, who was the eternal God, came down and accepted a flesh and blood human nature derived exactly the same as any of the children of men, and therefore had as its very nature, all that humanity has.

Froom's task as commissioned by the church, is to prove that he and the church are in perfect agreement with, and zealously preaching a message with which they are really in complete disagreement. That is quite a task and places before him quite a dilemma.

How is such a problem solved?

It is solved without difficulty if the tactics followed by the church are adopted. This involves, with carefully calculated timing, the setting forth of the problem under the halo of *declared* agreement, rather than with the chilling atmosphere of direct rejection. *Expressions* of awe for the message Waggoner brought complete the *image* of pretended approval. Then, by carefully omitting vital key statements made by the Lord's messenger and inserting the word "vicariously", an interpretation of Waggoner is projected

which makes his message acceptable to the church. Thus Waggoner is made to be the supporter of deadly error instead of the champion of truth which he really was.

The timing of this presentation of what Waggoner is alleged to have preached, is a critical factor in the guarantee of its success. A great deal is made of the fact that when Elder A. G. Daniells first spoke to Froom about writing the book, he pointed out that while the work was to be commenced, it was not yet time to present it to the world. Years went by until the time was finally ripe for the completion and release of the volume. See *Movement of Destiny*, 17.

It was important that those who really knew what the men of 1888 taught, be no longer there, having been removed by death or the powers of the church. If E. J. Waggoner had still been alive and was to read what this book credits him with teaching, he would have shortly put the record straight. No one would dare attribute a *living* Waggoner with the teachings ascribed to him in this volume. Waggoner was guiltless of teaching the papal doctrine of Christ having sinless, perfect human nature.

The living prophet has passed away, and so far the Lord has not raised another to guide and caution the church. Were the living prophet alive today, we would have a voice of unquestionable authority to declare the nature of the deception being practised upon the church and world.

It was necessary to wait until the voices of those within the church who were not afraid to stand up and be counted, and who understood by living experience what the men of 1888 taught, had been silenced. This was effectively done during the struggles of the fifties and sixties. It was accomplished by throwing the full weight of church authority against their witness and testimony until they were expelled from church fellowship and were heard no more among the church members.

With these voices stilled, the church comforted its members with the assurance that all was well. They assured all that those who declared there had been a rejection in 1888 were mistaken and deluded; the church believed just what Waggoner and Jones taught; the necessary adjustments had been made; and the stage was now set for the great and final triumph of truth. This is believed by the majority in the church for they trust the leadership just as the average man trusts his doctor.

All those who mistakenly believe that Waggoner and Jones taught that Christ came in the sinless, perfect humanity of Adam before he fell, will also believe that the 1888 message was never rejected and is being taught in the church today. They will accept the conclusions drawn by L. E. Froom as a valuable and true evaluation of developments in Adventist Church history.

But they are terribly mistaken. We will summarize the evidences investigated so far.

It is incorrect to evaluate the Minneapolis Conferences as merely a confrontation because of growing pressure between two schools of thought

over the deity of Christ. This is tragic understatement, reducing and minimizing the coming of the *Revelation* 18 angel whose glory was to fill the whole earth, and who brought light Adventists had never known or preached before.

Such a seriously incorrect evaluation must lead to equally erroneous conclusions of what the message and its developments actually were.

The message of Waggoner and Jones was not simply the presentation of Christ as the fullness of the Godhead. That was only part of the story, for a Saviour who remained God, or even as God in sinless flesh, could not save us. Both Waggoner and Jones taught emphatically that Christ took the *same* flesh and blood as the children. It is serious misrepresentation to say otherwise.

It is incorrect to say that a great victory was gained in 1888; that God achieved what He designed should be achieved; that the movement was delivered from fatal errors and the stage set for final and glorious victory. This is not what happened. The loud cry began but was stifled to death and in that rejection of truths to which they merely assented, the church was swung into the direction of the great antichrist. This has become more pronounced as the intervening years have passed.

The picture of Waggoner and Jones' message in the Minneapolis Conferences beginning in 1888, as given in *Movement of Destiny*, is not a true and accurate picture of what really happened.

The discussion in *Movement of Destiny* of consequent developments from those Conferences, must also be an inaccurate and unreal evaluation of what has really taken place. These developments will further certify that 1888 was not a victory but a defeat for the forces of truth. We will move on beyond 1888 to study the developments which took place and the evaluation of them given in *Movement of Destiny*.

Waggoner Was Not In Error

Movement of Destiny sets forth an evaluation of the Minneapolis messages which minimizes the significance and importance of that event. This is serious enough on its own, but the book does not stop there. It even presents Waggoner's message on the eternal pre-existence of Christ as being faulty and speculative in certain respects. From these errors L. E. Froom asserts the church has been delivered and subtly conveys the impression that our understanding is superior to Waggoner's at that time.

But is it? Was Waggoner wrong and the modern church correct in this particular area? Have we come far beyond the truth given by this messenger from the Lord?

If the believers back there had accepted the message as modern Adventist leadership so confidently claims, the church's understanding today would be far in advance of Waggoner and Jones. If they did not accept the message then, they are not as far advanced as those men, for the Lord sends no further light until what has already been sent is truly received.

If the church fails to accept that light, it not only proceeds no further, but falls aside into some error. The church will not realize this. It will be more confident than ever that it has the whole truth.

If we can show that Waggoner was wrong in one area, and Froom correct in his criticism of Waggoner in this field, we will have proof that L. E. Froom is ahead of Waggoner. This will be a witness in favour of the claim that the church did not reject the message back there.

On the other hand, if it can be shown that Waggoner was not confused or speculative in his position, we have proof that *Froom* is incorrect in his evaluation of the same subject and is far behind Waggoner's understanding. This will constitute a witness to the belief that the church did reject the message given. While the position as set forth by Froom will tend to reduce confidence in the messengers God sent in 1888, and lead the members to lose any real desire to study their writings, the position that Waggoner is

correct will have the opposite effect. It will lead those convicted by the truth to distrust the modern writer's evaluation of the message, thus encouraging them to go back and study those men's works for themselves.

It is to be understood that this writer is not making any claim that Waggoner and Jones had all the truth. But what they did teach was the truth, as far as the Lord had revealed it at that time.

The chapter in *Movement of Destiny* devoted to finding fault with Waggoner's message begins on page 281, and is entitled *Retrospective Look at Waggoner's Minneapolis Message—No. 2*. The opening two paragraphs read as follows:

"Confused by Phrase 'Proceeded Forth.'—In a couple of instances Waggoner ventured out onto the thin ice of speculation, and broke through into waters of conjecture that were over his depth—over anyone's depth, in fact. These instances concerned the same point. So it was really a breakthrough at the same spot—over the same issue. That this could be is not surprising, for it was a question that had intrigued and puzzled Christian scholars throughout long periods in the Christian Era. It had been agitated in the era of discussion concerning Christ and the Godhead by inquisitive churchmen of the early centuries. It again came under discussion both in Reformation and post-Reformation times.

"Its reverberations could still be heard in certain Protestant bodies in the early nineteenth century. It even penetrated our own ranks in our earlier decades, when our men thought anxiously concerning the Godhead and its relationships—especially as to Christ. It centered on the intent of those Biblical expressions—'only begotten' and 'Son of God,' and 'proceeded forth' from the Father (*John* 8:42). Just what did these expressions mean to Waggoner? And how far back do they take us into the illimitable past? Were there *two* proceedings forth—one in the unfathomable beginning, and one at the Incarnation? That was the question."

Here is the assertion that on this point Waggoner ventured into speculation because there was no Bible support for his position. It is inferred that he ought to have known better, for this was an area which had engaged the thought and study of churchmen for centuries without any total agreement being reached among them. Therefore, he ought to have left the subject alone. This point was over the expressions, "only begotten," "Son of God" and "proceeded forth from the Father."

Froom questions what these expressions meant to Waggoner, and how far they take us back into the illimitable past. "Were there *two* proceedings forth—one in the unfathomable beginning, and one at the Incarnation? That was the question."

The next eight pages of *Movement of Destiny* are devoted to discussing the various beliefs of scholars down the corridors of time, after which a more direct discussion of Waggoner's position is begun.

On page 291, Froom lists the offending statements from *Christ and His Righteousness*, under the general heading of " 'Goings Forth' Equated with 'Proceedeth Forth . . . From God.' " He then says, "Here are Waggoner's two questionable statements on Christ's origin in their context:

" 'The Word was 'in the beginning.' The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son of God was begotten; but we know that He was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion He prayed, 'And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.' John 17:5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity,' *Micah* 5:2, margin. We know that Christ 'proceeded forth and came from God' (*John* 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man.' (Christ and His Righteousness, 9.)

" The Scriptures declare that Christ is 'the only-begotten Son of God.' He is begotten, *not created*. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. . . . [*Micah* 5:2 quoted.] There was a time when Christ proceeded forth and came from God, from the bosom of the Father (*John* 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.

" 'But the point is that Christ is a begotten Son, and not a *created subject*. He has by *inheritance [sic]* a more excellent Name than the angels; He is 'a Son over His own house.' *Hebrews* 1:4, 3:6.' (*ibid.*, pages 21, 22.)"

Froom quotes a third paragraph but before doing so he says: "In his anxiety to emphasize 'begotten Son'—for he was arguing against the contention of some in his audience who had claimed that Christ was a created being—Waggoner also made the following statement:

" 'It is true that there are many sons of God; but Christ is the 'only-begotten Son of God,' and therefore the Son of God in a sense in which no other being ever was, or ever can be. The angels are sons of God, as was Adam (*Job* 38:7; *Luke* 3:38), by creation; Christians are the sons of God by adoption (*Romans* 8:14, 15); but Christ is the Son of God by birth.' (*ibid.*, page 12.)"

Froom comments on these statements as follows:

"Based on Faulty Equations.—Waggoner clearly equates—in these statements—the 'goings forth' of *Micah* 5:2 with the 'proceeded forth and came from God' of *John* 8:42, to which he adds the expression 'in the

bosom of the Father' from *John* 1:18. He concludes that since Christ is declared to be 'the only-begotten Son of God'—and that He 'proceeded forth and came from God' and His 'goings forth have been from of old, from the days of eternity'—therefore 'there was a time when Christ proceeded forth and came from God, from the bosom of the Father . . . , but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.'

"From the strict Trinitarian view, the eternal pre-existence of Christ is absolutely essential to His Godhood. Self-existence can brook no intimation of beginning or derivation. If there was any *point in eternity when Christ came forth from the Father*, then He had a beginning, and is less than complete Deity—no matter how 'far back in the days of eternity' this may have happened." *Movement of Destiny*, 291, 292.

Waggoner did not limit the going forth of Christ from the Father, to the incarnation in Bethlehem. He saw a similar proceeding forth from God having taken place formerly in the limitless reaches of eternity so far back that it was beyond the beginning of all things. If this idea of Christ having a former point when He proceeded forth from God is taken to say that He had a beginning, this denies that Christ is truly God in the eternal sense. To be God, He must be as eternal in the past as He is in the present and future. There must never be any point of time when He cannot say "I AM".

That Jesus was already the only begotten Son of God before He became incarnate man in Bethlehem, is made clear in *Patriarchs and Prophets*, 36. This statement describes a meeting called by God before this world was even created. Then God presented Christ, not as one to become the begotten Son of God, but as one who was already that. This was not merely a title possessed by Christ. God presented Him as His only begotten Son because that is what He was at that time. Thus this statement fully supports Waggoner's position and denies that of Fromm. Here is the paragraph:

"The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son, and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng—'ten thousand times ten thousand, and thousands of thousands,' the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven, the King declared that none but Christ, the only begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its

inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory, and execute His purposes of beneficence and love."

It is evident that Froom does interpret Waggoner's words to mean that at the point of time when in the illimitable past, Christ came forth from the Father, He had a beginning. Froom equates being born of God as having a beginning and shows that he believes this is what Waggoner had in mind and conveyed by this teaching.

It is here that weakness is found in Froom's understandings and strength is found in Waggoner's teachings. Waggoner did not elaborate further on the point to show whether he understood that if Christ proceeded forth from the Father it meant that He had a beginning at that point of time. We do not know what Waggoner believed in this final connection nor can we prove he believed either way. Froom assumes that Waggoner thought Christ did have a beginning, but we stress that this assumption cannot be proved.

We are left to decide whether or not it is error to declare that Christ did proceed forth from the Father as the only begotten Son of God. If this is correct, then even though Waggoner may not have understood all of the truth, what he said in itself would not be the error which Froom declares it is. All we can do is decide from what Waggoner actually said whether he was in error or not. We cannot go into any assumptions as to how he might have interpreted what he said in the unspoken concepts of his mind.

By searching into the original words of the Greek text, Froom tries to argue that these expressions do not mean any literal physical birth on the part of Christ in the distant past, but are used to convey the idea of uniqueness and difference between Christ and the rest of the beings in existence. There is no point in going further into his argument here. It can be read in his book by those who care to do so. We are concerned only with seeing if Waggoner's statement was the truth, or a limiting of Christ's pre-existence.

The eternal pre-existence of Christ, the fact that God has no beginning and all that pertains to this, is a great mystery which can only be understood so far as the Lord has seen fit to reveal it to the human mind. Revelations have been given so that the understanding of that mystery is much greater now than it was in the very beginning. We can see this on the basis of Paul's testimony in *Ephesians*.

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

"If ye have heard of the dispensation of the grace of God which is given me to you-ward:

"How that by revelation He made known unto me the mystery; (as I wrote afore in few words,

"Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

"Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit;

"That the Gentiles should be fellow-heirs, and of the same body and partakers of His promise in Christ by the gospel:

"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

"According to the eternal purpose which He purposed in Christ Jesus our Lord." *Ephesians* 3:1-11.

In these verses Paul speaks about the mystery of Christ, which is all involved in God's *eternal* purpose in Jesus Christ. This is the wisdom of God. It had not been truly understood previously by men upon this earth, nor even by principalities and powers in the kingdom of heaven amongst the unfallen creatures in God's great universe. But, because of the revelation of Jesus Christ through the ministration of God's church upon this earth, that mystery was becoming clearer even to the principalities and powers in heavenly places.

What is the mystery of God? In *Colossians*, chapter one, Paul takes up the same theme and uses almost the same words. "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;

"Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints:

"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." *Colossians* 1:25-27.

The mystery of God then, is Christ, the sinless, eternal One, dwelling in us, the sinful and finite ones. It is divinity dwelling in humanity—the incarnation. The incarnation was by no means complete when Christ came and dwelt in sinful flesh, for that is not sufficient to effect our salvation. It is complete only when Jesus comes and dwells in our own sinful, fallen, human nature. That this can be done is the mystery of God revealed now as never before, even in the beginning of God's creation before sin marred the perfection of God's universe.

This revelation of the mystery of God to an extent not seen even by the principalities and powers in heavenly places is "according to the *eternal* purpose which He purposed in Christ Jesus our Lord." There is an intimate connection between the mystery of God and His eternal purpose in respect to Jesus Christ. These two must be studied with reference to each other.

What is the extent of an *eternal* purpose? Eternity encompasses not only the unending future, but stretches as far back into the past as it does into the future—*eternally*. Therefore, this purpose involving the mystery of God, which is Christ in the body of a creature, is not of a temporary nature, but is as eternal as God Himself. The text does not merely say it is an eternal purpose, but that it is *the* eternal purpose.

The *eternal* purpose of God in which is involved the mystery of God, was in existence long before man was created or sin entered the universe. It was not there as something which God purposed for Christ at a future time, for then it could not be God's eternal *purpose*, but something eternally *purposed* instead. When Christ came to this earth, He was fulfilling the eternal purpose of God to a new extent, in a wider dimension and fuller degree than ever before. Christ was not doing something new. He was carrying to a greater height, width, and depth that which He had always done in the eternal purpose of God for Him.

In the New Testament we see Christ fulfilling the eternal purpose of God by coming as both God and man that *thereby* man can approach unto God. Perhaps there is no better understood nor widely accepted truth than that there is no *way* man can approach unto God *except* through Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

It is God's purpose that man should have communication and access to Him, for He is the fountain of all life, joy, and happiness. Without Him, there can be no life and no continued existence. It is *impossible* for there to be *direct* communication between God and man. God is totally infinite while man is so finite and small a part of the total creation and so far removed from God through sin, that he could never provide a way to reach God. God must provide a way for man. The man Christ Jesus fulfils that purpose.

So it is written "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." *Ephesians* 1:10. The purpose of God is to draw all things together in Christ, not only upon this earth but in heaven.

To us and the principalities and powers in heavenly places, the greatest revelation of this purpose and mystery is found in the incarnation of the Son of God working to draw sinful man back into oneness with God. The salient truth necessary for this work's success is that Christ must *first be* God, so that He can lift us *all* the way up to God and He must be truly man in sinful flesh and blood to reach men *where they are*.

"Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by *a single step* of reaching the earth, we should have been lost. But Christ reaches us *where we are*. He took our

nature and overcame, that we through taking His nature might overcome. Made 'in the likeness of sinful flesh' (*Romans* 8:3), He lived a sinless life. Now by *His divinity* He lays hold upon the throne of heaven, while by *His humanity* He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our 'Father which is in heaven is perfect.' " *The Desire of Ages*, 311, 312.

While it is generally recognized that man cannot approach unto God except through Christ, it has not been so readily seen that the angels cannot approach Him directly either. They need an Advocate who is one with them and one with the Father. "*Heaven is a ceaseless approaching to God through Christ.*" *The Desire of Ages*, 331.

The need for this is apparent when the nature of God versus that of the angels is considered. Between the infinite Creator of everything which exists, and the angels, each of whom is so small a part of that vast creation, there is a great gulf so deep and wide that direct communication is impossible. God's purpose was to draw all things *in heaven* into one, just as on this earth. He had to provide the means to establish communication. That means is fulfilled in the ministry of Jesus Christ.

For Christ to provide the channel of communication between man and God, *He had to be both man and God*. To provide the same between angels and God, *He would have to be both angel and God*. Again that ladder must reach from God to the angels, not coming short by a single step.

In the New Testament where we see the outworking of God's eternal purpose in the realm of man, Christ stands revealed as both God and man. In the Old Testament where we see Him as He was before He entered physically into man's realm, He was the Mediator for the angels, being both God and angel.

A study of heavenly messengers appearing to men in the Old Testament, shows that often it was Christ Himself who appeared. Christ was the Angel who wrestled with Jacob till daybreak. It was Christ, the Angel of the Covenant, who went before the people of Israel in the wilderness and who appeared to Joshua, Gideon, Manoah and his wife. It is Christ, the Archangel, who bears the name of Michael our prince.

For Christ who was eternally God, to become a man, He had to be begotten by God into the form of a man, and for Christ to become an angel, He had to be begotten into the form of an angel. How and when this was done we do not know, for it has never been revealed to us. As soon as God created the angels, there was the need for communication to be established between them and Christ was willing to fulfil God's eternal purpose in Him to draw all things into one in heaven as later it was to be on earth.

Therefore, just as there was Christ's first work of drawing the angels into oneness with God, there had to be a further extension of the *identical* work in drawing *men* into oneness with God. So there had to be *two* occasions

when Christ was begotten of God, the first being into the form of an angel and the second into the form of man.

But, the fact that Christ was begotten into a new form, did not mean that He had a beginning at that point of time. No one who believes the Bible truth of Christ's eternal pre-existence has difficulty in seeing that when Christ was begotten into the form of man, He only had a beginning as a man. He had descended from where He had been and taken up a flesh and blood body as the tabernacle for His eternal Spirit and Life.

The fact that He was begotten into the form of an angel as far back as Waggoner says He was, does not need to be understood that *begetting* Him meant the *beginning* of Him, for it did not. Before that, He was God—eternally so, infinite and beginningless.

Waggoner saw more, much more than is generally realized. He was not wrong in saying that Christ was the begotten Son of God long before His appearance in Bethlehem. He did not venture "out onto the thin ice of speculation," nor did he break "through into waters of conjecture that were over his depth." Instead, he presented a sound Biblical truth on the position of Christ who is the One through whom the Father has ever been, is, and ever will be, fulfilling His eternal purpose of drawing all things together into one.

When God sent E. J. Waggoner and A. T. Jones with the mighty message of the fourth angel, it was a great and wonderful light that they brought. The messages sent are still available in their published works for all to study. The lesson learned from the presentation of what another man thought they taught, and from the pages of history generally, is that there is safety only in studying for yourself to see what was taught back then. If the Lord sent "a most precious message" to His people then—the message of the loud cry to finish the work—we need that message today and should spare nothing in our quest for it. There is great and wonderful light revealed there and it will be our fault if that light is not seen, understood, and experienced as it should be.

20

One Giant Step Too Far

We now return to trace the development of the arguments in *Movement of Destiny*. The title conveys the author's conviction that the Seventh-day Adventist Church is *the* movement of destiny. For that body to fulfil its appointed destiny, Froom correctly argues, it must first be purged from serious errors and equipped with the real and living truth for this time, particularly in the field of the Person and work of Christ.

Seen by the author as a serious obstacle to fulfilling this destiny was the presence in the Adventist Church after 1844, of teachings which denied the full deity of Christ. The first objective to be achieved was the correction of these errors. Froom sees this as the great purpose of the messages given in 1888. *Movement of Destiny* gives no revelation of the more glorious work the Lord intended to accomplish in 1888.

Deep-seated errors are not corrected in a day or one short year. There had to be a period of time subsequent to 1888 for these errors to be set straight in the church. Froom traces his view of this in the chapters, *Decade of Varied Advances Follows 1888*, beginning on page 313 through to *Headquarters Group Studies Mark 1930's*, ending on page 442, with several other chapter headings between, such as *Resurgence Gains Momentum by 1920*, *Daniells' Contribution to the Resurgence*, and 1931 *Opens New Epoch of Unity and Advance*.

Just as the first era of the Adventist Church is designated by this book as lasting from 1844 till 1888, so the second era is said to extend to 1931. This year is chosen by Froom as being of special significance because unity was finally achieved on the question of Christ's deity. The event to mark this point of time was the appearance in the *Yearbook of The Statement of Adventist Beliefs*. This formed the basis for the Baptismal Certificate which appeared ten years later.

In the light of these two events, Froom states, "While 1931 was the crucial year, it was more accurately the *decade*—embracing the years 1931 to 1941—that marked the pivotal turn of events for unity of belief in our

post-1888 history. As seen, this ten-year period was introduced by the appearance of an acceptable Statement of Faith, now received by all.

"The decade logically closed with the adoption, in 1941, of the uniform 'Baptismal Covenant' and 'Vow,' in Certificate form. This was definitely based upon, but elaborated and accentuated, the now generally accepted 'Fundamental Beliefs' declaration of 1931." *Movement of Destiny*, 415.

The important point Froom seeks to make is that the work begun by the turning of the tide in 1888 by the declaration of Christ's complete deity now came to completion so far as unity within the church is concerned. "We now come [in 1931] to another in the series of vital turning points in Adventist history. Or perhaps it might more accurately be called a point of concurrence—one that marked the beginning of a new epoch, a drawing together in a united front. After 87 years of conflicting viewpoints over the Deity of Christ, the Trinity, and the Personality of the Holy Spirit, a unified position that honored Bible truth—and was in accord with the Spirit of Prophecy—came to be accepted by both sides." *ibid.*, 409.

This is what Froom declares had been achieved at this point of time. He saw in this the completion of the work which the Lord planned to achieve in sending the message in 1888. According to his thinking, the point to which the church had come was of preparation to go forth as a unified movement preaching the everlasting gospel to the world and to finish the work.

"We were now ready, so far as an acceptable Statement of Faith and Baptismal Certificate were concerned, to go to all the world with the *Everlasting Gospel* message in a clearer and more compelling way. We were no longer subject to a legitimate charge that on the Eternal Fundamentals—the basic principles, provisions, and Personalities of redemption—we were divided, or in conflict with the testimony of the soundest Christian faith of the centuries. And in addition, that we ourselves were out of harmony with the repeated and cumulative declarations of the Spirit of Prophecy.

"So it was that we passed the last major theological roadblock in the series of obstacles that we have been compelled to survey in tracing our history. The culminating events of the decade 1931 to 1941 consequently marked the end of an old epoch, and the beginning of a new day in unification and auspicious witness for us as a Movement. It was definitely another major turning point in denominational history." *ibid.*, 421-422.

So the church entered upon the final section of her history according to the divisions set forth in the book, namely, the period beginning with the decade 1931 to 1941. This becomes the most significant section, for it shows the full maturing of what the church did in 1888. Here, in the leadership's words, is revealed the point and position to which the course adopted by the church in 1888 had taken them, just as when a seedling first appears above the ground, it is often difficult to discern what kind of plant it is, but when it comes to full maturity, its real nature is clearly seen by all.

Movement of Destiny has claimed that the church was rescued in 1888 from serious errors, and that the experience was a great and wonderful victory for the church. This is how the church views itself, but we will see as the full development comes into view, that it was breaking down the differences between the Adventist Church and Babylon, leading to a closer unity and fellowship between them.

Step follows step and no sooner had the church published her statement of beliefs and the "Baptismal Certificate" and "Vow", than she moved on in the chain of events to the revision of certain statements in books of the past. Of this *Movement of Destiny* says:

"The next logical and inevitable step in the implementing of our unified 'Fundamental Beliefs' involved revision of certain standard works so as to eliminate statements that taught, and thus perpetuated, erroneous views on the Godhead. Such sentiments were now sharply at variance with the accepted 'Fundamental Beliefs' set forth in the *Church Manual*, and with the uniform 'Baptismal Covenant' and 'Vow' based thereon, which, in certificate form, was now used for all candidates seeking admission to membership in the church." Page 422.

There were such statements in Adventist books which did need revision and deletion. Seventh-day Adventists certainly could not continue printing the sentiments in *Daniel and the Revelation* by Uriah Smith which said that Christ was a created being. As the true church of God advances into the greater light of everlasting day, she will be obliged to discard errors once vigorously taught, and revise her teachings accordingly. The church of the Middle Ages taught and believed that the first day of the week was the true day of worship but the time came when the advancing church saw its error and no longer printed and distributed literature that gave Sunday any support.

We take no issue with the need for revision, but we do with how far that revision is taken. If, in deleting error, truth is taken also, more damage than good has been done. If the church comes to a crisis point in her history, when the Lord offers truth, and she fails to accept it as time goes by, she may reject some points of error but she will reject truth as well. This is another indication of whether there was rejection or acceptance of the truth at Minneapolis. If error only was deleted in the period we are now studying subsequent to 1941, we can be sure that Froom is correct in his evaluation of what took place in 1888. However, if the deletions and corrections took away sound fundamental truth, we know that there was a rejection in 1888 and thereafter.

Already one can see that Froom has presented an imbalanced view of Waggoner's message. He has projected Waggoner as teaching that Christ was eternal God, but also that He came down to dwell in sinless, holy flesh, merely accepting our nature and experiencing our trials and temptations *vicariously*. This is not what Jones and Waggoner said. They taught that

Christ took our human nature *actually* and *literally* and in the *selfsame* way that we acquire ours. They teach that the ladder did not fail by a single step of reaching us where we are.

Tenaciously hold to and remember that the doctrine of Christ is the teaching that God came down into human nature—not merely that Christ is God or man but is God *and* man. If it is taught that Christ was not truly, wholly, and eternally God, this denies the doctrine of Christ. If there is the slightest denial that Christ took the very same sinful, fallen, degenerate flesh and blood as the children, this also is the doctrine of antichrist. The message of God and of 1888 was that Christ, as all the fullness of the Godhead, came to dwell in all the fullness of fallen humanity.

The devil fears no teaching which presents the fullness of one or the other, *provided that the two are not linked together*. It is the nature of antichrist to deny one or the other, but not both. In Christ's day the issue was over His divinity. They could see that He was truly a man, with the same flesh and blood as they had, but they could not see that He was the divine Son of God. The issue has swung to the other end of the ladder today. To the body of fundamental Christians and even the Roman Catholic Church, it is plain that Christ is truly and eternally God. What they cannot see is that pure and spotless divinity can actually humble itself to dwell in fallen humanity. Here is the Roman Catholic sentiment to this effect.

"Disbelief in the immaculate conception of the blessed virgin Mary would imply belief in the following *revolting* consequences; namely, that He who is holiness itself, and has an infinite horror of sin, took human nature from a corrupt human source." *Catholic Belief*, 217.

This statement says that the Saviour had the same holy, sinless, and immaculate humanity of His mother Mary, according to Catholic belief. If you present to a Roman Catholic well versed in the theology of his church, the idea that Christ did receive a corrupted human nature, to his way of thinking this denies the divinity of Christ and makes Him a sinner. The mystery of the incarnation is a mystery indeed, standing unrevealed to his mind.

We shall see that the daughters of Babylon share the same view. In their minds, to give Christ a sinful *human* nature is to make Him altogether like ourselves, to take away His divinity and eternal pre-existence. It is to disparage and destroy His Person and work.

Not only is this the viewpoint and belief of Babylon but it is the identifying mark of that vast, antichristian system. Wherever that view is found *we find that Babylon exists*. Babylon, wherever she is to be found, cannot see and accept that Jesus, the eternal Son of God, actually came and took as His very own, the same weak, fallen, sinful human nature as the children of men. They reject such a concept with horror, believing that it degrades the Son of God.

The true child of God does not see this as a degradation but as the *glorification* of the Son of God.

"Some may have thought, while reading thus far, that we were depreciating the character of Jesus, by bringing Him down to the level of sinful man. On the contrary, we are simply exalting the 'Divine power' of our blessed Saviour, who Himself voluntarily descended to the level of sinful man, in order that He might exalt man to His own spotless purity, which He retained under the most adverse circumstances. His humanity only veiled His Divine nature, by which He was inseparably connected with the invisible God, and which was more than able successfully to resist the weaknesses of the flesh." *Christ and His Righteousness*, 28.

This is Waggoner's understanding, the man sent of God with a message in 1888. It is not difficult to see that it is the opposite of Babylon's thinking. *In the eyes of Babylon*, Waggoner and Jones would belittle and disparage the Person and work of Christ. However, this would not cause these men of God any distress. They would be very anxious if Babylon could approve of what they taught. They would seriously wonder whether their message was the truth or not. In fact, they would know that if Babylon could and did approve of their message on the nature of Christ, they had to be teaching the doctrine of antichrist with Babylon.

Babylon is *antichrist*—the deadly enemy of Christ and His church. There can be no fellowship or agreement between them, only unrelenting warfare. The more the church of God is true to God's truth and her sacred trusts, the more hostile and deadly will the warfare be.

If LeRoy Froom and the Adventist leadership backing the production of *Movement of Destiny*, truly believe in the message brought by Waggoner and Jones, as they earnestly claim, they will hold Waggoner and Jones' viewpoint on the nature of Christ in the incarnation. They would *not* hold what are the teachings of today's Babylonian churches, *and would be regarded by those churches as a people who would disparage and belittle the Person and work of Christ*.

We have already seen that *Movement of Destiny* failed to present Waggoner's message as *he taught it*. Froom's book makes it appear that Waggoner did teach the doctrine of Babylon, for where Waggoner taught that Christ came in *sinful* flesh, Froom presents him as teaching that Christ did this *merely* in a *vicarious* way.

Therefore, when the deletions were going forward, the church would not stop with deleting Uriah Smith's statements denying the fullness of Christ's deity, but would further delete those which spoke of His taking the sinful human nature of man. This is precisely what they did.

The most significant of these statements appeared in the 1915 edition of *Bible Readings for the Home Circle*, pages 173, 174, under the heading of "A Sinless Life". Here is a facsimile reproduction of the "offending" part of this chapter. Immediately following are the same pages as they appear in the revised edition of 1958.

These notes are worthy of careful study. Those who understand the message of Waggoner and Jones and the true doctrine of Christ will see that here in a few words, is an accurate and truly wonderful statement on the incarnation of Christ. These sentiments are in exact harmony with the message brought by the fourth angel in 1888.

Note how it distinctly states that "In His humanity Christ *partook* of our *sinful, fallen* nature." If this was not so, the writer argues, the Scriptures which teach that He was "made like unto His brethren," was "in all points tempted like as we are," arid overcame as we have to overcome, are totally denied.

It immediately takes issue with that papal teaching which states that Christ "inherited no tendencies to sin, and for this reason did not sin," declaring that this *removes* Him from the very place where He could effect our salvation.

Of special interest is the distinction made between the *divine* nature of Christ and the *human* nature. "On His *human* side—Christ inherited just what every child of Adam inherits—a *sinful* nature." So much for that side of the story, but there is the other divine side of Christ. This is distinguished from the sinful human nature as being perfect and sinless. "On the *divine* side, from His very conception He was begotten and born of the Spirit." This plainly teaches that the eternal God dwelt in the same flesh and blood as the children. The note concludes with the implications of this, which are simply that Christ proved by demonstration that by laying hold upon His divine nature we may gain complete victory over sin in our own *sinful* flesh.

This is a wonderful statement on the incarnation of Christ and it is evident that Professor Colcord to whom Froom attributes this statement, understood and believed the messengers sent by the Lord in 1888. This statement should be treasured and held to by every Seventh-day Adventist in the world.

But this is not the teaching of antichrist. In the light of the discussion earlier in this chapter, it should not be difficult to realize with what hostility and ridicule the churches of Babylon would regard these words. As you listen again to the words of the papacy, compare these sentiments with those of *Bible Readings*.

"Disbelief in the immaculate conception of the blessed virgin Mary would imply belief in the following *revolting* consequences; namely, that He who was holiness itself, and has an infinite horror of sin, took human nature from a corrupt human source." *Catholic Belief*, 217.

The essential point in this statement is that Christ took a *corrupt* human nature. In order to exempt Christ from this, He is born from a mother who has been born of an immaculate conception. This is how Babylon, *the mother*, denies Christ's doctrine and bears the identifying mark of antichrist. It is well known that the *daughters* of Babylon, the Protestant churches, do not arrive at the same conclusion that Christ had sinless flesh

by teaching that the *mother* of Jesus had an immaculate conception. They give *Christ* the immaculate conception, which gives Him exactly the same flesh and blood as the Roman Catholic Church gives Him.

Some may conclude that because the Protestant churches do not believe in the immaculate conception of Mary, their teachings on the nature of Christ are different. This is not so. Their teachings are identical so far as *the end result is concerned*. The Roman Catholic Church gives Christ an immaculate conception by giving His mother one first, whereas the Protestant churches give the immaculate conception to Christ directly. See how plainly the Protestants claim this as shown in the following statement from Dr. E. Schuyler English, who was in 1955 the editor of *Our Hope Magazine* and chairman of the committee for revision of the Scofield Reference Bible. This identifies him as an evangelical Protestant of some standing.

"He [Christ] was perfect in His humanity, but He was none the less God, and His conception in His incarnation was overshadowed by the Holy Spirit so that He did not partake of the fallen sinful nature of other men." *Movement of Destiny*, 469. Dr. English could not have stated the teaching that Jesus Christ was born of an immaculate conception more plainly. This is Roman Catholic theology and the mark of antichrist.

That he should express such sentiments is not surprising for *the Protestant churches are Baby/on*—the daughters of the great mother. If Babylon, *they are antichrist*, and if that, they certainly must and *do deny that Christ came in the flesh*. They could not be Babylon and teach otherwise, nor could they teach this and not be Babylon.

These teachings are the direct opposite from those taught by E. J. Waggoner and A. T. Jones, and further repeated in the *Bible Readings*, 1915 edition. But what else can be expected? Waggoner, Jones, and the *Bible Readings* set forth the doctrine of Christ, whereas Babylon sets forth the doctrine of antichrist. How could such opposite teachings be in harmony?

It cannot be argued, as some are attempting to do, that Waggoner and Jones brought the truth of righteousness and justification by faith, but were astray on their teachings of the incarnation of Christ. It is impossible to argue this successfully, for the message of justification by faith and the incarnation of Christ are inseparable. Our concept of one will determine our teaching on the other. If one's belief on the incarnation is in error, one's belief of justification and righteousness by faith is also in error.

Waggoner and Jones were not in error so far as justification by faith and the righteousness of Christ were concerned, for this is the message God gave them to bring to the Adventist people. *Therefore, they were not wrong in their teachings on the nature of Christ.*

Babylon could not see what they taught, as the truth. They saw it as deadly error. It kindled anger and hostility and more than ever led them to

think of Adventists as being a people who disparage and belittle the Person and work of Christ.

The actual writings of Waggoner and Jones were not given the wide circulation and promotion by the church which they ought to have had. As time passed, the books disappeared from circulation altogether, but *Bible Readings* was widely circulated and did not disappear. It was rightly regarded as being a highly representative Adventist publication. So it was this book, not the writings of Waggoner and Jones, that the Protestants looked upon as confirmation of the "unchristian" teachings of the Adventist Church, as they read that "offending" statement saying that Christ "partook of our sinful, fallen nature."

That such a beautiful statement of living truth should cause offence among the Protestants should not cause a true Adventist the least distress. He should boldly unfurl this flag of truth to the world and with conviction confess what he believes.

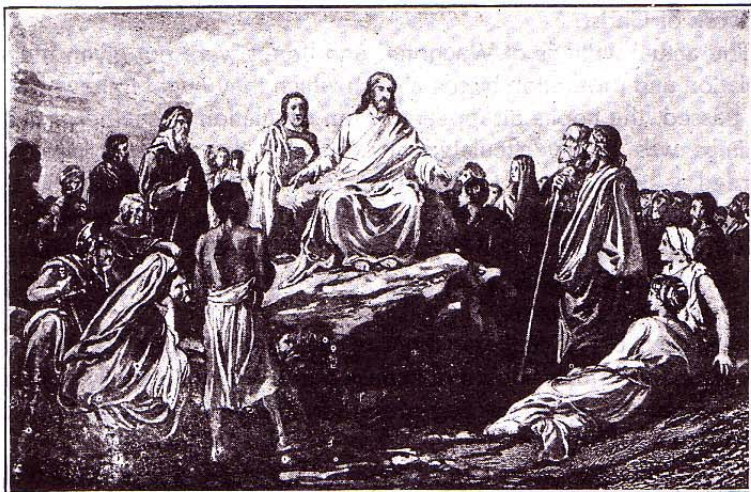
For *the true people of God*, faithful to His word, it is possible that the power-filled witness of Godly lives *may* reluctantly wring from Babylon the admission that we are at least Christians *in our behaviour*, but they will *never* confess that *in our teachings* we are Christians. Nor should we expect them to. If we find that the Babylonian churches commend as Christian our teachings on vital issues, we will know that they have ceased to be Christian and have become decidedly *antichristian*. There could be nothing more serious for the Church of God.

It was the preaching of the first, second, and third angels' messages which separated the people of God from the fallen churches. "By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself." *Testimonies for the Church* 5:455.

If this was the effect of the first three angels, what must the effect be of the mighty angel who fills the *whole* earth with his glory? What must be the effect of this angel who declares in clarion tones the fall of Babylon? Will it close the gulf between Adventism and Babylon? *Never!* It can only widen it further!

In 1888, that other angel came to do his work. Wherever that angel's message appeared in Adventist books as in the *Bible Readings*, it would be the worst kind of offence to the Protestant world, the daughters of Babylon. So that statement became "the oft-cited note in the old edition of *Bible Readings*," (*Movement of Destiny*, 469) which was used repeatedly by those who wished to show that Adventists were not Christians according to their evaluation of the case.

This attitude toward the statement can be expected from Babylon but hardly from Seventh-day Adventists and especially the responsible leadership among Adventists. It would not be expected unless seen how Froom in *Movement of Destiny* has sought to make it appear that



A TEACHER OF RIGHTEOUSNESS "He was in all points tempted like as we are, yet without sin." Heb. 4: 15.

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."
Rom. 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

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, 1958 Edition.

A Sinless Life

PERSONAL TESTIMONY

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.

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.

With what question did Christ challenge His enemies?

"Which of you convinceth me of sin?" John 8:46.

CHRIST'S HUMANITY AND TEMPTATION

To what extent was Christ tempted?

"[He] was in all points tempted like as we are, yet without sin." Hebrews 4:15.

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." Hebrews 2:14.

How fully did Christ share our common humanity?

"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." Verse 17.

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;

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

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*." Romans 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*, 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 the flesh*.

By whose power did Christ live the perfect life?

"The words that I speak unto you I speak not of myself: but *the Father that dwelleth in me, he doeth 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; Philippians 2:13.)

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.

Waggoner actually taught that Christ came in sinless, holy flesh upon which He took our nature only vicariously. After seeing this distortion of Waggoner and Jones' teaching, it is not surprising to find that the attitude of the present Adventist leadership toward the truth set forth in *Bible Readings* is the same as that of Babylon, terrible as the implications may be.

As the pages of *Movement of Destiny* are turned, it is found that the attitude of the modern Adventist leadership towards the incarnation as actually taught by Waggoner and Jones—not as Froom represents them as teaching—and the truth as set forth in *Bible Readings*, is precisely the same as that of the Babylonian churches.

On page 427, this statement from *Bible Readings* is described as being an "erroneous note," an "erroneous position," and a "definite error." Here is the full text of the paragraph containing these words under the sub-heading "Elimination of Erroneous Note in *Bible Readings*."

"Erroneous Position Injected by Colcord.—Cognizance must also be taken of the correction, in 1949, of a definite error appearing in a note on the nature of Christ during the Incarnation. For years it had appeared, unchallenged, in the standard *Bible Readings for the Home Circle*. It was in the section on 'A Sinless Life.' Apparently it was first written in by W. A. Colcord, in 1914, It likewise involved one of those questions upon which there had been variance of view through the years. Colcord had declared that during His incarnate earthly life Christ 'partook of our sinful, fallen nature' (page 174)." *Movement of Destiny*, 427, 428.

Again on page 428 this wonderful note from *Bible Readings* is referred to as an "erroneous note," an "unfortunate note," an "inaccurate note," and "another error," so that it was necessary to delete it from Adventist publications.

The story of this deletion is told by Froom on page 428 as follows:

"Erroneous Note Deleted.—In 1949, Professor D. E. Rebok, then president of our Seventh-day Adventist Theological Seminary, when it was still in Washington D.C., was requested by the Review and Herald to revise *Bible Readings for the Home Circle*. Coming upon this unfortunate note on page 174, in the study on the 'Sinless Life,' he recognized that this was not true. But in eliminating the note he found that some still held with Colcord in his position.

"However, a growing number of explicit statements by Ellen White had appeared confirming the true position that there was no 'bent' to sin, or 'taint' of sin, or 'evil propensity' in Christ. He was like Adam before his fall, who was similarly without any inherent sinful 'propensities.' (See compilation of E.G.W. Statements, *Questions on Doctrine*, 650-660.)

"So the inaccurate note was deleted, and has remained out in all subsequent printings. Thus another error was removed through these revisions of the 1940's, as concerned some of our standard and otherwise helpful books."

It is interesting to note how Froom claims that because of the Spirit of Prophecy witness on the incarnation of Christ, they were able to make the change even though there were still those who held the old view. In like manner, the Protestant churches claim they have the Bible's backing for their view on eternally burning hell, on Sunday observance, and on the doctrine of the nature of Christ. All the statements appearing in the compilation referred to above, are sound, solid truth, but they are read by the modern Adventist through the coloured glass of that word "vicariously". What is stated in the words of inspiration as being actual fact, is seen by them as only make-believe. Professor Rebok did not have the backing of the Spirit of Prophecy to delete that note from *Bible Readings*.

On page 465 there are further references to this note where it is described as "the lingering 'sinful-nature-of-Christ' misconception," and "the *regrettable* note," fit only to be *expunged* from Adventist literature. "And the lingering 'sinful-nature-of-Christ' misconception was remedied by expunging the regrettable note in the revised *Bible Readings* of 1949."

On 469, it is referred to in similar terms where it reads, "And further, that the old Colcord minority-view note in *Bible Readings*—contending for an inherent sinful, fallen nature for Christ—had years before been *expunged* because of its *error* . . ."

Thus the failure to do no more than give *assent* to the message of 1888 when it came to the church, has matured to the point where the Adventist Church shares with Babylon the same attitude in regard to the incarnation of Jesus Christ. Today, the Adventist Church has the very attitudes and sentiments that the Babylonian world holds and expresses. Most serious of all is that the area in which such unanimity now exists is the infallible, divinely-given test of who antichrist is. It is unbelievable, and thousands upon thousands of Adventists will not believe it has happened. But facts are facts. The words of *Movement of Destiny* leave no doubt of the stand of the Adventist Church today on the doctrine of the incarnation. Anyone not prepared to face this fact; anyone who allows preconceived ideas and opinions to be his guide and stay; anyone who believes the leadership can do no wrong; anyone who believes that the church will go through regardless; in short, anyone who is not prepared to face up to things as *they really are*, will lose his eternal life unless quickly delivered from such thinking.

Today, the leadership and ministry of the Seventh-day Adventist Church claim that the message of righteousness by faith was accepted by the church when delivered by the mighty angel of *Revelation* 18, in 1888. This message was based upon the great truth that Christ, the eternal God, came and dwelt in the same flesh and blood as the men and women He came to save. But where does this claim stand when the truth as taught by the messengers of that day, is declared by the modern church to be *erroneous, evident error, unfortunate, regrettable, and fit only to be*

expunged from Adventist publications? They did not stop with saying it should be expunged. *They did expunge it.* Today it is not to be found in those publications.

They have repeated what the Roman Catholic Church did many centuries ahead of the Adventist Church. The apostles as the messengers of God, brought the great truth of Christ's incarnation to the church of their day. But when those pioneers had vanished, the developing papacy deleted those truths from the gospel. The monstrous mystery of iniquity grew into full maturity. Step by step, the church of that time formed her fearful destiny.

Today, history is being repeated. The pioneers are gone; Waggoner and Jones have passed to their rest; the prophet sleeps her peaceful sleep; those who voiced the revival of the 1888 message in the fifties and know just what the message really is, have been expelled from the church where their voices can no longer be heard; and the leaders have expunged from their books the great truths of the incarnation of Christ just as the papacy did centuries ago.

The ultimate outcome must be the same. The mystery of iniquity is developing inexorably and irretrievably in the Adventist Church. Her destiny is being formed—fearful and terrible though it be.

Adventism Identified With Antichrist

By 1949 then, the changes had been made in the representative Adventist publications which brought the doctrine of the nature of Christ fully into line with the belief and teachings of the Protestant, and also the Roman Catholic, churches. Between the Adventist Church and the others, no practical distinctions remained. The heart had been taken out of the three angels' messages.

The third angel's message is a separating message. "By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself." *Testimonies* 5:455.

Those messages are first and foremost, the everlasting gospel. The very heart of the gospel is the doctrine of Christ, the teaching that the sinless, eternal God came and dwelt in the sinful, fallen flesh of man. While that teaching had not been explicitly developed in the early days of the advent message, it was there implicitly. The *power* of that message was present, and it was *this* which caused that deep and bitter enmity of the fallen Protestant churches against the Adventists.

We can now ask this question: When the doctrine which is the heart and life of that gospel which caused the violent separation from, and hatred of, Adventists is removed, what can we expect to see?

This is a very simple question which requires only a simple answer. If the *cause* of the enmity is removed, then the *enmity* will also be removed. Once the Protestant churches are convinced that the change has been made, we would expect them to rewrite their evaluations of the Adventist Church; to regard the Adventists as being worthy of fellowship; to see a new era of co-operation; to see friendly relations being developed; and to see mutual sharing of activity in common causes.

On the other hand, if the Adventist Church has indeed, as Froom claims, corrected the errors of the past, so that she now holds and teaches only the pure doctrine of righteousness by faith, then what would we expect to see develop? There could be only *one* outcome. The enmity would intensify, the gulf would widen, they would regard Adventists as being

unworthy of fellowship, and there would be no mutual sharing of activity between them.

This is the only way it could be. The perfect life of Christ is the convincing proof of this. He lived a perfect life. There were no errors in His teaching whatsoever. Yet He was hated with an implacable hatred by those who, in His day, were teachers of error and darkness. Nothing can change or weaken the fact that "... all that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12.

This leads to a further question. If we make fundamental changes to our doctrines and then find that those whom *the Word of God* plainly declares to be Babylon, thereafter can endorse our teaching, and accept us into the body of Christ as *they* define that body to be, then what should this say to us?

There can be only one true answer. Such a development should be an alarm signal of the greatest danger. It should tell us that there has been the most grievous departure from the great principles to which God called us. It should drive us to our knees to beg the Lord to guide us back to safe paths once again. Then, when those safe paths have been rediscovered, there must be the most open confession to the world that it was a grave mistake to change the doctrines, but that the error has been corrected.

They will, of course, deride and hate us for it. But that is the path the true child of God and therefore the church of God, must follow. Look and see when, at any time in the past, the church held the truth in its purity and power and was, at the same time, loved and respected by Babylon. No such time will ever be found. Rather, it will be seen that the world hated the church whenever it preached the truth as it is in Jesus.

It is, of course, very comfortable and pleasant to have the approval of the powerful churches of the world. It is much nicer to be within the warmth of the inner circle, than to be out in the cold. It is easier to work when the other churches approve rather than oppose. There is nothing that fleshly, human nature could desire more. But there could be nothing more dangerous either.

Having raised these questions and considered some of their implications, we return to the history of the Adventist Church. We have seen from the book by Elder Froom, that by 1949, the changes in Adventist literature had been made. The teaching on the nature of Christ in His incarnation had been brought fully into line with the teaching of the Protestant churches.

What would we now expect to see happen in the thinking of those churches? We would expect them to rewrite their evaluations of Adventists after having made a careful study to see if the changes had really been made.

This is precisely what happened.

The historical record of it is set forth in *Movement of Destiny* 465-468, in the chapter entitled "Changing the Impaired Image of Adventism." In the opening paragraphs, Froom refers again to the changes made in the teachings and literature of the church.

Then he says, "It is significant that once these were cared for—and even beginning back in the late 1930's—searching questions began to be asked with remarkable frequency, and vital contacts through inquiry made by scholars as to the fundamental faith of Seventh-day Adventists in relation to the Eternal Verities. It seemed to be spontaneous and simultaneous, and became a pronounced phenomenon. It was clearly the beginning of a new outreach for understanding by non-Adventist scholars.

"2. SUCCESSION OF INVITATIONS ROLLS IN.—A succession of inquiries, with invitations to speak, began to come from various quarters in the religious world. Along with others, I had personal opportunity to respond to requests from many study groups to tell 'why I am a Seventh-day Adventist'—with essentially the same topic always assigned. These invitations came from non-Adventist churches, colleges, universities, seminaries—and even secular organizations.

"The church groups included Episcopalian, Presbyterian, Methodist, Baptist, Reformed, Congregationalist, United Brethren, and even Pentecostal and Unitarian faiths—as well as an organization of converted Roman Catholic priests. So I write from personal knowledge, for I spoke to each of these groups.

"Universities such as Marburg (Germany), Rutgers (N.J.), and Pittsburg (Pa.) extended unusual invitations, with gratifying results from the presentation opportunities, with question periods. And following these came various dialogues with Roman Catholic student priests—both groups and individuals—which were highly fruitful and refreshingly frank. In one instance the contact was with thirty-eight student priests-in-training from the Catholic University of America, in Washington, D.C.—an hour for presentation, and an hour for questions. Out of this, smaller follow-up groups of five to eight. Later, I was privileged to address a class of graduate students at the same 'Catholic U.,' on the same theme." *Movement of Destiny*, 465, 466.

Following these observations are paragraphs under these headings, *Unforgettable Contacts With Noted Scholars*, *Opportunities Came Because Prepared*, *Wave of Sincere Inquiries Continues*, *Corrections in Encyclopedias and Reference Works*, *Contacts Come When We Are Ready*.

Elder Froom is arguing through all this that these results are the *effects* which followed the cause. The *cause* was the changing of the Adventist doctrines. The *effect* was an entirely new attitude on the part of the Babylonian churches.

Without doubt he is correct in this evaluation. They are the effects which followed *those* causes. It was making the changes in the teaching of the Adventist Church which removed the enmity of the churches against the Adventists.

Such effects as these should have instantly alerted the Adventist leadership and, in turn, the laity, to the fearful peril into which the Adventist Church had moved. "... know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." *James* 4:4.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." *1 John 2:15.*

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

"And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." *2 Corinthians 6:14-18.*

There is a tendency to think of the world as being those who make no profession of religion whatsoever. Those who think this way do not think of the fallen churches as being the world. This is a dangerous mistake. The world is composed of the atheist who openly denies any responsibility to God, and the religious who *profess* to love and serve God, but whose lives are wholly bent on the pursuit of the things *of this world*.

Friendship with either of these sections of the world is enmity against God. There can be no harmony between the pleasure-loving world, as such, and the true child of God. Neither can there be any harmony between the religious world and the true child of God. So impossible is it for the true child of God and the true church of God to have friendship with either, that the development of any friendship is evidence that the person or the church so involved, has ceased to be a true child of God. This may seem a very strong statement but it is only what the Scriptures say. To have formed a friendship with the world is to have become an enemy of God. How can a church or a person who is an enemy of God, be, at the same time, a true child of God? This can never be.

Therefore, when such friendly overtures were forthcoming from the churches of the world, a great alarm should have sounded through the ranks of Adventist leadership first of all, and through the ranks of Adventists immediately thereafter. It should have been recognized that this response from the fallen churches was the clearest indication that erroneous steps had been taken. It should have been seen that the *cause* had produced the wrong kind of *results*.

But instead, the whole reaction from the outside churches to these changes was hailed as the most wonderful breakthrough. It was and is looked upon as the strongest evidence that the right steps had been taken. Things could not have been more up-side down. No greater blindness could have rested on the minds of those responsible, nor on the minds of those who so willingly followed them.

Yet, once these results began to be obtained, the church entered upon a course from which there seems to be no turning back. LeRoy Froom

recalls next the "Precedent-breaking contacts with Dr. E. Schuyler English, the editor of *Our Hope* magazine." Of this he writes as follows:

"1. SIGNIFICANT EXCHANGES WITH EDITOR OF OUR HOPE.—In order to understand the latter portion of this and the next chapter, dealing with the conferences with Evangelicals Martin and Barnhouse—and the resultant book, *Seventh-day Adventists Answer Questions on Doctrine* (1957)—it is necessary to go back to 1955, and certain preliminary exchanges with Dr. English, of *Our Hope*. In an editorial note in his January, 1955, issue, English stated, erroneously, that Seventh-day Adventists 'deny Christ's Deity' (p. 409). And he added that we are a group that '*disparages the Person and work of Christ*' (p. 410).

"As to the latter expression, Dr. English based this misconception upon his understanding that we hold that Christ, during His incarnation, '*partook* of our sinful, fallen nature.' In this expression he was clearly alluding to the then oft-cited note in the old edition of *Bible Readings*. (E. Schuyler English letter to L.E.F., Mar. 11, 1955, p. 1.)" *Movement of Destiny*, 469.

It is clear that Dr. English was familiar with the statement in *Bible Readings* as reproduced on page 189 of this book. This is a very wonderful and accurate statement on the nature of Christ, but not in the eyes of Dr. English. Nor should we expect it to be. His is a very different theology from that of the third angel's message. His is a Sunday-keeping, natural immortality of the soul, and one apartment ministry in the sanctuary, creed. The very mark of that theology is the denial of the truth written in the *Bible Readings* statement.

Therefore, we must expect that he would find himself in disagreement with that statement. More than this, it should be to us, an evidence that our position is correct when it is opposed by Babylon.

In order to really appreciate the situation, it must be recognized that Dr. English was evaluating Adventism on the basis of what it was back in 1915. He was, at this time, unaware of the changes which had been made in Adventist theological writings as a reflection of their changed beliefs. The doctrine of the nature of Christ as held by the Adventists in 1915, separated them from the world and the churches of the world. This was rightly so.

LeRoy Froom recognized that Dr. English had not been acquainted with the changes made and so he wrote at once to correct this misconception. Here is his account of this correspondence.

"2. HONORABLE AND CHRISTIAN RECTIFICATION.—We immediately wrote to Dr. English expressing concern over his mistaken understanding of our teachings on these and other points. Ample authoritative documentary evidence was furnished to show that, instead of depreciating the Deity of Christ—as many Modernists in various denominations constantly do—we, as a Church, ring as true as steel to the Biblical truth of the full and complete Deity of Jesus Christ. And further, that the old Colcord minority-view note in *Bible Readings*—contending for an inherent sinful, fallen nature for Christ—had years before been expunged because of its error, and again furnishing incontrovertible evidence to sustain these statements. This led to a highly gratifying and profitable exchange of letters.

"At the close of the interchange, extending over several months, Dr. English in a most manly and truly Christian spirit stated that he was convinced that he had 'certainly been mistaken in the charges,' and said that he would assuredly 'acknowledge those mistakes through the columns of *Our Hope*.' " *ibid.*

Consider very carefully the nature of the argument used by LeRoy Froom. He did not deny that, in 1915, the position was set forth in *Bible Readings* which gave Christ a sinful, fallen, human nature like our own. Instead, he appealed to Dr. English not to judge Adventists by what was taught back in 1915, but by what they believed in 1955. There had been a change. Proof of this was given among other things in the expunging "because of its error," of "the old Colcord minority-view note in *Bible Readings*—contending for an inherent sinful, fallen nature for Christ."

Froom contended that if Dr. English would take Adventism as *it was in* 1955, he would find that he could and would be able to identify Adventism with his own church on the subject of the nature of Christ and the gospel truths. He would find harmony and unity between the two.

This Dr. English did in the most thorough manner. In his position as editor of *Our Hope* with a very large circulation throughout evangelical Protestantism, he could not afford to do otherwise. So, for a full year, he studied the question very carefully. He examined all the evidences given him. Then, at the end of that period, he came right out in the same magazine, *Our Hope*, and gave a fresh evaluation of Adventism. It was an evaluation opposite from that which he had presented the year before. In this, he confirmed Froom's contention that he would find that modern Adventism and Babylon did believe the same thing on the question of the nature of Christ.

Here is Froom's narration of the event.

"Dr. English honorably and graciously fulfilled his promise in the February, 1956, issue of *Our Hope*. The editorial statement was candidly titled, 'To Rectify a Wrong.' In this he referred to making a 'grievous mistake' in the January, 1955, note, in affirming that Seventh-day Adventists 'deny Christ's Deity and disparage His Person and work' (p. 457). In this editorial he told of 'several months' correspondence' with this writer, and set forth the considered conclusion he had reached:

" '*Seventh-day Adventists believe implicitly in the Deity of our Lord Jesus Christ*' (*ibid.*). In support he cited the various documentary items that had been furnished him." *ibid.*, 470.

In *Our Hope*, January 1955, Dr. English had made his statement of belief in the incarnation of Christ. This is quoted on page 469 of *Movement of Destiny*.

"He [Christ] was perfect in His humanity, but He was none the less God, and His conception in His incarnation was overshadowed by the Holy Spirit so that He did not partake of the fallen sinful nature of other men."

When Dr. Froom read those words, he wrote to Dr. English confirming that his belief was the same. Here are Dr. Froom's words. "That, we in turn assured him, is precisely what we likewise believe." *ibid.*, 470.

Thus, in the clearest possible way, Dr. Froom identifies Adventism with Babylon on that most important of all Bible questions, the nature of Christ in the incarnation. It is the most important for it is so integral a part of the gospel that it is provided as the infallible test of Christ and antichrist. Therefore, Froom *is saying* in fact, that Adventism is to be identified with the body of antichrist.

No other conclusion than this can be truthfully drawn. The facts which support this conclusion cannot be changed. They are as follows.

The message of the second angel has told us that the churches which reject the special truths for this time are Babylon, and therefore antichrist.

It is the mark of antichrist to deny that Christ took the same fallen, sinful flesh and blood as we have.

Therefore, the fallen churches teach that Christ came in sinless flesh and blood.

Therefore, to assure such churches that Adventists today likewise teach that Christ came in sinless flesh and blood, is to declare that Adventists have also become part of the body of antichrist.

It must be emphasized here that we are studying what *Dr. Froom* has to say and the implications of *that*. We are not studying the position of the author of *this* book. The point is not a matter of whether I am or am not saying that the Seventh-day Adventist Church organization is antichrist. This is a study of *Dr. Froom's* statements and a declaration that the implication of *his* assertions is that *he* has declared that the Seventh-day Adventist Church today is part of the body of antichrist.

This is a very significant declaration to make. What is even more significant is that the whole of modern Adventism has no quarrel with him for saying it. The then General Conference President, Elder Pierson, endorsed the statement to the point where he declared that the book "is a must for every worker, every theological student, and every church officer—in fact, for every church member who loves this message and longs to see it triumph in the near, very near, future." *ibid.*, 13. He evidently saw nothing dangerous at all in its arguments, or he would have warned the Adventist world of the peril in which they were being placed.

Publishing house managers and their scrutinizing committees, division, union, and conference leaders saw no problems with it. Teachers, ministers, colporteurs, and church members have raised no outcry against it.

Ten years have now passed since *Movement of Destiny* appeared. Thousands of copies have been scattered throughout the world. These have been read and studied by Adventists at every level. Ample time has elapsed for them to come through with vigorous denials of, and protests against, the position which this book assigns to Adventism today. But none has appeared. The very silence of the multitude of the Adventist world proves their endorsement of it.

From all this, the following conclusions must be taken as the only truthful and correct possibilities.

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.**

.....

LeRoy E. Froom has gone on record in immortal print to identify modern Adventism as a part of the great body of antichrist and therefore at enmity against God.

Elder Pierson, the then General Conference President, by his strong endorsement and recommendation of the book has thereby underlined the assertions of Dr. Froom. He, also, has located Adventism today as being part of the body of antichrist.

The *Review and Herald* committee of scrutineers, together with the publishing manager, have added their sanction by passing it for publication. They too, join the chorus declaring the Adventist Church to be antichrist.

Beyond this nucleus of influence and authority, there are the thousands upon tens of thousands of "loyal" Seventh-day Adventist presidents, teachers, pastors, Bible and other workers, and the laity who all, by their silence and their consent, if not by their active teaching, collectively add strength to the certainty that the church has indeed become a part of the body of antichrist.

Of course, they have not said it in so many words. Babylon herself *denies* that she is *antichrist*. No *professed* religionist is going to openly admit that he is antichrist. Such never have, and never will until the day when the conviction finally fixes upon them and they have no recourse but to do that. It will be in *that* terrible day when the deceptive power of Babylon is forever broken. It is the very nature and character of antichrist to *profess* to be of Christ wholly and solely.

Therefore, it is too much to look for outright statements on the part of antichrist that she is such. Instead, it is necessary to study the *implications* of her claims and professions. This is what must be understood. In the case of the Adventist Church under study here, it is not at all difficult to see the implications of her own statements as they are made today.

The Adventists have changed their doctrine to agree exactly with that of Babylon and have then *rightly* declared that they and Babylon are in perfect agreement on these doctrines. This is the point to which Adventism has come today. Upon them rests the mark of antichrist which is the denial that Jesus Christ came in the same flesh and blood as the children.

Having changed their doctrine into perfect agreement with Babylon on this point, they have been most anxious that the body of antichrist be aware of this and accord them the position among those fallen churches which the Adventists rightly recognize as now being their place.

In this they have not been unsuccessful. There is still a great deal of prejudice which has to be overcome, but it will be in time. A new day has dawned for the Adventist Church. It is a day of accord and fellowship with that of the fallen churches of antichrist.

What is *the destiny of such a movement as Adventism has become today?*

Teachers Of The Immaculate Conception

There are two statements made by Dr. English and quoted here by Dr. Froom which are quite significant. Accordingly, a little further study on them is necessary for a fuller understanding of the developments under consideration here.

The first is his declaration on the nature of Christ in His incarnation. "He [Christ] was perfect in His humanity, but He was none the less God, and His conception in His incarnation was overshadowed by the Holy Spirit so that He did not partake of the fallen sinful nature of other men."

The second is his re-evaluation of Seventh-day Adventists. He wrote, "Seventh-day Adventists believe implicitly in the Deity of our Lord Jesus Christ."

There is a very close connection between these two statements. When this connection is better understood, there will be clearer understanding of what the present position of the Adventist Church really is. It needs to be remembered that Dr. Froom assured Dr. English that the Adventist Church believed precisely what that statement said. It was upon the basis of such assurances that Dr. English was able to express the personal conviction after twelve months of study on the question that "Seventh-day Adventists believe implicitly in the Deity of our Lord Jesus Christ."

Consider then, the first statement. This is a clear expression of the doctrine of the immaculate conception of Jesus Christ. Naturally enough, neither the writer of it nor Dr. Froom has titled it as such. The expression "The Immaculate Conception," is associated with the Roman Catholic Church. This doctrine has been preached against for too long in the past history of Adventism, for Adventists or even Protestants to accept it under that name. Satan knows this well, so he is happy to introduce the same doctrine without the stigma of that name. He is not concerned about the name. That is not the essential thing. It is the doctrine itself which does the damage.

To help strengthen the disguise, there is a variation to the teaching. With the Roman Catholic Church, it is Mary, the mother of Jesus, who was given the immaculate conception by the overshadowing of the Holy Spirit. This was given to her in papal theology, so that she automatically passed on to Christ an equally immaculate conception. Thus the Roman Catholic Church teaches the immaculate conception of Mary so that she might teach the immaculate conception of Christ. Of the two, the former is not important. It is the birth of Christ which is important, for He is the Saviour of the world.

Dr. English, as a spokesman for the evangelical Protestant churches, arrives at the same end result, but without going through Mary. In his theology, Christ obtained immaculate conception directly through the overshadowing of the Holy Spirit so that the flesh and blood body in which His divinity dwelt was not like that of other men.

Thus, so far as the end result is concerned, there is no difference between the teaching of the Roman Catholic Church and those Protestant churches represented by Dr. English. Both Catholic and Protestant believe in the immaculate conception of Jesus Christ. They all deny that "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same [flesh and blood as the children];"

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

"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." *Hebrews 2:14, 16, 17.*

The immaculate conception is not concerned with the divinity or the deity of Christ but with His humanity. It is concerned with the kind of flesh and blood body which He had. It is for this reason that the conception of Mary who was to contribute the flesh and blood of Christ, was made immaculate in the Roman Catholic teaching. Likewise, Dr. English specifically states that he is talking about the human nature of Christ in this statement. He says, "Christ was perfect *in His humanity* ..." Then he goes on to say that it was this humanity which was overshadowed by the Holy Spirit so that Christ did not partake of the fallen sinful nature of other men.

In this way, Dr. English unmistakably declares that the birth of Christ was an immaculate conception on the human side of the incarnation. So, his is the doctrine of the antichrist as truly as is that of the Papal church herself.

Where then, does this put the teachings of Dr. Froom and the Adventist Church of which he is reporting and which supports him in his writing and reporting? He declares that his belief and the belief of the church are *precisely* what Dr. English believes. If the teaching of Dr. English is that Christ had an immaculate conception, then Froom's being *precisely* the

same, must be the teaching of the immaculate conception of Christ as well and as fully.

Therefore, between the teaching of the Roman Catholic Church on the humanity of Christ in His incarnation and the teaching of the Adventist Church today as Froom has reported that teaching to be, there is not a shadow of difference. The only difference lies, not in the teaching of the nature of Christ, but the way in which it is taught that the immaculate conception came to Christ. The Roman Catholic Church teaches that it came through Mary. Dr. English and the Adventists teach that it came to Christ directly. *The end result of such teaching is identical.*

Further confirmation of the position of the Adventist Church today as re-evaluated by Dr. English is given by the second statement which he made: "Seventh-day Adventists believe implicitly in the Deity of our Lord Jesus Christ."

To the Catholic and the Protestant mind, it is impossible for the pure and holy God to dwell in sinful flesh. The very thought of it is anathema to them. To their minds, Jesus Christ would have to cease to be the eternal, pure, holy sinless God, if He came to dwell in the same sinful, fallen flesh as men have. Therefore, when they investigate the teachings of a church, a group, or an individual, they will regard as contradictory the position of any who, on the one side, teach the full deity of Jesus Christ and on the other, teach that that deity was housed in fallen sinful flesh. In other words, no matter how clearly and emphatically a man might teach that Christ was truly the holy, eternal God, neither the Catholic Church nor Dr. English would say that he believed "implicitly in the Deity of our Lord Jesus Christ," if he taught that Christ came in sinful flesh.

No one ever taught more emphatically that Christ was the eternal, sinless God than did Waggoner and Jones. But we do not find Dr. English or the Catholic Church declaring that Waggoner and Jones believed implicitly in the deity of Christ. Nor would they, for both these men also taught that that same sinless, eternally pre-existent God dwelt in sinful, fallen, human flesh and blood.

Likewise, if Dr. Froom and the Adventist Church whom he represents and for whom he is reporting, taught that Christ, the eternal God, came down and dwelt in sinful, fallen, human flesh and blood, Dr. English would never have declared that "Seventh-day Adventists believe implicitly in the Deity of our Lord Jesus Christ."

It was when he read their writings as contained in the 1915 *Bible Readings* wherein, as can be read on page 189 of this book, it is taught that the sinless God dwelt in sinful flesh, that he declared that Adventists disparaged the Person and work of Christ. To "disparage" is to belittle, to discredit, to lower in esteem, and to depreciate. He accused them therefore, of presenting Christ as being less than God.

But, when they deleted the statement which set forth the fullness of Christ's deity *and* His humanity, and taught instead that He came with an

immaculate conception, then Dr. English had no difficulty in regarding them as teachers of the full deity of Christ.

A true teacher of the gospel of Jesus Christ will, of course, believe implicitly in the deity of Christ. But, it is one thing to believe in it and teach it and another thing to be recognized as a teacher of it. To the true teacher as sent from God, such acknowledgement is of value, but never if it comes from the lips of Babylon. To be judged by the Babylonian mind as being a true teacher of the nature of Christ, is to be judged according to the standard of their theology. No true teacher desires to be judged by this. Only by the Word of God and those who believe implicitly in the God-given truths of that Word does the man of God wish to be judged. Let the Catholic and Protestant world condemn his teachings as heresy and error! He knows that from them he can expect nothing else. He knows that to seek approval from them is the most dangerously compromising thing he can possibly do.

Following the contact with Dr. English came the conversations with Drs. Walter R. Martin and Donald Barnhouse. What happened with these men was a repeat of what happened with Dr. English except that it was even more thorough and long lasting. Dr. Froom devotes pages 472-492 to this and the resulting book *Questions on Doctrine*.

It is not necessary for us to make a close analysis of the work of Drs. Martin and Barnhouse in their investigation and re-evaluation of Adventism. What has already been said in regard to Dr. English is applicable to this later investigation for the same conclusions were reached in the same way by these men, as had been reached by Dr. English. Their work and reports are only further confirmations of the position to which the Adventist Church had come, namely, to that place where, *in the judgment of Babylon*, they had become Christians.

Let it be remembered that when Babylon says you are to be regarded as a Christian because you have passed her examination of your beliefs according to the Babylonian standard of theology, then Babylon is saying that you are a "Christian" *of the same nature and character as she is*.

What is the nature and character of the "Christianity" of the Papal and Protestant churches? It is pseudo-Christianity. It is professed, a counterfeit, a masquerade. In short, it is not Christianity at all but antichristianity. It is not for God in the least but wholly and solely against Him. It is the greatest piece of deception ever perpetrated upon the world and woe to that man who is deceived thereby, for he will share her judgments and her plagues, terrible as they will be.

As you read for yourself the history of the contacts with Martin and Barnhouse and the resulting book *Questions on Doctrine*, note especially on page 474, the following statement from Dr. Martin. "Seventh-day Adventists believe without reservation, and in *the context of historic orthodox Christianity*, the following doctrines: (1) the complete authority of the Bible as the sole rule of faith and practice and the inerrant Word of God; (2) the virgin birth of Christ; (3) the eternal Trinity and Deity of Christ; (4) the personality of the Holy Spirit; (5) the perfect sinless human nature of

Christ; (6) the sinless life and vicarious atoning death of our Lord; (7) the physical resurrection and ascension of Christ; (8) His intercessory ministry for man before the Father; (9) the second personal premillennial coming of Christ; (10) the everlasting bliss of the saints; (11) the physical resurrection of the body; (12) justification by faith *alone*; (13) the new creation; (14) the unity of the Body of Christ; (15) salvation by grace apart from the works of the law through faith in Jesus Christ."

So it was that Dr. Martin, after his very exhaustive inquiry into the present beliefs of Seventh-day Adventists, found that they believed this list in *the context of historic Christianity*.

Historic Christianity is one thing in the mind of such men as Dr. Martin. It is another thing in the minds of those who have kept pace with the advancing light. Dr. Martin, like Dr. English, is a rejecter of the special truths for this time. He is part of the great body of antichrist and therefore his understanding of what historic Christianity is, would be in line with the teachings of Babylon and not truly in line with the real historic Christianity.

Therefore, when Martin states that Adventism is in line with historic Christianity as he understands it to be, then he is saying that he has found that Adventism today is the same as Protestantism today. Special attention is called to point number five in the list. Here Martin testifies that in the matter of the human nature of Christ, he has found that the Adventist belief on this question is in line with his own and also with his understanding of what historic Christianity is.

Paul is part of the stream of historic Christianity. He did not believe as Drs. English, Martin, Barnhouse, and Froom believe. He believed quite the opposite in regard to the human nature of Christ. So it was with the apostle John and all the great men whom God called to be His messengers down through the ages.

So it is then, that the Adventist Church has made such changes as qualify her for recognition and acceptance into the ranks of the great body which Babylon proudly and confidently calls the body of Christ but which is in fact, the body of antichrist.

What is the destiny of such a movement?

Will it be the fulfilling of a glorious and successful role in the finalizing of the message of the ages, or will it be the disaster of receiving the outpouring of the plagues with Babylon?

The way in which that question is answered will depend upon the viewpoint of the person making the answer. This is not to suggest that the answer given will influence the final outcome. The church has stepped into a certain position. That is what will decide the outcome, no matter what the prediction by one or the other may be at the present time.

As one considers the entire development of argument throughout *Movement of Destiny*, one sees that its whole burden is to prove that the Adventist Church could never finish the work until the elements in the teaching of the nature of Christ which had been an offence to the evangelical Protestant churches, who are in turn antichrist and Babylon, had been removed. Over and again it is emphasized that until those

changes had taken place, the loud cry could never be given; the church could never enter into the glowing hours of her glorious, divinely appointed destiny.

It is to be expected then, that the closing chapters would be challenging and warm affirmations of the expected glory ahead. So they are. Froom paints a picture of a movement going on from power to power and strength under direct leadership from above, the head and not the tail, the bearer of the last great Christ-centred message of salvation. He says, "Our greatest, most searching, and most glorious days are clearly ahead. We stand on the threshold of the great final advance outlined by Inspiration. The past that we have covered must be but the prologue to our future role—with its destined climax as our impelling incentive." *Movement of Destiny*, 655.

"This Movement that began in a whisper will finish as an impelling Loud Cry, reverberating to the ends of the earth. It will assuredly compass its mission. . . . The gross darkness of the last days will be penetrated by the light of God as the piercing rays of the Sun of Righteousness break through the dense, blanketing clouds of the final storm. They will reveal to mankind a people being prepared to meet their God, as the light of Truth as it is in Jesus presses back the enveloping darkness.

"BLAZE OF GLORY; NOT TRAGIC FADE-OUT.—That is the heartening message of *Revelation* 18:1-4. It is God's inspired portrayal of the final triumph, the final outburst of augmenting power, with the final issues brought out clearly, wisely, and fully before the whole world, ere the Great Consummation.

"The witness of God to the world will close in a blaze of glory, not in a tragic fade-out. There is no failure with God. And we are to be part of His outshining witness." *ibid.*, 662.

This, then, is the picture of the full and final destiny of the Movement of Destiny as *Dr. Froom* sees it. It is a very grand, wonderful, and desirable picture. What is more, it is a truthful picture provided the basis for it is sound. God's work will finish triumphantly and gloriously. There will be the manifestation of the character of God through a people who know their God and know Him truly.

But the basis for Dr. Froom's assumptions of future glory must not be forgotten. His predictions are based upon the evidence that the Adventist Church has changed those things in her teachings and writings which gave offence to the evangelical churches and thus prevented access to the hearts of these people because of this. While this situation existed, it would be impossible for her to fulfil her divinely appointed destiny.

What makes the whole argument still more plausible and deceptive is that *it is partly true*. Certainly, there was the need to delete Uriah Smith's statement in *Daniel and the Revelation* because it erroneously taught his personal view that Christ was a created being. It did give justifiable offence to the evangelical churches, and constituted a barrier against access to them.

But the statement in *Bible Readings* stands in a different category altogether. It is the truth exactly as taught in the Bible, the Spirit of

Prophecy, and as brought out so clearly by the Lord's messengers, Dr. E. J. Waggoner and A. T. Jones. Its expurgation from the book constitutes a rejection of the very heart of the fourth angel's message. As such, it is a rejection of the former three.

This statement also gave offence to Babylon, but without the justification that the statement in *Daniel and the Revelation* gave. Uriah Smith's statement was error, but the one in *Bible Readings* was truth. When, in order to have fellowship with and access to the hearts of Babylon, we have to expunge truth from our literature and our teaching, then the whole basis for any realizations of future dreams of glory is totally removed.

But, according to the carefully argued and well documented recital of Adventist history which Dr. Froom has given us in *Movement of Destiny*, this is exactly what the Adventist Church has done. Not only has truth been expunged. Error of the most deadly kind has been instituted in its place. It is the very error which, when held, marks that body as being possessed of the spirit of antichrist. Like attracts like. It is no wonder then, that, when this change had taken place in Adventism so that she taught the doctrine of antichrist, and was therefore, according to the plain "Thus saith the Lord," possessed of the spirit of Babylon, the other bodies of antichrist recognized her as being of the same company as themselves.

As surely as she has become a part of that company, then just so surely does *their* destiny become *her* destiny. To know the true destiny of modern Adventism then, we have but to read the destiny of the body of antichrist as a whole.

Their future is that first of all they will combine to erect the image to the beast. They will war against the living truth of God as it will be proclaimed by those who have made no concessions to Babylon. They will be utterly defeated in that warfare and will suffer the fearful outpouring of the wrath of God in the seven last plagues.

This is not a destiny of glory but of disaster; not of triumph but of defeat; not of joy but of sorrow; not of life eternal but of death everlasting.

What a tragic repetition of the history of the past. As one reads the history of ancient Israel, sees the great commission given to them, studies the glorious destiny open to that people, then witnesses the continual turning away from truth to join in the belief and practice of the Babylonians of their day, one can only re-echo the words of Inspired warning, "We are repeating the history of that people." *Testimonies* 5:160.

With unflinching consistency, every time they turned to join in the worship of Baal, the judgments of God fell upon them with disastrous severity. The lesson from it all is crystal clear, and not one of us has the least excuse if we follow in those same footsteps. But, even at this late hour it is not too late to repent. Let the mistakes and wrong turnings of the past be utterly rectified. Let the present Adventist leadership with the backing of the laity, openly declare in the most public way that they have erred in making those concessions to Babylon. Let this all be put right, no matter how terrible the consequences might appear to be. Then the Lord will work for them and the true destiny of the movement will be fulfilled.

The Wine Of Babylon

Arguments sufficient to fill volumes could be advanced from the sacred records to prove beyond any doubt what the true destiny of the movement is. But this, neither time nor space will allow so far as the limitations of this volume are concerned.

In conclusion then, we will confine our study to one such evidence.

There is only one sure way to understand the outworking of the movements of the present and that is to study the development of past movements. The record of movements in the past is expressly given to us for this purpose. Some people strongly object to the use of this kind of parallelism, but they do so at the peril of their souls and in direct disobedience of God's commands.

"We need to beware lest we suffer the same fate as did ancient Israel. The history of their disobedience and downfall has been recorded *for our* instruction, that we may avoid doing as they did. It has been written 'for our admonition, upon whom the ends of the world are come.' If we pass by these cautions and warnings, developing the same traits of character developed by the Israelites, *what excuse can we plead?*" *Review and Herald*, July 10, 1900.

"We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history *will be repeated*; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking hold of the human family. It is permeating everything upon the earth. . . ." *Testimonies to Ministers*, 116.

Not only are we here warned of the danger of following in the footsteps of ancient Israel, but we are told that we are actually doing this. "We are repeating the history of that people." *Testimonies* 5:160.

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. *The important movements* of the present have their *parallel* in those *of the past*, and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

Without the least shadow of doubt, the Seventh-day Adventist Church organization is an important movement of the present. As surely as it is,

then it has its parallel in the past. It will be found that this is not a singular instance but rather, a repeated one; that again and again situations will have developed in the past which have their counterpart in the present and future history of this important movement.

Therefore, in selecting one such parallel, it is not to be inferred thereby that this is the only one, nor that the message contained in it is different from the others. The message is the same all the way through and it is when the doctrines of Babylon become the teaching of those who were called to be the people of God, that those people will share the fate of Babylon.

Babylon, as well as the professed people of God, is an important movement of the present and therefore as verily has her parallel in the past. Thus it is that she appears in the prophecies of *Revelation* as well as in those of *Jeremiah*, *Ezekiel*, and *Daniel*. In each and every appearance her character, purposes, work, and teachings are the same.

For us, Babylon's final manifestation is the most important, but she will be truly understood in that role only if, firstly, careful study is given to her place and work in the past. In these last times, she offers her wine to the peoples of the world who prove themselves only too eager to drink it. "What is that wine?—*Her false doctrines.*" *The Review and Herald*, December 6, 1892. To the people of the past she offered the same. They proved to be just as eager to drink it.

The people of God are those to whom Babylon is *most* anxious to give her wine. With the cunning and patience of the serpent, she relentlessly pursues this objective. Thus God's people are tested with a proving involving eternal consequences for life or for death.

Daniel and his three companions faced that test. When they were selected by the king of Babylon to be taught "the learning and the tongue of the Chaldeans," "the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king." *Daniel* 1:4, 5.

These four were not the entire number of those selected in this way. We have no way of knowing how many young Jews were chosen. We only know that there were more than the four, for it is written, "Now *among these* were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah." Verse 6. All told, there might have been twenty of them or fifty, or a hundred, or even more. We do not know, nor do we really need to know beyond the important fact that the four were but a minority among the larger group.

Before all of them were placed the food and wine of Babylon. *Four* of them refused to touch it. The *remainder* partook of it. It is doubtful if, at the time, any from either group fully understood the significance of the choice they made. That did not alter the consequences or the rewards of the respective decisions.

A great deal of stress has been laid upon the fact that it was basically a test of temperance, and this is entirely true. Much less emphasis has been given to the other implications of the test. The food and the drink offered to them, had first of all been presented to their idol gods and carried the

supposed blessing of those gods upon it.

Therefore, anyone who partook of that food was entering into the religious practices of the Babylonians. They had become partakers of the false doctrines of Babylon. That this is so is verified in these words: "But a portion having been offered to idols, the food from the king's table was consecrated to idolatry; and one partaking of it would be regarded as offering homage to the gods of Babylon. In such homage, loyalty to Jehovah forbade Daniel and his companions to join. Even a mere pretense of eating the food or drinking the wine would be a denial of their faith. *To do this would be to array themselves with heathenism* and to dishonor the principles of the law of God." *Prophets and Kings*, 481.

Thus there were three courses open to the faithful four and to the rest. They could openly eat and drink of the provision brought to them from the king, as did the majority in the group. Their doing that placed them where they became directly participant in the worship of the gods of Babylon. They literally became a part of the body of antichrist, and ceased effectually to be a part of the body of Christ.

Secondly, they might have refused to eat and to drink, *but only secretly*, all the while by pretense making it *appear* to the Babylonians that they were in fact partaking of it. To have done that would still have been a denial of their faith and would have been to array themselves on the side of heathenism. In other words, even though they did not themselves actually partake of the food, giving the *impression* that they had *would still have constituted them part of the body of antichrist and no part of the body of Christ*. So far as the record reveals, none of the young men did this, though it is possible that there were those who, for a time at least, did pursue this course.

The third and final option was to calmly, courteously, but firmly reveal that no matter what the personal cost, they could not, and would not, partake of the king's bounties. This is what the four worthies did. This was the *only* course whereby they could avoid being identified as a part of the body of antichrist and remain in the body of Christ. *It was the only way*. This is the inescapable truth as revealed in this paragraph. It is a truth which is as pertinent and applicable today as it was then. Today, *it is still the only way to remain in the body of Christ and escape identification with the body of antichrist*.

This is indeed a sober thought. Only he who is able to grasp the significance, the verity, the gravity, and the urgency of it, and, at the same time, through the living power of God pattern his life by it, will come through the last great test unscathed by the corruption of Babylon. Only such will stand with Christ and see the plagues destroy a thousand at his side and ten thousand at his right hand. *All* others will perish eternally.

It is sadly evident that modern Israel has not seen the gravity and the seriousness of it all. Exactly as did the Babylonians in Daniel's day, so the antichrist of today has offered the wine of Babylon, the pernicious doctrine that Christ came in sinless flesh, to the Adventist leadership and through them, to the people.

By the vast majority of the church, the wine has been accepted and the doctrine of Babylon has become the doctrine of the church. It is foolish to pretend that it has not. There may be some who will believe such a denial, but no careful, earnest student of the Bible and of Adventist history will quarrel with the accuracy of Froom's reporting. While his own understanding of what the message given in 1888 actually was, is quite wrong, and while he has lost all grasp of the warning contained in the second angel's message, yet the presentation of the historical data is sound, objective, and well documented. His conclusion that the Adventist Church has become a confirmed subscriber to the teaching that Christ came in sinless flesh, exactly as the fallen churches teach, is attested to by the multiplied evidences to this effect.

Consider the world wide support of *Movement of Destiny* from the General Conference President down to the laity. Add to this the absence of any objection to the conclusions reached in the book. Talk with the ministry, read the articles appearing in current Adventist literature, and examine the material on this subject taught to the theological students in the ministerial colleges around the world. Such an investigation, if honest, candid, and thorough, will reveal beyond any doubt that the doctrine that Christ came in sinless flesh is the doctrine of the Adventist Church today. No possible question can remain. The Adventist Church today is *drinking the wine of Babylon*.

Of course, such a charge is denied by any Adventist to whom you may make it. In my own personal conversations with leading men in Washington D.C., I found that they sought to lightly dismiss the book as being merely Dr. Froom's opinion. It was just as personally his opinion as were the thoughts expressed by Uriah Smith in *Daniel and the Revelation* on the deity of Christ. These men declared that there were many who did not agree with the book and there was quite a movement toward its withdrawal.

If the book was purely a theological discussion, then that would be one thing and some point could be admitted for their arguments. It could be classed to some extent at least, as being the personal opinion of Dr. Froom. Further support would be given to such arguments if Dr. Froom found it necessary to have the book published and distributed by other than Adventist channels.

But the book is not a study in theology. It is a history book, the work of a chronicler, a reporter, a recorder. It is the revealing of what has happened and the facts are true. Dr. Froom is a very careful and thorough writer whose documentation of the historical presentation leaves no question as to the veracity of the facts. Furthermore, we are not dependent on *Movement of Destiny* alone for these facts. Dr. Froom stated that there had been the expurgation of the "offending" note from the 1915 edition of *Bible Readings*. Anyone who doubts this has only to compare the 1915 edition with the present edition to see that it is so.

Dr. Froom reports a new evaluation of Adventists by evangelical Protestants. That re-evaluation can be read in such books as *The Truth*

About Seventh-day Adventists by Walter R. Martin. Again it will be found that what Dr. Froom said happened, did happen.

However, it is neither to be overlooked nor denied that Dr. Froom includes his own appraisal of these events. For instance, he judges the change of attitude on the part of the evangelicals as being a praiseworthy and desirable thing. Further back, he reduces the revelations of the fourth angel's message in 1888 to a mere confrontation over the deity of Christ. Not for one moment are we saying that these opinions are true judgments of the significance of these events. We are *not* saying *that*. What we are saying, is that the *historical* facts presented are accurate.

This leads to another fine but necessary distinction. While we deny that Froom has formed the correct conclusions in regard to these developments, yet, the very expression of his thought becomes an accurate historical report. He was not alone in dealing with these men. There were others with him and everything was constantly reported back to the General Conference Committee with whom they all worked in the closest liaison. Therefore, the expression of Froom's evaluation of the discussion with Drs. English, Martin, and Barnhouse, is in truth, the reporting of the Adventist leadership's general reaction in the whole affair, how they and the evangelicals related themselves to it all. In his reporting of that *as history*, Froom is quite accurate and reliable.

At this point, a further important distinction must be established. It is the difference between the *history itself* and the *report* of that history. *Movement of Destiny* is only the latter. As such, it is of little real significance. *Let* the book be withdrawn from publication. This will change nothing. What has been done in the developments of the years has been done, and nothing can change the *history* of the past. *Movement of Destiny* was written to justify, in the eyes of Adventists generally, the actions of the leadership in all of these steps. It was not written for the evangelicals. They had read all they needed to and had made their adjustments with Adventism to the point where they were able to recognize it as being a part of the body of Christ as *Babylon understood that body to be*.

In order for Adventism today to come back into the favour and service of God, much, much more than the mere withdrawal of *Movement of Destiny* will be necessary. The principles laid out in the story of the faithful four in the court of the king of Babylon reveals what must be done, *and* the consequences of failure to do so.

As already noted in that story, there were three courses of action open to those young men. Firstly they could, as the majority did, openly partake of the wine and food. To do this was to identify themselves fully with the body of antichrist. *Movement of Destiny* is the *historical* record of the Adventists having done the same thing today.

Secondly, they could have *pretended* to eat of the king's provisions without actually doing so. To have done this would also have aligned them fully on the side of Babylon against the God of heaven.

Finally, they could and should have done as Daniel and his three companions did—quietly, respectfully, but firmly revealed that they stood

solidly on the platform of truth, no matter how hostile Babylon might be to that position. As in the days of Daniel, the vast majority did not do this, but, and for this we can praise the Lord above, there were those, few in number though they be, who in those crisis days and to this moment, have stood firmly for the great principles of the third angel's message, refusing to make any concessions to Babylon.

It is not too late for any individual in the church to rectify the wrongs of yesterday. Despite the betrayal of the past, God's hand is still outstretched to save. For the church at large to put the matter back where it should be, involves much more than the quiet withdrawal of *Movement of Destiny*. There would have to be, initially, a very genuine confession that wrong steps had been taken in the past. This confession must be firstly by the leadership to the church and to the people in Babylon until the whole world knows that Adventism has returned to the faith of its fathers, and will have nothing to do with the doctrines of Babylon.

There was great diligence to see that the Protestant, Catholic, and Jewish world were made aware of the changes which had been effected in the church. *Questions on Doctrine* was especially published for this purpose and "Its total circulation by 1970 had exceeded 138,000." *Movement of Destiny*, 489.

Nothing less than equal, or even greater earnestness would be necessary to carry to the minds of such leaders everywhere, the corrections in the Adventist position from error to the real truth once again. The insulted paragraph from *Bible Readings* would need to be reinstated, along with deletions from other books. Any worker, be he General Conference President or lowly colporteur, who was not prepared to participate in this thorough work of correction, would of necessity be relieved of his position in the church.

Nothing less than this would be the dashing of the goblet of Babylon from the lips of Adventism today. It would require a fearful price to do it. It would result in awful humiliation in the eyes of the whole world, and shattering divisions within the church, for not all would be prepared to pay that kind of price. It would unleash the hostility of the great body of antichrist against the people of God. It would result in so great a shaking in Adventist membership as would disastrously reduce the financial intake to the point where many of the church's vaunted programs would have to close down. This is a fearful penalty to have to suffer.

But what is the alternative?

To find that answer, one has only to study further into the history of Daniel and his three companions.

There came a time when the king of Babylon erected the great golden image on the plains of Dura. What he did there will be repeated to the very letter in the erection of the image to the beast in the very near future.

"History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as *was the image at Babylon*. All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan's plan to

make of no account the day instituted by God, and given to the world as a memorial of creation.

"The *decree* enforcing the worship of this day is to go forth to all the world. In a limited degree, it has already gone forth. In several places the civil power is speaking with the voice of a dragon, *just as the heathen king spoke to the Hebrew captives*.

"Trial and persecution will come to all who, in obedience to the Word of God, refuse to worship this false sabbath. Force is the *last* resort of every false religion. At first it tries attraction, as the king of Babylon tried the power of music and outward show. If these attractions, invented by men inspired by Satan, failed to make men worship the image, the hungry flames of the furnace were ready to consume them. So *it will be now*. The papacy has exercised her power to compel men to obey her, and she will continue to do so. *We need the same spirit* that was manifested by God's servants in the conflict with paganism." *Signs of the Times*, May 6, 1897. *S.D.A. Bible Commentary* 7:976.

This statement makes it quite clear that the image erected by Nebuchadnezzar was a type of the image of the beast to be raised in the last days. That image imposed a fearful test upon the people of God. So will it be again. But, Satan is far too cunning to bring the great test of the image as the very first test. He prepares the world for it today as he did back there. Firstly, he provides them with the *wine* of Babylon, gently and kindly inviting them to drink of it and they do. Then he is satisfied, for he knows that, when he has them intoxicated with this wine, they will bow to the image.

In the records of the *Book of Daniel*, only four young men are shown to have resisted the wine of Babylon. No doubt, many a Jew argued that this was but a small matter, that expediency insisted that they give some ground to the king to lead him to respect their spirit of co-operation, so that when the big tests came, such as the call to worship a Babylonian image, the king would grant their request to be exempted. On the basis of that expediency so pleasing to the flesh, they ate and drank of the things offered to idols, not realizing that thereby they aligned themselves fully on the side of the great antichrist.

One concession led to another. Each compromise was followed by a further departure from strict rectitude. A few short years passed and the king called the world to the foot of the image. "Forming this great image, Nebuchadnezzar commanded that it should receive universal homage from all, both great and small, high and low, rich and poor." *S.D.A. Bible Commentary* 4:1169.

On that day then, when the glittering golden image towered above the plain, there were many Jews among the hosts from every nation, kindred, tongue, and people. But the only ones in that vast multitude who did not bow to the image were those who had refused to partake of the wine of Babylon earlier, together with any who, like Daniel, were not present at the assembly.

What is the message of this to us today?

It is this.

As surely as we drink of the wine of Babylon today, then just so surely will we bow to the image tomorrow. This is the plain and irrefutable testimony of the Holy Scriptures, the lesson designed for our admonition in the story of the image of old.

What, then, is the present destiny of the movement known as the Seventh-day Adventist Church organization?

The witness of the history as recorded in the *Movement of Destiny* is that *she has drunk deeply of the wine of Babylon*, numbers herself and is numbered by Babylon as being part of the body of antichrist.

Therefore, as surely as this is so, then just so surely will she bow before the image when it towers again above the world in the very near future. *This is her destiny.* This is where she is going and nothing short of a total confession with all that that involves, will save her from it.

As terrible a betrayal of sacred trusts as that will be, bowing to the image is not the final destination. It is but a step towards that. That ultimate is contained in the warning of the third angel's message.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." *Revelation* 14:9-11.

That is the end for all such. Beyond it is nothing—cold, dark, and eternal nothing.

There is not one person—no matter if he has strayed from the path of God's righteousness—who needs to come to this end. There is still time to repent and turn again. But it is an individual matter. Anyone who waits for the church at large to be converted and to turn again, will wait in vain and perish with the church. Dash Babylon's wine glass from your lips, unfurl the banner of truth for all to see, and take your stand with those who have already done that.

God is never without the faithful few who stand true to Him in witness to His power and His truth. They are little-known, obscure people as were Daniel and his three companions, but they are His chosen and faithful ones nonetheless.

During those very years when the conversations were taking place between the Adventist and evangelical Protestant leaders, and while the masses of Adventists blindly followed their leaders, there was a nucleus of faithful souls who would not go along with this betrayal of sacred trusts. They are the Daniels, Hananiahs, Mishahels, and Azariahs of this day. They are scattered throughout the world. They are the ones who believe and hold the third angel's message in the verity in which Waggoner and Jones presented it in 1888 and thereafter. They are the ones through whom the Lord will finish His work.