

One Like
the Son of Man

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Introduction

It is expedient to first show why this theme is important for us as an Advent people. And this is well stated in the Testimony of Jesus:

The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; he gave proof of his humility in becoming a man. Yet he was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth. {YI October 13, 1898, par. 6}

This [Incarnation] is a great mystery, a mystery that will not be fully, completely understood in its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. {Lt280a-1904.9}

This passage clearly indicates that the completeness of understanding and realization concerning the meaning of Christ coming into our world as a man is something that was yet in the future. For all of us who desire to receive the power and greatness and efficacy of the gift of God to man in order to overcome sin and be ready for translation, we need to learn the reason why Christ came to this earth as a man:

It is important that we each study to know the reason of the life of Christ in humanity, and what it means to us,—why the Son of God left the courts of heaven,—why he stepped down from his position as Commander of the heavenly angels, who came and went at his bidding,—why he clothed his divinity with humanity, and in lowliness and humility came to the world as our Redeemer. {YI January 21, 1897, par. 1}

The reason why our Advent people could not unleash the power of this teaching was because we rejected the correct framework for it as it was presented to us in the message of A. T. Jones and E. J. Waggoner given in the period between 1888 and 1895. This message of Christ’s righteousness was intended to bring life to the old Advent platform which lacked vitality because of the legalistic thinking developed after the 1850s when we entered into the Laodicean state. This book shows how the return to the message of Justification by Faith would allow the Incarnation of Christ to be seen in its complete glory as it is in its original context of the Everlasting Gospel.

Those who had the Key of David

The light from the Holy place of the heavenly Sanctuary was insufficient for those who lived around the time of the end of the Papal Medieval rule. The people who were waiting for Christ's second coming were invited to follow Him in faith through an open door to the Most Holy place in the heavenly Sanctuary.

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, **he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;** Rev 3:7

There they should see the Law of God - the transcript of His character and thus be prepared to reflect His highest glory in the world. This door in heaven would be open for them only when they believed in Christ as a real only-begotten Son (divinity) and a real Son of Man (humanity) who took upon Himself fallen humanity because only as such He could be for them the Truth and the Way into the Most Holy place:

When Jesus bowed on the banks of Jordan at his baptism, Heaven was opened to his prayer in behalf of humanity. The Spirit, in the form of a dove of burnished gold encircled his head, and a voice from Heaven said, "This is my beloved Son, in whom I am well pleased." What does this say to us? It says to every poor tempted soul, Heaven is opened to the prayers of humanity. **Christ has encircled the fallen race with his human arm, and with his divine arm he has grasped the throne of the Infinite.** Through the merit of Christ, Heaven is opened to man. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it." **The gates are open, and the glory of God in the face of Jesus Christ shines to man. The light of Heaven may shine upon you, as it shone upon him.** {ST July 15, 1889, par. 8}

The Key of David, which opens the door of the Most Holy place, should then signify, equally, both Christ's heavenly and His earthly origin and lineage:

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, **The Son of David.** He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? **If David then call him Lord, how is he his son?** Matthew 22:41-45

Then it is not mere fortune of circumstances that early Adventist rejected the Trinity doctrine and perceived Christ both as the begotten of the Father from the days of eternity and the One who took upon Himself man's fallen nature and not that of Adam before his fall:

A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"—not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but **a Son begotten in the express image of the Father's person**, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily. {ST May 30, 1895, par. 3}

The Eternal Father, the unchangeable one, gave his only begotten Son, **tore from his bosom Him who was made in the express image of his person**, and sent him down to earth to reveal how greatly he loved mankind. {RH July 9, 1895, par. 13}

Jesus also told them [loyal angels] that they would have a part to act, to be with Him and at different times strengthen Him; that **He would take man's fallen nature**, and His strength would not be even equal with theirs; {EW 150.1}

It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. **But Jesus accepted humanity when the race had been weakened by four thousand years of sin.** Like every child of Adam He accepted the results of the working of the great law of heredity. {DA 48.6}

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.** {DA 117.1}

William Miller and many of his associates were not able to enter through that open door of Philadelphia yet they were successful in preparing the way for the people to receive the gospel of the kingdom as John the Baptist did. Yet similarly to John, Miller was discouraged because he expected Christ to come with great power yet this did not happen:

William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second

advent of Christ. With every effort he gained strength. **As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God.** {EW 229.2}

My attention was then called to William Miller. He looked perplexed and was bowed with anxiety and distress for his people. The company who had been united and loving in 1844 were losing their love, opposing one another, and falling into a cold, backslidden state. As he beheld this, grief wasted his strength. I saw leading men watching him, and fearing lest he should receive the third angel's message and the commandments of God. And as he would lean toward the light from heaven, these men would lay some plan to draw his mind away. A human influence was exerted to keep him in darkness and to retain his influence among those who opposed the truth. At length William Miller raised his voice against the light from heaven. He failed in not receiving the message which would have fully explained his disappointment and cast a light and glory on the past, which would have revived his exhausted energies, brightened his hope, and led him to glorify God. He leaned to human wisdom instead of divine, but being broken with arduous labor in his Master's cause and by age, he was not as accountable as those who kept him from the truth. They are responsible; the sin rests upon them. {EW 257.1}

If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. But his brethren professed so deep love and interest for him, that he thought he could not tear away from them. His heart would incline toward the truth, and then he looked at his brethren; they opposed it. Could he tear away from those who had stood side by side with him in proclaiming the coming of Jesus? He thought they surely would not lead him astray. {EW 258.1}

God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump. {EW 258.2}

Yet even with the failure of rejecting the light of the Sabbath truth, the documents concerning Miller's final beliefs show clearly that he had rejected the Trinity and perceived correctly Christ's humanity:

I believe in **God, the Father of our Lord Jesus Christ**, who is a Spirit, omnipresent, omniscient, having all power, creator, preserver, and self-

existent. As being holy, just and beneficent, I believe in **Jesus Christ, the Son of God, having a body in fashion and form like man, divine in his nature, human in his person**, godlike in his character and power. He is a Savior for sinners, a priest to God, a mediator between God and man, and King in Zion. He will be all to his people, God with us forever. **The spirit of the Most High is in him** [not a separate being], the power of the Most High is given him, the people of the Most High are purchased by him, the glory of the Most High shall be with him, and the kingdom of the Most High is his on earth. William Miller's Works Vol 1 (1842) page 33

In his *Interpretive History of the Doctrine of the Incarnation as taught by the Seventh-day Adventist church* William H. Grotheer wrote:

In England, one of the men who proclaimed the Second Advent, Edward Irving, did give thought and study to the subject of the incarnation. He taught that "Christ took human nature as it was in Adam, not before the Fall, but after the Fall," stating "that Christ took our fallen nature, is most manifest, because there was no other in existence to take." He believed that the "soul" of Christ "did mourn and grieve and pray to God continually, that it might be delivered from the mortality, corruption, and temptation which it felt in its fleshly tabernacle." Edward Irving sought to relate the incarnation of Christ to the experience necessary for man to have victory over sin. He conceived of Christ's victory in the flesh as the atonement - the sacrifice at Calvary being merely the offering to God of that humanity which He cleansed through a lifetime struggle with sin. Thus the salvation of man depended upon his participation through faith in the same victory that Christ achieved. **He did not understand the ministry of Christ as High Priest in the heavenly sanctuary. To him the "door" was shut as it was to Miller; and thus he could not properly relate the truth of the incarnation to the final atonement.** Irving made another mistake in his thinking in regard to the human nature of our Lord. **He failed to differentiate between the cultivated sins of man, and the inherited tendencies which are common to all men.** He lumped the whole and described human nature as "corrupt to the core and black as hell, and this," he said, "is the human nature the Son of God took upon Himself and was clothed with." While Irving never believed that Christ sinned; but because of this position, he was so charged, and deposed from the ministry by the Presbytery of Scotland. Thus the truth was covered with the rubbish of over statement. Pages 5-9

In order for the teaching of Christ's incarnation to be correctly understood its proper relation to the final atonement was essential. After their disappointment in 1844, early Adventists understood that Jesus entered into the Most Holy place where the final Judgment commenced. Their only hope to dare enter into the Father's presence and pass successfully through this

Judgment crisis was to grasp, in faith, the garb of Jesus as the Son of Man; the humanity's faithful Representative:

By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; Hebrew 10:20

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.... I saw in the night visions, and, behold, **one like the Son of man** came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. Daniel 7:9, 13

If they had followed in this faith, they would have reflected the glory of the Lord and it would put humanity's sinful history to an end. Yet, sadly, this did not happen:

If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people. {CG 457.2}

The reason for this failure on the part of our spiritual ancestors is because they have started relying on their powers and merits to keep the Law which they saw in the Most Holy. Feeling self-sufficient, they have fallen into this condition that was unmistakably described by none other but the Faithful Witness.

Laodicea's Blindness

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev 3:14-20

In the latter part of 1856 attention was called to the “Laodicean” message of Revelation 3. Formerly this counsel was understood to apply to the Advent believers who had not followed in the advancing light of the third angel and who had organized themselves into another church, bitterly opposing the Sabbath truth. **Now they saw themselves as “lukewarm” and in need of heeding the counsel of the true witness.** For two years or more the believers were mightily stirred by this message, expecting that it would lead them directly into the loud cry of the third angel. The earnest messages in the Testimonies relating to this movement can better be understood with a knowledge of this background. {1T 6.5}

For the first time the message to Laodicea was applied to the whole body of Seventh Day Adventists in the year 1856. From then on the time would be prolonged because the people had to be tested on many points so that they might turn their eyes back to Jesus:

I was shown that the testimony to the Laodiceans applies to God’s people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the message time to do its work. **The heart must be purified from sins which have so long shut out Jesus.** This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message. I saw that this message would not accomplish its work in a few short months. It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. As this message affected the heart, it led to deep humility before God. Angels were sent in every direction to prepare unbelieving hearts for the truth. The cause of God began to rise, and His people were acquainted with their position. If the counsel of the True Witness had been fully heeded, God would have wrought for His people in greater power. Yet the efforts made since the message has been given, have been blessed of God, and many souls have been brought from error and darkness to rejoice in the truth. {1T 186.1}

God will prove His people. Jesus bears patiently with them, and does not spew them out of His mouth in a moment. Said the angel: “God is weighing His people.” If the message had been of as short duration as many of us supposed, there would have been no time for them to develop character. Many moved from feeling, not from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings, and excited their fears, but did not accomplish the work which God designed that it should. God reads the heart. Lest His people should be deceived in regard to themselves, He gives them

time for the excitement to wear off, and then proves them to see if they will obey the counsel of the True Witness. {1T 186.2}

God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: "God will bring His work closer and closer to test and prove every one of His people." Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. **Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus.** Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: "They are joined to their idols, let them alone," and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. **Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.** {1T 187.1}

For many individuals among the Adventist people this call served to bring them to repentance and secure their lives for eternity, yet the body of believers clung even more to legalism.

A Call to Return

In His great mercy, the Lord has sent a most precious message in the years 1888-1895, through the Elders E. J. Waggoner (1855-1916) and A. T. Jones (1850-1923) to bring their attention back to Jesus as their Representative in the most Holy before the Father, and show them plainly that trust in Him is the only way for them to keep the commandments of God.

Brethren, shall we not all of us leave our loads there? and when we leave this meeting, may it be with the truth burning in our souls like fire shut up in our bones. You will meet with those who will say, "You are too much excited over this matter. You are too much in earnest. You should not be reaching for the righteousness of Christ, and making so much of that. You should preach the law." **As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must**

preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God. **We must not trust in our own merits at all, but in the merits of Jesus of Nazareth. Our eyes must be anointed with eye-salve** [the message to Laodecia]. We must draw nigh to God, and he will draw nigh to us, if we come in his own appointed way. O that you may go forth as the disciples did after the day of Pentecost, and then your testimony will have a living ring, and souls will be converted to God. {RH March 11, 1890, par. 13}

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.** {TM 91.2}

It is stated that this message would “bring more prominently before the world the uplifted Saviour” and attract the people’s eyes “to His divine person.” This could happen only when the Key of David in Christ’s two natures, as the Son of God and as the Son of Man, is presented clearly before the congregation in the context of the Righteousness by Faith teaching. Thus the people would be once more shown the open door into the Most Holy:

“And to the angel of the church in Philadelphia write: these things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth.”—Revelation 3:7, 8. {7MR 125.1}

Notwithstanding the opposition of the strongest powers of darkness, there is One able to open the door. **This is the same door that was opened at the baptism of Christ. After the Saviour had taken the steps in conversion requisite for every sinner to take in order to be saved,—repentance, faith, and baptism,—**thus entering into covenant relation with God, He kneeled on the bank of the Jordan and prayed. And the heavens were opened, and the Holy Ghost, in the form of a dove of burnished gold, hovered over **the Son of Man, enshrouding Him in light,**

while a voice from the highest heaven declared, “This is my beloved Son, in whom I am well pleased.” {7MR 125.2}

Christ laid aside His crown and royal robe, stepped down from His high command, **clothed His divinity with humanity, and for our sake became poor, that we through His poverty might inherit the heavenly treasure. He placed Himself at the head of humanity.** If we walk in His footsteps, we are accepted by God. By His sacrifice we are “accepted in the Beloved.” As the prayers of Christ ascended to His Father, notwithstanding the dark shadow of the powers of darkness through which they passed, **so will our prayers cleave through the hellish shadow of Satan and enter the sanctuary above. The same glory which flashed from the threshold of heaven at the time of Christ’s baptism, is revealed to every earnest seeker of Christ.**—Manuscript 92, 1901, 5, 6. (“Lessons From the Third of Revelation,” Talk, September 5, 1901.) {7MR 125.3}

Since this is the true key, which unlocked that door towards the Most Holy, we should expect that the message sent by Waggoner and Jones would clearly show the people the truth concerning Christ’s human and divine natures. And the case is exactly this. Concerning Christ’s Sonship one of the messengers wrote the following:

This name was not given to Christ in consequence of some great achievement, but it is His by right of inheritance. Speaking of the power and greatness of Christ, the writer to the Hebrews says that He is made so much better than the angels, because “He hath by inheritance obtained a more excellent name than they.” Hebrews 1:4. A son always rightfully takes the name of the father; and Christ, as “the only begotten Son of God,” has rightfully the same name. A son, also, is, to a greater or less degree, a reproduction of the father; he has to some extent the features and personal characteristics of his father; not perfectly, because there is no perfect reproduction among mankind. **But there is no imperfection in God, or in any of His works, and so Christ is the “express image” of the Father’s person. Hebrews 1:3. As the Son of the self-existent God, He has by nature all the attributes of Deity.** {Waggoner, Christ and His Righteousness, p. 11, Paragraph 4 (January 1889)}

In bringing “more prominently before the world the uplifted Saviour” Waggoner states something that was not clearly revealed to the pioneers of Adventism. By saying that the name of the Son of God was not given to Him “in consequence of some great achievement, but it is His by right of inheritance”, Waggoner indicates that even before He comes on the earth, Christ relied not on His merits but on His inheritance by His Father. In this way, the message that the Lord sent by Waggoner clears the path for the faith of Jesus which should manifest in all believers through obedience that

comes from agape love and pure gratitude. Thus there would be indeed no place for boasting when we keep God's commandments through the grace of God (Eph 2:8, 9). Waggoner goes on to say further:

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**. The writer to the Hebrews further shows that the position of the Son of God is not one to which Christ has been elevated but that it is one which He has by right. {Waggoner, Christ and His Righteousness, p. 12, Paragraph 1 (January 1889)}

You can see that there is not a single trace of any Trinitarian notion in regards to Christ's position in the Godhead where Jesus' Sonship is presented as a sheer metaphor. Note carefully that this was penned almost six years before Ellen White's statement which we quoted in the first chapter. We quote it here again:

A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"—**not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten** in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily. {ST May 30, 1895, par. 3}

Is it possible that Ellen White, under the inspiration of the Holy Spirit, used this mode of expression which is so similar to Waggoner's, in order to affirm his position? This is something that we all need to consider.

And now let us see what the messenger's position was on Christ's humanity. Bear in mind that:

"...the subject of the incarnation was preached more extensively, and discussed more fully than at any time in the history of the Seventh-day Adventist Church with the exception of the last decade. (William H. Grotheer, 1972, *An Interpretive History of the Doctrine of the Incarnation as taught by the Seventh-day Adventist Church*, p. 22)

Concerning Christ's humanity, we will quote from A. T. Jones:

And we have it further, "Buy of me gold tried in the fire, and white raiment that thou mayest be clothed." And you remember the description that we have already had of that raiment. The figure is, it is, "that garment that is woven in the loom of heaven, in which there is not a single thread of

human making.” Brethren, that garment was woven in a human body. The human body - the flesh of Christ - was the loom, was it not? **That garment was woven in Jesus; in the same flesh that you and I have, for he took part of the same flesh and blood that we have. That flesh that is yours and mine, that Christ bore in this world - that was the loom in which God wove that garment for you and me to wear in the flesh,** and he wants us to wear it now, as well as when the flesh is made immortal in the end! {GCDB February 9, 1893, p. 207.5}

This statement indicates in a clear way Jones’ position on Christ’s humanity as such that you and I have. From 1894 to 1896, when the pinnacle of the preaching of Christ’s Righteousness took place, Jones devoted six studies on the question of Incarnation. Then he not only confirmed his previous notion about Christ’s human nature but also put an additional emphasis:

Thus, as man in his sinless human nature was made a little lower than the angels, and then by sin stepped still lower to suffering and death; even so Jesus, that he might bring him back to the glory of God, in his love followed him down even here, partakes of his nature as it is, suffers with him, and even **dies with him as well as for him in his sinful human nature...** YET this blessed saving truth is even more plainly stated, thus: “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.” He, in his human nature, took the same flesh and blood that we have. **All the words that could be used to make this plain and positive are here put together in a single sentence.** See: The children are partakers of flesh and blood. Because of this he took part of the same. But that is not all: He also took part of the same flesh and blood as the children have. Nor is this all: He also himself took part of the same flesh and blood as we. Nor yet is this all: He also himself likewise took part of the same flesh and blood as man. **Thus the Spirit of inspiration so much desires that this truth shall be made plain and emphatic that he is not content to use any fewer than all the words that could be used in the telling of it.** {AMS June 7, 1894, p. 178}

Now what kind of flesh is it? What kind of flesh alone is it that this world knows? - **Just such flesh as you and I have.** This world does not know any other flesh of man, and has not known any other since the necessity for Christ’s coming was created. Therefore, as this world knows only such flesh as we have, as it is now, it is certainly true that when “the Word was made flesh,” **he was made just such flesh as ours is. It cannot be other wise.** {GCB February 19, 1895, p. 232.1}

Do not forget, either, that the mystery of God is *not* God manifest in sinless flesh, but **God manifest in sinful flesh.** There could never be any mystery about God’s manifesting himself in sinless flesh—in one who had no connection whatever with sin. That would be plain enough. But that **he can**

manifest himself in flesh laden with sin and with all the tendencies of sin, such as ours is—that is a mystery. Yea, it is the mystery of God. And it is a glorious fact, thank the Lord! Believe it. And before all the world, and for the joy of every person in the world, in Jesus Christ he has demonstrated that this great mystery is indeed a fact in human experience. For “as the children are partakers of flesh and blood, he also himself likewise took part of the same.” “In all things it behooved him to be made like unto his brethren.” And therefore God “made him to be sin for us.” “He hath laid on him the iniquity of us all.” **Thus, in our flesh, having our nature, laden with iniquity, and himself made to be sin, Christ Jesus lived in this world, tempted in all points like as we are;** and yet God always caused him to triumph in him, and made manifest the savor of his knowledge by him in every place. Thus God was manifest in the flesh,—**in our flesh, in human flesh laden with sin,—and made to be sin in itself, weak and tempted as ours is.** And thus the mystery of God was made known to all nations for the obedience of faith. O, believe it! {ARSH September 29, 1896, p. 621.7}

A. T. Jones could differentiate between the cultivated sins of man and the inherited tendencies which are common to all men:

So all the tendencies to sin that are in the human race came from Adam. But Jesus Christ felt in these temptations; He was tempted upon all these points in the flesh which he derived from David, from Abraham, and from Adam... Now that law of heredity reached from Adam to the flesh of Jesus Christ as certainly as it reaches from Adam to the flesh of any of the rest of us, for He was one of us... **Thus in the flesh of Jesus Christ—not in Himself, but in His flesh—our flesh which He took in the human nature—there were just the same tendencies to sin that are in you and me.** And when He was tempted, it was the “drawing away of these desires that were in the flesh.” These tendencies to sin that were in His flesh drew upon Him and sought to entice Him, to consent to the wrong. **But by the love of God and by His trust in God, he received the power and the strength and the grace to say, “No.” to all of it and put it all under foot.** And thus being in the likeness of sinful flesh He condemned sin in the flesh. **Many of these tendencies to sin that are in us have appeared in action, and have become sins committed, have become sins in the open. There is a difference between a tendency to sin and the open appearing of that sin in the actions...** Thus it is plain that all the tendencies to sin that are in us and have not appeared and all the sins which have appeared were laid upon Him. **It is terrible. It is true. But, O, joy! In that terrible truth lies the completeness of our salvation.** {GCB/GCDB 1895, p. 267.2}

With this mode of expression Jones is in unison with Ellen White who once stated:

In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He knew no sin... We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. {ST June 9, 1898, par. 15}

Edward Irving could not differentiate between the cultivated sins of man, and the inherited tendencies which are common to all men, because he, like the rest of the Millerite movement, was still on the wrong Trinitarian power-based platform, where one should either make Christ vulnerable to sinful passions or deprive Him from His complete closeness to humanity and say that He took the nature of Adam before the fall. This is so, because the Trinity teaching promotes the lie of inherent life source expressed by the Serpent's words "You shall not surely die". Since Christ is presented in the Trinity as having everything from Himself instead of inheriting everything from His Father, bowing down before such a Person would make us believe and rely more on our own human resources because we become like what we worship. Such view would then make us believe that human nature is an active agent rather than a passive one and this in turn would make us conclude that all the tendencies to sin in Christ's human nature make Him a sinner. But this is not true when we know that human nature is not an active but a passive entity.¹

Standing on the firm platform of Adventism concerning the Godhead, where Christ is a literal Son of God who inherited everything from His Father, it was not difficult for Jones to conceive Him also as the full Inheritor of humanity:

Therefore it is certain that an understanding of the position and nature of Christ as He was in heaven is essential to a proper understanding of His position and nature as He was on earth;.. Therefore it is further written of Him that He was "made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." This more excellent name is the name "God," which, in the eighth verse, is given by the Father to the Son: "Unto the Son He [God] saith, Thy throne, O God, is forever and ever. Thus, He is "so much" better than the angels as God is better than the angels. And it is because of this that He has that more

¹ See book *Return of Elijah* page 104-105. Available at maranathamedia.com

excellent name - the name expressing only what He is in His very nature. And this name "He hath by inheritance." **It is not a name that was bestowed but a name that is inherited.** Now it lies in the nature of things, as an everlasting truth, that the only name any person can possibly inherit is his father's name. This name, then, of Christ's, which is more excellent than that of the angels, is the name of His Father, and His Father's name is God. The Son's name, therefore, which He has by inheritance, is God; **His likeness to God, as in the first chapter of Hebrews, is the only basis of true understanding of His likeness to men, as in the second chapter of Hebrews.**"A. T. Jones, Consecrated Way, Pages 12, 14, 17

The germ of another prominent point to be expanded in the loud cry of the Third angel's message was the fact that Christ is come in the flesh as an ever-present reality:

Christ Himself living in us; Christ in you the hope of glory; God with us; God manifest in the flesh now, **to-day in our flesh, by the faith of Jesus Christ—this and this only is living faith.** For "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. Ye are of God, little children, and have overcome them; because greater is He that is in you, than he that is in the world." 1 John 4:2-4. {A. T. Jones, PTUK August 29, 1895, p. 548.2}

This fact though could be realised and experienced only when Christ's taking humanity is seen in the light of the everlasting covenant, where His Incarnation through Mary is but the visible manifestation of His ever-present ability to "succour them that are tempted" (Hebrew 2:18). For Waggoner and Jones this view was possible thanks to a framework which harmonies the Old and the New Testament. This harmony is possible when the Old Testament is seen as the invisible source and the New Testament as its visible expression.

Many... set aside the Old Testament Scriptures, In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. No man can rightly present the law of God without the gospel, or the gospel without the law. **The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears.** {COL 128.2}

This Divine Pattern of Source and Channel comes directly from the Father and Son relationships where God is the Source of everything and His Son is the great Channel for it to the whole universe:

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.
1 Cor. 8:6²

It would be wonderful if I could say that the message that God sent through these men was accepted by the church, but sadly this is not the reality. Our people have repeated the history of Israel on the border of the heavenly Canaan, and we had to remain many more years in the wilderness because of insubordination:

We may have to remain here in this world because of insubordination many more years as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. Lt184-1901.17}

The Decline after 1895

After we had turned our eyes away from our uplifted Saviour, the inevitable result from this was that many false teachings found their fertile soil in the hearts of the people. One of them was the false view of the Daily in Daniel 8:11-13 which set a metaphorical approach for interpreting the prophecy and thus changed the entire prophetic framework of Adventism for the coming several decades. Another false teaching was the introduction of a triune God who denies the Sonship of Christ in order to present His divinity on a power based platform rather than divinity which comes from relationships and inheritance from the Father. This would represent both the willingness of our Church to have a mightier King like the other nations (churches), and provide an air-hole for the pressure which was coming from the rising Christian Fundamentalism which were craving for powerful Christian experience in the beginning of the 20th century.

In this context, the first tokens of apostasy in regard to the teaching of Incarnation in Adventism, came with the so-called Holy Flesh Movement which became popular in Adventist history with its charismatic and Pentecostal music that was reproached by Ellen White. Yet in respect to this phenomena William Grotheer writes:

In evaluating the Holy Flesh Movement which involved the Indiana Conference during the years from 1898 to 1901, too often the emotional

² For more on this see the book *Divine Pattern of Life* available at Fatheroflove.info

extravaganza which accompanied the movement is considered to be the movement itself. **This is not true, and until the exterior facade is penetrated a proper evaluation of the lessons which this deviate movement in the history of the Church should teach us cannot be made. This movement was based in and involved basic doctrinal concepts.** In retrospect, the servant of the Lord in 1907 wrote these words: "During the General Conference of 1901, instruction was given me in regard to the experience of some of our brethren in Indiana, and regarding the doctrines they had been teaching in the churches. I was shown that through this experience and **the doctrines** taught, the enemy has been working to lead souls astray." (Ellen G. White, Ms. 39, 1907) The two major doctrines which formed the basis of this movement were **the teachings in regard to the incarnation of Christ, and the perfection of the believer.** The simple fact is, and might as well be admitted in any study, **these two concepts cannot be separated. One's understanding of the nature which Christ accepted in becoming the Son of man conditions his belief relative to perfection.** (William Grotheer, 1972, An Interpretive History of the Doctrine of the Incarnation as taught by the Seventh-day Adventist Church, p. 49)

The eye-witness account of S. H. Haskell concerning the specifics of this false teaching was given in the following way:

When we stated that **we believed that Christ was born in fallen humanity, they would represent us as believing that Christ sinned,** notwithstanding the fact that we would state our position so clearly that it would seem as though no one could misunderstand us. Their point of theology in this particular respect seems to be this: **They believe that Christ took Adam's nature before he fell;** so He took humanity as it was in the garden of Eden, and thus humanity was holy, and this was the humanity which Christ had; and now, **they say, the particular time has come for us to become holy in that sense,** and then we will have "translation faith", and never die. (S. N. Haskell, Letter to Ellen G. White dated at Battle Creek, Michigan, September 25, 1900.)

It was because of this component in the teaching of the Holy Flesh Movement that Ellen White wrote:

The teaching given in regard to what is termed "holy flesh" is an error. All may now obtain holy hearts, **but it is not correct to claim in this life to have holy flesh,** The apostle Paul declares, "I know that in me [that is, in my flesh] dwelleth no good thing." Romans 7:17. **To those who have tried so hard to obtain by faith so-called holy flesh, I would say, You can not obtain it.** Not a soul of you has holy flesh now. **No human being on the earth has holy flesh. It is an impossibility.** {GCB April 23, 1901, Art. A, par. 2}

The superficial study on these events in our history, might make us believe that the proponents of the Holy Flesh Movement were wrong only in their conclusions but not in their view in respect to Christ's human nature. However, the close analysis of the later history and the change in our beliefs indicates that the events in the Indiana Conference (1898-1901) were only an inception of a theology that would later develop into a complete replacement of our genuine teaching in regards to Christ's incarnation:

This doctrine of the incarnation as taught by the advocates of the "Holy Flesh" revival in Indiana is a forked road. They took one fork. If Christ did take the nature of Adam before the Fall, then men in accepting Him, and becoming conformed to His image would receive the same nature He had. **It was to be left to another generation of Adventist theologians to travel the other fork, that because Christ did take upon Himself a sinless humanity, it is impossible for the believer to overcome as Christ overcame.** (William Grotheer, 1972, An Interpretive History of the Doctrine of the Incarnation as taught by the Seventh-day Adventist Church, p. 50)

If the teaching of Christ taking the nature of Adam before his fall is wrong, then the different conclusions coming from it would also be wrong. Satan is pleased and victorious both when we believe that we can have holy flesh now and when we believe that it is impossible for the believer to overcome as Christ overcame which in turn will make us sin until the very end of time.

Although the Holy Flesh teaching from the Conference in Indiana was formally cut off in the Church, it would later reappear in a different and much more subtle form in order to make the breach between us and the Son of Man endlessly wide. In thinking that we elevate Christ by prescribing Him a sinless nature, we actually put Him away from humanity and deny His ability to save us in and out of our condition. In our church, this process of Christ's false elevation took place first with the making of the Son of God to God the Son. The seed of Kellogg's Alpha heresy (pantheistic view of God) would develop into a chain of heresies with its last ring being the deadly Omega of a doctrine that would make the breach between God and His Son endlessly wide by denying Christ's true Sonship and the Fatherhood of God.

Here we might mention the Trinity, **which does away the personality of God, and of his Son Jesus Christ,**..." (James White, December 11, 1855, Review & Herald, vol. 7, no. 11, page 85, par. 16)

We are now to be on guard, and not drawn away from the all-important message given of God for this time. **Satan is not ignorant of the result of trying to define God and Jesus Christ in a spiritualistic way that sets**

God and Christ as a nonentity. The moments occupied in this kind of science are, in the place of preparing the way of the Lord, making a way for Satan to come in and **confuse the minds with mysticisms of his own devising.** Although **they are dressed up in angel robes** [elevate Christ and the Holy Spirit] **they have made our God and our Christ a nonentity.** Why?—because **Satan sees the minds are all fitted for his working** [exactly what could be expected after the rejection of the 1888 message]. **Men have lost tract of Christ and the Lord God, and have been obtaining an experience that is Omega to one of the most subtle delusions that will ever captivate the minds of men.** We are forbidden to set the imagination in a train of conjecture.—Ellen White, Diary, #48, pp. 153, 163, August 25 and August 28, 1904. {11MR 211.2}

He (Kellogg) said that some days before coming to the council, he had been thinking the matter over, and began to see that he had made a slight mistake in expressing his views... He then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that **within a short time he had come to believe in the trinity** and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily. "He told me that **he now believed in God the Father, God the Son** [not the Son of God], **and God the Holy Ghost;** and his view was that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing. He said if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives. (Letter: A G Daniells to W C White. Oct 29. 1903 page 1.2.)

As to Christ's place in the Godhead, we believe Him to be **the second person in the heavenly Trinity** - comprised of Father, Son, and Holy Spirit... that **Christ** is one with the Eternal Father..., eternal and **self-existent** [not a real Son of God any more].... (Questions on Doctrine, 1957, p. 36)

The gradual making of the Son of God into God the Son would prepare the way for changing Him from Christ taking the fallen and sinful flesh of humanity to Him taking the nature of Adam before his fall. It would take time for the Adventist church after the rejection of the 1888 message before she could come from under the teaching of her early leaders as it took time for Israel to leave the faith of Joshua and the elders:

And Israel served the LORD all the days of Joshua [in this case Ellen White], and all the days of the elders [the pioneers of Adventism] that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel. (Jos.24:31)

We find a significant change as it was understood by the pioneers in our official teaching in regards to Christ’s human nature in 1949. Prof. D. E. Rebok, then president of the Seventh-day Adventist Theological Seminary, requested by the Review and Herald, made some corrections in the *Bible Readings for the Home Circle* in connection to the study on “A Sinless Life”. There in the note "How fully did Christ share our common humanity?" was the following comment:

Jesus Christ is both Son of God and Son of man. As a member of the human family "it behoved him to be made like unto his brethren" - "in the likeness of sinful flesh." **Just how far that "likeness" goes is a mystery of the incarnation which men have never been able to solve.** (Bible Readings for the Home Circle, 1958 edition, p. 143-144)

Here the mystery of Christ’s incarnation is applied on the sharpness of the term “likeness” which could later open the door for the inducement that likeness does not mean sameness. What follows then in Rebok’s corrections is in the note under the question - "Where did God, in Christ, condemn sin, and gain the victory for us over temptation and sin?" The note from 1915 and that after Rebok’s change are placed side by side for comparison:

1915 Edition	Rebok’s Revision
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 .	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, [omission] 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 [alteration] flesh.

First Rebok stated that how far this likeness of Christ’s nature to ours is a mystery but then he clearly shows that this likeness could not include sinful nature. So now as Christ human nature is not any more considered sinful, the next logical step is to define it as sinless. Yet this could not happen so easily because Ellen White said to so many places that Christ took upon Himself sinful nature. This is why, in the book *Question on Doctrine*, Le Roy Froom after he had quoted some of those statements from the Spirit of Prophecy he wrote:

These weaknesses, frailties, infirmities. failings are things which we, with our sinful, fallen natures, have to bear. To us they are natural, inherent; but when He bore them, **He took them not as something innately His**, but He bore them as our substitute. He bore them in His perfect, sinless nature. Again, we remark, Christ bore all this **vicariously**, just as vicariously He bore the iniquities of us all. **It is in this sense that all should understand the writings of Ellen G. White when she refers occasionally to sinful, fallen, and deteriorated human nature.**" (Question on Doctrine, 1957, pages 59-60)

Here are some definitions of the term "vicariously" according to dictionary.com:

vicarious [vahy-kair-ee-uh s, vi-], adjective

performed, exercised, received, or suffered in place of another.

taking the place of another person or thing; acting or serving as a substitute.

felt or enjoyed through imagined participation in the experience of others:

Terms like this would definitely open the door for seeing Christ as One who did not in reality take our nature and would prepare the path for latter statements like this one which entitles the following paragraph:

5. **TOOK SINLESS NATURE OF ADAM BEFORE FALL.**—During His Incarnation He stood as "man's representative," just "as God created him"—that is, referring to Adam. As the "second Adam," He "began where the first Adam began." He "passed over the ground where Adam fell, and [He, Christ] redeemed Adam's failure." He took "the nature but not the sinfulness of man." He "vanquished Satan in the same nature over which in Eden Satan obtained the victory." He "did not in the least participate in its sin." He was "subject to the infirmities and weaknesses" by which man is encompassed. But we are to have no misgivings as to "the perfect sinlessness of the human nature of Christ." He did not have the "propensities of sin."

The many quotations under the title "TOOK SINLESS NATURE OF ADAM BEFORE FALL" are actually used to make Ellen White as one who supports the idea of that title, yet she had never expressed such a notion.

The Bible defines value and equality on a relational basis rather than on a power-based one. This is why Adam and Eve were equal to each other even when Eve came from Adam and received everything from him. Thus Eve's

value and equality comes from her relationship to Adam and not from what she has as her own inherent qualities (Genesis 2:21-23). Since Adam and Eve were together made after the image of God and His Son, this shows that their relationship is patterned after the relationship of the Father and the Son. Thus the Son's equality and value comes not from His own strength and intelligence but from His relation to His Father (Matt. 11:27; Col 1:19). This relationship defines how value is obtained in God's kingdom and it reveals that the nature of this kingdom is not power-based but relational.³

The next logical question we have to ask ourselves is: Why these leaders of our church were so eager to elevate Christ in such a power-based manner according to which He not only did not inherit His Father's nature by being begotten of Him but also did not inherit our human sinful nature? We can find the answer in the fact that the two teachings, concerning the Divine nature of Christ and His human nature, depend entirely on the way we understand the Atonement. If the Atonement is the appeasement and gratification of the Father's wrath because of our sin through placing the guilt for that sin over Christ, then both Christ's divine and human nature in this type of substitutionary Atonement would have to be of the highest quality (according to human evaluation). In his successful attempt to reframe the Advent Movement theology, Le Roy Froom pushed exactly to such power-based understanding of the Atonement:

3. INCARNATION PREREQUISITE TO ATONEMENT.—Christ purchased the world by "making a ransom" for it, by "taking human nature" at the Incarnation. He "voluntarily took upon Himself human nature, making it possible to offer Himself as a ransom." Because He is "equal with God, infinite and omnipotent," He "could pay the ransom," for He is the "eternal, self-existing Son." And the "divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law." But He was not under "obligation" to "undertake the work of atonement." *Movement of Destiny*, pp. 501-502

Atonement of this kind would really demand a Christ who is "fully divine" in inherent power-based terms since He was expected to satisfy what was

³ For a detailed study on this vital question download the book *Life Matters* from fatheroflove.info

perceived as God's claims in His law which supposedly reflect His wrath towards the sinner. Such power-based view of the Atonement would require for both Christs' natures, human and divine, to be of a such quality that they could make Him the perfect satisfactory sacrifice so that it would make Him qualified for the role of appeasing the Father's wrath because of the sinner. Herein is the hidden connection in Catholicism between the Trinity teaching and the immaculate conception. In this also comes the necessity of sacrificing Christ regularly in the Mass where, through the mystical process of transubstantiation, the bread and wine offered in the sacrifice of the sacrament of the Eucharist during the Mass, become, in reality, the body and blood of Jesus Christ.

The Canon (the major body of the Eucharistic prayer) has several important elements: First, **petitioning God to accept and bless this offering**, the Church begs the Father to send the Holy Spirit. This calling down of the Holy Spirit is called the epiclesis. (The priest, who usually prays with arms extended and open hands, brings them together and places them over the bread and wine to be consecrated, and finally blesses them.) **He prays that through the power of the Holy Spirit the bread and wine will become the Body and Blood of our Lord, Jesus Christ....** **Fourth, the supplices is when the Church presents to the Father the offering of Jesus which reconciles us with Him.** He prays to God to take the sacrifice to His heavenly altar, so that those who receive from it the Body and Blood of Christ may "be filled with every heavenly grace and blessing" (Eucharistic Prayer I). <http://catholicstraightanswers.com/why-is-the-mass-structured-the-way-it-is/>

Notice how this rite, where the bread and wine are believed to turn to Christs' literal blood and body, is performed as means to "reconcile us to the Father. Yet the Bible and the Spirit of Prophecy tell us something different about the real nature of the Atonement:

And all things are of God, who hath **reconciled** (Greek: Atonement) **us to himself by Jesus Christ**, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, **reconciling** (Greek: Atonement) the world unto himself, **not imputing their trespasses unto them**; and hath committed unto us the word of reconciliation. 2 Cor.5:18, 19

The atonement of Christ was not made in order **to induce God to love those whom He otherwise hated**; and it was not made to produce a love that was not in existence; but it was made **as a manifestation of the love that was already in God's heart,..** **We are not to entertain the idea that God loves us because Christ has died for us**, but that He so loved us that

He gave His only-begotten Son to die for us.—The Signs of the Times, May 30, 1895. {7ABC 472.3}

But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no! {SC 13.2}

By transgression man had separated himself from Him who alone is light and love. The sinner was "alienated from the life of God," "dead in trespasses and sins." The only hope for the fallen race was found in **their becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character.** But in carrying out the plan of salvation, **Christ revealed that "God is love."** "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." **The Father loves us, not because of the great propitiation; but he provided the propitiation because he loves us. Christ was the medium through which he could pour out his infinite love upon a fallen world.** "God was in Christ, reconciling the world unto himself." The Father suffered with the Son. In the agony of Gethsemane, the death of Calvary, the heart of infinite love paid the price of our redemption. {BEcho August 1, 1892, par. 2}

A Propitiation.—A propitiation is a sacrifice. The statement then is simply that Christ is set forth to be a sacrifice for the remission of our sins. "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. ix. 26. **Of course the idea of a propitiation or sacrifice is that there is wrath to be appeased. But take particular notice that it is we who require the sacrifice, and not God. He provides the sacrifice. The idea that God's wrath has to be propitiated in order that we may have forgiveness finds no warrant in the Bible. It is the height of absurdity to say that God is so angry with men that He will not forgive them unless something is provided to appease His wrath,** and that therefore He Himself offers the gift to Himself, by which He is appeased. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death." Col. i. 21, 22. {August 30, 1894 E.J. Waggoner, PTUK 549.8}

Yet this is mankind's natural thinking to consider Christ "smitten by God and afflicted" (Isa 53:4). Hence in the framework of this appeasement theology our nature demands a Christ who is so powerful and valuable, as men perceive it, that He is actually neither a real begotten Son of God, nor a real Son of Man. Thus the perfect ladder from heaven to our world would be broken. And because the opposition of these new teachings in our ranks came from people who were still in these same framework concerning the Atonement, their demand for returning towards the initial teaching of the pioneers would really make Christ look like a sinner because it views His

human nature as an active rather than a passive agency. This problem remains with us even from the time of Edwin Irwin, and it will remain until we understand the meaning of the final judgment/atonement contained in the First angel's message.

Reaction within the False justice system

Judson Washburn

One of the people in an ecclesiastic position, who opposed the changes in our doctrines, was Judson Sylvaneous Washburn (1863 - 1955). He was an Adventist minister, who was very close to Ellen and James White. He could recite the New Testament and other very long portions of the Bible. After the prophet had died, he witnessed with great pain the doctrinal changes that took place. In 1939 he wrote letters to W. W. Prescott and the General Conference where he contended for reversal to Adventists original teachings concerning the Daily and the Godhead. His letter was so liked by a conference president that he sent it to 32 of his ministers. This document is very important as it gives a lot of information concerning the undertaken changes. Even though its author may not have had the best of knowledge in respect to what the pioneers of Adventism had believed in regards to the Godhead (it seems that Washburn thought the Holy Spirit was a separate being) still his theological and historical scholarship was instrumental for addressing authoritative people on these vital issues during time of apostasy.

In his letters to the General Conference and W. W. Prescott, Washburn indicates what are several of the many dangers in accepting the Trinity doctrine by our church, which all have to do with our study on the incarnation:

“Seventh-day Adventists claim to take the word of God as supreme authority and to have “come out of Babylon,” to have renounced forever the vain traditions of Rome. If we should go back to the immortality of the soul, purgatory, eternal torment and the Sunday Sabbath, would that be anything less than apostasy? If, however, we leap over all these minor, secondary doctrines and accept and teach **the very central root, doctrine of Romanism, the Trinity, and teach that the son of God did not die**, even though our words seem to be spiritual, is this anything else or anything less than apostasy? and the very Omega of apostasy?” Page 11

Here Washburn comments on one of Prescott's sermons where he promoted the Trinity and taught that the Son of God did not die on Calvary but only the Son of Man. This view was the logical conclusion of perceiving

Christ as one who had life in Himself independently from the Father. Prescott was not a Trinitarian in the beginning. He was an ardent follower of Justification by Faith teaching as it was taught by E. J. Waggoner and A. T. Jones, but later, along with Waggoner, he was influenced by the spiritualistic teachings disseminated by Kellogg, and later embraced the spiritualistic view of the Daily advocated by L. R. Conradi.⁴ All this Washburn addressed in his letter. This was not the first time when Adventists observed that the implications of the Trinity lead to the assumption that Christ could not have died on the cross:

The declaration, that the divine Son of God could not die, is as far from the teachings of the Bible as darkness is from light. And we would ask the Trinitarian, to which of the two natures are we indebted for redemption? **The answer must, of course, be, To that one which died or shed his blood for us;** for “we have redemption through his blood.” Then it is evident that **if only the human nature died, our Redeemer is only human, and that the divine Son of God took no part in the work of redemption, for he could neither suffer nor die. Surely, we say right, that the doctrine of a trinity degrades the Atonement, by bringing the sacrifice, the blood of our purchase, down to the standard of Socinianism** [teaching that makes Christ only human].” {J. H. Waggoner, 1884, *The Atonement In The Light Of Nature And Revelation*, pp. 173, 174}

Here distinguished Adventists among the pioneers showed clearly their position on why it was not enough for the Son of man to die on the cross and that Atonement demanded Christ’s death as the Son of God. Washburn continued in the same line:

The Christ of Professor Prescott was not dead but alive from Friday afternoon to Sunday morning. IF THIS IS SO, THEN OUR DEBT HAS NOT BEEN PAID, AND WE ARE ALL LOST. This is the logic of Elder Prescott's adoption of the Roman doctrine of the Trinity. Washburn, 1939, Letter, Page 5, (the capital font is in the original)

They were right about the importance of the death of the Son of God, yet without understanding that this price was not demanded by the Father⁵, our people persisted on a power based understanding of Atonement as did

⁴ See the book *Have We Followed Cunningly Devised Fables* by Robert Wieland. Available at maranathamedia.com

⁵ For more on this subject, please read the booklet *Penalty of Sin Exposed* at maranathamedia.com

Trinitarians, viewing God as someone who has to be appeased. Washburn touched a little bit on this topic when comparing the teaching concerning God and His Son with the Trinity doctrine, but the framework our people were functioning within, after we had rejected 1888 message, we were still far from exposing Babylon's most cruel character.

Jesus has become so fully and literally a component part of the great severe judge [according to the Trinity, the first and the second Persons of the Godhead are part of an inseparable substance] who delights in eternal torment, according to the Roman teaching of the Trinity, that they must find or manufacture a multitude of spiritualistic mediators. THIS REMOVING OF JESUS FROM HIS TRUE RELATIONSHIP TO GOD AND MAN, TAKES HIM SO FAR FROM US THAT HE BECOMES AN INFLICTOR OF EVERLASTING TORMENT AND NO LONGER OUR LOVING SAVIOUR. (Washburn's Letter, page 2 (the capital font is in the original)

It seems that Washburn felt how the Trinity doctrine facilitates the perception of the Father as a "severe judge who delights in eternal torment" yet there is not a full consistency in his argumentation as to why this is so. Yet he was good at explaining the difference between the notion that the Son of God did not die on the cross and "Divinity could not die" by quoting correspondingly from the Spirit of Prophecy:

Nothing is clearer in the scripture than the truth that the Son of God died for us and we have a Divine and not simply a human atonement. Those who believe that the Son of God did not die quote an unpublished statement of Sister White. "Deity did not sink and die, that would have been impossible." This is all very clear if we believe the Bible statement of death as found in Job 34:12, 14, 15:... It is true that we are partakers of the Divine nature, if we are Christians. But that does not mean that we are conscious personalities in death. God takes back his life and we are dead. And SO WAS CHRIST.

When Christ was begotten of the Father, He received the life of God, His father. When Jesus died on the cross, he said, "Father into thy hands I commend my spirit," (or life) and the life of God was given back to the Father, and for a time, three days and nights, that life was with the Father from whence it had come. In the resurrection that life of God is restored to the one who died. Ps. 104:30. But between his death on Friday afternoon, till Sunday morning, the Son of God was dead.

HE Poured OUT HIS SOUL UNTO DEATH. Isaiah 53:12.

Read this clear statement from the Spirit of Prophecy, volume 3, page 203: "When he closed his eyes in death upon the cross, the soul of Jesus did not go at once to Heaven . . . ALL THAT COMPRISED THE LIFE AND

INTELLIGENCE OF JESUS REMAINED WITH HIS BODY IN THE SEPULCHRE. AND WHEN HE CAME FORTH IT WAS AS A WHOLE BEING. HE DID NOT HAVE TO SUMMON HIS SPIRIT FROM HEAVEN." Page 6 (the capital font is in the original)

Charles Longacre

Another theologian who became alarmed concerning the making of the doctrinal changes and who stated clearly the pioneers' position on the Godhead was Charles S. Longacre (1871-1958). Evangelist, author, editor, minister and administrator, he is best remembered for his work in Religious Liberty. In 1947 he wrote a treatise named *The Deity of Christ*. In this document he sought to harmonize many of the passages in Scripture and the Spirit of Prophecy concerning Christ's Divinity as a begotten Being. After he had commented on some problems of the Athanasius Creed and laid down clearly from the Scripture Christ's Sonship as that of the One who proceeded from the Father, he then carried on speaking about His incarnation in humanity:

The expressions "the Son of God" and "the Son of man" respectively refer to His divine nature and His human nature. This is made very evident when the Angel Gabriel said to the Virgin Mary: "That holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. "That holy thing" was His divine nature –"called the Son of God" which tabernacled in human flesh. His corporeal body of blood, flesh, and bone, born of the Virgin Mary was "the Son of man." He was God or Divinity manifested in the flesh. He had two natures - one divine and the other human. He possessed two sonships - one as "the Son of God" and the other "the Son of man." He was "the Son of God" before He became "the Son of man." Sister White says: "His divinity was veiled with humanity - the invisible glory in the visible human form." *Desire of Ages*, page 23... (Page 17)

Longacre then continued with emphasizing the reality of the risk involved in Christ's incarnation as opposed to the Trinitarian understanding where the independent Godhood of each of the three Persons reduces the risk of Christ's taking upon Himself human flesh and thus becoming vulnerable to temptations and death to a mere demonstration:

Eternity and immutability can only be applied to God the Father - the one absolute God, and not to God the Son, or God, the Holy Spirit. If eternity and immutability were applied to the Son of God, then the Son of God never took any chances so far as His existence was concerned when he came into this world to meet all the temptations to sin. If it were impossible for the Son of God to make a mistake or commit a sin, then His coming into this world and subjecting Himself to temptations were all a farce and mere

mockery. If it were possible for Him to yield to temptation and fall into sin, then He must have risked heaven and His very existence, and even all eternity. That is exactly what the Scriptures and the Spirit of Prophecy say Christ, the Son of God did do when He came to work out for us a plan of salvation from the curse of sin. We read in the Spirit of Prophecy as follows: "God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss." - Desire of Ages, p.49. (Page 19)

I would suggest that Longacre's argument about the immutability is still in part coming from the power based approach, yet his reasoning on the reality of the risk the Father and Christ took is very important. Being consistent within the Trinity teaching one should give up the notion of Christ being able to die as the Son of God since He is a part of an indivisible substance. Even though Longacre discussed this in the context of the Catholic Doctrine of the Trinity, the argument is still valid for a Trinity concept with three Divine Beings as with one of the contemporary Adventists view on the Trinity, since those Beings also share this indivisible substance. Longacre discussed the reality and the wholeness of Christ's death at length yet because of the short format of this book we will quote only key fragments from his treatise on that point:

If the God-head is indivisible, as Athanasius and the Catholic hierarchy claim, and all three Persons in the Trinity constitute one personality but three heads or manifestations of the one and same God and are one indivisible Substance, then, pray tell me, who died upon Calvary? If God and His Son are one inseparable personality, instead of two separate and distinct personalities, who died upon Calvary? Did the God-head die? If the God-head died, who was reigning upon the throne of the universe during the three days that Christ was in the tomb?... The Bible tells us that when a human being dies that "the spirit (of man) shall return unto God who gave it." Ecc. 12:7. Our life is derived from God. Our breath, our life and our times are in God's hands all the time. But our life is not "original". That is, we do not have life in ourselves. But Christ had life in Himself. His Father gave His Son the same life that He had in himself, "original, underived and unborrowed," "independent" and "immortal." The Son of God had life in Himself just as the Father had life in Himself. But Jesus says His Father gave Him this kind of a life – self-existent. Therefore, Jesus had the power in Himself to lay down His life - this eternal and immortal life - His Deity - and He had the power to take it up again. In that respect, he was different as the Son of man than what we are... This being so, then His corporeal body was not only put in jeopardy but His Deity. Because, if He could exist as a separate Deity, independent of His corporeal body, after He yielded up

His life on Calvary, then He did not risk heaven nor would He have suffered "all" as "an eternal loss." Since His spirit did not go to heaven, but the Father committed Christ's spirit to the tomb and it slept with His body in the tomb, and "all that comprised the life and the intelligence of Jesus remained with His body in the sepulchre," we must conclude that if Christ had sinned all that ever belonged to Christ would have forever remained in the tomb and Christ would have suffered the "loss" of His eternal existence... Repeatedly we read that Christ laid down His life, and that means, all there was of Christ, both human and divine. His Deity did not die, for Deity we are told in the Spirit of Prophecy "cannot die." **An immortal being cannot die. But immortality after it is bestowed can be withdrawn. Pages 19-24**

In explaining that Christ, as a divine Being, really died on the cross, Longacre managed to offer a view which was reconciling many passages from the Bible and the Spirit of Prophecy which otherwise would look contradictory to each other. Yet still operation on the same power-based platform that was the inevitable result of the rejection of the 1888 message, he could not help but demand for the same power-based sacrifice for our redemption as something that was conceived in our heavenly Father's mind:

While the Deity of Christ did not die, He laid it down, and was willing to surrender to for all eternity, and so He made an "infinite sacrifice" for the sins of the world. No angel could make an atonement for sin. All the angels combined could not make an atonement for the sins of the world. They were all finite beings, and the total number of finite beings added together can never measure up to infinity. We are told it required an "infinite sacrifice" to atone for the sins of the world, and the divine Son of God, who was infinite because He had life in Himself - the same life the Father had in himself, was the only One who could ransom the lost human race. He did it by laying down both His Deity and His corporeal body as an "infinite sacrifice," surrendered if God so required for all eternity. **The transgression of God's law demanded the life of every sinner, and in order to save all the sinners of the world, it was necessary that an "infinite sacrifice" be made to satisfy infinite justice and save God's law and the sinner both.** For we read in Psalms 138:2 "Thou (God) hast magnified thy word above all Thy name." God's law is His word. In the death and sacrifice of Christ God exalted His law above all His name. Christ vindicated the honor of God and **satisfied infinite justice** and so established the law of God for all eternity and saved the law and the sinner for eternity by the "infinite sacrifice" He made for us. (Page 24)

Longacre speaks of the demand to satisfy infinite justice but what really is God's justice? The Bible tells us that God is just.

Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Psalm 89:14

The natural question that follows is, “What is the Bible definition of justice?” Before answering this we need to consider the following.

For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. (9) For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Isaiah 55:8-9

This means that by nature our thoughts about justice are different from God’s thoughts about justice. What makes things even harder is that we naturally think that God thinks like us.

Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. (21) These things hast thou done, and I kept silence; **thou thoughtest that I was altogether such an one as thyself:** but I will reprove thee, and set them in order before thine eyes. Psalm 50:20-21

Satan introduced to the universe a version of justice that was very different to God’s justice.

In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan; and if God should remit the punishment of sin, He would not be a God of truth and justice. {DA 761.4}

The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy. He claims to be officiating as the voice and power of God, claims that his decisions are justice, are pure and without fault. Thus he takes his position on the judgment seat and declares that his counsels are infallible. Here his merciless justice comes in, a counterfeit of justice, abhorrent to God. {CTr 11.4}

It was most difficult to make the deceiving power of Satan apparent. His power to deceive increased with practice. If he could not defend himself, he must accuse, in order to appear just and righteous, **and to make God appear arbitrary and exacting. In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels was marred. The sweet communion between them and their God was broken. Every move was watched; every action was viewed in the light in which Satan had made them see things.** That which Satan had instilled into the minds of the angels--a word here and a word there--opened the way for a long list of suppositions. In his artful way he drew

expressions of doubt from them. Then, when he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones he had led. **As one in holy office, he manifested an overbearing desire for justice, but it was a counterfeit of justice, which was entirely contrary to God's love and compassion and mercy.** {*Review and Herald*, September 7, 1897 par. 3-4}

The justice Christ satisfied on the cross was not our Father's justice but that of the Devil, which became an integral part of our thinking when our father Adam sinned.

When Adam was questioned by God, he believed that every sin must be punished as he learned from Satan. He did not ask for mercy but looked for a substitute or substitutes to place his guilt upon.

Gen 3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

Adam's understanding of atonement and reconciliation was for a substitute to take his place and die. This was his understanding of the atonement which almost all religions follow today. It is a completely false view of the atonement yet, God had to meet man in this place.

Thus the correct understanding of Atonement was so essential for such a reformatory enterprise that its absence would have proved a complete failure in respect to representing the whole system of truth. And if this appeasement based and penal substitution theology in regards to the cross is applied for the final Atonement teaching of Adventism, the problem becomes even more complicated. This is what we observe in the Last Generation Theology (LGT), which teaches that God's people would have to stop sinning in the time of the end but since the 1888 message had been rejected, this theology was highly vulnerable to legalism. It is a theology based upon fear because it has the view that God demands the death of the sinner. This idea is then coupled with the gospel truth that God can perfect the character of His children. The wrong view of justice and God's demands prevents God's love from casting out all fear and thus the promise of victory over sin through the gospel cannot be realised. It produced in people a very self-centred works based emphasis to the gospel message.

The perfection theology is a message only for those who want to be highly self-disciplined in thought as well as behavior and many respond by giving up all hope and assume they will lose salvation

Perfection theology makes behavior the focus of one's Christian life. It is all about putting maximum effort into reducing one's sin, and thus is a form of salvation by works.

Perfection theology is isolating, creating separation from those who strive to keep from sinning and focused on the goal of perfect living which tends to isolate oneself from the outside world and those in the church who do not treat perfection with the same importance.

Perfection theology suggests that we must live a life that tends to focus on legalism.

(https://en.wikipedia.org/wiki/Last_Generation_Theology#Criticism_of_LGT)

Thus the LGT was but the natural power-based reaction to the apostasy in our midst.

M. L. Andreasen

Milian Lauritz Andreasen (1876-1962), one of the most prominent theologians in our church during 1940s and 1950s, and one of the main developers of LGT, was a representative of those who opposed the changes in several of our teachings. Among them he considered Christ's human nature and the continuing character of the Atonement as the most important ones. In 1957, he wrote concerning the shift in our understanding of Christ's Incarnation embodied in the *Question of Doctrine* document:

The other word to which we would call attention is "behoved." Speaking of Christ, Paul says, "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 2:17. While "became" in verse 10 is a mild word, "behoved" in verse 17 (ophilo in Greek) is a strong word, and is defined "under obligation," "ought," "must," "should," "bound," "indebted," "duty," "owe." If Christ is to be a merciful and faithful High Priest, Paul says it behoves Him "in all things" to be like His brethren. **This is obligatory. It is a duty He owes and must not avoid. He cannot make reconciliation for men unless He takes His place with them and in all things becomes like them. It is not a question of choice. He should, He must, He ought to, He is under obligation to, He owes it. Unless He has to struggle with the same temptations men do, He cannot sympathize with them. One who has never been hungry, who has never been weak and sick, who has never struggled with temptations, is unable fully to sympathize with those who are thus afflicted... With these reflections in mind, we read with astonishment and perplexity, mingled with sorrow, the false**

statement in Questions on Doctrine, p. 383, that Christ was "exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam." (M. L. Adreasen, *Letters to the Churches*, Behoved – Parahraph 1; Was Christ Exempt? - Paragraph 1)

Andreasen was rightfully astonished because he knew well that such type of expression about Christ's humanity as that described in the *Question on Doctrine* is a certain proof for our departure as God's remnant people from the teaching that the Lord Himself had given to the pioneers of Adventism. Yet, without the correct framework, Andreasen's defense could easily lead to the other extreme on the issue and it would be to state that by taking upon Himself our sinful nature, Christ "inherited passions" and "pollutions" as active agencies and thus making it sound like Christ became a sinner. But this would contradict the following statement from the Spirit of Prophecy:

Our Saviour identifies himself with our needs and weaknesses, in that he became a suppliant, a nightly petitioner, seeking from his Father fresh supplies of strength, to come forth invigorated and refreshed, braced for duty and trial. He is our example in all things. **He is a brother in our infirmities, but not possessing like passions.** {PH169 2.2}

Here is an unsolvable dilemma for Andreasen as he was not able to explain the difference between Christ not possessing like passions like ours and Him having sinful flesh us ours. This remains an unsolvable mystery for everyone who operates within the power-based theological system of the Trinity.⁶ Why is that? Because the Trinity portrays the Father and the Son as co-equal and co-existent entities which destroys the source and channel pattern as it is expressed in 1 Cor. 8:6. Andreasen was the one who considered the words "In Christ is life, original, unborrowed, underived." (DA 530.3) as the enough evidence for the truthfulness of the Trinity doctrine even though in the same book Ellen White had the following words concerning this same life of the Son of God:

In these words is set forth the great principle which is the law of life for the universe. **All things Christ received from God**, but He took to give. So **in the heavenly courts**, in His ministry for all created beings: **through the beloved Son, the Father's life flows out to all;** through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. {DA 21.2}

⁶ See *Return of Elijah* chapters 14-19 available at maranathamedia.com

The Father's life is what flows throughout the Universe through His Son (John 5:26), yet Andreasen was not able to see it because all Trinitarian definitions of Divinity measure equality through power; this means that they could not accept Christ as fully Divine until He has all powers of this Divinity inherently and not from His Father, so that He could be exactly the same as His Father. This is why Trinitarians cannot accept a notion of Christ as coming out of His Father. Yet the Scripture gives us a different way of measuring equality.⁷ Adam and Eve were created equal yet Adam was the head in the sense that Eve proceeded from him and had everything from him (1 Cor. 11:3). Thus, the basis for their equality is their relationship and not their power, wisdom or any other qualities. Moreover, we are told that Adam and Eve were made in the image of the Father and Son:

After the earth was created, and the beasts upon it, **the Father and Son** carried out their purpose, which was designed before the fall of Satan, to make man **in their own image**. They had wrought together in the creation of the earth and every living thing upon it. And now **God says to his Son,** **"Let us make man in our image."** {1SP 24.2}

Here the Spirit of Prophecy shows us that when the Bible says that God had said "Let us make man in our image" it was the Father speaking to His Son and not three beings talking among themselves. The relationship of Adam and Eve is in the image or patterned in the relationship of the Father and the Son and Adam and Eve's equality is not based on age, intelligence and power, because Eve inherited all her humanity from her husband, as the Son of God had inherited all His Divinity from His Father and it does not diminish the Son's Divinity and does not destroy the equality between God and His Son. Moreover, only this type of relationship could cultivate the purity of the agape love which does not seek for value but rather invests value (John 3:16).

All this was inaccessible for Andreasen because of the Trinitarian framework which came into Adventism as the natural outcome of the rejection of the 1888 message. The Trinitarian Christ does not in reality need to rely on God for power and trust Him as a Son, because He is a God in His own right, and He has everything from Himself, which does not in reality allow for the "faith of Jesus" (Rev. 14:12) to be revealed as a real thing. It is rather a

⁷ See *Return of Elijah* chapter 21.

metaphorical faith that is demonstrated to the universe.⁸ In beholding such a Christ we are still captives to a performance based thinking, which does not trust God though we might think and say we act by faith. And even though we should be so thankful for Andreasen's courage to expose the points of apostasy in our church at the time, still when he was developing the so called Last Generation theology in Adventism, he was doing that within a power-based system which still made the truth serve the error. Retaining the pioneers' teaching concerning the fallen nature of Christ but not in the context of the 1888 message, he would turn the call for sanctification in the Day of Judgment to even a stronger driving force towards legalism. For those who saw they cannot thus fulfill the law, that call is driving them to deny the Investigative Judgment message and embrace the "cheap grace" of the evangelical movement. The denial of the Sanctuary and the Final Atonement Doctrine by people like Desmond Ford (1929-2019) was thus the logical reaction against the presentation of these doctrines in a legal context. All this is now part of our history as Adventists.⁹

The Key of David Restored

So in order for God's remnant people to come out of apostasy, we should start the reform from the initial point of departure - the message of Christ's Righteousness as it was given to us in 1888. Then our understanding of Christ's divine and human natures would come into its correct context where, not the powers of those natures per se, but their capacity to reveal our Father's reconciling love should be highly esteemed. This in turn would completely reveal Christ as the perfect Ladder from heaven to earth (Son of God) and from earth to heaven (Son of Man) which leads to the Father whose loving face had been revealed through His Son on the earth, reconciles our hearts to Himself. Thus by this Key of David which had

⁸ See *Return of Elijah* chapter 20.

⁹ See the book *The Divine Pattern* chapter 12 available at maranathamedia.com

opened the door for the Most Holy place in 1844, God's character in its pristine purity would be finally revealed and reflected by those who follow the Lamb wherever it goes.

The two missionaries, Robert Wieland and Donald Short investigated closely the history around 1888 to reach the firm conclusion that:

(a) The real issue is the acceptance or rejection of the latter rain and the loud cry, not the Protestant “doctrine” that the 1888 rejectors professed to believe.

(b) Ellen White herself at Minneapolis said the message was being rejected by “the ministers generally who have come to this meeting;” they “have come to this meeting to discard light;” “opposition ... is the order of the day” (Letter B21, 1888; Mss. 9, 15, 1888).

(c) The 1893 Bulletin contains a number of statements of “contemporaries” who confessed that the message had been rejected and was being resisted still by the responsible leadership of the church—this was a mere four years later. No one raised his voice at the 1893 session to protest that the message had been accepted or was being accepted. The 1901 Bulletin contains similar statements. (Robert Wieland, 1888 Re-Examined, 1987, page 184, by Robert Wieland and Donald Short)

In the autumn of 1950 these two men submitted their manuscript to the General Conference, urging the necessity of restoring the precious truth of Christ's Righteousness as it had been preached by Jones and Waggoner in the church. The answer by the GC was:

"We have no need to go back to 1888; those days are past, decades in the past, and in most cases beyond the lifetime of those now laboring for God." First General Conference Report, 9. A Warning and its Reception, 253.

Even though Wieland and Short carried on with giving more and more evidence on the rejection of the message and published many books investigating the Righteousness by Faith, the leadership of the church refused to acknowledge we had departed from the truth. Even though Wieland and Short themselves admitted that “1888 presents a problem unique in the long history of God’s confrontations with His people” and that “there is a message involved therein that seems more elusive than any in the history of past ages.” (Ibid) we owe so much to these faithful men as by them the Lord was providing a window for the faithful framework of truth. I suggest that the elusive thing in the message for Wieland was the relational nature of God’s kingdom as it is determined by the Father and Son relationship where Christ is a true begotten Son of the Father (Source - Channel), which in turn reveals

the true divinity of Christ (Son of God) as based on inheritance and relationship rather than on power.

Even though there is a serious evidence that elder Wieland did not die Trinitarian, his writings were only the beginning of the escape from the power-based kingdom of self-sufficient co-equal state of Christ's divinity and that of the Holy Spirit. Probably this was what made Wieland so adherent to juridical justification for the sinner as he was not able to find a better alternative to justification by works. The path leading to the opened door to the relational kingdom of our Father was still obscured until Wieland thought that:

The full and eternal divinity of Christ is **assumed** to be understood. Our only problem to discuss here is what kind of humanity Christ "took" or "assumed" in His incarnation. (Robert Wieland, "The Golden Chain" page 3, electronic version)

Still it is important what this open window to the 1888 message would provide as an understanding concerning Christ's humanity because as Wieland himself stated:

(4) The "message of Christ's righteousness" brought to us in the 1888 era is the true context of most of her [Ellen White] remarks about the humanity of Christ, and is in remarkable harmony with both Scripture and her writings." (Ibid, page 3)

Therefore the study recorded in *The Golden Chain* book was preparatory to the restoration of the **Key of David**.

Wieland starts his study with the following admission:

Since His name is "Immanuel,... God with us," we must "perceive clearly" that He is both fully God and fully man. How to understand this has been a main problem for nearly two thousand years and is still so among Seventh-day Adventists today. (Ibid. page 5)

Of course this is an unsolvable problem in the context of the Trinity mystery. If only Wieland would have accepted Jones' exposition on Hebrew 1 and 2 which we will quote again here:

Therefore it is certain that an understanding of the position and nature of Christ as He was in heaven is essential to a proper understanding of His position and nature as He was on earth;... Therefore it is further written of Him that He was "made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." This more excellent name is the name "God," which, in the eighth verse, is given by the Father to the Son: "Unto the Son He [God] saith, Thy throne, O God, is

forever and ever. Thus, He is "so much" better than the angels as God is better than the angels. And it is because of this that He has that more excellent name - the name expressing only what He is in His very nature. And this name "He hath by inheritance." **It is not a name that was bestowed but a name that is inherited.** Now it lies in the nature of things, as an everlasting truth, that the only name any person can possibly inherit is his father's name. This name, then, of Christ's, which is more excellent than that of the angels, is the name of His Father, and His Father's name is God. The Son's name, therefore, which He has by inheritance, is God;... **His likeness to God, as in the first chapter of Hebrews, is the only basis of true understanding of His likeness to men, as in the second chapter of Hebrews.**"A. T. Jones, Consecrated Way, Pages 12, 14, 17

How much of the mystery involved in Christ's incarnation could have been dispersed in Wieland's mind if he had accepted not only Waggoner and Jones' position on Christ's humanity but also that of His divinity? Yet we are not willing to judge him but to only appreciate more Christ as the true Son of God and the true Son of Man. Wieland further continues with quotes from the Spirit of Prophecy which inspired the title of his book:

Yet "the humanity of the Son of God is everything to us. **It is the golden chain that binds our souls to Christ, and through Christ to God.** This is to be our study." (ISM 244, emphasis added). "For years," says Ellen White, "I have seen that there is a broken link which has kept us from reaching hearts, this link is supplied by **presenting the love and mercy of God**" (March 3, 1891, Council of Presidents meeting). Any failure to "perceive Christ clearly" is a broken link in "the chain that has been let down from the throne of God [which] is long enough to reach to the lowest depths" (7T 229). "One defective link makes a chain worthless" (8T 158). (Wieland, *The Golden Chain*, Page 5)

The defective link that makes the chain worthless is also when we fail to appreciate that, only as a truly begotten Son of God, Christ reaches to the highest altitude. But this could not be done in a doctrine where Christ is represented as having life in Himself but without stating anything about the initial origin of that life:

Christ is God in the fullest sense, eternally pre-existent, equal with the Father, possessing life in Himself, the Creator of all things. (Ibid. page 10)

Wieland next proceeds with showing that Ellen White's endorsement of 1888 message was necessarily including Jones presentation on Christ's taking sinful flesh upon himself. Again we repeat that with the view which perceives human nature as an active agency this could really make Christ a sinner; perhaps this was why Wieland preferred to retain this subject in the realm of

mystery which was not solved for two thousand years. Yet still he was doing his best to recommend Jones' view on Christ's sinful humanity as supported by the Spirit of Prophecy in the most positive way.

"Both Jones and Waggoner taught that the idea that Christ took the sinless nature of Adam before the fall is a legacy of Roman Catholicism, for them a fulfillment of the warning the apostle John writes in 1 John 4:1-3 about Antichrist. The only flesh there is in this world that Christ could "take" is the same fallen, sinful flesh that all of us possess by nature. Short of being a fraud, He could not be "exempt" from any aspect of our genetic inheritance from Adam." (Ibid. 10, Page 10)

And here comes the climax of the issue as to why it is important that Christ had come in the sinful flesh. It is important indeed because then He could have been victorious only by completely trusting His Father:

Christ's perfect righteousness which He lived in our fallen, sinful flesh was therefore by faith. Thus He is the Author and Finisher of our faith. When the church as a body truly receives the same faith that motivated Jesus, the result will be righteousness manifested in His people that will honor Christ before the world and the universe. It is possible for those who exercise faith to overcome even as Christ overcame. A people can be prepared for the second coming of Christ, because this preparation will simply be righteousness by faith fully understood and believed... (Ibid., Page 10)

This is beautiful, but again it is not enough unless it is clearly shown that Christ dependence on His Father on the earth was but the revelation of His dependence on Him in heaven. Then and only then is Christ our perfect example:

Lucifer was jealous of Christ and this jealousy worked into rebellion and he carried with him a large number of the holy angels. Jesus, the Son of God, was not deceived by Lucifer's sophistry. **He stood true to principle and resisted every line of reasoning of Lucifer** and all the angels who had taken sides with him, thus evidencing that **as He stood, every angel might have stood.** {Ms43b-1891.3}

Christ standing true to principle in heaven as the angels' example; this is absolutely beyond the reasoning of a Trinitarian mindset.

In the main part of *The Golden Chain*, Wieland raises multiple questions as to why "likeness" of human flesh does not mean just "resemblance" but that Christ took in reality our fallen sinful nature. Then he explains:

12. But if Christ was tempted as we are, does that mean that He would have what Dr. William Johnson implies, "a corrupted nature that hankered after sin, that preferred the darkness to the light, and to which the devil could

appeal with his enticements" (op. cit, p. 104)? The 1888 messengers were "exceedingly careful" in their use of language about the humanity of Christ. They preferred not to say that He "had" a sinful nature, but consistently said that He "took" or "assumed" our sinful nature. To have "a corrupted nature that hankered after sin, that preferred the darkness to the light" would of course be sin itself. To "prefer" or to "hanker after" it is to choose sin, which Christ never chose. To attribute this distortion to the 1888 view is not only incorrect but unfair. (Robert Wieland, *The Golden Chain*, page 20)

It is so encouraging to think that our Saviour took our humanity in its fallen state to raise us and that still it did not make Him a sinner. But then Wieland had to answer many questions like these ones:

13. If Christ "took" our sinful nature or flesh, would that mean that He also had our sinful mind? No, for His mind was totally sinless. Paul urges us, "Let this mind be in you which was also in Christ Jesus." Then he lists seven steps in condescension that Christ took in our behalf, extending to "even the death of the cross" (Philippians 2:5-8). Such a "mind" was pure and sinless. Paul sharply contrasts the "mind" and the "flesh" in Romans 7:23 and Ephesians 2:1-3. Christ's flesh was our flesh; His mind was His, totally guided and filled by the Holy Spirit. To confuse Christ's mind with His flesh is to betray a basic misconception of New Testament teaching about Christ's righteousness as well as the nature of sin.

20. Is this not a new idea—that Christ knew such an inner struggle? Is it not the usual idea that **Christ's personal righteousness was innate and not by faith**, that His temptations were external? Are you sure that He experienced a battle with "I" or "self like we have? It's impossible for us to "look unto Jesus" meaningfully unless we understand this. Without exception all our temptations to personal sin involve that "I" or "self." Here is the sinner battling with a terrible temptation to indulge self. If you remove the Saviour from that identity with his temptations, you set Him "afar off," and the sinner is left only with a vague sense that Jesus was tempted in ways far different from his temptations. You throw a smoke screen between him and his Saviour.... (Ibid. Pages 20, 23)

This last question with regard to Christ's inner struggle is vital because it helps us make the transfer from the kingdom of power to the relational kingdom. If Christ's personal righteousness came from His inherent divinity as God the Son then the reality is that He did not actually exercise faith, but rather he only demonstrated it as God the Son in the body of Jesus Christ. Wieland was adamant in presenting Christ as conquering only by faith connecting this to one of his favorite topics, the agape love:

24. In what way then was Christ different from us as a baby? **Christ was indeed different from us in that "God is agape,"** says 1 John 4:8. **He Himself exercised faith.** Since Christ was agape in human flesh, He was always divine as well as human. Thus He was different from us, who are born without agape, and are only human, not divine. But that is just the point of the teaching of the nature of Christ that Jones and Waggoner, with Ellen White's endorsement, so earnestly proclaimed: Christ was like us in all respects, "yet without sin;" and what **He exercised that we have not exercised, was faith. He had perfect faith because He was agape, so that "not for one moment was there in Him an evil propensity." His righteousness was not innate, natural-born, automatic, advantageous over us; it was by faith. (Faith and agape are frequently tied together in Paul's epistles;** see Colossians 1:3; 1 Thessalonians 1:3, etc.) As Son of God He brings to us a tremendous advantage! (Ibid. Page 26)

Thanks to restoring in part the principles contained in the 1888 message, Wieland was on the verge of entering into the relational kingdom of our Father and His Son. There is not a real faith in a Being called the second Person of the Godhead which had everything by Himself, and there is not agape in a Being called the first Person of the Godhead that in reality did not bestow anything upon Christ which he did not possess by Himself.

Christ is the WAY which is the TRUTH which is LIFE – praise God.

*How we view Christ's relationship to the Father is how we will understand His relationship to us and is how we understand righteousness by faith.*¹⁰

This faith and this agape that Wieland speaks about were manifested for the first time when God said to His Son:

Thou *art* my Son; this day have I begotten thee. Psalm 2:7

Thus and only thus the Father's agape and the Son's faith are real. This was the missing Key of David that needs to be restored in order for us to see the door to the Most Holy opened again.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. **All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any**

¹⁰ *Return of Elijah* page 174 available at maranathamedia.com

man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. Come unto me, all ye that labor and are heavy laden, and **I will give you rest.** Take my yoke upon you, and learn of me; for I am **meek and lowly in heart;** and **ye shall find rest unto your souls.** For my yoke *is* easy, and my burden is light. (Matthew 11:25-30)

Now we see the true context of Christ's meekness. He does not boast in His own wisdom, His own power and His own Divine skills. His full value and identity comes from His Father (See more on this in the book *Identity Wars* available at fatheroflove.info). Such is the rest that Christ offers to us so that we can lean on His bosom as He leans on the bosom of His Father. In these words is contained the secret which reveals the solution for all apparent contradicting relations between dualities in the Bible such as:

Old Covenant - New Covenant

The Law - The Gospel

Man - Woman

Elder - Church

Faith - Works

We call this most precious relationship between the Father (Source) and the Son (Channel), the Divine Pattern. You can read about its application to the above dualities in many of our books at maranathamedia.com the main ones being *The Divine Pattern* and *The Divine Pattern in Life*. It is expressed most clearly in this verse:

But to us *there is but* one God, the Father, **of whom** are all things, and we in him; and one Lord Jesus Christ, **by whom** are all things, and we by him. (1 Cor. 8:6)

Now we can apply this Father's wisdom to the problem with Christ's human and divine natures so that we can really enter into His rest in the bosom of His Father and have full victory over sin through Christ's faith as One resting completely in His Father:

Christ did not seek to be thought great, and yet He was the Majesty of heaven, equal in dignity and glory with the infinite God. He was God manifested in the flesh. What a rebuke is the life of Christ to everything like self-conceit, self-exaltation, seeking to be great among men! He was a man of sorrows, and acquainted with grief. Wonder, O heaven, and be astonished, O earth! **The divine nature in the person of Christ was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were mysteriously**

blended in the Saviour of men. He was not the Father but in Him dwelt all the fullness of the Godhead bodily, and yet He calls to a suffering world, “Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] {Lt8a-1890.9}

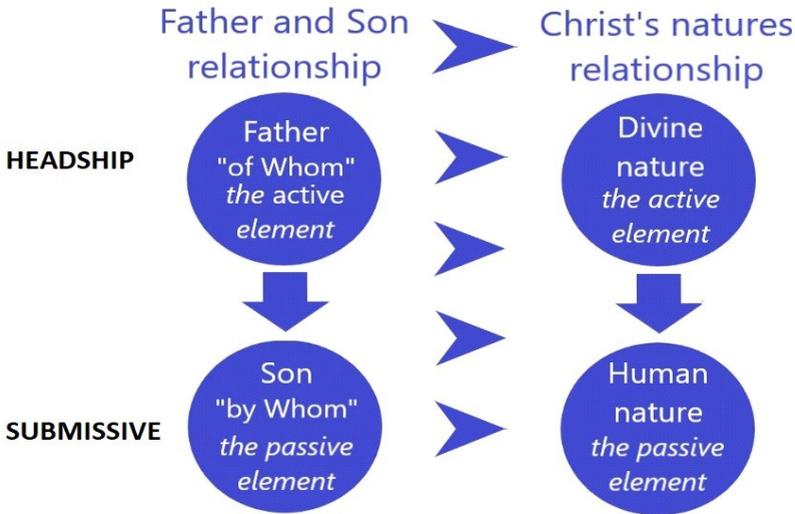
Ellen White says that the two natures were mysteriously blended. This mystery is unlocked in the relationship of the Father and the Son.

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of **the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge.** (Col 2:2-3)

The headship of the Father over Christ and the Son's submission to the Father completely unlocks for us the mystery of the nature of Christ. Christ's human nature did nothing of itself, it was and is completely submitted to His divine nature. The human nature was passive or submissive to His divine nature. In this process Christ suffered in the flesh.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; (1Pet 4:1)

Christ's divine and human natures are in the Divine Pattern relationship. It means that the Father and Son relationships of Source and Channel are reflected in the relationship between Christ's divine and human nature.



Therefore we have an evidence stemming directly from the Father and the Son that Christ's human nature is an submissive entity rather than an active or controlling one. Therefore there is a divine harmony which exists between the two natures, even when the human one is sinful, without making Christ a sinner by this. Now through this knowledge, which the Father reveals to the babes, we are prepared to enter into the Most Holy place of the heavenly sanctuary through our full right Representative and God's full right Representative to see the truth about Christ's intercession there.

One Like the Son of Man

In the years immediately after 1844, it was very important for our denomination that we should distinguish ourselves from spiritualised views concerning the Sanctuary which turn it and all its services to a mere metaphorical vapour. In combating such views and accusations against Adventists who continued following the High Priest into the Most Holy place after the Great Disappointment, James White wrote:

Our position is, that a change has taken place in the position and work of our **literal High Priest in the literal Sanctuary in heaven**, which is to be compared to the coming of the bridegroom in the marriage. This view is a **perfect safeguard against spiritualism**. We not only believe **in a literal Jesus**, who is a “Minister of the Sanctuary,” **but we also believe that the Sanctuary is literal**. - And more, when John says that **he saw “one like the Son of man”** **“in the midst of the seven candlesticks,” that is, in the Holy Place, we know not how to make the candlestick spiritual, and the Son of man literal. We therefore believe that both are literal**, and that John saw Jesus while a “Minister” in the Holy Place. John also had a view of another part of the Sanctuary, which view applies to the time of the sounding of the seventh angel. He says, “The temple of God was opened in heaven, and there was seen in his temple the ARK OF HIS TESTAMENT.” Revelation 11:19. Also, “The tabernacle of the testimony was opened in heaven.” Chap. 15:5. This being an event to take place under the sounding of the seventh angel, it could be fulfilled at no other time than at the end of the 2300 days. The Most Holy, containing the Ark of the ten commandments, was then opened for our Great High Priest to enter to make atonement for the cleansing of the Sanctuary. **If we take the liberty to say there is not a literal Ark, containing the ten commandments in heaven, we may go only a step further and deny the literal City, and the literal Son of God. Certainly, Adventists should not choose the spiritual view, rather than the one we have presented. We see no middle ground to be taken.** {James White, The Parable, p. 16.1}

James White was absolutely right in displaying the logical interrelation between the literality of the items in the heavenly Sanctuary and the tangibility of the Son of God as the High Priest. In the vision Ellen White was given concerning the Sanctuary in heaven, she was shown the same reality:

I was shown what did take place in heaven at the close of the prophetic periods in 1844. As Jesus ended His ministration in the holy place and closed the door of that apartment, a great darkness settled upon those who had heard and rejected the message of His coming, and they lost sight of Him. Jesus then clothed Himself with precious garments. Around the bottom of His robe was a bell and a pomegranate, a bell and a pomegranate. A breastplate of curious work was suspended from His shoulders. As He moved, this glittered like diamonds, magnifying letters which looked like names written or engraved upon the breastplate. Upon His head was something which had the appearance of a crown. When fully attired, He was surrounded by angels, and in a flaming chariot He passed within the second veil. {EW 251.2}

I was then bidden to take notice of the two apartments of the heavenly sanctuary. The curtain, or door, was opened, and I was permitted to enter. In the first apartment I saw the candlestick with seven lamps, the table of

shewbread, the altar of incense, and the censer. All the furniture of this apartment looked like purest gold and reflected the image of the one who entered the place. The curtain which separated the two apartments was of different colors and material, with a beautiful border, in which were figures wrought of gold to represent angels. The veil was lifted, and I looked into the second apartment. I saw there an ark which had the appearance of being of the finest gold. As a border around the top of the ark, was most beautiful work representing crowns. In the ark were tables of stone containing the ten commandments. {EW 251.3}

Two lovely cherubs, one on each end of the ark, stood with their wings outstretched above it, and touching each other above the head of Jesus as He stood before the mercy seat. Their faces were turned toward each other, and they looked downward to the ark, representing all the angelic host looking with interest at the law of God. Between the cherubim was a golden censer, and as the prayers of the saints, offered in faith, came up to Jesus, **and He presented them to His father**, a cloud of fragrance arose from the incense, looking like smoke of most beautiful colors. Above the place where Jesus stood, before the ark, was exceedingly bright glory that I could not look upon; it appeared like the throne of God. As the incense **ascended to the Father, the excellent glory came from the throne to Jesus, and from Him it was shed upon those whose prayers had come up like sweet incense. Light poured upon Jesus in rich abundance and overshadowed the mercy seat, and the train of glory filled the temple. I could not long look upon the surpassing brightness. No language can describe it. I was overwhelmed and turned from the majesty and glory of the scene.** {EW 252.1}

Ellen White saw that everything there was real and tangible and Jesus, the Son of God ministering before His real Father. In fact, the Scripture tells us that Christ is a priest by the virtue of the fact that He was begotten by the Father in the days of eternity:

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. Hebrew 5:5

This fact makes Christ's priesthood everlasting and Paul says it in the next verse:

As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. Hebrew 5:6

Here is Jones' comment on this verse during the climax of the 1888 message:

There too was a priesthood of the earthly temple on Mount Zion in Jerusalem. There was a priesthood of the sanctuary at Shiloh in the

wilderness. That, it is true, represented the priesthood of Christ, but did that represent any priesthood of Christ before A. D. 1? Shall we say that that represented a priesthood of Christ that was afar off? No. That priesthood in Jerusalem, in the sanctuary in the wilderness, represented a priesthood that was already in existence after the order of Melchisedek? Thou shalt be a priest forever after the order of Melchisedek? No, No. "Thou art a priest forever after the order of Melchisedek." Was not Melchisedek a priest in the days of Abraham? and is not the priesthood of Christ forever after the order of Melchisedek? Do you not see, then, that this whole system of services given to Israel was to teach them the presence of the Christ then and there for the present salvation of their souls and not for the salvation of their souls eighteen hundred years or two thousand years or four thousand years away? Surely, surely, it is so. A.T. Jones, General Conference Bulletin 1895, Sermon 25 p 477.6,7

Three years after the beginning of the 1888 message, Ellen White complied to the principle of Christ's everlasting priesthood in unision with the readiness of God's remnant people to follow the light:

“The priesthood of Christ commenced as soon as man had sinned. He was made a priest after the order of Melchizedek. ...Satan thought the Lord had given up His hold on man, but the Star of Hope lighted up the dark and dismal future in the gospel preached in Eden.” Ms43b-1891 (July 4, 1891) par. 5

Christ is a priest forever because He is the Son of God; the everlasting Mediator between God and all created beings. Yet Christ's priesthood is intrinsically connected to His taking upon Himself humanity because only thus (in our consciousness) He could be the perfect Mediator between God and man:

For *there is* one God, and one mediator between God and men, the man Christ Jesus; 1 Tim. 2:5

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. Hebrew 2:16-18

Then comes the critical question: Did Christ take human nature to acquaint Himself with humanity's sorrows and temptations or did He rather take it to show us He had always been acquainted and sympathizing with us? Someone may quote this passage to defend the former view:

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. (Hebrew 2:17, 18)

Here Paul does not explain in whose sight Christ would become merciful and faithful High Priest. Furthermore he explicitly told his readers that he could only speak to them up to a point since they had difficulty in comprehending Christ's everlasting priesthood:

Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. (Hebrew 5:10, 11)

So in order for us to be strengthened in the faith of Jesus, we needed His revelation in the flesh 2000 years ago so that we might be assured that He had already been afflicted in all our afflictions and that He was already a Conqueror over sin in our flesh.

In stooping to take upon Himself humanity, Christ **revealed a character the opposite of the character of Satan....** In taking our nature, **the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us.** "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. **To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature.** This is the pledge that God will fulfill His word. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." **God has adopted human nature in the person of His Son, and has carried the same into the highest heaven.**—
The Desire of Ages, 25. {7ABC 456.4}

This tie by which Christ bounded Himself to humanity was only a revelation of His Father's character and His everlasting benevolent thoughts toward us. This was to assure us that He had never been separated from us. Thus He was presented to us in the day of His baptism so that He might assure us of our Father's everlasting love for us:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Mathew 3:17

The Saviour's glance seems to penetrate heaven as He pours out His soul in prayer. **Well He knows how sin has hardened the hearts of men, and how difficult it will be for them to discern His mission,** and accept the gift of salvation. He pleads with the Father for power to overcome their

unbelief, to break the fetters with which Satan has enthralled them, and in their behalf to conquer the destroyer. He asks for the witness that God accepts humanity in the person of His Son.

Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,—fit emblem of Him, the meek and lowly One.

Of the vast throng at the Jordan, few except John discerned the heavenly vision. Yet the solemnity of the divine Presence rested upon the assembly. The people stood silently gazing upon Christ. His form was bathed in the light that ever surrounds the throne of God. His upturned face was glorified as they had never before seen the face of man. From the open heavens a voice was heard saying, "This is My beloved Son, in whom I am well pleased."

These words of confirmation were given to inspire faith in those who witnessed the scene, and to strengthen the Saviour for His mission. Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal.

And the word that was spoken to Jesus at the Jordan, "This is My beloved Son, in whom I am well pleased," embraces humanity. **God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. "He hath made us accepted in the Beloved."** **Ephesians 1:6. The glory that rested upon Christ is a pledge of the love of God for us.** It tells us of the power of prayer,—how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. **By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven.** The light which fell from the open portals upon the head of our Saviour will fall upon us as we pray for help to resist temptation. The voice which spoke to Jesus says to every believing soul, This is My beloved child, in whom I am well pleased. {DA 111.6-113.1}

In the above quote it states that earth was cut off from heaven by sin but that Jesus connected it again. Does this suggest that the earth was cut off from heaven for 4000 years? This is impossible. At the fall of Adam, Christ took the fallen race upon Himself. This was necessary first to keep it alive and secondly to be the merciful and faithful High Priest. From the beginning Christ is the one who sticks closer than a brother.

For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour. **In all their affliction he was afflicted**, and the angel of his presence saved them: in his love and in his pity he redeemed them; **and he bare them, and carried them all the days of old.** (Isa 63:8-9)

Christ has been afflicted with our afflictions all the days of old. This is what qualifies Him to represent us to the Father and make certain His everlasting priesthood. God gave the Human race into the arms of Christ from the very beginning:

The world has been committed to Christ, and through Him has come every blessing from God to the fallen race. **He was the Redeemer before as after His incarnation. As soon as there was sin, there was a Saviour.** DA 210.

As soon as Adam sinned, the Son of God presented Himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary. FLB 75.4.

How could Christ present Himself as man's mediator as soon as Adam sinned with just as much power as when He died upon the Cross? The Son of God filled the divine Spirit of His Father know us intimately from the beginning:

O LORD, thou hast searched me, and known *me*. Thou knowest my downsitteing and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted *with* all my ways. **For *there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me.*** *Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence?* (Psa 139:1-7)

How could David say that the Lord was His shepherd to such an extent that he would want for nothing - nothing at all?

The LORD is my shepherd; I shall not want. (Psa 23:1)

Therefore for Christ to be a priest after the order of Melchizedek and have an everlasting priesthood, He much have been able to completely represent the human race from the fall of man. Otherwise it would be impossible for Christ to have just as much power to save as when He came to this earth.

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: (Rom 16:25-26)

It is quite commonly assumed that the Word was made flesh in the person of Jesus of Nazareth eighteen hundred years ago, in order that He might learn man's condition and needs, and thus be able to sympathise with and help them. That this is a mistaken idea can be seen by a moment's reflection, as well as by plain statements of Scripture. The Psalmist says, "He knoweth our frame; He remembereth that we are dust." Ps. ciii. 14. Again, "O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising. Thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether." Ps. 139: 1-4. It is He upon whom men must depend for a knowledge of themselves. "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins." Jer. 17: 9. "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. x. 23.

All this was as true eighteen hundred years before Christ as eighteen hundred years after. God knew men as well, and sympathised with them as much, four thousand years ago as He does to-day. When the children of Israel were in the wilderness, "in all their affliction He was afflicted." Isa. 63: 9. The prophet could say of a truth, seven hundred years before Christ, "Surely He hath borne our griefs and carried our sorrows." Isa. 53: 4. **God was in Christ, not that He might know men, but in order that man might know that He does know them. In Jesus we learn how kind and sympathising God has always been, and have an example of what He will do in any man who will fully yield to Him.** E.J. Waggoner, *Present Truth* UK, December 19, 1895

Christ's priestly ministry was hidden for 4000 years and kept secret since the world began but when Christ came to earth, that which was hidden was made manifest that we might have the assurance that we have a merciful and faithful High Priest.

It is very important to realize that the Father never needed to become more acquainted to us than He ever was. This was because of our weakness and inability to believe the truth of His merciful character. Christ did not come to this earth to make Himself more merciful but rather the reveal to our hardened hearts how truly merciful He and His Father always are.

God has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us. Yet these but imperfectly represent His love. Though all these evidences have been given, the enemy of good blinded the minds of men, so that they looked upon God with fear; they thought of Him as severe and unforgiving. **Satan led men to conceive of God as a being whose chief attribute is stern justice,—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.**

The Son of God came from heaven to make manifest the Father. [that we might know God is merciful and thus Jesus a merciful and faithful High Priest]“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” John 1:18. “Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.” Matthew 11:27. When one of the disciples made the request, “Show us the Father,” Jesus answered, “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, Show us the Father?” John 14:8, 9.

In describing His earthly mission, Jesus said, The Lord “hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” Luke 4:18. This was His work. He went about doing good and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house, for He had passed through them and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. **He took man’s nature, that He might reach man’s wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him.** They loved to climb upon His knees and gaze into the pensive face, benignant with love.

Such is the character of Christ as revealed in His life. This is the character of God. It is from the Father’s heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God “manifest in the flesh.” 1 Timothy 3:16.

But this great sacrifice was not made in order to create in the Father’s heart a love for man, not to make Him willing to save. No, no! “God so loved the

world, that He gave His only-begotten Son.” John 3:16. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. “God was in Christ, reconciling the world unto Himself.” 2 Corinthians 5:19. God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption.

Jesus said, “Therefore doth My Father love Me, because I lay down My life, that I might take it again.” John 10:17. That is, “My Father has so loved you that He even loves Me more for giving My life to redeem you. In becoming your Substitute and Surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, God can be just, and yet the Justifier of him who believeth in Jesus.” {SC 10.3-14.1}

How then should we under the following verse?

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. (Heb 8:6)

Did Jesus obtain a more excellent ministry by becoming acquainted with our human nature or did He rather obtain it through revealing the Father’s merciful character that we might have boldness to come to the throne of grace? The answer is clear that the change was in us and not in God and His Son.

And what about this passages?

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

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. (Heb 2:17-18)

In what way was the captain of our salvation made perfect? He was made perfect to us because we could now see the beauty of the Father’s character through His Son. Why was it important that Jesus should come to earth and be made like unto His brethren? Was it to become acquainted with us or was it to reveal to us what had already been present by the Spirit of Jesus?

Jesus Christ the same yesterday, and to day, and for ever. (**Heb 13:8**)

Christ has not changed throughout human history. It is our understanding of Him that has changed and this has enabled Him to become a merciful High Priest. Not a priest that would kill people by impaling them with a spear as in the case of Zimri and Cosbi. Not a priest like Caiaphas who plotted the destruction of those who did not obey him, but a priest who came in the name of His precious Father - full of grace and truth.

In the context of the everlasting gospel/covenant it becomes obvious that Christ did not take human nature to acquaint Himself with us, but to assure us that He knows us and is able to help us by revealing what was God's attitude toward humanity from the very beginning, because He does not change.

The Father had never demanded that His Son should become a human being so that He might be made sacrifice in order to satisfy His law's requirements:

Wherefore **when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 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 wouldest not, neither hadst pleasure therein; which are offered by the law [as men perceive it according to Satan's justice system, which says that every sin must be punished (quoted further)]; **Then said he, Lo, I come to do thy will,** O God [which is to reveal to humanity His love]. **He taketh away the first, that he may establish the second.** By the which will we are **sanctified through the offering** [not the slaying] **of the body of Jesus Christ** once for all. (Hebrew 10:5-10)

Here Paul quotes from Psalm 40 where the alternative meaning of the phrase "a body hast thou prepared me" in Hebrew provides an additional explanation for God's sending of His Son in the world as a man:

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee [cannot be comprehended]: if I would declare and speak of them, they are more than can be numbered [in the context of the reason for Christ's incarnation]. 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 (which is not sacrifice), O my God: yea, thy law is within my heart (His character). (Psalm 40:5-8)

Whose justice was satisfied on the cross? According to our natural thinking which is branded with Satan's representation of God, it was God's justice that

was satisfied on the cross. And therefore we esteem Christ smitten by God Himself there:

Surely he hath borne our griefs, and carried our sorrows: yet **we did esteem him stricken, smitten of God**, and afflicted. (Isaiah 53:4)

In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. **Every sin must meet its punishment, urged Satan**; and if God should remit the punishment of sin, He would not be a God of truth and justice. {DA 761.4}

The condemning power of Satan would lead him to institute **a theory of justice inconsistent with mercy**. He claims to be officiating as the voice and power of God, claims that his decisions are justice, are pure and without fault. Thus he takes his position on the judgment seat and declares that his counsels are infallible. Here **his merciless justice comes in, a counterfeit of justice, abhorrent to God**. {CTr 11.4}

Our heavenly Father's desire was to open our ears through Christ's humanity so that we might hear His gentle voice assuring us in His love towards His wayward children. But this could not be done unless the demands for justice which we perceive as punishment would be met so that we might believe the Lord is willing to accept us. Yet in our Father's heart there was never the thought of sacrificing His own child:

And they have built the high places of Tophet, which is in the valley of the son of Hinnom, **to burn their sons** and their daughters in the fire; **which I commanded them not, neither came it into my heart**. (Jeremiah 7:31)

The thought of sacrificing your own child has never come to our Father's heart. This was something that our false justice system demanded. This could explain how the sacrificial system was established as a mirror of our thinking so that we might be drawn to repentance by hearing our Father's gentle voice:

Thus saith the Lord of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For **I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices**: But this thing commanded I them, saying, *Obey my voice*, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. **But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward**. (Jeremiah 7:21-24)

Sadly Israel walked in the counsels and in the imagination of their evil heart and we do the same when we refuse to accept the sacrifice of our Father as something done to appease our justice system so that we might see His true non-violent character. Through the cross the Father conceded to assume the character of a Judge according to our evil imaginations of justice which hide His real face from the Sin Bearer:

“Herein is love, not that we loved God, but that He loved us, and **sent His Son to be the propitiation for our sins.**” **Here is language that expresses His mind toward a corrupt and idolatrous people:** “How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me, My repentings are kindled together.” Must He give up the people for whom such a provision has been made, even His only-begotten Son, the express image of Himself? God **permits** His Son to be delivered up for our offenses. **He Himself assumes toward the Sin Bearer the character of a judge, divesting Himself of the endearing qualities of a father.** {TM 245.2}

Our Father changes not His loving character, yet this perception is in the sight of Sin Bearer (Christ) who took our place in experiencing that. Our sin hid the Father’s face from Christ but the Father is not like this. He had never demanded this in order for Him to be able to forgive us. The Spirit of prophecy tells us that the words “sacrifice and offering offering thou didst not desire” were pronounced for the first time from the throne of God immediately after Adam’s fall:

When Adam yielded to the temptation of the enemy, and fell from his high and holy estate, Satan and his angels exulted. **But from the throne of God a voice was heard speaking words of mysterious import. “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.” {RH September 3, 1901}

Therefore both the sacrificial system and Christ’s offering as a sacrifice on Calvary were the outplay of our own justice system which had been engraved in us even from the time of our falling in sin. Yet the Lord allows for it to be perceived as His justice so that He might reach our evil idolatrous minds. Christ is lifted up like the brass serpent that we might look and live. Brass is a man-made alloy, it was not created by God. Our hearts are so much stained

with this counterfeit justice that we could not believe in our Father's forgiveness for our sins without the shedding of His Son's blood.¹¹ This is why Jesus is presented as pleading before the Father with His blood so that we might believe the Father's forgiveness and through this made able to perceive His true character cleaned from Satan's misrepresentations. Only the faith of Jesus in His Father's merciful character which allowed Him to trust His case in the darkest moment at the cross could finally help us reach the Most Holy place in the heavenly Sanctuary where we might see our Representative during the Day of the Final Atonement:

I saw in the night visions, and, behold, **one like the Son of man** came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. (Daniel 7:13)

It is only thus that the final generation can reflect the real Father's character on their foreheads.

Conclusion

This short historical and interpretative study showed us how the Lord prepared the Advent movement in the beginning with a literal understanding of Christ's human and divine nature, where He is perceived both as the real begotten Son of God and as a true Son of Man who takes fallen humanity upon His shoulders. This was so important for the people represented in the prophecy in the period of Philadelphia as ones to whom were bestowed the right through the Key of David to enter through faith into the Most Holy place of the heavenly Sanctuary.

This advantage though was obscured, because of our unbelief and slackness in following the light of the third angel, which pointed to the revelation of our Father's true character through His Son's life and death on the earth. But the Lord in His great mercy sent us that most precious message in 1888 so that we might be re-enabled to keep all the commandments of God revealed in the Most Holy place through the faith of Jesus (Rev. 14:12). In this context the humanity of Christ was presented by the two messengers

¹¹For more on this read the book *Natural Justice and Atonement* available at maranathamedia.com

even in a sharper and clearer focus. Yet, sadly, through the rejection of the message, came the decline which was the result of our becoming entrenched into the Laodicean blindness which made us perceive Christ as possessing the richness of the Godhead and the wealthiness of His human nature according to human power-based definitions. This estranged us from our Father's relational kingdom and made us the respecters of power.

The protesters against the apostasy and the false teachings that were entering into our church were acting in a power-based manner and were not able to expose the root of the matter and prepare the people to stand holy in the day of the final Judgment. This could be done only by restoring the message of Justification by Faith as it was preached in 1888. The Lord worked through Robert Wieland and Donald Short to help us see and desire the preciousness of His truth in this context. The reason for the humanity of Christ could be properly understood only in the context of the relational kingdom yet Wieland could not finish this while holding to a co-equal notion of Christ's divinity which strips Him of His real Sonship.

The Key of David could be restored only through those who conduct this restoration on the pioneers' platform of the Godhead. They were presented in the prophecy as those who "hast not denied" Christ's "name" (Rev. 3:8), which is the name of the "only begotten Son of God" (John 3:18). This Key of David is so important because it reveals the true relationship between God and His Son and thus provides us with the Divine Pattern (Source and Channel) which unlocks many mysteries and apparent contradictions. One of these apparent contradictions is the relation between Christ's divine and human nature, where the first is the active or headship element while the second is the submissive or passive one. Thus the blending of the two natures - this of the real Son of God who received everything from His Father and that of the fallen Adam - is complete and harmonious and gives us the full assurance that God is with us.

This same Divine Pattern shows how the Old and New covenants are functioning both in the Old and the New Testaments to lead us to the everlasting covenant where Christ is perceived as the eternal Son of Man, who was, and is always acquainted with our needs, ours sufferings and our temptations. He is also the One who faithfully represented the Father's character so that we might be reconciled to Him (2 Cor. 5:19). The Father never demanded that His Son should take human nature in order to become a sacrifice, yet this was the only way for Him to open ears in us so that we

might believe in His longing desire to forgive us and restore us into His pure image.

Will you take the key of David? Will you respond to the 1888 message that reveals the true Sonship of Jesus in His Divine and Human nature? Will you allow the Divine Image of Father and Son as source and channel to be the key to unlock the mystery of how the divine and human nature of Jesus are blended?

If you will do this then truly you will learn with joy that Jesus is and has always been a merciful and faithful High priest and mediator of the everlasting covenant.

When you know this for sure then you will be able to remove the veil in your reading of the Old Testament and see that our Father is truly merciful, gracious and long suffering. By beholding this truth you will be changed by the glory of the Lord and will be sealed with the name of our Father.

Now is the appointed time to come. Will you heed the call?

One Like the Son of Man

To the church a Philadelphia was given a special key to grant them access into the Most Holy Place

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; (Rev 3:7)

The only possible way into the Most Holy Place is through the mediation of Jesus Christ for there is only one mediator between God and man. The fact that the key is something that comes from David speaks to the nature of Christ.

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; Rom 1:3

Yet Christ is not only the offspring of David, He also is the root.

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

David's throne was established by the Son of God. Thus the key that enables entrance into the Most Holy Place is the correct understanding of the Divine and Human nature of Christ and how these two natures are blended.

This key also involves the nature of Christ's priesthood. Is Christ only a priest from the days of the apostles or is He indeed a priest forever after the order of Melchizedek?

There is a movement within Adventism to recover the truth that Jesus is the Son of God. This movement must link arms with the truth that Jesus truly is the Son of man within the 1888 framework of the covenants for this key of David to correctly unlock the way into the Most Holy Place.

Strait is the gate and narrow is the way and few there be that find it.

May you be one of them is our sincere prayer.