

What I Taught  
In Indiana

By R. S. Donnell

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## Publisher's Introduction

R.S.Donnell was one of the leaders of the Holy Flesh Movement, and the President of the Indiana Conference during the period of his involvement with the movement. After its demise he resigned his position but was later called to serve the church in Raleigh, Tennessee near Memphis. However, after a couple of years, in 1907, he was disfellowshipped for preaching "Holy Flesh." His claim was that he did not, but taught the same as he had in Indiana. This compilation is his defense.

The articles were headed "Did Christ Come to This World in Sinful Flesh." In other words, the doctrine of the Holy Flesh Movement had to do with the "nature of Christ." And R.S.Donnell tells us just this. Speaking of the Holy Flesh message, he stated: "Now is the time for the Laodicean or cleansing message, ... The Laodicean message involves the nature of Christ, hence the articles." pp. 25, 1.

However, reading his articles and answers, we find a rather strange situation arising:—

- 1) It becomes embarrassingly obvious that the "nature of Christ" view he promulgated at the height of the Holy Flesh Movement, and hence its chief doctrinal cornerstone, is virtually identical to the view put forward in our current church books.
- 2) We have on record in Donnell's 5th article, "THE FAITH OF JESUS", his clear condemnation of some unknown author writing in the *Review and Herald* under the same topic heading. After quoting the author's view on the nature of Christ he then denounced it in very definite language such as: "the fallacy of such a position ... the signal failure of the writer ... his failure to make the point he attempts to make ... I cannot imagine why one would take such a position when exactly the opposite of this is intended ..."

R.S.Donnell then spent the rest of his article giving his (and obviously the Holy Flesh Movement) view of the point in question. And as already mentioned and should be clearly apparent by now, this had to do with the "nature of Christ."

A little investigation shows that the author of the *Review and Herald* articles, and R.S.Donnell's opponent on the "nature of Christ," was A.T.Jones of 1888 fame. The Lord has no doubt allowed to be put on record for all to see, the two opposing views. To help people in their deciding, He has had written:—

Of the Holy Flesh doctrine—"When I am gone from here, none are to pick up any points of this doctrine and call it truth. There is not a thread of truth in the whole fabric." G.A.Roberts quoting Ellen G. White, *The Holy Flesh Fanaticism*, Ellen G. White Estate, Document File #190.

And of the 1888 Message—"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones." *Testimonies to Ministers and Gospel Workers*, p. 91.

Ellen White has also written that "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. ... And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth." *Selected Messages*, Book One, p. 244.

So the humanity of Christ is everything to us. But which one? Which one will you choose? The Christ of the 1888 Message? Or the christ of the Holy Flesh Movement, *Questions on Doctrine, Movement of Destiny, and Seventh-day Adventists Believe...?*

“The time has come when we cannot depend upon the doctrine which comes to our ears, unless we see that it harmonizes with the Word of God. There are dangerous heresies that will be presented as Bible doctrines; and we are to become acquainted with the Bible so that we may know how to meet them. The faith of every individual will be tested, and everyone will pass through a trial of close criticism.”—*Review and Herald*, May 3, 1887, quoted in *Evangelism*, pp. 590–591.

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WHAT I TAUGHT IN INDIANA, by Robert Sloan Donnell  
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The companion compilation, "THE THIRD ANGEL'S MESSAGE The Faith of Jesus," (1900-1901) by A.T.Jones, is also available from the publisher. These are the *Review and Herald* articles which R.S.Donnell clearly condemned. They give the correct view on the "nature of Christ," in opposition to the Holy Flesh Movement view, which Ellen White stated, contained "not a thread of truth in the whole fabric."

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## What I Taught in Indiana.

In the supplement to the *Watchman* of March 12, 1907, a full account is given of the action taken against me by the President of the Southern Union Conference.

In a later issue of the *Watchman* I am charged with teaching "Holy Flesh," and that I imbibed and taught the same thing while I was in Indiana.

Now, it so happens that I have a series of articles in my possession which I wrote while I was laboring in Indiana, and which were published in the *Indiana Reporter*. These articles all bear upon what I taught in Indiana, to which opposition was taken by a number of the General Conference Committee. This opposition was so strongly urged that I finally resigned my position as president of the conference.

The articles were headed "Did Christ Come to This World in Sinful Flesh?" Why I was charged with teaching "Holy Flesh" I know not, unless it was that in my article, as well as in the pulpit, I took the negative side of the question.

I have decided to republish these articles in leaflet or tract form, and herewith submit them to the candid consideration of the people and let them decide for themselves what is taught in them, or how much I have said about "Holy Flesh" in humanity. The Laodicean message involves the nature of Christ, hence the articles.

In connection with these articles I also publish some questions asked me in writing by my successor in office in the Indiana Conference, together with my answers to the same. Please read this leaflet carefully and then decide as to how much justice there was in the move made on the 24th day of February, 1907, to deprive me of my credentials as a minister of the Gospel of Christ and turn me out of the church because I taught the same things in Memphis, Tenn., that I taught in Indiana.

## Did Christ Come to this World in Sinful Flesh.

### ARTICLE ONE.

To those who are preparing for translation the question with which we introduce this article becomes, indeed, an important one. In speaking of their condition, and what they are to be when the Lord returns to the earth to gather up His people, 1 John 3:2 says: "But we know that when He shall appear, we shall be like Him, for we shall see Him as He is." And, further than this, it is evident that those who are prepared to meet Him when He comes know what He is, and prior to that event set to work to become like Him; for the next verse says: "And every man that hath this hope in him purifieth himself, even as he is pure."

Then, in order to be ready to meet the Savior, and to be like Him, at His coming, all should understand the condescension of Christ, and whether or not in that condescension He took upon Himself sinful flesh and retained it during His life's work here on earth. And, further, they should know the work that Christ came into this world to do, and just what was required of Him in life and character, in order that He might be able to accomplish that work. The Bible says that He "came into the world to save sinners." And the Spirit of Prophecy says: "The life of Jesus was one of laborious, self-denying effort to bring man back to his first estate." "He came to expel the demons that had controlled the will. He came to lift up from the dust, to reshape the marred character after the pattern of His divine character and to make it beautiful with His own glory." *Desire*, p. 42.

Just here I might ask this question: In order to convert the people of some heathen land to Christianity, how would the church go about it? Would they select some man possessed of the sinful traits and propensities of the people to whom they sent him, hoping thus to elevate them to the standard of true Christianity, or would they send one who had himself embraced all the doctrines of Christianity, and had by them been purified, ennobled, and like unto what they hoped to do for that people unto whom he is sent? The answer is easy. All would say: "Don't send a man whose life would be unlike the faith intended to be taught, but send one in whom the power of the faith of Christianity is revealed, that in that man, and in his life, may be shown to them what the faith that he offers will do for them when they apply it unto their own lives." That is right. And so in redeeming a world, God must send one into the world with all the characteristics in Him, not of the people in their fallen condition, to whom He has gone, but of a people lifted from their fallen condition and restored to their first estate. And we believe this to be just what God did. "Say ye not of Him whom the Father hath sanctified and sent into the world, thou blasphemest because I said I am the Son of God?" John 10:36. Here we are told that Christ was sanctified and sent into the world. That is, when He came into the world He stood as a representative, a perfect sample of what he proposed to do for all who would accept of and believe in Him.

We have already read that the work of Christ was to restore man back to his first estate. That estate is not possessed in our sinful condition, for it was through sin that man lost it. It may be necessary to notice for a moment in what that first estate consisted, that we may have before us that to which we are to be restored through the redemption that is in Christ Jesus. Referring back to man in his first estate at the time of the creation, the Psalmist says: "For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madst him to have dominion over the works of Thy hands, Thou hast put all things under his feet." Here, then, was man's first estate, and when Adam

stood in it, we are told that he stood there in the image of Him over whose works he had dominion, even in the image of God. Gen. 1:27. And on page 88 of *Spirit of Prophecy* (old edition) we are told that Adam stood there "without a taint of sin."

In Hebrews 2:8, referring to the change wrought as the result of the fall, the apostle says: "But we see not yet all things put under Him." No; man fell and lost his estate and marred the image of God in him. He now needs a restorer, a Savior. So the apostle, continuing in verse 9, says: "But we see Jesus." In what way do we see Him? Ah, we see Him coming as the Restorer, as the Savior of the fallen race. And now, how must He come? Must He come possessed of the inherent traits of the fallen race, or while He comes as a man, should He not come as a man redeemed, possessed of all the traits of character, all the inherent principles of a godly nature, and holding a title to the lost estate? Are not these what He offers to man? And surely He must be possessed of those attributes which He offers to those whom He comes to restore. It would be worse than foolishness for me to offer you a thousand dollars when I do not possess a penny. So with the Savior of the world. He must possess that which he offers us. These attributes and titles must be in Him. Man must see in the Restorer Himself the results of the work that He proposes to accomplish for man. In short, if Christ proposes to restore man to his first estate, He must come to man standing in that estate Himself. He must come standing where Adam, the first owner, stood before he fell. That is where the world must see Him. And, thank God, it is just at this point that the Bible presents Him to us. "But we see Jesus, who was made a little lower than the angels (exactly the record concerning Adam), for the suffering of death, crowned with glory and honor (just so with Adam): that he, by the grace of God, should taste death for every man." (Heb. 2:9.) The *Spirit of Prophecy*, in the *Signs of the Times* of June 13, 1900, says: "Christ came to this earth and stood where Adam stood, overcoming where Adam failed to overcome." Now, Christ stood where Adam stood, and Adam stood there without a taint of sin. So Christ must have stood where Adam stood before his fall—that is, without a taint of sin.

This must be so, for Paul continues the subject, and in verse 11 he says: "For both He that sanctifieth and they that are sanctified (not those He is going to sanctify, but they who are sanctified) are all of one: for which cause He is not ashamed to call them brethren." Notice that it is the sanctified ones who He is not ashamed to call brethren. Further, it is the sanctified ones of whose flesh He partakes. "Forasmuch, then, as the children (or brethren, sanctified ones) are partakers of flesh and blood, He also Himself likewise (just as the sanctified ones are partakers) took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Heb. 2:14.

R. S. DONNELL.

(To be continued.)

## ARTICLE TWO.

In taking up this subject we will begin just where we left off in our last article. In that, when we closed we were considering the fact that Christ Himself took part of flesh and blood, just as the children did. That is, He took part of the same flesh that the children possessed. We found, also, that the children are the sanctified ones. Now, the sanctified ones are surely those upon whom the truth of God and the power of His Holy Spirit has wrought—the ones who are new creatures in Christ Jesus, those who have been created unto good works, the same which God hath before ordained that they



should walk in. (See Eph. 2:10.) Men can continually do righteous acts only as God is incarnate in them: and it was God's purpose from the beginning to dwell in every created being, so that good works, or He Himself, might always appear in them. But in sinful men Satan is incarnate, and God and Satan cannot dwell together. The only reason why God does not dwell in man is because sin is there, and in order for God to again dwell in man sin must be eradicated. The body of Christ was a body in which God was incarnate, and as God and Satan cannot dwell together, the body of Christ must have been a body from which even every tendency to sin must have been wholly eradicated.

In proof of the above statement I will quote from *Desire of Ages*, page 117 (small edition): "From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. **'Because of sin humanity ceased to be a temple for God.'** Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple." This certainly proves that Christ dwelt in the same kind of flesh as do the brethren, the restored or sanctified ones. How clear it is from this statement that the cause for God's forsaking humanity as His temple must be removed before He can return and again occupy it as was His purpose from eternity. This removal was wrought when Christ becomes incarnate in human flesh, even in yours and mine; for conversion is only incarnation going right on, God being manifest in the flesh. And of this Christ was a perfect sample, an exhibition of what the power of God, or Christ dwelling in us would do for us. How evident, then, that when Christ came into this world to save it, He must come possessed of that perfect restoration, at least so far as a sinless life is concerned, which He offers to man. He must manifest in Himself the good that He would do humanity, should they accept of His work.

Speaking of Christ, in the little tract entitled "Christ Tempted As We Are," it says: "He came to pass through the experiences of humanity, to pass over the same ground on which Adam had fallen, to redeem his failure, to meet and conquer the adversary of God and man, that through His grace man might be an overcomer, and finally have a place with Him on His throne." This plainly states that Christ came to pass over the same ground on which Adam had fallen. But notice for a moment: Where did Adam stand before his fall? We found in our last article that when Adam was assailed by the tempter, he was without the taint of sin. Then he was holy. Now, in order to pass over the same ground that Adam passed over, Christ would most assuredly have to begin just where Adam began! He would certainly have to stand just where Adam stood, and that would be without a taint of sin. And so we read in Luke 1:35, "Therefore, also, that holy thing that shall be born of thee shall be called the Son of God." From an article from the pen of Mrs. E.G. White, in the *Sign of the Times* of January 16, 1896, we read, "The humanity of Christ is called that holy thing." Now, we know that His divinity was holy, and if His humanity was holy, then we do know that that thing which was born of the Virgin Mary was in every sense a holy thing, and did not possess the tendency to sin. But you ask, Did not Christ take unto Himself the liability to sin? Most certainly he did, and he could have sinned. But we must understand that there is a difference between a tendency and a liability. Now, Christ took upon Himself the liability to sin, but not the tendency. He took the liability to sin when he passed over the same ground that Adam passed over. When Adam came from the placid hand of his Creator, he had in himself no tendency to sin, but when he came to a certain point in his experience he underwent the liability to sin, and there he did sin, fell, and

through that fall received sin in his flesh, and thus the tendency. Now, in order for Christ to get sin in His flesh, in passing over the same ground that Adam passed over, when He came to the same point of experience where the liability to sin was laid upon Him, He, too, must fall, He must sin.

But, no! Thanks be to God, He did not fall. He redeemed Adam's failure, He conquered the enemy and escaped, receiving no sin in the flesh, and as the same article in the *Signs of the Times* already referred to says, "He corrupted not his human nature, and though in the flesh, he transgressed not the law of God in any particular." In volume 2, *Spirit of Prophecy* (old edition), page 60, we are told that He had sinless humanity. And in volume 2, *Bound Testamonies*, page 201, 202, we read: "He is a brother in our infirmities, but not possessing like passions." And again in the same *Signs*, in reference to how He stood as Adam stood, it says: "Jesus humbled Himself, clothed His divinity with humanity in order that He might stand as the head and representative of the human family, and by both precept and example condemn sin in the flesh, and give the lie to Satan's charges. He was subject to the fiercest temptations that human nature can know, yet He sinned not; for sin is the transgression of the law. By faith He laid hold on divinity, even as humanity may lay hold upon Infinite Power through Him. Although tempted upon all points even as men are tempted, He sinned not. He did not surrender his allegiance to God, as did Adam."

R. S. DONNELL.

(To be continued.)

### ARTICLE THREE.

The fact that Christ was tempted upon all points as we are tempted, and yet without sin, should be sufficient evidence in itself to prove that there was not even the tendency to sin in Him. We hope that no one will become mixed on this point or misconstrue our meaning, for we have already stated that in coming to this world and passing over the same ground that Adam passed over, He underwent the liability to sin, for when he reached the point where Adam fell, there He laid Himself liable to do the same thing that Adam did. But, thank God, he passed safely over it and maintained His allegiance to God, thus proving that He had nothing in Him that responded to the temptation. He declared himself in John 14:30: "The prince of this world cometh and hath nothing in Me."

It would hardly seem necessary to give any further proof to sustain the point stated above, but I cannot forbear quoting from *Testimony 32*, page 178: "He was tempted in all points like as we are tempted. Satan stood ready to assail him at every step, hurling at Him his fiercest temptations! Yet He did not sin, neither was guile found in his mouth. 'He suffered being tempted'—suffered in proportion to the perfection of His holiness. But the prince of darkness found nothing in him; not a single thought or feeling responded to temptation."

When Christ came to this earth he came to make himself an offering for sin and, in order to make an offering that would be acceptable to the Father, he must at least be as free from sin in every particular as was Adam before he fell. It was because of this that He could not step into some human body already on earth, and purify it and go to the cross in that body and offer the sacrifice. No; that body had known sin in itself, and therefore was guilty of the same sins that all the rest of humanity had committed, and as a consequence needed a savior itself, and would not and could not be an acceptable

sacrifice. There were plenty of bodies here on earth, but they were all in the same condition; they had all sinned and come short of the glory of God. But in order to save man, Christ must enter humanity, and because all were sinners, and not a body could be found that was suitable, what had to be done? A body had to be made for the occasion. And so we read in Hebrews 10:5: "A body hast Thou prepared Me." In making this body, that which unfitted all other bodies (enmity against God, the carnal mind) was left out. "Having abolished in His flesh the enmity" (Eph. 2:15). "That holy thing that shall be born of thee shall be called the Son of God" (Luke 1:33), and we have already proved that the humanity of Christ was that holy thing, so now we have a body that will be acceptable as an offering for humanity, and it is of at least equal value as that of a man before he fell; and if you will notice the quotation that we now give, you will see that a higher estimate is placed upon it than was placed upon Adam before he fell. "Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering, an atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made would in value be **superior** to man as he was in his state of perfection and innocence." (*Spirit of Prophecy*, Vol. 2, page 1, old edition.) This statement is enough to show that Christ, when He took His place here in the earth as the head of the race, was at least as free from sin and all inclinations as was Adam when he came from the hand of his Creator. Otherwise we would have in Him an unavailing sacrifice.

This is certainly in harmony with the statement found in Heb. 2, which places Christ, when He came to this earth, just where Adam stood before the fall. This would endow him with all the qualifications for righteousness that Adam possessed before the fall, and that man must possess when brought back into the grace of God. As we have before stated, in order to effectually accomplish the work of restoring man to unity with God, He must come possessed of just such a body and life as that which He offers to man as the results of His redeeming work. On this point I will now quote from an article from the pen of Mrs. E.G. White in the *Signs* of June 9, 1898:

"After the fall of man, Satan declared that human beings were proved to be incapable of keeping the law of God, and he sought to carry the universe with him in this belief. Satan's words appeared to be true, and Christ came to unmask the deceiver. The Majesty of Heaven undertook the cause of man, and **with the same faculties that man may obtain** (bold-face type mine), without the temptations of Satan as man must withstand them."

How did He unmask the deceiver? Simply by showing in His life what man could do when created a new creature in Christ Jesus. And to do that, He Himself must be just what that new creation is, and so possess the same faculties that man was possessed of before the fall, and the above quotation proves this to be so. But let me quote further from the same article:

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

But how could man obey every divine requirement? As God created him. Now, if Christ came to show this, He must come to this world standing just where man stood at his creation, and that was in "the grace of God that was given us before the world began." That was when Adam stood without a taint of sin in him. That was before the fall. And in unmasking the arch deceiver, this same article says:

"The purity and holiness of Christ, the spotless righteousness of Him who did no sin, was a perpetual reproach upon all sin in the world of sensuality and sin. In His life the light of truth was flashed amid the moral darkness with which Satan had enshrouded the world. Christ exposed Satan's falsehoods and deceiving character, and in many hearts destroyed his corrupting influence. It was this that stirred Satan with such intense hatred. With his hosts of fallen beings he determined to urge the warfare most vigorously; for there stood in the world one who was a perfect representative of the father. One whose character and practices refuted Satan's misrepresentations of God. Satan had charged upon God the attribute he himself possessed. Now, in Christ he saw God revealed in His true character. "But I ask: Could this have been so if Christ came to this earth in sinful flesh or possessed of sinful tendencies? I ask does God possess these? We have just read that Christ was a perfect representative of God. And we read that He Himself said: 'I and My Father are one.' "

R. S. DONNELL.

(To be continued.)

#### ARTICLE FOUR.

First of all, in this article, I must unsay some things that the printer made me say in my last article. In the third column of my quotation from the *Signs of the Times* of June 9, 1898, where the word "faculties" is used it should be "facilities." I will repeat that part of the quotation in which the word occurs, and then the reader will better get the full sense of the paragraph:

"The Majesty of Heaven undertook the cause of man, and with the same facilities that man may obtain withstood the temptations of Satan as man must withstand them."

In the fall, or in redemption, a different set of faculties is not given to man. In both cases he possesses the same faculties. In the fall man's faculties were only perverted, and in redemption they were restored. This perversion of the faculties is what causes in man the tendency to sin. Now, will any man take the position that Christ came into this world with the faculties even of his human nature perverted? I think not. We have already found proof in the *Signs of the Times* of January 16, 1896, that "The humanity of Christ was that holy thing." And in the quotation given above we find that He came with the same facilities that man may obtain. Not those that man already possesses, but those that he may obtain. Now, what are these facilities than man may obtain? They are those facilities that Christ possessed by which He was able to meet the temptations of Satan, and not commit sin. They are not the tendency to sin, but the tendency, or power, to do right.

These facilities are what man may obtain as a free gift from God through the Lord Jesus Christ. The Apostle Peter expresses it thus: "According as His divine power hath given unto us all things that pertain unto life and godliness," (2 Peter 1:3). And as a comment to show how complete the work is wrought for man through the possession of these facilities, I quote from first page article of the *Review* of April 24, 1900: "We must learn of Christ. We must know what He is to those He has ransomed. We must realize that through belief in Him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. **We need not retain one sinful propensity.**" These are the facilities than man may obtain—the same that Christ possessed, and with them He did no sin.

One correction further. In closing my last article, where it says, "But I ask," the printer has placed quotation marks, when it should not be. From there on down to where it says "I and My Father are one," are my own words, and should not be given as a quotation.

Let us now come directly to the examination of the question asked as a heading to these articles, Did Christ Come to This World in Sinful Flesh? I have been searching and asking for the Bible text that says He did, and the nearest to it is the one in Romans 8:3; let us read it: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the **likeness** of sinful flesh, and for sin, condemned sin in the flesh." Now, in the place of this text telling us that He did come in sinful flesh, it only says that He came in the **likeness** of it. Philippians 2:8 says, "And being found in **fashion** as a man." A man may have two coats, but in the way they are cut, one differently from the other, so that while they are both recognized as coats, their fashion is unlike; one may be short, the other long, or there may be some peculiarity in the cut of one that does not appear in the other.

Now, the Bible presents before us two men—two Adams. It tells us that the first man Adam was made a living soul, the last Adam was made a quickening Spirit: "The first man is of the earth, earthy; the second man is the Lord from heaven." Now, let us look at this first man awhile, and beside him stand one who has been deteriorated and degenerated by the effects of the infirmities of sin. The first one, Adam, was as tall again as men are today: a majestic frame and a gigantic mind, called, in fact, the Son of God (Luke 3:18). But the likeness or fashion of his race has been changed. Men, by the time that Christ came to this world, through the infirmity and degeneracy of sin, had become so reduced that they had almost lost the divine image. This comparison is well expressed in *Great Controversy*, pages 644, 645, where the race is presented as coming forth from the grave: "All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations: in this one respect is shown the great degeneracy of the race: but all arise with the freshness and vigor of eternal youth. In the beginning man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image. But Christ came to restore that which had been lost. He will change our vile bodies and **fashion** them like unto His glorious body. The mortal corruptible form, devoid of comeliness, once polluted with sin (mark the expression, **once polluted**) becomes perfect, beautiful and immortal. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear 'in the beauty of the Lord our God:' in mind and soul and body, reflecting the perfect image of their Lord."

When Christ came to this earth He did not take the likeness or fashion of Adam as he stood in his perfect manhood, but that of his race in later generations. Yes, He took it when the race had been weakened by four thousand years of sin. "Like every child of Adam, he accepted the results (not the working, but the results) of the working of the great law of heredity." Yes, He came subject to the weakness of humanity. He had to meet its perils in common with every human soul. He took human nature upon Him, but does that imply that He took sinful human nature? If so, then He takes sinful nature into heaven and carries it forever, for we read in *Desire of Ages*, trade edition, page 27, these words: "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." And again, same

page: “God has adopted human nature in the person of His Son, and has carried the same into the highest heavens.” I don’t think anyone would say that He has taken sin and its tendencies there. No; he took human nature in that body that was prepared for Him (and He will take the same in each one of our bodies, if we will allow them to become prepared for His habitation), and in that body, the “likeness of sinful flesh,” He endured all the sufferings of humanity, met and overcame every temptation that we have to meet, and so condemned sin in the flesh.

On this point I read in the *Signs of the Times* of June 9, 1898, this wonderful statement from the pen of Mrs. E.G.White: “We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning sacrifice. This is essential that the soul may not be enshrouded in darkness. This holy substitute is able to save to the uttermost, for He presented to the wondering universe **perfect and complete** humility in His human character, and perfect obedience to the requirements of God.”

We are to take Christ as our pattern. We are to be like Him, and it is by beholding that we become changed. Now, if we behold a Savior with sin and its propensities in Him, we are not to be made better than He is, and so we would always retain the propensities that we see in Him. We can get out of Christ only just what we see in Him. Let us not lower the standard any longer, but let us elevate it by holding up the Savior before the church and the world, so that they may see Him as He is, and by His saving power be cleansed from every evil propensity.

R. S. DONNELL.

### “THE FAITH OF JESUS.”

I suppose our people generally in Indiana have been reading the series of articles under the above caption now being published in the *Review and Herald*. From the last two articles it appears evident that the object of the writer is to refute the idea that when Christ came to this earth, He came in sinless flesh, and that he writes in support of his theory, which he began to advocate only about ten years ago, viz: that Christ did actually come in sinful flesh, and that He did actually possess man’s sinful nature, for in his last article he says: “We see Jesus who was made a little lower than the angels **for the suffering of death.**” Therefore, as a man is **since he became subject to death**, this is what we see Jesus, in His place as **man.**” \* \* \* “Jesus took His nature of man as **He is since death entered; and not at all** the nature of man as **He was before** He became subject to **death.**” \* \* \* “Thus, in becoming man, it became Him to become such as **man is.**”

The above quotations are sufficient to place before our readers the real position of the writer of the articles referred to, and we only call attention to these articles in order to show the fallacy of such a position, and the signal failure of the writer, thus far in his articles, to maintain his position, and especially his failure to make the point that he attempts to make in his last article of December 25. In this article, after lowering the standard, as he has done by making Christ equal with man in his sinful state, then he proceeds to take the blood relationship of Christ to man, and refers to the law of redemption, as taught in the “gospel of Leviticus,” and thinks to make Christ in His lower condition the one nearest of kin **who is able** to redeem man. I cannot imagine why one would take such a position when exactly the opposite of this is intended to be

taught by the law of redemption. Who is it that is able to redeem the lost inheritance, and the man who has gone into bondage, as set forth by this law? Certainly not the blood relation who has made himself **not able** by getting into a like condition of man who needs redemption. For, surely, if He actually takes the position, or condition, of the man needing redemption, and Himself falls into decay, loses His inheritance and Himself goes into bondage, He would have nothing with which to redeem the other men from bondage and purchase back His lost estate. All can certainly see that He is in as hard a case as the first man who is fallen into decay, and is as truly in need of someone who is able to redeem Him as is the first man. We can see by this law of redemption that it is clearly taught, that the One who redeems must Himself be able to redeem, because He retains His own estate, and has not Himself fallen into decay, as has the one in need of redemption. And because of this He is able to lift the needy man out of decay and restore him back into his first estate, in equality before the law with the One who has purchased for him his freedom.

Just so it must be with Christ, who comes to redeem man from the bondage of sin, and purchase back his first estate. He must be able, because He was blood relation to the man before he fell into decay, sin, but (instead of losing his inheritance, as has the man who has gone into sin), He retains His former estate of holiness, and is able because of this to lift the man in need of redemption back to his first estate.

Christ was the blood relation of Adam as Adam stood in his first estate. Adam was the son of God—Luke 3:28. Christ, in his humanity, was also the Son of God. "Therefore, that holy thing which shall be born of thee shall be called the Son of God"—Luke 1:35; "This is My beloved Son in whom I am well pleased."—Matt. 3:17. Before Adam fell he stood in his first estate. "And God said, let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Gen. 1:26; "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor."—Ps. 8:5. And in that condition he was as pure as was the angels in heaven. "Adam was tempted by the enemy, and he fell. It was not indwelling sin which caused him to yield, for God made him pure and upright, in His own image. He was as faultless as the angels before the throne. There were in him no corrupt principles, no tendencies to evil."—*Signs of the Times*, November 17, 1900.

Christ came to this earth standing in purity just where Adam stood before he fell. As we read, remember that He comes to redeem this man Adam, because he is the nearest of kin to Him, both being sons of God: one fallen, the other unfallen. "But we see Jesus, who was made a little lower than the angels, for the suffering of death (mortal, that he might die), crowned with glory and honor (not sinful, but just like Adam)." Heb. 2:9. "Christ came to this earth and stood where Adam stood, overcoming where Adam failed to overcome. He is made unto us wisdom and righteousness and sanctification and redemption." *Signs of the Times*, June 13, 1900. "Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man as God created him, connected with the Father and the Son, could obey every divine requirement."—*Signs of the Times*, June 9, 1898.

When Adam was made he was connected with the Father and the Son, but when he fell he lost that connection. "Because of sin, humanity ceased to be a temple for God."—*Desire of Ages*, page 177, trade edition. Christ was not man as He now is, separated from God, but man as he is restored to his first estate, connected with the Father and the Son; for He came to show that man connected with the Father and the Son could obey every di-

vine requirement. This, then, must have been what Christ was, even God and Christ united, which is God in the flesh. But this is not the condition of man in his sinful state, for as we have already read from *Desire of Ages*, God cannot dwell in sinful humanity. We also read the same in the *Signs of the Times* of June 9, 1898: "It was sin that separated man from God, and it is sin that maintains that separation."

"Beloved, now are we the sons of God: and it doth not yet appear what we shall be; but we know that when we shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3. To be like Him as He is now is to be like Him as he was here on earth; for His life on earth is that which is to save us, for in our walk we are to walk as He walked, and that walk is what will make us like Him as He is now. 1 John 4:17. And to be like Him is to again be united with the Father and the Son, and this is the perfect blood relationship, and thanks be to the Father of Lights, this is redemption. And, praise the Lord, this one of near kin to Adam, who, coming to this earth to redeem Adam and his posterity, standing where Adam did before he fell, humanity and divinity united, preserved His humanity unsullied, and so was able to redeem us.

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[QUESTIONS AND ANSWERS]

No. 1. Do you believe that the testimony given by Sr. White to the Indiana brethren at the last General Conference was of God?

Answer. Yes.

No. 2. Do you believe that this testimony condemned certain things which you and others taught in this State?

Answer. For myself, no. I speak not for others. I have taught, and do still teach, that through the efficacy of the blood of Christ a holy life can be lived; even such a life as was required of Adam before the fall. As to the doctrine of "Holy Flesh," no man has ever heard me preach it. I have maintained, and do still maintain, that in order to live a holy life we must eat and assimilate the flesh and the blood of Christ. In other words, we must be made new creatures in Him. In speaking of Christ as being prepared for His early life, the Word says: "A body hast Thou prepared me." And in His flesh the enmity (carnal mind, mind of Satan) was abolished. Eph. 2:15, Rom. 8:7. The body is the capital of the mind. Then it is the mind that uses the body. An impure mind, the mind of Satan, uses the body in impure or sinful actions. A pure mind, the mind of Christ, will use the body in performing pure actions or righteous deeds. The trouble with a sinful body is all in the mind, as it is actuated or controlled by the mind of Satan, which manifests itself in all manner of concupiscence. Rom. 7:8. Get the mind of Satan out and the mind of Christ in, and you have a body cleansed from sin, and a pure life is the result.

We are God's workmanship, and His Word declares that we are fearfully and wonderfully made. He has prepared this living habitation for the mind; it is "curiously wrought," a temple which the Lord Himself has fitted up for the indwelling of His Holy Spirit. The mind controls the whole man. All our actions, good or bad, have their source in the mind. It is the mind that worships God and allies us to heavenly beings. "Test. on Education, p. 33." The same thing is taught in Rom. 7:25.



No. 3. Have you changed your teaching accordingly, so that you do not teach the same things that you did on the points referred to in the testimony?

Answer. This question is answered in the answer to question No. 2.

No. 4. Please state in a few words your views on the nature of Christ.

Answer. Christ was the second Adam. In the first Adam, all was lost, even the seed of righteousness. When Adam sinned, divinity left him, and the flesh or humanity stood alone. The Holy Seed was lost: and now that born of Adam, flesh and blood, could not inherit the Kingdom of God. In order to save humanity, the Holy Seed, divinity and humanity combined, must be restored. This seed was found in Christ, the second Adam.

"And the angel answered and said unto her, The Holy Ghost shall come unto thee, and the power of the Highest shall overshadow thee." Mark: a babe is to be born; the promised seed. But in this production man has nothing to do. He cannot connect with the woman and produce the required seed, the second Adam, for his offspring would be only flesh or humanity, and like every other child born since the fall, could not be an heir of the kingdom of God. But humanity must be saved, and in order to save humanity divinity must come in touch with humanity. How this was to be done we are told in the Scripture just quoted. The woman who was led into transgression through deception is taken, but the seed is of God, and the result was a child in which divinity and humanity is united. "Therefore, also, that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. The first Adam was also called the Son of God before he fell. In an article from the pen of Sister White in the *Signs* of January 16, 1896, we read: "The humanity of Christ is called that holy thing." And why? Simply because that in His humanity there was divinity, and where divinity dwells that thing is holy. "Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement." Mrs. White, in *Signs*, June 9, 1898. Now, in order for Christ to show this, as above stated, He must come into the world just as man was when he was finally created. And He did show it. In the *Signs* of June 16, 1896, as referred to above, we read: "He was subject to the fiercest temptations that human nature can know, yet He sinned not; for sin is the transgression of the law. By faith He laid hold on divinity, even as humanity may lay hold upon infinite power through Him. Although tempted upon all points, even as men are tempted, He sinned not. He did not surrender His allegiance to God as did Adam."

Christ's nature was a divine human nature. A nature which, prior to the new birth, has not been possessed by a single son or daughter of Adam since the fall. Jesus said: "I and My Father are one." He speaks of Himself as well as the Father when He speaks of omnipotent power, and claims for Himself perfect righteousness. In Christ dwelt the fullness of the Godhead bodily. This is why, although tempted in all points like we are, He stood before the world untainted by the corruptions that surrounded Him." Tract, "Christ Tempted As We Are," page 5.

Much more might be read both from the Bible and the Testimonies right to the same point, but for present use what I have written ought to suffice.

No. 5. Did Christ's flesh have in it any weakness or natural tendency to sin as a result of the fall of man?

Answer. In my answer to this question I prefer to give largely Christ's own words as found in the Bible and in the Spirit of Prophecy. On all these points, in fact, we had better sit at the feet of Jesus and learn of Him. On question No. 4 I have already referred to the

birth of Christ, showing from the Bible that when He was born He was called "that holy thing," and the same word proves that throughout His life here on earth, He maintained that standard. I have also shown from the Spirit of Prophecy that the reason He could do this was because He was filled with the fullness of the Godhead bodily. I now further read, concerning His nature, from the "Signs" of June 9, 1898: "There stood One in the world who was a perfect representative of the Father." And, as to how He met the temptation of Satan in the wilderness, it says: "But Christ was unmoved." And, again: "We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ." And why? Because He was sanctified when He was sent into the world. John 10:36. In fashion He was like man, all men: man in his deteriorated condition. But in His nature and character He was like the brethren; like man saved from sin; like man born again; born from above. "For both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren." Heb. 2:11. Yes, even like God. "Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip?" And without controversy great was the mystery of godliness: God was manifest in the flesh. Where was He manifest? In the flesh. Did you hear it? God was manifest in the flesh. Where? In the flesh. The flesh made weak? Ah, no. The FLESH made strong.

Hear Him as He makes the contrast between Himself, born of the Spirit, born from above, and those who know only the fleshly birth. I and My Father are one. Ye are from beneath; I am from above. Ye are of your father, the devil." John 8:44. "The prince of this world cometh and hath nothing in Me." John 14:30. "He was a brother in our infirmities, but not possessing like passions." *Test.*, Vol. 2, pp. 201, 202. He came in the likeness of sinful flesh. But the likeness of a thing is not the thing itself. Here are two men. One is a godly man, the other is not, and makes no pretensions to godliness (god-likeness), and yet as we behold them, in form, shape and general appearance we see no difference. They both look alike. They only differ in life. But why do they differ? Ah! Because the godly man has had a change of nature. He has become a partaker of the divine nature, and His attributes are controlled by the mind of Christ. Yet, while in this world this godly man must bear the image or likeness of sinful flesh, the likeness of the man full of sin. So Christ came in the likeness of sinful flesh, but all must agree that He possessed a nature different from that of the man full of sin.

I find a beautiful comment on the words image and likeness on page 45 of *Patriarchs and Prophets*, which I give here as having a bearing on the point before us: "Man was to bear God's image, both in outward resemblance and in character. Christ alone is the express image of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure: his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will." Even in his innocence man only bore the image or likeness of God. Christ alone was the express image, the real thing. So when Christ came to this world He bore the image or likeness of sinful flesh, but He was not the express image, not the real thing. He was found in fashion as a man, in the fashion of the man He came to save, but as the quotation gives it concerning man in his innocence, so Christ came, bearing the attributes of divinity. When man is born again, born of the Spirit, he is to put on the new man, which is renewed in knowledge after the image of Him that cre-

ated him." Partaking of the attributes of divinity; his faculties conformed to the will of God, that he may bear the fruits of righteousness portrayed in the extract given.

As to the weakness of the flesh of Christ, I will add this: He came to condemn sin in the flesh (humanity): to strengthen the flesh that it might bear the image of God. In His life there was nothing appeared that manifested even the weakness of Adam. At every step of the way He was assailed by Satan with stronger temptations, if possible, than were those with which He met the Father of the race, but not in a single instance did Christ fail or show that humanity, connected with divinity, was weak. And that we may be overcomers, He invites us to lay hold of His strength. Isa. 27:5. To suppose a Saviour with the sinful tendencies of fallen humanity would be to make an image like unto ourselves, and we would have a Christ shorn of all power to elevate man above sin, for "It is a law of the human mind that by beholding we become changed. Man will rise no higher than his conceptions of truth, purity and holiness. If the mind is never exalted above the level of humanity: if it is not uplifted by faith to contemplate infinite wisdom and love, the man will be constantly sinking lower and lower. The worshipers of false gods clothed their deities with human attributes and passions, and thus their standard of character was degraded to the likeness of sinful humanity; they were defiled in consequence." *P. & P.*, p. 91.

What has been the result of the lowering of the standard among us? Where is the love, the sacrifice, the zeal that marked the former days? Why this low ebb of spirituality among us? Elevate the standard; lift up the Saviour among the people. Let them behold a perfect Redeemer, that they may be changed into His likeness and prepared for His soon coming.

No. 6. Was Mary, the mother of Jesus, like all other women, naturally sinful?

Answer. Yes. That which is born of the flesh (the natural birth) is flesh. And flesh and blood cannot inherit the Kingdom of God. In order to be saved, every individual must be born of the Spirit, and she among them. But what we are concerned about in this issue is not what Mary was, nor what Mary's mother was, but what Christ, born of Mary, was. And one text of Scripture should forever settle the question, and here it is. "Therefore, also that holy thing that shall be born of thee shall be called the Son of God." It makes no difference in the settling of this question whether Mary was righteous or wicked, or whether she would be saved or lost; the Word of God declares that her offspring was holy, and back of that declaration we need not go.

No. 7. Is every child born into this world naturally inclined to evil, even before it is old enough to discern between good and evil?

Answer. Yes. The first or natural birth is of the earth earthy, and produces only humanity, and humanity without divinity is full of sin and stands in need of a Saviour. If Christ had been born as are all other children, He, too, would have needed a Saviour.

No. 8. Do you teach that conversion embraces both the mind and the body, so that the body in this life is fully cleansed and is brought back to the condition of man before the fall, or is this a work that begins now, and is completed at the resurrection of the just?

Answer. Yes. The mind surely, and also the body, so far as its life or actions are concerned. In the "Signs" of March 11, 1903, an article from the pen of Mrs. White says: "Those who are born again are to live for God, and all that they do and say is to represent His holiness. Constantly they must receive power from Him. This is necessary in order that the new life in Christ may be lived. No part of the diseased life of sin is to remain." Men are accountable only for the light of the age in which they live. With the resurrected