

Corporate Solidarity in W. W. Prescott's 1895 Sermons

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Sources

1895 General Conference Bulletin, Series entitled "The Divine-Human Family"¹

1895 Armadale (Australia) Sermon "The Word Became Flesh"²

Background

Summary

William Warren Prescott's parents (James and Harriet Prescott) joined the Advent Movement in New Hampshire after hearing Joshua V. Himes preach in 1837. They became Seventh-day Adventists in 1858 when William was three years old. William was baptized by J. N. Andrews at age 17. He graduated from Dartmouth in 1877, and worked in education and publishing in New England until being called to become President at Battle Creek College in 1885, a position he held until 1894, the year before he gave the sermons we will examine.³ He was a delegate to the 1888 Minneapolis Conference, and over time became deeply affected by the light that came to the church in the years surrounding that event. After his 1895 General Conference presentations and just before his 1895 Armadale sermons, he was listed with the men who were "messengers of God" giving the invitation to the marriage supper, "for all things are now ready."⁴ As late as 1902 and 1909 it was stated that he had a message God wanted him to give.

Brother Prescott, the Lord has a message for you to give to His people in regard to the preparation that must be made for the coming of the Lord.... God has given you a message to bear in our camp meetings and in other assemblies. Your work is not in the schoolroom, but before the gatherings of God's people. There are plenty who cannot teach the truth in public. You have a message that will be adaptable for the highest and the most lowly.⁵

Minneapolis and Its Effect

Prescott was a late delegate to the 1888 Minneapolis Conference, arriving 8 days after the session began on October 17, 1888.⁶ His response to "the hardest and most incomprehensible tug of war"⁷ that the Seventh-day Adventist Church had experienced can be deduced from his later actions referencing that event, as described by Ellen White. During the many meetings addressing "justification by faith"⁸ conducted in Battle Creek in the weeks following the conference, she wrote in her diary on Thursday, December 20,

I spoke to the college students. The Lord gave me the word which seemed to reach hearts. Professor Prescott arose and attempted to speak, but his heart was too full. There he stood five

¹ This six-part series begins in *General Conference Quarterly Bulletin*, Vol. 7 (I), No. 1, February 4, 1895, p. 8, and extends through Vol. 7, Extra No. 6, February 17, 1895, p. 186. The first talk was given February 1 and the last on February 13. The material is available on the CD-ROM *Words of the Pioneers* Second Edition, published by the Adventist Pioneer Library (www.aplib.org). The first three talks were published in *In Christ, The Divine Human Family*, Oxnard, CA: print it!, 1993.

² This sermon can be found in the collection *1895 Evangelism*, p. 34, published by the 1888 Message Study Committee, June 1999. Preached on October 31, 1895 Armadale Campmeeting, Australia. Published in *The Bible Echo*, January 6 & 13, 1896.

³ For more biographical information, see *Lest We Forget*, Vol. 10, No. 1, pp. 1, 2 (online through Adventist Pioneer Library, www.aplib.org)

⁴ Letter 86, 1895 (September 25, 1895) in *Ellen G. White 1888 Materials*, pp. 1455, 1456

⁵ Letter 100, 1902 (July 7, 1902), in 10MR353. See also Ms. 41, 1909 (June 3, 1909) in 10MR360.

⁶ *General Conference Daily Bulletin*, Vol. 2, No. 1, October 19, 1888, p. 1, paragraph 1; Vol. 2, No. 7, October 25, 1888, p. 22, paragraph 3

⁷ *Ellen G. White 1888 Materials*, p. 182

⁸ *Review and Herald*, January 12, 1889, paragraph 1.

minutes in complete silence, weeping. When he did speak he said, "I am glad I am a Christian." He made very pointed remarks. His heart seemed to be broken by the Spirit of the Lord....⁹

He was present at the 1889 Kansas Campmeeting where Ellen White and A. T. Jones continued to share the gospel light.¹⁰ At a Ministerial Institute the next winter, Ellen White wrote on March 10, 1890, "I am much pleased to learn that Professor Prescott is giving the same lessons in his class to the students that Brother Waggoner has been giving. He is presenting the covenants."¹¹ Later that year, Ellen White described the "wonderful" meeting that occurred Sabbath December 27.

Nearly the whole congregation presented themselves for prayers, and among them, Brethren Prescott and Smith. The *Extra* in the *Review and Herald* was read, and the testimony of all was that the power of God attended the reading of the article. They said that this made a deep impression.... Professor Prescott made a confession dating back to Minneapolis, and this made a deep impression. He wept much....¹²

Prescott apparently saw more and more light in the Christ-centered message of Minneapolis, and worked hard as a peacemaker and consensus builder between the opposing parties. Ellen White's unequivocal article in the November 22, 1892 *Review and Herald*¹³ had a major impact on Battle Creek College, leading to a vigorous revival evidenced in long chapels, seasons of prayer and confession, and times of testimonies. Prescott, in reading a letter from Ellen White to the students, was moved to tears, and confessed again his previous resistance to the message. Sadly, Uriah Smith viewed the events as "excitement." Thus the spiritual consensus the church greatly needed was never experienced.¹⁴

Prescott was felt by many to be our best speaker of the time. He preached often on the righteousness of Christ at the Tabernacle, which was always crowded when he spoke. He conducted an evangelistic series for several months in Battle Creek in late 1892. He also presented the following talks at the 1891, 1893, 1895 General Conference sessions:¹⁵

- 1891 GC Session: The Calling and Work of the Ministry
- 1893 GC Session: The Promise of the Holy Spirit, No. 1, 2, 3, 4, 5
Sermon on the Sabbath
- 1895 GC Session: The Divine-Human Family, No. 1, 2, 3, 4, 5, 6
Education
The Word of God, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10
Christ and the Holy Spirit

The Gospel, Education, and the Messengers

Prescott was closely involved in two education conventions in 1891 (in Harbor Springs, Michigan) and 1894 during which plans were developed to make SDA education more Bible centered. He and A. T. Jones developed at the second conference a syllabus for Bible teaching of non-ministerial students.¹⁶

⁹ Ms25, 1888, in 3Bio421 and 1SM150

¹⁰ *Lest We Forget*, Vol. 10, No. 1, p. 5

¹¹ Letter 30, 1890, in *1888 Materials*, p. 623

¹² Letter 32, 1891, in *1888 Materials*, pp. 850, 851. The *Extra* referred to was the extra December 23, 1890 article entitled "Be Zealous and Repent" in which she made the very important statement, "One interest will prevail, one subject will swallow up every other,--Christ our righteousness." (RH12/23/1890, paragraph 19; also in *1888 Materials*, p. 765.6)

¹³ The article was entitled "The Perils and Privileges of the Last Days." In this article she wrote, "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer."

¹⁴ *Lest We Forget*, Vol. 10, No. 1, p. 4

¹⁵ *Lest We Forget*, Vol. 10, No. 1, pp. 5, 6 (These talks are all on the CD-ROM *Words of the Pioneers, Second Edition*. See www.aplib.org.)

¹⁶ *Lest We Forget*, Vol. 10, No. 1, p. 5

His report at the 1893 General Conference Session reflects his application of the gospel principles to his educational ministry at the college. Referring back to the 1891 Harbor Springs Convention, he stated that it "marked a remarkable change in the history of our educational work." He continued:

Our minds were impressed there as never before with the idea that the purpose of educational work was to teach us of God in his revealed word and his works, and in his dealings with men, that all education should be planned upon such a basis and carried out in such a way that the result would be a more intimate knowledge of God, not merely as a theory but as an experience.

...The Bible should be studied as the gospel of Christ from first to last; and in which it should be made to appear that all the doctrines held by Seventh-day Adventists were simply the gospel of Christ rightly understood, and that the basis was the proper understanding of the whole Scriptures, and not merely a limited study of a few portions of the Scriptures.... It has not been the purpose to put in the back-ground those doctrines which distinguish us, but to make it appear that these are simply the doctrines of the Bible as a whole; that the third angel's message is simply the gospel, and that the message properly understood is an understanding of all the Scriptures, and that all of our doctrines have their basis in a proper knowledge of the gospel, and grown out of a belief in Jesus Christ as a living personal Saviour.¹⁷

During the 1893 academic year, he received letters from Ellen White regarding the schools of the prophets. He was led to study the Old Testament and became convinced of need to pursue the reforms that the Harbor Springs Convention decisions had envisioned and which the testimonies had repeatedly called for. He enlisted his trustees, and along with them, met with the faculty, and then the students. His plan was to replace the classics in the curriculum with Bible classes, E. J. Waggoner heading the Bible department. The only thing he succeeded in doing was adding Bible subjects.

At the 1894 educational convention, with Jones' playing a prominent role, he worked to convince the attending principals and Bible teachers of the needed reforms. Stiff resistance continued. It was also in 1894 that he relinquished presidency of the college to focus his energies on overseeing the church's education system as a whole. He used his presentations at the 1895 GC session (February 12 and onward) to promote the educational changes needed. He succeeded in having resolutions passed in support, but they did not translate into changes in the schools. Even with his being gone to Australia in the following years, the needed changes were promoted by the board, with the faculty resisting.¹⁸

The Australia Trip

He went to Australia in 1895 to assist in setting up the Avondale school. On his voyage to Australia he studied the gospel of John in depth, preparing Sabbath School lessons for the church. After arriving, he bought in a Sydney book store Neander's *Lectures on the History of Christian Dogmas*, and carefully read the parts dealing with the church's struggles over the nature of Christ. These studies proved a helpful background for his preaching of the full, eternal divinity of Christ and his assistance with Ellen White in her passages in *The Desire of Ages* regarding the place of Christ in the Godhead. At Avondale he served as chairman of the board, planning curriculum and buildings. He and Ellen White had long talks about the practical application of the principles outlined in her testimonies. These discussions helped both to clarify their understandings. He also preached in evangelistic outreaches in each of the five eastern colonies. The Armadale Campmeeting soon after his arrival is perhaps the prime example of his effective preaching of Christ.¹⁹ He helped in writing and editing of tracts and pamphlets used in evangelism, and well as the assistance given Ellen White in her writing.²⁰

Ellen White's evaluation of the Armadale sermons show us the significance of what was happening:

¹⁷ *GC Bulletin*, 1893, p. 350

¹⁸ These paragraphs on his attempts at educational reform are from *Lest We Forget*, Vol. 10, No. 1, p. 7

¹⁹ The 8 sermons from the Armadale Campmeeting that have been republished are found in the collection *1895 Evangelism—Resources from A Period of "Manifest Demonstration of the Spirit"* (1888 Message Study Committee)

²⁰ *Lest We Forget*, Vol. 10, No. 1, p. 7

God has given brother Prescott a special message for the people. The truth comes forth from human lips in the demonstration of the Spirit and power.... The great object of the speakers is to sweep away the refuge of lies, by exalting Jesus higher and yet higher....²¹

Brother Prescott has been bearing the burning words of truth such as I have heard from some in 1844. The inspiration of the Spirit of God has been upon him. Unbelievers say, "These are the words of God. I never heard such things before." We have had the truth presented in clear lines. Bro. Prescott has never had such power in preaching the truth as he has had since coming to this meeting.²²

Professor Prescott's sermons will never seem the same, I fear, as when given by the living preacher: for the words are spoken in the demonstration of the Spirit, and with power, his face all aglow with the sunshine of heaven.²³

We have heard many in different localities where our camp meetings have been held, express themselves as very much surprised that we do believe in Jesus Christ, that we believe in His divinity. They say, "I have been told that this people do not preach Christ, but I have never attended meetings where Christ was more manifestly taught and exalted than in the sermons and in every line of work at these meetings." How can Seventh-day Adventists preach any other doctrine?²⁴

Sermons

Let us adopt in our study Prescott's stated goal at the beginning of the General Conference series:

The one object in all our Bible study should be, not to establish theories, but to feed upon the living word, ... not to learn some theory which we can tell to others, but to obtain a life which may be lived before others....

I have attempted a condensation of his 1895 General Conference Session Series "The Divine Human Family" and his 1895 Armadale Australia sermon "The Word Became Flesh."

1895 GC Session

No. 1, The Head of the Family

Eph.3:14,15 refers to "the whole family in heaven and earth." Acts 17:24-26 describes our one common Father. When God created Adam he created the whole human family. When he created Adam, he saw in Adam every human being that has been or will be upon the face of the earth.

Genesis 25:19-23 speaks to Rebecca of Jacob and Esau, "in thy womb two nations." Hebrews 7:9,10 "Levi paid tithes in Abraham." The principle is, that in Adam were all the descendants of Adam. He failed in his work, and so there came Adam the second. 1Cor.15:45 and onward speak of this. The second has the same relation to his family that Adam sustained to his family, the second father of the family.

Col.3:10 tells us to "put on the new man." Eph.4:22-24 says, "put on the new man which after God is created in righteousness." Young's translation reads "was created in righteousness." After humanity in Adam had admitted sin into the flesh, that became the old man, sin working in it. John 8 describes this relation, of their father being the devil. The new man is humanity with divinity in it, and above all and first of all, the new man is Christ Jesus.

²¹ Letter 82, 1895 to J. E. White (October 19, 1895, unpublished)

²² Letter 25, 1895 to S. N. Haskell (November 6, 1895, unpublished)

²³ Manuscript 19, 1895 (November 6, 1895 diary, unpublished)

²⁴ Letter 113, 1895 to J. H. Kellogg (November 17, 1895, in 2MR 165-167)

Now how did Jesus Christ become the second father of the human family? Heb.2:14 "flesh and blood, he also himself likewise took part of the same, that he might destroy him that had the power of death, that is, the devil."

1 John 3:5 He was "manifested to take away our sins." 1 John 1:2 "For the life was manifested, and we have seen it." In order to take away our sins, that divinity should suffer, He was clothed with humanity, and took a vulnerable side to divinity. "The Word was made flesh," the same flesh and blood, born of a woman, and the Holy Spirit. Luke 1:35 "the Holy Ghost shall come upon thee" and so "the Son of God." But he was also the Son of Man, and the head, the second head of the human family was a man, the new man, the divine-human man, the man Christ Jesus.

Now what does it mean to us that Jesus Christ became the second head of this human family? All the members of that family were created in him. He saw in Christ, the second father of the family, all the members of the divine human family that should afterward be born into that family. This means a great deal more than a good example. He was the representative of humanity. Humanity and divinity were joined.

Jesus Christ gave himself, not simply *for* the human family but *to* the human family. Jesus Christ joined himself *to* humanity, identified himself with humanity and became humanity. He became we, to all eternity. To-day our representative is in heaven, a divine-human man. Heb.10:12: " this *man* after he had offered one sacrifice for sins forever sat down on the right hand of God." We sit there in him.

1 Corinthians 15:22 "As in Adam all die, even so in Christ shall all be made alive." Romans 5:12 and onward records this parallel between the first Adam and the second Adam, and what we gained through the first Adam and what we gained through the second Adam. From the first Adam, sin, transitory life, death; from the second Adam, righteousness, life, - eternal life. Verse 12: "for that all have sinned." Revised Version, "for that all sinned." Just one act in a point of time wholly past.

by <i>one</i> that sinned	by <i>one man</i> , Jesus Christ
by <i>one</i> to condemnation	life by <i>one</i> , Jesus Christ
by <i>one man's</i> offense death reigned by <i>one</i>	by the righteousness of <i>one</i>
by the offense of <i>one</i>	by the obedience of <i>one</i>
by <i>one man's</i> disobedience	

It is not that Jesus Christ, as some one apart from us, as it were entirely outside of our connection in any way, just simply came forward and said, "I will die for man." No, he became man, and divinity was given to the human family in Jesus Christ. Divinity was joined to humanity by birth, and Jesus Christ became flesh and blood relation, - near of kin to every one of us.

Lev.55:47-49 explains the law that "any that is nigh of kin may redeem him" who is enslaved. Humanity is sold under sin. Is humanity able to redeem itself? No. But who is nigh of kin? Eph.5:30, "We are members of his body and of his flesh, and of his bones."

Heb.2:11 speaks of this relation, of brethren. "I will declare thy name unto my brethren. Behold, I and the children which God hath given me." He is the second father of the family. Behold the children.

Mark 3:31: "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." These are whoever is born into this family of God.

Luke 11:27,28 "They that hear the word of God, and keep it" are united every one of them to him just as is a mother to her own child. In the very closest ties possible in this world is every son of God united to Jesus Christ, his Brother, his Father, his Saviour, his Redeemer.

No. 2, All in Him

I do not ask that you should comprehend, but that whatever the Word says may be received and believed. The Jews lost one of the very best lessons when "they strove among themselves, saying, How...?" Col.2:10: "And ye are complete in him." The special thought will be the further development of that idea, "Levi ... paid tithes in Abraham."

John 1:14. following more strictly the original: "And the Word was made flesh and dwelt in us." Matthew 1:23: "Emmanuel, God with us" Here are other texts where the rendering follows the same original and translates it "*in us*." 1John 4:13: "he in us," not among us, but "*in us*." 1John 3:24: "he abideth *in us*," not among us, "*in us*, by the spirit which he hath given us." "That they also may be *in us*." John 17:21. R. V.

To translate John 1:14 "among us" loses sight of the very best of the meaning. "He was made flesh and dwelt *in us*." That is to say that Jesus Christ was the representative of humanity, and all humanity centered in him, and when he took flesh, he took humanity. He took humanity and he became the father of this divine-human family, and he became the father by joining himself in this way to humanity, and the flesh which he took and in which he dwelt was our flesh, and we were there in him, and he in us, just as Levi was there in Abraham; and just as what Abraham did, Levi did in Abraham, so what Jesus Christ in the flesh did, we did in him. And this is the most glorious truth in Christianity. It is Christianity itself, it is the very core and life and heart of Christianity. He took our flesh, and our humanity was found in him, and what he did, humanity did in him.

Eph. 1:3 God "has blessed us with every spiritual blessing in the heavenly places in Christ." Eph.1:3. When he put all those spiritual blessings upon Christ when he was here in the flesh, he put those blessings upon us. We were there in him. The only question for us is, Have we enjoyed, have we received, the blessings? Fourth verse: "According as he hath chosen us *in him* before the foundation of the world." Not you and I as individuals chosen above other individuals, but *every one in him* was chosen, because we were there in him, and because he was made flesh and dwelt *in us*.

Sixth verse: "He hath made us accepted in the beloved," and when the Father said to his Son, "This is my beloved Son, in whom I am well pleased," he said the same words to every son in this divine-human family. "Well pleased" in him, *in him*. Was he accepted? So are we in him. Are we accepted because of any thing that we are, or have been, or can be? No, but we were accepted in him.

The 11th verse: "In whom also we have obtained an inheritance." Did he redeem the inheritance? Did the thorns rest upon his brow, the curse of the earth? We obtained the inheritance *in him*. We obtained it, because we were there in him, and because he was made flesh and dwelt in us.

"For we are his workmanship, created in Christ Jesus." Eph. 2:10. When the new man, the divine human man, the man Christ Jesus, was created, we were created in him. All members of this divine human family were created in him. When did he prepare the good works in which we are to walk? Why, *in him*. What are *we* to do? 1John 2:6, "to walk, even as he walked," not so much as an obligation, but as a consequence, because we are *in him*. Col.2:6, "so walk ye in him."

Eph.2:6 Syriac Version "seated us with him in heaven in Jesus the messiah." We are seated there *in him*, because he is the Father of this family.

The whole thought is overwhelming; what God has done for us, the human family! What he has done to bring us back to him, to restore his image in us, to redeem us, the condescension of Jesus Christ to come here and dwell in us! to take our flesh, our sinful flesh, to unite himself to the human family, to become the Father of the family, to join himself with us by birth, in those closest ties, never to be broken! That is the love of God in Jesus Christ! And he did not simply come here as an outsider, and do something, but he came here and became what we are; he dwelt in us! He gathered together in himself all humanity, and he invited the Father to treat him as the representative of humanity, and so what he did we did in him, and are receiving the benefits of it. What we have done he did not do; but he was treated as if he had done it, and he received the benefits of that, - completely changing places with us! That was the love of God in Jesus Christ.

Romans 6:6 "Our old man was crucified with him.... We died with Christ..., we shall also live with him." 6:11 "Reckon yourselves dead indeed unto sin, but alive unto God in Christ Jesus." He died, we died with him. 2 Cor.5:14 "One died for all, therefore all died." Hebrews 2:9: "taste death for every man." How? Because every man was in him; because humanity was all centered in him. "He was tempted in all points like as we are;" the temptations of humanity met in him. "caused to meet on him

the punishment of us all." Isa.53:6, Young's Translation: "Everything met in him." "Made him to be sin," not a sinner, but "made him to be sin for us, who knew no sin." He took it all. Isa 53:4: "our griefs ... our sorrows, our transgressions, our iniquities." We received those stripes *in him*.

Romans 7:4: You "were made dead to the law through the body of Christ" at a definite point of past time. Hebrews 10:5: "a body hast thou prepared me." So we were the body, and he put us on, in order that we might put him on. "Put ye on the Lord Jesus Christ." But we never could have put him on, had he not first put us on. Heb.10:10: "the offering of the body of Jesus Christ once for all."

Now how was it possible that we should be made, or were made, dead to the law through the body of Christ? Because he was clothed with a body, he was made flesh and dwelt in us, and we were there in him, and that body of flesh was a body of sinful flesh (Rom.8:3), so we may be sure it was like ours. So when he was offered, he paid the penalty of the law. But that body was our flesh, and we were there in him. And by the offering of the body of Christ, we became dead to the law through that body, because humanity (humanity in which divinity was enshrined) was paying the price. Divinity and humanity were joined in the body of Christ, and the penalty was paid.

Rom. 6:7 "He that hath died is justified from sin." "The wages of sin is death," and when one has died, he has paid the penalty. We were there in him and received the punishment and paid the penalty; shall we avail ourselves of that fact? or do we prefer to pay the debt ourselves? 6:8: "But if we died with Christ, ... we shall also live with him." So if we accept that fact and make it our own, that we died *with him*, that we died *in him*, it is thus that we receive life in him, and through him.

Gal.2:20: "I have been crucified with Christ, ... Christ liveth in me." Col.2:11: "In whom ye were also circumcised." Do you not see this idea, that everything that he did, we did *in him*? The only question to be settled is, Are we in him? that is all. Are we in him? If so, just as soon as we come into the family, we avail ourselves of all the rights and privileges of the family, all that the Father of the family did. It is feebly illustrated when children are born into the earthly family. When we are born into the divine-human family, and become really in him, by our own choice, *all* that he has done, and *all* that he has, belong to *each member* of the family. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"? All that he did, ours; all that he has, ours.

What about Christian experience on any such basis as this? It is all in him. It is summed up in this, - what we did in him, then, without any choice on our part, he is to do now in us by our choice. Our choice is all the time to be exercised on this point: Shall I remain in him? Gal. 1:15, 16: "pleased God who separated me ...and called me by His grace, to reveal his Son in me." This union by which we are in him is of that nature that it is impossible except as he also is in us.

1Timothy 1:16; "in me first Jesus Christ might show forth all long-suffering." It was shown when Jesus Christ was here, and he desired that the same thing should be shown forth in the apostle Paul. See this thought in 1John 4:2-4: "Every spirit that confesseth that Jesus is come in the flesh is of God." Not every one who confesseth that Jesus Christ *did* come in the flesh, but that Jesus Christ is come in his own flesh. The devils recognized him as Jesus Christ in the flesh. That is the very kind of faith that is being pushed upon the people now. Every one that is confessing that Christ is come in the flesh is the one that is confessing that Jesus Christ is in him the hope of glory. It is the very essence of antichrist to deny that fact which is the basis, in the first place, the general basis of Christianity, and in the second place is the life and the all and in all of every individual's Christianity, and that is that Christ is come in his own flesh, and that Jesus Christ is in him the hope of glory.

No. 3, Christian Experience

We will continue at this time the study of Christian experience and how it is obtained. "Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him." 2Cor.5:21. "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption." 1Cor.1:30 "The righteousness of God without the

law is manifest, ...which is by faith in Jesus Christ...." Rom.3:20-22. Jesus Christ is made that to us, that we might become that in him, and the righteousness of God will meet the requirements of Christian experience here and hereafter. But it is all *in Him*, always *in Him*.

Rom. 8:1: "There is therefore no condemnation to them who are in Christ Jesus. But was he not condemned? And were we not condemned in him? "They all condemned him." Mark 14:64. "This man hath done nothing amiss." Luke 23:39-41. "Pilate said, I find in him no fault at all." John 18:38. "I find no fault in him." John 19:4. "I find no fault in him." Verse 6. "A man approved of God." Acts 2:22.

This lesson applies very closely to our own situation. The very ones who are in Christ Jesus are the ones who will be condemned by the religious leaders of this day, and the civil power will yield and persecute, but - "a man approved of God." What does it matter if man condemns?

The first office of the Holy Spirit is to convict of sin, but not for the purpose of condemning, but for the purpose of issuing a free pardon. Do not mistake conviction for condemnation. "No condemnation to them who are *in Christ Jesus*." Numbers 35 is the record of the appointment of the cities of refuge. (half day's journey, roads open and in good repair, and signs). Jesus Christ is not far from any one of us; the way to him is made just as easy as God can make it, and the way is always open and kept in repair, and he has pointers up in every place pointing to Jesus Christ, the Refuge, and just as soon as one is *in him*, he is safe from the pursuer just as long as he stays *in him*.

Philippians, 3:4-9: "be found *in him*, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness of God" which we become *in him*. It was not enough that he should count all that he had done simply as nothing, but he saw it was actually loss and must be repented of, and he must "*be found in him*," being found in Christ rather than being found in himself.

Col. 2:6 and following: "As ye have therefore received Jesus Christ the Lord, so walk ye in him: rooted and builded up in him.... For in him dwelleth all the fullness of the Godhead bodily," in a body, corporeally; because a body was prepared for him. "And ye are complete in him." Any man who attempts to make himself better, who attempts to meet the requirements of God's law without Christ, is simply a formalist, has the form merely, nothing but a dead form.

This idea runs all through the Scriptures. It is everything *in him*. It brings very much light upon the subject of justification and sanctification. In Rom. 5:17-19 is it not perfectly clear from the 18th verse that as condemnation came upon *all men*, so justification of life came upon *all men*? In Jesus Christ all men were justified. 8th verse: "Christ died for us." Did he die for all? "should taste death *for every man*." Now if all human beings should decide at once to repent and turn to God this very hour, would it be necessary for God to make any change in his plan? Do you not see he has done it all, for all men?

Adam by disobedience permitted sin to come into the flesh, and every descendant of Adam, as a consequence of that one act, had a tendency to sin, but no moral guilt unless he himself yielded to that tendency. But if he does not struggle against it, he will yield and sin will appear in him.

Now by the obedience of one many shall be made righteous; or by one man's obedience the free gift came upon all men to justification of life. That is, by this union of the divine with the human in Christ, and by this meeting of our humanity in Jesus Christ, every human being receives a tendency or feels a drawing toward righteousness; and if he does not resist, he will be drawn to righteousness, but he will receive for himself no consideration because of that righteousness or of that drawing to righteousness unless he, himself, yields to that tendency. He will be drawn to Christ, he will be in Christ, and then he will personally receive the benefits of justification of life which came upon all men, just as in the other case when he yields to the tendency to sin he receives the condemnation personally which came upon all men in Adam.

Now to make clear to the eye this subject, I have put it in this diagram:

Justified	{	By grace; Titus 3:7	}	His part
		By his blood; Rom.5:9		
	{	By faith; Rom.5:1	}	Our part
		By works; Jas.2:24		

Now much confusion has been caused from our failure to apprehend clearly these methods of justification. Justification by grace, divine grace, is the source of all justification. Justification by his blood is the divine channel through which justification should come to humanity. By faith is the method through which the individual apprehends and applies to his own case the justification which comes from grace through the blood of Christ. By works is the outward evidences that the individual has applied by faith the justification which comes from grace through his blood.

He has done all for justification to every human being; his grace is free to every human being, and his blood is the channel through which it flows to every human being. But while he has done all this for every human being, yet it avails only for those who personally apprehend it by their own faith, who lay hold of the justification provided. It is freely provided for every one, but by faith in him, the individual lays hold of that justification for himself. Then as a consequence, as the inevitable result, Christ's works appear in him. Therefore for the person in Jesus Christ, it does not make any difference which method of justification is mentioned, the other three are all implied.

This justification is altogether imputed righteousness, given to humanity when Jesus Christ was given to humanity. It is not something entirely outside of ourselves which he brings, as though a ticket into heaven. He became humanity and he is "the Lord, our righteousness," and when he did that, he became one with us and we are one with him. And God looks upon us as one with him in righteousness, in all that he is, and that is the way our justification comes. So our justification comes by receiving Him who is "the Lord, our righteousness," as that gift to humanity, by a redemptive union, by a life union. This righteousness which we receive was all actually wrought in him and we were in him when that righteousness was wrought.

We were in him when he wrought this righteousness, but the righteousness which we wrought in him was wrought without any choice or will on our part, just exactly as the sin that was committed in Adam was committed without any choice or will on our part. Now Christian experience is that we shall by faith lay hold of the righteousness, by being born into the family, and then what we did in him without any choice or will on our part, he will do in us by our constant will and choice. Yet it is all a gift, wholly *in him*, and it all started on his side, without waiting for us to ask, "While we were yet sinners, Christ died for the ungodly." He did it all in this way, but it was a most wonderful way, - *in him*. He did it by uniting himself with humanity, and having humanity do it in him. Then when we are born into the family and are united to him, then all that was done belongs to us. But will this inspire the idea of self-righteousness? Why, not at all; because it is all a gift; the grace is a gift, the blood is a gift, the faith which we exercise is a gift, and the works are wrought by that faith which is itself a gift. It is all of him, and yet God's wonderful plan is that it shall be done in him, and in us by this life union, and when Jesus Christ joined himself to humanity, he joined himself to the humanity that is here to-day just as much as he joined himself to any humanity. That is, he joined himself to the whole line, the whole stock of humanity.

He says, "I am the vine, ye are the branches." Now when he joined himself to this stock of humanity, he joined himself to the whole stock reaching down through the ages. The branches appear and are broken off, but the stock grows on, year after year, the same vine, different branches. It is not that Jesus Christ was simply a man and that he was right there and stood alone. He was human; he was *we*; all in him. Wondrous plan!

Consider sanctification in connection with justification. At first, the sanctification is nothing when the man is simply born into the family, but he is accounted righteous. All his righteousness is an imputed righteousness. But none of that righteousness is wrought in him. Now by submission, by yielding himself, still being justified all the time by faith, that life, that righteousness which is life begins to work in him, and it is a life union. He is justified all the time but he keeps yielding to that flow of divine life, yielding all the time to the motions of that life rather than to the motions of sin that were in his members.

Now his justification is no less all the time, yet growing in sanctification, and it is God's purpose that all the righteousness which is given to one, the moment he is born into the family of God and believes in Jesus Christ, shall be wrought in him by his actual will and consent all the time. *In him* was life. Apart from him there is no life. When we are joined to him by birth into the family, then we receive the life. The life of Jesus Christ is not a dormant, inactive thing. It is *life*, and life always manifests itself. We are simply the instruments of righteousness.

No. 4, Membership in the Family

We will turn to another branch of the subject, which will be how we gain membership in this family. By that act of sin through which we were constituted sinners, in which sin was admitted into the flesh, we were utterly and entirely cut off from God and heaven, and had it not been for the condescension of Jesus Christ in coming down from heaven to make a connection once more between this earth and heaven, then the human race would indeed have been as though it had not been.

Jesus Christ came and by taking our nature, our sinful flesh, he made a connection again between earth and heaven. He was not of the world, he was entirely and wholly of heaven. And he by coming did not mingle earth and heaven together on this earth; but he came to establish a new kingdom wherein those who are members should, of their own choice, connect themselves to this kingdom to their utter separation from the kingdom of this world. When he comes to call them actually and bodily out of this world there will not be a single tie to be broken that would bind them to this world.

When he came to this world, he did not bind himself up with the world by a single tie, and when he went back to the heavenly courts he did not break a single earthly tie. Yet he did unite himself to sinful flesh and he came to connect earth with heaven, to establish his kingdom upon earth, one entirely opposite to the kingdom of this world.

Now Jesus Christ came and opened up the way into the heavenly kingdom for humanity by coming down into the very place where humanity was, by bringing himself under the very circumstances under which humanity was, by taking upon himself the very load that rested upon humanity, and then by going back. And he established the new and the living way, and he, himself, is the way.

It is necessary that there should be a complete change when one goes from one kingdom to the other. It must be by the power of God. So we must be born again, or born from above. There was no possibility that we should transform ourselves, or lift ourselves up. So that which made the connection must be life from above. So the new birth is the condition of membership in this divine-human family.

Man was created in the image of God, and possessed a well balanced mind. Sin entered, and that well-balanced mind was thrown out of balance. Young's translation of Gen.3:13 suggests this idea very clearly. "The serpent hath caused me to forget." Forgetting the commands of God threw that mind and all minds that have descended from that mind, out of balance, and the mind, of itself, is no more able to put itself back into balance than a wheel that is out of balance is able to put itself back into balance. The way back to perfection is by the same road by which we lost perfection, through the mind, by the power of God in Christ.

"The Gentiles also walk, in the vanity of their mind.... But ye did not so learn Christ.... Be renewed in the spirit of your mind; and put on the new man." By a change of the mind we put on the new man. The new man is humanity with divinity controlling. When Jesus Christ, the second head of the family,

was created, in the sense that this new arrangement was consummated, that union of divinity with humanity, all new men in Christ Jesus were created in him, just as all were created in Adam.

Romans 12:2: "Be ye transformed by the renewing of your mind." Romans 8:6 "For the mind of the flesh is death, but the mind of the Spirit is life and peace." Life and death are just as opposite the one from the other as two things can possibly be. Continuing in Romans 8: "And they that are in the flesh cannot please God." It does not say they *do not*, but they *cannot* please God. 1John 3:14: "We know that we have passed from death unto life, because we love the brethren." We know that we have passed from a carnal mind, from the mind of the flesh, into the mind of the Spirit, because we love the brethren.

A new mind is the condition of membership, the means of membership. Nicodemus did not understand that. "Ye must be born again..., born of the Spirit." John 3:5-8. The second birth is just as real, just as literal a thing, and is just as essential in order to be members of this divine-human family as is the first birth. The agency by which we are born the second time into this family, is the same agency by which divinity and humanity were united in the second head of the family. Jesus Christ must come in our flesh by the agency of the Spirit just as he came in the flesh then. It is all to be accomplished by the renewing of the mind; because the mind is that which controls the being.

2Cor.10:5; "... bringing into captivity every thought to the obedience of Christ." The Spirit of God controls the mind. All the outward acts which are but the expression of the thoughts.

John 1:11: "... As many as received him, to them gave he power to become sons of God, even to them that believe on his name; which are born ... of God." 1John 5:1: "Whosoever believeth that Jesus is the Christ is born of God." That means more than to consent to the fact that that person who came then was the Messiah, because the devils did that.

Matt.16:13 following: "Simon Peter answered and said, Thou art the Christ, the Son of the living God.... Upon this rock will I build my church; and the gates of hell shall not prevail against it." Upon this foundation principle, that I, Jesus of Nazareth, am the Son of the living God, and that in me is united this principle that divinity dwells in humanity, upon that eternal and everlasting principle, I will establish my church.,," In this connection he says, "I will give thee the keys of the kingdom of heaven."

By sin, the kingdom of heaven was utterly and entirely shut against man, and he was as it were cast out of heaven and the door shut and he locked out. But Jesus Christ came down from heaven, and coming down to take humanity, he brought with him the keys of the kingdom of heaven. He went right into the very prison-house of death, and when he came out, he took the keys with him. Rev. 1: "I ... have the keys of hell and of death." So he came down to exchange keys, and to put into the hands of humanity once more the power to be sons of God; and when he came, he took out of the hands of the devil the power to shut humanity away from the kingdom of heaven.

Membership in this divine-human family is by birth just as literally as the membership in a purely human family is by birth. It is accomplished by giving up our minds wholly to God. This believing includes more than an assent to something as being true. It is the yielding of the heart to him, that placing of affection upon him. It is not simply an intellectual act; it includes the whole being. It is forsaking all, then it is receiving all. This transformation is complete.

And so this new birth means something. It means the willingness to abandon everything that is of the flesh and connected with the flesh, and turn to God for all that he is to us in Jesus Christ. Gal. 5:17: "For the flesh ... and the Spirit ... are contrary the one to the other." Romans 7:18: "... in my flesh dwelleth no good thing. For to will is present with me; but how to perform that which is good I find not." With the religion of Jesus Christ what we will now we are able to perform in him.

No. 5, Membership Means Separation

There is no question which any human being can ask himself which equals in importance to him, the question as to whether he has really been born again and whether he is indeed, in accordance with God's view of the matter, a member of this divine-human family.

"Steps to Christ," page 8:-

There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul....

By sin certain faculties of the mind were killed. The Holy Spirit being breathed upon the lifeless faculties of the soul, gives life; and that is the light from above.

"Born from above" thus means to receive a new heart, new desires, purposes, and motives, leading to a new life.

Page 54:

Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and he loves you as he loves his Son.

"Great Controversy," Vol. 2, beginning on page 127: [2SP128, 129]

The power of the Holy Spirit transforms the entire man. This change constitutes the new birth.... The regenerating Spirit of God, taking possession of the mind, transforms the life.

It is not the Holy Spirit from without, directing something within, but it itself, taking possession of the mind, transforms the life. The mind of the Spirit in that way becomes the mind of the individual and yet not without, or contrary to, his consent; his mind is active all the time in choosing that the mind of the Spirit shall rule in him, and it is the description of Christ's experience when it says he "emptied himself." That is, his own mind, as of himself, was entirely in the back ground, and entirely subordinate. His whole work has been to reveal the Father unto man.

Now the Christian's place is to reveal Jesus Christ. The regenerating Spirit of God, taking possession of the mind, and having complete control of the mind, yet all the time by the choice and consent of that mind itself, "transforms the life."

Jesus spoke positively that unless a man is born again he cannot discern the kingdom which Christ came upon earth to set up. Human nature is vile, and man's character must be changed before it can harmonize with the pure and holy in God's immortal kingdom. *This transformation is the new birth.* Now when such a change as this has been wrought in an individual, it follows of necessity that the outward expression of the man will be entirely different. So while works have of themselves no merit, no efficacy in bringing us to God, in reconciling us to God or in meeting God's mind concerning us as of themselves, yet they inevitably appear in the life of the individual as the fruits of this change, in consequence of this change.

Vol. 1 of Neander's Church History, Sec. 3: [condensed]

Cyprian: What divine mercy promised for my salvation, seemed to me, in my then state of mind, a hard and impracticable thing; - that a man should be *born again*. How, said I, can *such a change* be possible; that what is so deep-rooted within should be extirpated at once? But when, after the stains of my former life had been washed away by the water of regeneration, light from on high was shed abroad in the heart now freed from guilt, made clear and pure; when I breathed the spirit of heaven, and was changed by the second birth into a *new* man, all my doubts were at once strangely resolved. That lay open which had been shut to me; that was light where I had seen nothing but darkness; that became easy which was before difficult; practicable, which before seemed impossible. The life I had now begun to live was the commencement of a life from God, of a life quickened by the Holy Spirit.

The test by which his disciples might always be distinguished, that they love one another, constituted the prominent mark, plain and striking to the pagans themselves, of the first Christian fellowship. The names, "brother" and "sister," which the Christians gave to each other, were not names without meaning. The active brotherly love of each community extended itself also to the wants of the Christian communities in distant lands.

The same spirit of Christianity which inculcated obedience to man for the sake of God, taught also that God should be obeyed rather than man. Here was displayed in the Christians that true spirit of freedom, against which despotic power would avail nothing.

In theory, all Christians were agreed; but there was some difficulty in applying these principles to particular cases, and in answering the question in every instance, how the line was to be drawn between what belonged to Caesar and what belonged to God. The pagan religion was, in truth, so closely interwoven with all the arrangements of civil and social life, that it was not always easy to separate and distinguish the barely civil or social from the religious element. The question was, which of the already existing elements needed only to be transformed and ennobled, and which should be purged wholly away.

Men were liable to err here on both extremes, - on that of too lax an accommodation to, or on that of too stern a repulsion of, existing usages. One class appealed to the rule that it was necessary to become all things to all men. The other party said, "If I yet pleased men, I should not be the servant of Christ." We see plainly that each of these two parties were correct in the principles they would maintain; the only question to be determined was, where these principles found their right application.

One who frequented the gladiatorial shows and combats of wild beasts was, by the general principle of the Church, excluded from its communion. The same censure extended to all the different public exhibitions of that period; to the pantomimes, the comedies and tragedies, the chariot and foot-races, and the various amusements of the circus and the theater. Such was the prevailing and passionate fondness of the Romans at that time for theatrical entertainments, that many were known to be Christians simply from the fact that they absented themselves wholly from the theater. The spectacles, in the first place, were considered as an appendage of idolatry, by virtue of their origin from pagan rites, and of their connection with several of the pagan festivals. Many things occurred in them which were revolting to the Christian sense of propriety. And the occupying of one's self for hours with mere nonsense, the unholy spirit which ruled in these assemblies, the wild uproar of the congregated multitude, seemed unsuited to the holy seriousness of the Christian, priestly character.

Says Tertullian, "The Holy Spirit, as a tender and gentle Spirit, should, according to its own excellent nature, be treated with tranquility and gentleness, with quiet and peace; - that it should not be disturbed by passion, fury, anger, and emotions of violent grief. How can such a spirit consist with the spectacles? For no spectacle passes off without violently agitating the passions.

Tertullian's remark was assuredly spoken from the soul of every believer:- "To be a Christian is not one thing here and another there.

In general, the Christians became accustomed to consider the State as a hostile power, standing in opposition to the Church; and it was as yet, in the main, quite remote from their ideas to expect that Christianity could and would appropriate to itself, also, the relations of the State.

When Celsus proposed to the Christians that they should undertake the administration of civil affairs in their country, Origen replied: "We require those who, by their gift of teaching and by their pious life, are competent to the task, to undertake the administration of the offices of the Church."

If the spirit of God rule in the mind of a man, and control his mind, it may be he will think best to withdraw himself completely from the things of this world, and give himself, his mind, his soul, his body, and separate entirely to the things of the kingdom of God, and if there should be such a one, I say, *Amen*; let us go together.

No. 6, A Few Fragments

Ezekiel 36:25-28: "Then will I sprinkle clean water upon you, and ye shall be clean: ... A new heart also will I give you, and a new spirit will I put within you: And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall be my people, and I will be your God."

Heb.8:8-10: "I will make a new covenant with the house of Israel...; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

Ps.40:6-8: "I delight to do thy will, O my God: yea, thy law is within my heart."

Matt.5:17: "I am not come to destroy, but *to fulfill*."

4SG101: "... the ten commandments, ... *was the representation of God himself*." Now that "law is within my heart," not the two tables of stone, but the law itself, which was the will of God; which was the mind of God; which was God himself in the heart. So we read in 2 Cor.5:19 that "God was in Christ reconciling the world unto himself;" and God was in Christ because the law of God was in the heart of Christ.

2Cor.3:3: "...written ...with the Spirit of the living God; ...in the fleshy tables of the heart."

What is the difference in the Scriptures between the word *mind* and the word *heart*. The word "mind" refers to the intellect, the reason, "heart" goes beyond that, and includes the affections and the will. Here comes the difference between a true faith and a mere assent. The placing of the will in our religious experience, in the new birth, and in Christian growth, is a very important one.

"Steps to Christ," page 48: "What you need is to understand the true force of the will...."

"Testimony" No. 33, pages 41-43: "Pure religion has to do with the will.... It is for you to yield up your will to the will of Jesus Christ... Your whole nature will then be brought under the control of the Spirit of Christ; and even your thoughts will be subject to him. ...Your life will be hid with Christ in God, and allied to the power which is above all principalities and powers. ...A new life, even the life of living faith, will be possible to you...."

"...Your will is the spring of all your actions. This will, that forms so important a factor in the character of man, was at the fall given into the control of Satan.... But the infinite sacrifice of God in giving Jesus, his beloved Son, to become a sacrifice for sin, enables him to say, without violating one principle of his government, Yield yourselves up to me; give me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of my good pleasure. When he gives you the mind of Christ, your will becomes as his will, and your character is transformed to be like Christ's character."

How do we know that we are "in him"?

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." 1John 2:5.

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." 1John 3:24.

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 1John 3:24.

"If any man have not the Spirit of Christ, he is none of his." Rom.8:9.

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." 1John 4:15.

And this work that is thus begun "in him" is to be carried forward and made perfect in the same way. Let us read a scripture that will teach this lesson:

"...in the name of Jesus Christ of Nazareth, ... even in him, doth this man stand here before you whole." Acts 4:9,10.

We receive strength at the first "In the name of Jesus Christ of Nazareth." We rise in him, we walk in him, we stand, we continue in our Christian experience, in Him. So, from first to last and all the way

through, it is always in him. *Always in Him*. And the Saviour has given us a very striking lesson to illustrate and enforce this idea.

John 15:

"I am the true Vine"

"Every branch *in me*"

"*Abide* in me and I in you"

"*abide* in the vine"

"*abide* in me"

"*abideth in me* and I in him"

"If a man *abide* not in me"

"If ye *abide* in me, and my words *abide* in you"

There are many lessons suggested in this scripture. What kind of union must that be in order that fruit shall be brought forth? It must be a life union; it is not sufficient to bring them near together; to have them touch one another. There must be a living connection between them. You know you can maintain a semblance of life by putting a branch in water. This is like a periodical stirring up with a revival service.

Abide in Christ. You cannot expect fruit from a professed Christian who does not abide in Christ, remain in Christ, live in Christ, in daily, constant union with Christ: cut off entirely from the world, and wholly given to Christ. That is the only way to have a genuine Christian experience.

The purpose of the whole book of Ruth is to teach us the lesson of the nearness of Christ to us, and that by blood relation. The whole teaching of the book is to give us in an object lesson this teaching that Jesus Christ, the redeemer of the lost inheritance, was one near of kin, next of kin, one who of right could redeem, and one who was able to redeem. And Blessed be the Lord. He did not let a redeemer cease from us.

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The Word Became Flesh

"The Word became flesh, and dwelt among us." Through Him all things became; now He Himself *became*. He lays aside His divine mode of existence, and takes the human mode of existence, and God becomes manifest in the flesh. This truth is the very foundation of all truth.

Let us consider, first, what kind of flesh; for this is the very foundation of this question as it relates to us personally. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." Heb. 2:14-18. That through death, being made subject to death, taking upon Him the flesh of sin, He might, by His dying, destroy him that had the power of death. He helps the seed of Abraham by Himself becoming the seed of Abraham. Gal. 3:16.

So you see that what the Scripture states very plainly is that Jesus Christ had exactly the same flesh that we bear,—flesh of sin, flesh in which *we* sin, flesh, however, in which He did not sin, but He bore *our* sins in that flesh of sin. Do not set this point aside. No matter how you may have looked at it in the past, look at it now as it is in the word; and the more you look at it in that way, the more reason you will have to thank God that it is so.

Adam had sinned, and Adam being the head of the human family, his sin was a typical sin. God made Adam in His own image, but by sin he lost that image. Then he begat sons and daughters, but he begat them in his image, not in God's. And so we have descended in the line, but all after his image.

For four thousand years this went on, and then Jesus Christ came, of flesh, and in the flesh, born of a woman, made under the law; born of the Spirit, but in the flesh. And what flesh could He take but the

flesh of the time? Not only that, but it was the very flesh He designed to take; because you see, the problem was to help man out of the difficulty into which he had fallen, and man is a free moral agent. He must be helped as a free moral agent. Christ's work must be, not to destroy him, not to create a new race, but to re-create man, to restore in him the image of God. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." Heb. 2:9.

God made man a little lower than the angels, but man fell much lower by his sin. Now he is far separated from God; but he is to be brought back again. Jesus Christ came for that work; and in order to do it, He came, not where man was before He fell, but where man was after he fell. This is the lesson of Jacob's ladder. It rested on the earth where Jacob was, but the topmost round reached to heaven. When Christ comes to help man out of the pit, He does not come to the edge of the pit and look over, and say, Come up here, and I will help you back. If man could help himself up to the point from whence he has fallen, he could do all the rest. If he could help himself one step, he could help himself all the way; but it is because man is utterly ruined, weak, and wounded and broken to pieces, in fact, perfectly helpless, that Jesus Christ come right down where He is, and meets him there. He takes his flesh and He becomes a brother to him. Jesus Christ is a brother to us *in the flesh*: He was born into the family. Isa. 9:6.

Jesus Christ became the Son of man as well as the Son of God. He was born into our family. He did not come as an angelic being, but was born into the family, and grew up in it.

Adam was the representative of the family; therefore his sin was a representative sin. When Jesus Christ came, He came to take the place in which Adam had failed. 1Cor. 15:45. He came down to unite the human family with the divine family. He came and took the flesh of sin that this family had brought upon itself by sin, and wrought out salvation for them, condemning sin in the flesh.

Adam failed in his place, and by the offence of one many were made sinners. Jesus Christ gave Himself, not only for us, but *to us*, uniting Himself to the family, in order that He might take the place of the first Adam, and as head of the family win back what was lost by the first Adam. The righteousness of Jesus Christ is a representative righteousness, just as the sin of Adam was a representative sin, and Jesus Christ, as the second Adam, gathered to Himself the whole family.

To redeem man from the place unto which he had fallen, Jesus Christ comes, and takes the very flesh now borne by humanity; He comes in sinful flesh, and takes the case where Adam tried it and failed. He became, not a man, but He became flesh; He became human, and gathered all humanity unto Himself, embraced it in His own infinite mind, and stood as the representative of the whole human family.

And notice, it was in sinful flesh that He was tempted, not the flesh in which Adam fell. This is wondrous truth, but I am wondrous glad that it is so. It follows at once that by birth, by being born into the same family, Jesus Christ is my brother in the flesh, "for which cause He is not ashamed to call them brethren." Heb. 2:11. He has come into the family, identified Himself with the family, is both father of the family and brother of the family. As father of the family, He stands for the family. He came to redeem the family, condemning sin in the flesh, uniting divinity with flesh of sin. Jesus Christ made the connection between God and man, that the divine spirit might rest upon humanity. He made the way for humanity.

And He came right near to us. He is not one step away from one of us. He "was made in the likeness of men." Phil. 2:7. He is now made in the likeness of man, and at the same time He holds His divinity; He is the divine Son of God. And so, by His divinity joining itself to humanity, He will restore man to the likeness of God. Jesus Christ, in taking the place of Adam, took our flesh. He took our place completely, in order that we might take His place. He took our place with all its consequences, and that meant death, in order that we might take His place with all its consequences, and that is life eternal. "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." 2 Cor. 5:21. He was not a sinner; but He invited God to treat Him as if He were a sinner, in order that we, who were sinners, might be treated as if we were righteous.

It is actually true that He did so identify Himself with our human nature as to bear in Himself all the sorrows and all the griefs of all the human family. He died because on Him was laid the iniquity of us all. There was no sin in Him, but the sins of the whole world were laid *on* Him. Isa. 53:4, 6; 1John 2:2.

No matter whether a man repents or not, yet Christ has borne his griefs, his sins, his sorrows, and he is invited to lay them on Christ. Jesus did not wait for us to repent before He died for us. Christ has died in behalf of every single soul here; He has borne their grief and carried their sorrow; He simply asks us to lay them on Him, and let Him bear them.

Every one of us was represented in Jesus Christ when the Word was made flesh and dwelt among us. We were all there in Jesus Christ. We were all represented in Adam after the flesh; and when Christ came as the second Adam. He invites us to step into the spiritual family. He has formed this new family, of which He is the head.

In that new family, every one of us is represented. "Levi ... paid tithes in Abraham." It is exactly so in this spiritual family. What Christ did as head of this new family, we did in Him. He was our representative; He became flesh; He became *we*. He did not become simply a man, but He became flesh. All that Christ did, every one who connects himself with this family is given credit for as doing it in Christ. Christ was not a representative outside him, disconnected from him.

See what this means with reference to vicarious suffering. It was not that Jesus Christ came from outside, and simply stepped into our place as an outsider; but by joining Himself to us by birth, all humanity was brought together in the divine head. It was the whole family in Jesus Christ that was crucified. 2 Cor. 5:14.

What we want in our experience is to enter into the fact that we did die in Him. But while it is true that Jesus Christ paid the whole price, bore every grief, was humanity itself, yet it is also true that no man receives benefit from that except he receives Christ, except he is born again. Only those who are twice born can enter into the kingdom of God. Those who are born in the flesh, must be born again, born of the Spirit, in order that what Jesus Christ did in the flesh, we may avail ourselves of, that we may really be in Him.

The work of Christ is to bestow the character of God on us; and in the meantime God looks upon Christ and His perfect character instead of upon our sinful character. The very moment that we empty ourselves, or let Christ empty us, of self, and believe on Jesus Christ and receive Him as our personal Saviour, God looks upon Him as indeed our personal representative. Then He does not see us and all our sin; He sees Christ. 1 Tim. 2:5.

Having come here and lived in a flesh of sin, He died; and in that He died, He died unto sin; and in that He lives, He lives unto God. When He died, He freed Himself from the flesh of sin, and He was raised glorified. Jesus Christ came here as our representative, travelled the path back to heaven in the family, died unto sin, and was raised glorified. He lived as the Son of man, grew up as the Son of man, ascended as the Son of man, and to-day, Jesus Christ, *our own* representative, *our own* brother, the *man* Christ Jesus, is in heaven, living to make intercession for us.

Our human minds stand appalled before the problem. How shall we express in human language what was done for us, when "the Word became flesh, and dwelt among us"? How shall we express what God has given to us? When He gave His Son, He gave the most precious gift of heaven, and He gave Him never to take Him back again.

This union of the divine and the human has brought Jesus Christ very near to us. There is not one too low down for Christ to be there with him. He identified Himself completely with this human family. When humanity suffers, He suffers. He is humanity, He has joined Himself to this family. He is our head; and when in any part of the body there is a throb of pain felt, the head feels that throb of pain.

Jesus Christ thus united Himself with the human family, that He might be *with* us by being *in* us, just as God was with Him by being in Him. His thought in His last prayer was: "That they also may be one in us." "That the love wherewith Thou hast loved Me may be in them, and *I in them*." John 17:21-26; Matt. 28:20.

He had a holiness that enabled him to come and dwell in sinful flesh, and glorify sinful flesh by His presence in it; and that is what He did, so that when He was raised from the dead, He was glorified. His purpose was that having purified sinful flesh by His indwelling presence, He might now come and purify sinful flesh in us, and glorify sinful flesh in us. Phil. 3:21; Rom. 8:29.

There is a predestination; it is a predestination of character. There is an election; it is an election of character. Every one who believes on Jesus Christ is elected, he is predestinated to all eternity in Christ's kingdom; but every one who does not bear the image of God is predestinated unto death.

Let us enter into the experience that God has given Jesus Christ to us to dwell in our sinful flesh, to work out in our sinful flesh what He worked out when He was here. He came and lived here that we might through Him reflect the image of God. This is the very heart of Christianity. Anything contrary to it is not Christianity. 1 John 4:1-3. The faith that comes by the Spirit of God says, "Jesus Christ is come in *my* flesh; He dwells in *my* flesh; I have received Him." That is the heart and life of Christianity.

The difficulty with the Christianity of today is that Christ does not dwell in the hearts of those professing His name. He is an outsider, one looked at from afar, as an example. But He is more than an example to us. He made known to us what God's ideal of humanity is, and then He came and lived it out before us, that we might see what it is to be in the image of God. Then He died, and ascended to His Father, sending forth His Spirit, His own representative, to live in us, that the life which He lived in the flesh we may live over again. *This is Christianity.*

He only is a genuine Christian who has Christ dwelling in his heart, and we can live the life of Christ only by having Him dwelling in us. "Christ in you, the hope of glory," His power, His indwelling presence, that is Christianity.

By following where He leads, we shall know what Christian experience is, and what it is to dwell in the light of His presence. I tell you this is a wondrous truth. Human language cannot put more into human thought or language than is said in these words: "The Word became flesh, and dwelt among us." This is our salvation.

The object in these remarks is not merely to establish a line of thought. It is to bring new life into our soul, and open up our ideas of the word of God and the gift of God, that we may be able to grasp His love for us. We need it. Nothing short of that will meet what we have to meet,—the world, the flesh, and the devil. But He that is for us is mightier than he that is against us. Let us have in our daily lives Jesus Christ, "the Word" that "became flesh."

Appendix: Spirit of Prophecy

Ever since Adam's sin, the human race had been cut off from direct communion with God; the intercourse between heaven and earth had been through Christ; but now that Jesus had come "in the likeness of sinful flesh" (Rom. 8:3), the Father Himself spoke. He had before communicated with humanity *through* Christ; now He communicated with humanity *in* Christ. Satan had hoped that God's abhorrence of evil would bring an eternal separation between heaven and earth. But now it was manifest that the connection between God and man had been restored. {DA 116.2}

Christ, the heavenly merchantman seeking goodly pearls, saw in lost humanity the pearl of price. In man, defiled and ruined by sin, He saw the possibilities of redemption. Hearts that have been the battleground of the conflict with Satan, and that have been rescued by the power of love, are more precious to the Redeemer than are those who have never fallen. God looked upon humanity, not as vile and worthless; He looked upon it in Christ, saw it as it might become through redeeming love. He collected all the riches of the universe, and laid them down in order to buy the pearl. {COL118}