

FEB. '69



"WATCHMAN, WHAT OF THE NIGHT?"

The watchman said, The morning cometh, and also the night:
if ye will enquire, enquire ye: return, come. Isaiah 21:11-12

THE HUMAN NATURE OF CHRIST Compare - Consider

I. The Bible

The Law never succeeded in producing righteousness - the failure was always the weakness of human nature. But God has met this by sending his Son Jesus Christ to live in that human nature which causes the trouble.

Romans 8:3 Phillips

For we have no superhuman High Priest to whom our weaknesses are unintelligible - he himself has shared fully in all our experience of temptation, except that he never sinned.

Hebrews 4:15 Phillips

II. The Spirit of Prophecy

Christ did in reality unite the offending nature of man with His own sinless nature, because by this act of condescension He would be enabled to pour out His blessing in behalf of the fallen race. Thus He has made it possible for us to partake of His nature.

Ellen G. White, "The Lord's Vineyard", Review & Herald, July 17, 1900

Jesus was sinless and had no dread of the consequences of sin. With this exception His condition was as yours. You have not a difficulty that did not press with equal weight upon Him, not a sorrow that His heart has not experienced. His feelings could be hurt with neglect, with indifference of professed friends, as easily as yours.

Ellen G. White, Our High Calling, p. 59

III. Elder E. J. Waggoner

We need to settle, every one of us, whether we are out of the church of Rome or not. There are a great many that have got the marks yet, but I am persuaded of this, that every soul who is here tonight desires to know the way of truth and righteousness, [Congregation: Amen!] and that there is no one here who is unconsciously clinging to the dogmas of the papacy, who does not desire to be freed from them.

Do you not see that the idea that the flesh of Christ was not like ours (because we know ours is sinful) necessarily involves the idea of the immaculate conception of the virgin Mary? Mind you in Him was no sin, but the mystery of God manifest in the flesh, the marvel of the ages, the wonder of the angels,

that thing which even now they desire to understand, and which they can form no just idea of, only as they are taught it by the church, is the perfect manifestation of the life of God in its spotless purity in the midst of sinful flesh. [Congregation: Amen!] O, that is a marvel, is it not?
Sermon, April 16, 1901, General Conference Bulletin Extra #17, p. 403

IV. Elder A. T. Jones

If He [Christ] were not of the same flesh as are those whom He came to redeem, then there is no sort of use of His being made flesh at all. More than this: Since the only flesh that there is in this wide world which He came to redeem, is just the poor, sinful, lost, human flesh that all mankind have; if this is not the flesh that He was made, then He never really came to the world which needs to be redeemed. For if He came into a human nature different from that which human nature in this world actually is, then, even though He were in the world, yet, for any practical purpose in reaching man and helping him, He was as far from him as if He had never come: for, in that case, in His human nature He was just as far from man and just as much of another world as if He had never come into this world at all.

The Consecrated Way (Pacific Press, Mountain View, Calif., 1905), p. 35

V. Robert Brinsmead (circa) 1960

'B' maintains that for Christ to come in anything apart from our flesh, with its hereditary, would be to miss altogether the plan of salvation. Here is the foundation of all true Protestantism, the pioneers of the Advent movement and the Spirit of Prophecy.

Christ needs to take our heredity and conquer sin in the flesh. Thus He partook of man's nature, and became in all things like unto men in the flesh. Heb. 2. He was made of a woman as all men are, He was made under the law (under sin) as all men are, He was made a curse for us, (that is, made as if He was disobedient), He was made sin for us, He bore our sins in His own body (that is in His flesh)...

See also Rom 8:3. (Notice the Greek) Notice also that Christ condemned sin "IN THE FLESH". It was in His flesh. Eph 2:15 puts the issue beyond doubt - "HAVING ABOLISHED IN HIS FLESH THE ENMITY." The enmity, sin itself, was in His flesh, inasmuch as He became us in the flesh.

Some Aspects of Our Faith - Contrasting Factors (Printed about 1960 or before) Facsimile Reproduction in The Adventist Forum, June 1968, p. 38.

VI. Robert Brinsmead 1968

When the divine Spirit came to dwell in a temple of human flesh, a new human spirit was created. Through His supernatural birth He escaped from participating in man's Satanic inheritance. There was no trace of sin in His human nature.

One point about the humanity of Christ should be made clear. It was the Holy Spirit, and only the Holy Spirit, that created the unique sinlessness of the human nature of Christ.

Present Truth, No 2, 1968, p. 13 Published in Snohomish, Washington

VII. The Doctrine of the Humanity of Christ - Holy Flesh Movement (circa) 1900

Perhaps it would be well to say here, that in this writing it is not my purpose to deal with the physical nature of man, but with the spiritual nature. I will say however, that man's fallen physical nature is not redeemed in this life. Provision has been made for its health, and cleansing from sin, but deterioration in size, and in strength, is not to be restored until the earth made new. . .

For one I must say, upon the authority of the Bible, that Christ never sinned, and if He never sinned, that man don't live, and never has lived that can prove that He was in sinful flesh. The only way by which one can prove it, is to point out the sins, or even one sin that He committed. He took a body which showed by its deteriorated condition, that the effects of sin was shown by it, but His life proved that there was no sin in it. It was a body redeemed from its fallen spiritual nature, but not from its fallen, or deteriorated physical nature. It was a body redeemed from sin, and with that body Christ clothed His divinity; thus by His life, on earth, He showed what humanity will do when filled with the divine mind.

R. S. Donnell, "The Nature of Christ, and Man" pp. 1, 4. Written from Memphis, Tenn., to S S Davis in justification of the position held during the Holy Flesh Movement in Indiana.

VIII. Evangelical Protestantism

The possibility of a perfect sanctification of the human nature of Christ appears from considering the mode of His conception, and comparing it with that of an ordinary man. . . By ordinary generation, human nature is transmitted and individualized without any change of its characteristics, either physical or moral. The individual has all the qualities both of soul and body which fallen Adam had. There is no sanctification of the nature possible by this mode. Ordinary generation transmits sin. "That which is born of the flesh [in this manner] is flesh". But in the instance of the conception of Jesus Christ, the God-man, there was no union of the sexes, and no sensual appetite. The quickening of a portion of human nature in the Virgin Mother was by the creative energy of God the Holy Ghost. This miraculous conception, consequently, was as pure from all sensuous quality as the original creation of Adam's body from the dust of the ground, or of Eve's body from the rib of Adam. As the dust of the ground was enlivened by a miraculous act, and the result was the individual body of Adam, so the substance of Mary was quickened and sanctified by a miraculous act, and the result was the human soul and body of Jesus Christ.

Wm. G. T. Shedd, "The Theanthropic Nature of Christ", abbreviated from his work, Dogmatic Theology, printed in The Ministry, December, 1957

IX. Some Current "In Our Midst" Thinking on the Incarnation

Christ became the second Adam. He took Adam's nature, but He never took Adam's sin. Jesus was not like you and me when He was here upon earth, for He was never a sinner. He came to this earth as Adam before Adam fell. We know that Adam need not have fallen into sin; the second Adam withstood all the attempt of Satan's invasion upon His life. When the Son of God became the Son of man in the incarnation, He linked Himself to us for eternity. He took the effects of heredity without the effects of sin.

Donald G. Reynolds, "Adam and Evil", Review & Herald, July 1, 1965

The "first Adam", back in Eden, came into being by the direct creation of God. Consequently he started with a sin-free existence, as sinlessness was assured for the first Adam from the very fact that God would not create a sinful being. In contrast, the "Last Adam" entered into human existence by a birth. Yet in this He was protected from inherited sin by divine generation. The Generator of this matchless Person was likewise a member of the Godhead. Jesus' generation was consequently from a Sinless Source -- the Holy Spirit.

At this point it is to be particularly noted that it was the Spirit's work to generate the humanity of Christ. That is vastly different from begetting the Deity of Christ, as some have grossly misconceived as well as mis-stated it. . .

We press the point: It is a mistaken notion to think that Christ received His Deity from a Divine Parent and His humanity from a human parent. . .

Mary had been expressly told (Luke 1:31) that the Generator would be the Holy Spirit, and that the resultant Christ Child would be "holy", and legitimately and properly called the "Son of God." He who had power to create the first Adam could, of course, create or generate the humanity of the Last Adam. In this the Holy Spirit was the Generator or Creator, not the progenitor. And the unfallen estate, guaranteed to the first Adam through the direct creation of a Holy God, was, in the case of the Last Adam, generated and guaranteed by the Holy Spirit. . .

The "body" of Jesus was "prepared" (Heb 10:5) by the Third Person of the Godhead, Who brought to pass the "mystery" of God "manifest in the flesh." (1 Tim. 3:16) The Son, sent of the Father and voluntarily coming into His new nature, was declared "conceived in her" (Mary) of "the Holy Ghost." (Matt. 1:20) But the human nature of our Lord was to be "separate from sinners." (Heb. 7:26) And the Third Person of the Godhead is, of course, Holiness personified. He hallowed the flesh into which our Lord entered.

A Manuscript prepared by a leading theologian of the church as a basis for a research book on the Incarnation. Marked "Confidential".

X. The Bible

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Also I set watchman over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

Jeremiah 6:16-17

Elder Wm. H. Grotheer
P. O. Box 237
Florence, Miss., 39073

Feb - 69 (11-2)