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BORN GUILTY, SEPARATED FROM GOD TEACHINGS EXAMINED

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INTRODUCTION

In the past twelve months or more as this Born Sinners Original Sin teaching has continued to be taught, I have noticed that, those who are teaching it have shifted to other areas which have never been in contention, for example; ‘do babies need a Saviour?’ Or ‘we don’t need to be born again’, etc. These issues are totally irrelevant to the discussion. No one is saying that we don’t need to be born again or that babies don’t need a Saviour.

Babies certainly need a Saviour, but not from sin, they have never known sin, but rather from the effects of sin. Regarding ‘do we need to be born again’; the first study that I do with new believers is John 3. Here we see Jesus speaking to Nicodemus, a man whose character seemed so faultless and yet Jesus tells him twice he needs to be born again. So here it really brings out our need for a Saviour our need for that spiritual rebirth, I just want to bring the discussion back to the issues in contention. Let us not stray to areas which are not in question.

These are some of the points I would like us to look at.

Many brethren are teaching that the carnal sinful nature is itself sin, that’s why they teach that you’re born a sinner.

We all know that a child at birth has no knowledge or understanding and is incapable of doing anything, but the brethren say its nature is sin; therefore to them it is born a sinner.

This is one hundred per cent original sin teaching, sin transferred from parent to child all the way back to Adam.

Another objection is Jesus born with an unfallen mind and sanctified will.

These are the two objections we will deal with. Because the brethren teach you are born a sinner, they have to detach Christ from His earthly inheritance; they say He is born with an unfallen mind and will.

Another recent teaching is very surprising; a brother is teaching that babies are born unrighteous!

Amazing. And that the parents transfer an unrighteous character to their children.

And of course another one that is very popularly taught, children are born without the Spirit of God.

Can you see these sorts of teachings are not biblical, they actually contradict the Bible and SOP and they also defame God, His character, His justice and mercy. How can God allow you to come into the world without His Spirit, and according to this teaching, already condemned as a sinner? God is defamed in all of this.

There are two principles that you need to get right, in order not to go astray, they are very straight forward principles;

1: the Bible is very clear – nature is not sin. When you understand that, you will understand the correct definition, of what sin is.

2: then you can accept that Jesus really partook of our nature. He truly is your example in all things, because He partook of your same nature which is not sin.

I want you to really grasp these two principles – these two pillars, – we have many studies on these points and they are very clear. But if you understand nature to be sin or have the wrong definition of sin, immediately you have to change Christ’s nature. Plus infants at birth are sinners because their nature at birth is sin already according to this born sinners doctrine.

So understanding what sin is will develop one’s belief regarding the human nature of Christ. If the child’s born a sinner consequently so is Jesus because He is born of Mary, unless you change His nature.

These are the three teachings in the Adventist Church today.

Notice the following chart;

Un-fallen Adam	Adam Fallen	Adam Fallen
Jesus	Children	Jesus
	Mary	Un-fallen mind and will
	Jesus	

These are three of the teachings in the Adventist church today.

This is the first column.

Christianity in general teaches Original Sin. The original Adventist church and our pioneers were taught the truth, And now the Church seems to have slipped away again. Roughly in the seventies and eighties the Adventist church was in controversy over the nature of Christ, many Theologians and teachers were teaching that Jesus took the nature of unfallen Adam, this one is totally unbiblical, this is the first column.

The middle column shows exactly what the Bible teaches, this is what our pioneers taught and exactly what the 1888 message taught, that fallen Adam had children and, in that line of his children and his prosperity, Mary was born, and she of course gave birth to Jesus. And Jesus, through His mother, inherited the same nature as the rest of us, sinful fallen nature; this is the gospel, the central column there.

The third column --Recently there's been a more subtle view, it's much more deceptive; they say 'oh yes Jesus took the nature of fallen Adam, but He came with an unfallen mind and will.'

I want you to notice with me how the error gets much more refined, so it's much more deadly in the last days. It gets more refined for every succeeding generation. For example that third column, is any human being born with an unfallen mind or will? Of course not.

So according to this chart, where do you place Jesus?

If you teach He was born of unfallen mind and will where do you place Him? All by Himself, totally alone; you just cut Him off from all humanity because we just agreed no child has been born with an unfallen mind or will. We are born fallen and that includes all the powers and facilities of the mind. When you teach Jesus was born with an unfallen mind and will (we are speaking of His humanity) you cut Him off from the rest of humanity and you have cut off Jacob's ladder from reaching earth. And this is what happens, according to Inspiration – this is a very important statement;

“Bear in mind that Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. {3SM 139.4}

Take careful attention as to what Inspiration is saying here, when you give Jesus a power that is not available to us in our conflicts with Satan, you have just completely destroyed His humanity. That's exactly what that third column is doing. The reason they do this is because they believe nature is sin, therefore as I said earlier, you have to separate Christ – you have to cut Him off from His ancestral inheritance through Mary, you have to do that, and that's exactly what this column is doing.

But sin is not something physical. It can't be passed on, you can't inherit sin.

For example; you have diseased blood you can look at blood in a microscope and you can see cancer cells or other diseases in the blood, they are real, they are physical, and if you inject that blood into someone else they will receive that disease, it's a physical thing but sin is not physical, it's an action of the thoughts and will combined; it's personal. Sin is personal to every person.

Inspiration says that Sin is your own act –

“The strongest temptation is no excuse for sin. No matter how severe the pressure brought to bear upon you, sin is your own act. The seat of the difficulty is the unrenewed heart.” {AH 331.1}

You cannot pass it onto somebody else, you pass on its effects, you pass on the consequences of sin.

You live a life of disobedience, intemperance etc., and you develop a bad character with many wrong character traits and you will certainly pass them genetically on to your children to a large degree, that's the law of heredity, the second commandment, but you don't pass on sin itself. The child does not become a sinner until it chooses to partake of the very things its parents did. The child inherits the weakness, but then the child has to cultivate that weakness before it becomes sin.

Going back to this chart (second column) we see Jesus inherited through Mary and His ancestors a sinful nature, a mind and body that was weakened and degenerated by four thousand years of sin, **but He never sinned**, because nature is not sin!

Let me give you an example; what do you think of when you see a lion?



What nature does it have? It's a lion, it's a beast, it has the nature of a beast, it has the nature of a savage wild animal that will kill, hunt even fight among its own kind. That's the nature of a lion. But when it's born, look at it:



It's the most gentle, harmless, innocent, beautiful thing. A little child can hold and pat it like it's a kitten, even though the lion cub has the nature of a savage beast. But is it a killer? Of course not. Is it savage? No, it's not born a killer, but it certainly will become one.

Nor were you born a sinner, but you'll certainly become one. Your nature doesn't condemn you as a sinner otherwise this lion cub would be savage, but of course it's the most gentle and innocent of animals, as most animals are from birth.

But what I want you to understand is, this is a dumb animal, it has no conscience, it has no will. If we can all accept and understand that this thing is so gentle and innocent and harmless, how much more a child of God, an infant that is born created in the image of its Maker. It has a conscience it has a will.

Notice what some inspired writings say about children; this is a beautiful statement and notice whose responsibility it is:

“How many lives are wrecked, how many crimes are committed, under the influence of a quick-rising passion that might have been checked in childhood,

when the mind was impressible, when the heart was easily influenced for right and was subject to a fond mother's will." {CG 214.1}

If we raise our children correctly if we check these rising passions train them up properly a lot of these things in society today would not exist, but look what she says now.

Keep in mind the brethren say that you are born unrighteous, you're born hopeless lost, condemned, you can't do anything good it's absolutely impossible to do anything good, some brethren have told me your born a child of the devil, look what this says about the child:

"when the heart was easily influenced for right and was subject to" (to what the devil?) "a fond mother's will."

That's how God brings children into the world friends, you don't just have lower powers; you have higher and noble powers as well. They are both there.

A child has faith, hope and, love, and its heart is easily influenced for good, and subject to a fond mothers will.

Notice this statement:

In some children the moral powers strongly predominate. They have power of will to control their minds and actions. {RC 175.4}.

This is how God created us. It's not true that from birth you can't do anything good and are subject to the devil. I don't know why you should not like these statements; they are encouraging, beautiful and powerful.

Notice this statement:

"To man alone, the crowning work of His creation, God has given a conscience to realize the sacred claims of the divine law, and a heart capable of loving it as holy, just, and good... {NL 30.1}

The brethren are teaching that children from birth are born unrighteous sinners.

But we ask; they haven't done anything, they haven't any knowledge and they have no understanding. Therefore how can they be a sinner and unrighteous? They say it's a heart problem, their heart is not with God; but what's this statement saying? We just saw previously that the child's **heart is influenced easily for right and is easily subject to a fond mothers will. God's given to us not only a conscience to realise how sacred are the claims of His law but He has given you a heart that's capable of loving it, as holy just and good.**

It's because of our training, and cultivated tendencies that the heart becomes deceitful.

Notice this beautiful statement:

"Love to Jesus, trust, repose, confidence, are all qualities that agree with the child's nature." {CG 486.3} And they were the qualities that Jesus had;

He had love for His Father and love for His parents. He had confidence and trust and repose and they are all qualities which agreed with Christ's nature and every child's nature.

What a powerful verse Psa. 127:3

The Bible says this,

“Lo, children are a heritage of the LORD: and the fruit of the womb is his reward” Psalms 127:3.

What a powerful verse. Remember this, the next time you hear someone teach children are born unrighteous sinners. This verse has just told you that children come from God; you inherit them from the Lord. **And the fruit of the womb is His reward.**

What sort of reward does God give you if your child is born a depraved hopeless sinner?

“Children are an heritage of the LORD: and the fruit of the womb is his reward”.

The Bible plainly teaches Jesus partook of our sinful nature, with all its frailties, physically and morally. He was made subject to the law of sin, this is very important.

Some people think “the law of sin” is sin, but Jesus was made subject to it. He had to be in order to conquer it.

The law of sin simply means self; self-wanting to rein – that's what a fallen human being is subject to.

Before man fell He lived for God, which is the law of heaven itself – self-sacrificing love. On earth the law of sin seeks to reign in every human being, self wants to govern and this is the battle Jesus had to fight all His life. He would save man at any cost to himself. He was tempted to relieve His hunger to gratify self; Jesus had this problem also. But when we think of the law of sin or self, we think of carnal, lust and immoral things but this was not the case with Christ. He was always pure and undefiled, and He never harboured an evil thought. He had to battle self just like we do, but it's when you give in to these sinful tendencies, that those traits come in also. We possess both lower powers and higher powers as we have just seen previously. And we are endowed with these powers from birth.

“His moral powers were strengthened by His meditation and communion with God.” {FLB 263.5}

This is talking about the Lord here. Every one of us, everyone that is born in the world has these moral powers. As we have previously shown many times, we are born with faith, hope and love etc. It's because Jesus took our sinful nature and was subject to the law of sin that He had to battle self in order to conquer the law of sin. This is what this is saying.

In *Romans 8:3*

“For what the law could not do, in that it was weak through the flesh, God in sending his own Son in the likeness of sinful flesh”

– not a different flesh to ours but the same flesh as ours, “and for sin, condemned sin in the flesh:” and it was in that flesh, that He condemned sin in the flesh.

Hebrews 2:14

“Forasmuch then as the children are partakers of flesh (sarx), 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; for sin, He condemned sin in the flesh”

That word flesh (Sarx) is the same as in Romans 8:3. The word Sarx is a very important word to understand.

In this study about original sin it’s absolutely crucial to understand what the word Sarx means. In regards to Christ’s nature the Bible is telling you here that He partook of our sinful flesh, the same as all humanity and this is what that word Sarx means. Sarx is not just the physical; it can mean flesh; but in the context of Christ it means human nature with its frailties (physically or morally) its passions, specially, a human being (as such) – carnal (-ly minded), flesh(-ly). That’s what the word Sarx means, **and the Bible tells you that He partook of the same.**

Now don’t misunderstand me, I want to clarify myself because people are quick to misrepresent, and so I want to make it clear, this does not mean that He lusted, that He had immoral thoughts; of course not. As explained earlier He was subject to the law of sin, and the law of sin means self wants to prevail. **But Jesus never allowed it to prevail.** That doesn’t mean His nature is different to ours. Because He stopped temptation at the source. He never said yes to self. He never put self first, so the other tendencies were never able to come alive in His life; He hated those things. But His battle was the same as ours. He did not allow the frail, physical and morally weak nature to govern Him.

For example, where do passions come from? Where do they reside?

In the mind. Where do morals reside? In the mind. So Jesus had to battle passions in the mind also, just as we have to. The Spirit of Prophecy mentions this in regards to certain passions, not all passions of course, but He had to battle passions, just like every human being.

Scripture says that He had the same weakness – He had to partake of them in order to conquer them. The Scripture even says; *“that in all things it behoved him to be made like unto his brethren”, Hebrews 2:17.* “in all things”. That word behoved means He was under obligation, He must; He’s bound; He’s under obligation; He’s bound in all things to be made like unto His brethren. These are very strong, clear words which can’t be misunderstood. His battle to remain faithful was in the mind. He had a human mind and a human will, unlike that which is been taught today.

A word of caution here;

sometimes on the subject of the nature of Christ truths are bought out which show that He had the same weaknesses that we have; He inherited the same propensities towards sin as we have. But some people may get the idea that He was battling every moment of His life to be faithful – but that is not victory.

Psalm 40:8 says “I delight to do thy will, O my God: yea, thy law is within my heart.”

It was a joy for Him to obey God, as it is to the victorious Christian. It is not a battle every moment; it is a joy to obey God. He had His battles of course, more than we can ever imagine. There were times when He was tempted to relieve hunger, there were times when He tempted to free Himself, to protect Himself, to let us perish. He was tempted very strongly; He was tempted to perform a miracle to prove who

He was. And this temptation was always aimed at self, which He never gave into; He always remained faithful to His Father.

The brethren that teach nature is sin believe that the carnal mind and nature is the same thing as sin.

In fact, one of them said in a meeting, he said **the mind is sin**; he said it openly in front of at least thirty people. On another occasion he refined it and said the carnal mind is sin. That's original sin teaching. **The carnal mind is not sin.**

It's when you allow that sinful nature to rule, when you allow that carnal mind to rule, that it produces sin. All humans are carnal, we are carnal now and you'll be carnal until Jesus comes, because the carnal is part of your nature, that's what we received from Adam and that's changed only when we are glorified and when we are no longer subject to these things.

Don't misunderstand nature and character; they are not one and the same thing.

Christ had a nature like ours, but He had a perfectly holy character; we can perfect a holy character like Him in our sinful fallen natures because He is truly your example.

The brethren quote Romans 7:14, "I am carnal sold under sin"

and they conclude the carnal nature is sin, friends, that's talking about the consequence of Adam's sin that we all inherit, it is talking about the fallen nature, it's talking about self-wanting to rule. You have this carnal nature before you are converted and you have it after your converted.

Remember this statement; the prophet quotes Romans 7 from verse 7-14.

The last part of Romans 7:14 is; *'I am carnal sold under sin.'* And look at what the prophet declares directly after quoting Rom 7:14; *"But though we are carnal"* You see you are still carnal, this does not even need to be explained this is absolutely obvious, you know that because even now, every one of you, every converted Christian, still occasionally has to deal with a wrong thought; where did it come from? It came from your carnal mind. The Bible tells us Paul had to die daily, that's why he had to keep his body in subjection, lest by that which he had preached to others, he himself would become a castaway. We're still carnal, the Spirit of Prophecy is telling you right here, that *"we"* refers to the prophet, her husband and her fellow brothers and sisters in the church. It refers to every Christian and to every human being, we are still carnal now. But look at what the prophet goes on to say. *"We are to reckon ourselves dead indeed unto sin,..."* Where does this reckoning take place? In the mind. You have to choose in your mind to say no and when you start speaking like this and talking faith like this, Romans 6:11 is a powerful verse.

You believe your dead to sin; say that about yourself today, say that about yourself next week and next year. Start telling yourself that you're dead to sin. The mind will start to believe it, it will start to create new pathways and you will be dead to sin.

Especially as you look to Christ and you know that He conquered the same ground that we have to pass over.

If you want to insist that the carnal mind is sin, look what happens to this passage when we substitute the word carnal for sin, *"But though we are sin, we are to reckon ourselves "dead indeed unto sin,..."* Does that make any sense? Of course not. We are carnal, *we are to reckon ourselves "dead indeed unto sin"* But if carnal is sin, how can you reckon yourself dead to something that you are? It doesn't make any sense whatsoever. But, if the carnal mind means the sinful nature or the fallen nature, look at what

happens when we substitute these same words, look how it reads perfectly. *“But though we are fallen, we are to reckon ourselves “dead indeed to unto sin...”* You see, you are still fallen, you are still sinful, but you are dead to sin. Jesus was fallen His whole human life, but He was always dead to sin, it never rose up in Him.

Most people think of this word “carnal” wrongly, as lust, greed, immorality and passions etc. and so they say ‘No no, Jesus can’t partake of that’, and I agree with them of course, but that is not what the word means.

If you look this word up in the Bible it actually means “weak” it means “temporal”, it does not mean something that is evil. It becomes evil when you allow it to rule.

It does not mean something evil, it requires an action of the will. For example, was there anything evil about God’s Commandments regarding the Levitical priesthood? Like what He commanded Moses for the tribe of Levi in regards to Aaron etc., that every first born son would be a priest. There’s nothing evil about that. What about the sanctuary service that God commanded Moses? The offerings, the meal and drink offerings etc., is there anything evil about them? No, these are holy Commandments from God. But look at what word is used for them, it’s talking about Christ’s priesthood after Melchisedek, and it’s contrasting it to the priesthood of Levi. It says

“Who is made, not after the law of a carnal [4559 sarkikos] commandment but after the power of an endless life.”

That carnal commandment is given by God. Paul calls it carnal. Notice this verse:
Hebrews 9:10

“Which stood in meats and drinks, and divers washings, and carnal [4561 sarx] ordinances,”...

There was nothing carnal about those meat and drink offerings, they were types of Christ – His perfect life, His perfect offering. The meal and the offerings were not carnal – it simply means they were temporal. See how it goes on to say

“...imposed [on them] until the time of reformation.”

They were temporal, they were weak, and they couldn’t do what God wanted them to do because of disobedience.

But what I want you to understand is that the word in Hebrews 7:16, [4559 sarkikos], and the other Word, sarx [4561], is the same word used for Jesus; sinful flesh, sarx, the same word that’s used for God’s Commandments.

When you bring this up people want to say “you are teaching that Jesus had a carnal mind!” That’s what they want to teach and by that they want to imply your teaching that Jesus lusted and had immoral thoughts, and of course people are going to write you off straight away. I’m showing you what the word means. It simply means fallen, it means weak, it means temporal. And He had the same mind as every one of us; we are going to see that very clearly.

So we shouldn’t misrepresent folks and use scare tactics, that’s not nice. There’s got to be integrity in these things. We should quote what people are saying, not misrepresent them and then attack the misrepresentation that you invented, when that’s not what was said.

These were holy Commandments spoken by God Himself, and they are called carnal. This is just one of the many contradictions the born sinner’s teachers face, and they just can’t answer it because they

teach that the carnal nature is sin. We are carnal now, and they know this, we all know this. They teach that the carnal nature is sin, but we saw that when you're converted you are still carnal, which means that if carnal nature is sin, you're still a sinner after conversion. And so they have to say no, your nature changes. But your nature does not change – you are still a fallen, carnal human being. What changes is you're now a partaker of the Divine nature, now you receive the fullness of the Holy Spirit to a great degree, you don't do the things you used to do, you're a new creation, and all things become new of course. But that is dependent on your moment by moment surrender, because you're still carnal, and you will be till the Lord returns. And they, (the brethren) know this, they just won't acknowledge it.

That is why Inspiration says we are carnal, but although we are carnal we do not have to sin, because the carnal nature is not sin.

The brethren can't answer this, and so they come up with another teaching using *Philippians 2:5*, “let this mind be in you”.

‘There you go’ they say, ‘Jesus had a different mind to us.’ Remember that third column? That is what they are doing; they are always placing Him in a different column to humanity, a different mind/sanctified will, so they go to *Philippians 2*, “*Let this mind be in you, which was also in Christ Jesus*” And they say ‘there you go, we do not have the mind that Jesus had’.

That word “mind” is a verb. This is the word – Phroneo – it means to think, to regard, to mind, to be minded, to be of the same mind, to be like minded.

Jesus had to exercise His will always to regard, to think, to set His affections upon, to be like, to do what His Father's will was.

He said “*I delight to thy will. My Father has not let me alone for I do always those things that please Him*”. That's what this verse is talking about. When He says ‘let this mind be in you that was also in Christ Jesus’, He was always minding the things of His Father, it's a verb. He was always exercising His will to obey His Father. Not that He had a separate mind to you, He had the same mind, but it was always surrendered to His Father, so there goes that objection.

Look how *Phil.2:5* reads in the NIV. I do not use this version, but this is the correct rendering, we just saw it from the concordance in the King James. “*In your relationship with one another, have the same mindset as Jesus*” NIV *Philippians 2:5*.

That is what it is talking about, let this same attitude be in you, have the same mindset in you which was in Christ Jesus. He didn't have a different mind.

Look how the word is used, in these two verses, but there are dozens and dozens more for this word which could be used; Phroneo, *Romans. 8:5*.

“*For they that are after the flesh do mind the things of the flesh*”,

that's the same words as *Philippians 2:5*,

Notice it's a verb. *Romans 12:16*.

“*Be of the same mind one toward another. Mind not high things, but condescend to men of low estate*”.

You can see how it's used, it's a verb. That's what *Philippians 2:5* is saying; have the same mind as Christ, have the same attitude as Him, have the same mindset as Him. So we can see that nature is not sin;

we have seen that Christ truly partook of our nature, yet was never a sinner. He truly came in the likeness of sinful flesh, and flesh is not sin. Notice the following statement;

“The lower passions have their seat in the body and work through it. The words “flesh” or “fleshy” or “carnal lusts” embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul.”{AH. 127.2}

She is clearly describing here the fallen sinful nature of human beings. Fleshly, carnal, lower corrupt nature; but the brethren tell you this is sin, and the moment you’re born you’re a sinner because of that.

Look at what it says next, about this fleshy, carnal corrupt nature. **“The flesh of itself cannot act contrary to the will of God”**. That’s inspiration friends; you cannot sin until you will it; your flesh cannot act contrary to the will of God. Before a person strikes somebody, or lies etc., something in your mind had to say yes to it. Do you know what the brethren do with this statement? They can’t answer this, not in a life time will they answer this. God in His mercy makes things so plain sometimes.

Why do we fight it? They try to separate flesh from the mind, saying, that’s to do with the flesh, the physical. Watch this now, its physical is it? The flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh with the affections and lusts. *“How shall we do it? Shall we inflict pain on the body? No; put to death the temptation to sin.”*

Inspiration’s now going to tell you, how you stop the flesh from corrupting your character, because the flesh can’t act contrary to the will of God.

Look what she says, *“the corrupt thought is to be expelled”*.

Can you see what the flesh is being referred to here as; it’s the mind, of course it is the carnal mind, but the carnal mind cannot act contrary to God’s will, so the carnal mind is not sin, we already saw that earlier.

We saw the commandments were called carnal; we saw Jesus came in the likeness of sinful flesh; we saw that the word Sarx and the meaning of it is flesh and the flesh cannot act contrary to the will of



God. It’s not talking about your physical nature only, because she said the corrupt thought is to be expelled. This is what it means, this is an illustration of it; this is, by the way what James 1:14 teaches. Here we have a fallen man, with a fallen mind, like every one of us.

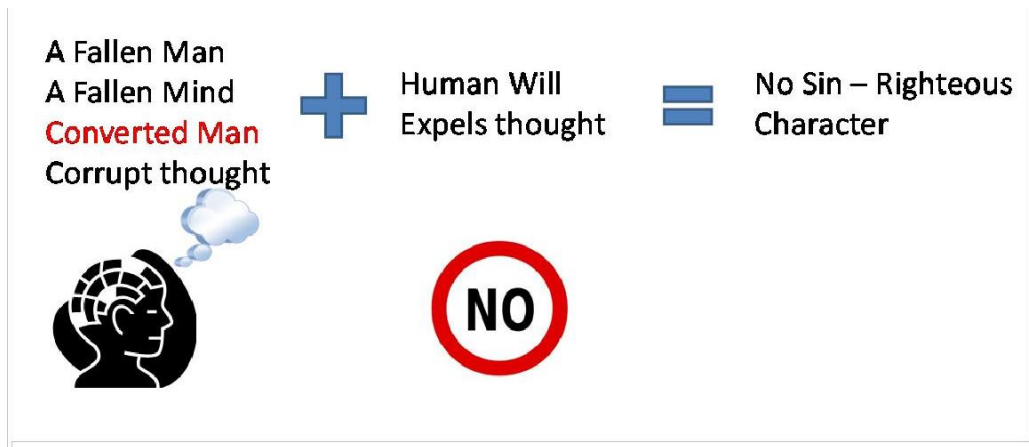
Now a corrupt thought comes to this person. Inspiration has just told us that at that point the flesh

cannot sin. It can't act contrary to God's will. God certainly doesn't want you to sin. And so something else must take place in this equation before sin happens. So to this person a wrong thought comes; temptation comes; now his will which has been given him freely to use, and a conscience, accepts this thought, whatever it is, (and by the way; it doesn't have to come out in an open action), we know that if he accepts this thought; if he indulges upon this, it brings forth sin, and an unrighteous character. It is impossible for a new born infant to do this, this is why sin is the "transgression of the law", "whosoever committeth", what does committeth mean?

1 John 3:4 "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law".

"Whosoever committeth sin transgresses also the law;" so a wrong thought, with an accepting will, equals sin. And that's for a fallen man. Now notice the next illustration.

What about a fallen man, who is converted? A Christian still has a fallen mind as we saw, we are still carnal. Sister White says a wrong thought can still come and now the human will has to do something. The Christian is now living by another law, he is looking heavenward, and he is living by faith. Remember what we learned, when that temptation comes; your will can say no. Remember what Sister White says, *the evil thought is to be expelled*; you are seeing it here in an illustration. The Christian says no. The result is, no to sin; a righteous character is being developed. It's that simple. And it's the same regardless what nature you have. Notice the next illustration.



Here you have Lucifer and Adam and they were holy and unfallen. But still, a wrong thought came to them and a wrong temptation came to them. What happened? Their unfallen will accepted it and it brought forth sin. **Whether you're fallen or not, whether you're converted or not, sin is an action combined of the thoughts and will. That is sin.**

The Bible is very clear, "whosoever *committeth* sin". And its same thing for Jesus, there is no difference. Notice the next illustration.

Jesus
Human Mind
Temptation –
Relieve hunger,
protect himself



Human Will
Expels Thought
“not my will”



No Sin –
Righteous Character



You see, Jesus had a human mind like ours. The Lord experienced temptations in every aspect that we do. He was tempted to relieve hunger by turning stones to bread, or to protect Himself by going back to His Father and leaving us to perish. These were real temptations He fought, tremendously. Spirit of Prophecy states that Jesus while before Herod was being terribly mocked and beaten and that Jesus had to fight a great temptation, a great temptation, to compel His accusers to kneel before Him and confess He was the Son of God. These temptations were very real to Him and so here He is, dealing with self like the rest of us, to relieve Himself, but His Father has given Him certain directions.

What happens? His human will, like the rest of ours, expels the thought, What would Jesus say, *‘not My will’*, and that bought forth of course, no sin, but a righteous character, every moment of His life.

Can you see with these illustrations you don’t have to put Him in a separate column? No need to change His nature, no need whatsoever, because **nature is not sin**. He could be born of Mary, inherit the weaknesses of humanity like the rest of us, never surrender to them, and develop a righteous character. And He actually, from childhood, would hate the things we do. Living victoriously for Him was a pleasure and a joy, but Satan would try get Him in areas which were difficult for Him to overcome. You don’t have to place Him in a separate column, Jesus says to Him who overcometh, *“even as I also overcame”*.

This is the mistake people make with the nature of Christ.

Now it gets very interesting.

There was a man called R S Donnell; he was a Conference President in Indiana in 1900. He was a proponent of the “Holy Flesh” movement that swept away almost the entire Conference.

One or two poor souls who stood for the truth, actually lost their credentials. So when you’re in the minority friends, chances are you have the truth. Donnell, the Conference President and another Elder called Davis, were the strongest proponents of this teaching.

Now as I talk about “Holy Flesh”, I do not want to be misunderstood. I’m not saying that Brethren today are teaching holy flesh, I am not saying that, I want to make that clear. It is not nice to be misrepresented; it happens to me all the time, so I am not going to do it to anyone else. What I am going to show you, is what these people believed, and what the brethren are teaching today regarding the nature of Christ and how it led to errors, like the holy flesh doctrine.

Look at what Donnell says here about the nature of Christ and he’s using a passage from Heb. 2:11 through to 17, a passage we know very well.

“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.”

Donnell was actually teaching that Christ took the nature of Adam before the fall, none the less, watch this,

“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 them brethren.” Notice it is the sanctified ones who He is not ashamed to call brethren. Further it is the sanctified ones of whose flesh He partakes.”

See what he is saying, remember that third column?

“Forasmuch, then, as the children (or brethren, sanctified ones) {that’s what he means by children, Heb.2:14 sanctified ones} are partakers of flesh and blood, He also Himself likewise (just as the sanctified ones are partakers) took part of the same:” (Elder R. S. Donnell, What I Taught in Indiana, pp. 4-5).

What R. S. Donnell is saying about Heb.2:11 is that, Jesus is not ashamed to call sanctified brethren His brethren. Then he goes down to v 14, and he says, “therefore the children who are partakers of flesh and blood are the sanctified ones,” and he says here, it is the sanctified ones of whose flesh he partakes. So he’s teaching Christ in a totally separate column to the rest of humanity.

Here is another man – Thomas A Davis.

You may have heard of Margaret Davis, she was very popular, (maybe still is), I don’t know, on Righteousness by Faith teaching, this is her husband, a minister of the Adventist Church. He wrote a book called “Was Jesus really like us” which is full of Catholic doctrine. We are going to look at his view now and then one other brother’s. All three, commenting on Heb 2:11 are teaching that Jesus took the nature of only sanctified brethren, and not that, of every human being – keep this in mind, as it’s crucial. We already saw He had a mind like ours and a will like ours, now look at what he says.

“We saw, in our analysis {he should have said his analysis} of Hebrews 2:11, that where the word

“brethren” is first used in the passage, it is employed of those who are being sanctified. We showed that this must refer only {to what} to born-again people. So if we apply the rule of first mention, then when we read that Jesus was in all respects like His brethren we understand that He had a nature like born-again people.” Was Jesus Really Like Us? Thomas A. Davis p.31.

He is teaching that Jesus was born like born again people are. It’s exactly what Donnell was saying; “it’s the sanctified ones of whose flesh He partakes”,

Davis is saying the same thing a hundred years later.

“The point that presents itself so forcefully here is that Jesus was not incarnated with a nature common to all men {he cannot make it any more plain}....His human nature was common only to those who have experienced a spiritual rebirth.” Was Jesus Really Like Us/ Thomas A. Davis p.30.

They are misusing Hebrews 2 but we will see what Heb 2 is actually saying. It is very clever how they do it; I am not saying they do it on purpose, but it’s very clever the way they interpret this. They are all

using Hebrews 2, but what I don't understand is, why would you try to get a meaning out of a passage, and then contradict the rest of the Bible? This is what they don't understand. I could do a whole presentation just on this point with the contradictions it brings in. They have to come into harmony; he's saying that Jesus only had a nature common with those spiritually re-born. He was not incarnated with a nature common to all men. Unbelievable! If that's not Catholic, I don't know what is.

And here is the third one. You will be familiar with this – it is an audio.

“Christ was made in all things like unto His brethren. Now I want to tell you something here, very honestly.

A misunderstanding here of this point, the nature of Christ, particularly the human nature of Christ will radically affect your understanding of the gospel and will also radically affect your understanding of what you are to do to be an inheritor of the Kingdom.

And I have been, as I'm sure some of you have in circles where this particular point is very highly emphasized, He was like us in all points.

I've sat in sermons where this verse was preached “in all points like as we are. Exactly as – there is no question about that. But you know there is an aspect in this verse, as the one we have just read, where people emphasize, ‘in all things He was just like us.’ There's an aspect here that stood out that I want to explore a little deeper.

It said that Christ was made in all things, like who?

Like unto His brethren. The question we need to ask ourselves is, who are His brethren, because that's who He was made like. Who are His brethren that He was made like? You see it's vital for us to understand Christ could not come and be a slave to sin and at the same time a Saviour. Christ had to come to save us, and in order to save us He had to bring something to us that would enable us to break this hold of sin. And this verse gives us an insight, saying He was made in all things like unto His brethren. Who are His brethren? How does the Bible describe His brethren? The same chapter describes who His brethren are. Let's go back a little further in this chapter and let's look at ch.2 and notice carefully what it says here. In verse 11 it says

“both he that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them”, what? “Brethren”. So who are His brethren? They who are sanctified. He was made in all points like unto His sanctified brethren, quoting from Heb.2:11.”

He was made in all points like unto His sanctified brethren, quoting from Heb.2:11. That's what Donnell was saying, he became a leader in the Holy Flesh movement. He later resigned his position, and stepped aside; actually his credentials were removed from him after some testimonies from Sister White. But we see there in the year 1900, a Conference President teaching that Christ took the nature of sanctified brethren; there it is –

“sanctified ones of whose flesh he partakes.”

He places Christ in a different column altogether. That was largely responsible for why they developed the Holy Flesh teaching, but that's another study.

We see Thomas Davis, from his book, “Was Jesus Really Like Us”, saying that from Hebrews and his understanding of Heb.2:11 that

“He had a nature like born again people. Jesus was not incarnated with a nature common to all men;”

His human nature was common only to those who experienced Spiritual re-birth.

And then we had **Nader Mansour** teaching exactly the same from Heb.2:11, saying that Jesus was made only like His sanctified brethren. He asks; *“who are His brethren?”* Then he quotes this verse and says, *“Only sanctified brethren.”* All three men teaching the same thing; spanning over a 100 years of error.

So who are Christ’s brethren?

Is it just the sanctified ones; is that the nature He took? What did we see from the word Sarx, what did we see from Romans 8:3 and Hebrews 2:14. Didn’t we see that carnal nature is not sin, but that He assumed the weakness of humanity, that He was born of Mary, and that He inherited from His ancestors the same weaknesses and sinful tendencies that we have, but He never developed any of them. That is what I mean, by taking a passage, wrongly understanding it, and then contradicting the entire Bible. And by doing so you cut Jesus off from humanity; you just stopped Jacobs ladder one rung short of earth. Come to Matthew 25, the Bible will tell you who His brethren are.

Matthew 25:34, “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom of heaven prepared for you from the foundation of the world”.

These are the sheep on Christ’s right hand, before I read on, the poor, the sick, the hungry and those in prison. Are they, every single one of them born again Christians – of course not. Are we only to go out to help born again Christians who are poor, sick, hungry and in prison – of course not. This passage is talking about everybody. v.35 says;

“For I was hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer Him saying, Lord when saw we thee a hungered and feed thee, or thirsty and gave thee drink”.

You see friends, when you’re a Christian and do good deeds you’re not doing it to be saved, you don’t even know you’re doing it, it’s your life, it’s normal for you, it comes from the heart, your love and your joy, it’s a pleasure for you to help others; you cannot but help others. They said; *“when did we do these things”*, for them it was normal.

“When saw we thee a stranger, and took [thee] in? or naked, and clothed [Thee]? Or when saw we thee sick, or in prison, and came unto thee”? Matthew 25:38-39.

Now we’ll see who His brethren are.

v.40 And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me. Matthew 25:40.

You see who His brethren are?

“But not to any class is Christ’s love restricted. He identifies Himself with every child of humanity. That we might become members of the heavenly family, He

became a member of the earthly family. He is the Son of man,” [the title “the Son of Man” reaches all the way to the lowest step of this earth] “and thus a brother to every son and daughter of Adam.”{DA 638.4}

We just saw from the previous three men’s teachings that Jesus is a brother only to sanctified brethren. Inspiration declares; He’s a brother to every son and daughter of Adam.

“His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity; and heaven looks upon them as brothers to sinners as well as to saints. The fallen, the erring, and the sinful, Christ’s love embraces; and every deed of kindness done to uplift a fallen soul, every act of mercy, is accepted as done to Him.”

When Jesus became a human being with a fallen nature, and a fallen mind, and a fallen will, He became a brother to every human being on earth. Even if you reject Him, He is still your brother and not just a brother to sanctified ones. Remember these columns? Where do you think they are putting Him? – In the third column. They said it themselves.

Un-fallen Adam	Adam Fallen	Adam Fallen
Jesus	Children	Jesus
	Mary	Un-fallen mind and will
	Jesus	

Yes He’s born of Adam, fallen they say, but not His mind, not His will, He’s a brother only to the sanctified brethren, they cut Him off from all humanity, and this is the teaching of Anti-Christ. Look at Davis, look at his book, and what Davis says here,

“Let us express this another way: Of Mary, Jesus was born “born again.” Was Jesus Really Like Us? Thomas A. Davis p.30.

That is 100% Immaculate Conception Doctrine teaching in Adventism;

100%, you won’t get a more Immaculate Conception teaching than this. If He’s born of Mary He’s born like every one of us and we are not born, born again. Do not say He’s born of Mary and born again. Did He inherit from Mary and her ancestors their nature or not?

Do you know what some of the brethren are teaching? They are teaching you are born without the Spirit of God, that’s what they are teaching.

They are teaching that Jesus was born, born again, so what have they done? They have just cut Him off from all humanity; they have just given Him a power that is not available to us in our conflicts with Satan, because we are not born in this world, in our conflict with Satan, born again like he is saying here. So you have just cut Him off as your example and you have just destroyed His humanity as we read earlier.

*“When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity”.
{3SM 139.4}*

What is stated above is exactly what they’ve done, because they teach He took the nature of only sanctified brethren when He’s born, born again. They’ve just destroyed, completely destroyed His humanity. You’ve made Him separate from every other human being, because we are not born that way.

Another objection we’ll deal with is, they say; Jesus had a sanctified will;

below is the statement they use. Of course we’re not born with a sanctified will, so once again they put Him in a separate column giving Him a power that we don’t have.

“Jesus Christ is our example in all things. He began life, passed through its experiences, and ended its record, with a sanctified human will. He was tempted in all points like as we are, and yet because he kept his will surrendered and sanctified, he never bent in the slightest degree toward the doing of evil, or toward manifesting rebellion against God”. {ST, October 29, 1894 [par. 7].

The answer is actually in the passage. Yes He had a sanctified will, but it tells you why; because He kept His will surrendered and sanctified, He never bent in the slightest degree toward doing any evil. So don’t say He had a sanctified will, implying that He was born with something that we don’t have, He exercised His will in order to keep it that way. For example, where does the will reside? In the mind. Did Jesus have a human mind? Absolutely. He had a human mind, and He had a human will like the rest of us.

“His human nature must pass through the same test and trial Adam and Eve passed through. His human nature was created; it did not even possess the angelic powers. It was human, identical with our own. He was passing over the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, he would redeem Adam’s disgraceful failure and fall, in our own humanity. A human body and a human mind were His”. {CTr 213.5}.

He had a Human mind like ours, and your mind is fallen; so was His. Your will is fallen; so was His. His was sanctified because He kept it that way, because He exercised it always in obedience to His Father. Do you want some more evidence? Then watch this.

“The human will of Christ would not have led him to the wilderness of temptation”, (remember the law of sin) He had to battle self. His human will was the same as ours. We don’t look forward to conflict, we want to avoid it. His human will would never have led Him into the wilderness of temptation to fast and be tempted of the Devil. It would not have led Him to endure humiliation, scorn, reproach, suffering and death). “His human nature shrank from all these things as decidedly as ours shrinks from them”. {ST, Oct 29, 1894 par.9}.

Does that look like He’s in a different column to you? That He’s got a different mind or will? He shrank from those things as much as we do.

This is why He had a sanctified will.

“Christ was tempted in all points like as we are; but His will was ever kept on the side of God’s will...But at every point He met the tempter with, “It is

written. “His will was in obedience to the will of God”. {ST, December 20, 1899 par.3}.

And the same can be for us, see this statement, it’s the one we began with, now notice when we read in paragraph 7 of the same article, it’s the same statement, talking about us now –

“Those who have a sanctified will, that is in unison with the will of Christ”, (like He was in unison with His Father), “will day by day have their wills bound to the will of Christ” {ST, October 29, 1894 par.7}.

So their teaching, that He had a sanctified will, strongly implies that He came into the world differently to us. **No!** Absolutely not. We saw His human will would never have led Him to the temptations He had to endure.

Remember this statement from Donnell’s book who was Conference President of Indiana in 1900;

“Notice it is the sanctified ones who He is not ashamed to call brethren. Further it is the sanctified ones of whose flesh He partakes”. {Elder R S Donnell. What I Taught in Indiana. 1900, pp 4-5.}

He placed him in a separate column which cuts Him off from the rest of us. Also this statement from Thomas Davis in his book, Was Jesus Really Like Us,

“....when we read that Jesus was in all respects like His brethren we understand that He had a nature like born-again people,.....Jesus was not incarnated with a nature common to all men....His human nature was common only to those who have experienced a spiritual rebirth.”

T. Davis, R.S Donnell and Nader Mansour are using Heb.2:11 to try and teach this error. Donnell in the year 1900, Davis’ book was published in 1979 and Nader Mansour in 2010. For over one hundred and ten years we see the same errors still being taught.

Who are His brethren they ask? **Who are His brethren** – because that was who He was made like? He was made in all things like unto His brethren, so **who are His brethren?** How does the Bible describe His brethren? The same chapter describes who His brethren are. They quote Heb.2:11 saying, “*So who are His brethren? Those who are sanctified. He was made in all points like unto His sanctified brethren.*”

All teaching exactly the same error. Do you think the pioneers taught this? Do you think the Bible teaches this? We saw that Christ took our nature yet never sinned. As soon as you understand what sin is you won’t have all these contradictions.

Look at what Stephen Haskell said at the height of the Holy Flesh movement in Indiana.

Haskell was sent there to try and speak with these brethren. Sister White says of Haskell that he was a man mighty in the Holy Scriptures. And he writes to Sister White as she is still in Australia at the time and he was discouraged because he couldn’t get through to them; they wouldn’t listen to him. Notice what he says, he’s talking to Sister White about when he was studying with Donnell and S.S. Davis (not T.A. Davis) and the rest of them down there,

“When we stated that we believed that Christ was born in fallen humanity, they would represent us as believing that Christ sinned”

What do you think their problem was? It was a misunderstanding of what sin is, this was what led to the Holy Flesh movement. They thought that if Jesus is born with a fallen sinful nature, (that's why they stick Him in a separate column) He would have had to have sinned. Haskell is saying no, he's saying

*“notwithstanding the fact that we would state our position so clearly that it would seem as though no one could misunderstand us.” Elder S. N. Haskell
September 25, 1900.*

It's so simple, he explained it so simply, but they just kept thinking that he was saying that Jesus was born a sinner. Have you heard that lately? This is exactly what the other brethren are saying, exactly the same thing. Some brethren are now saying; “no, we don't believe nature is sin”, which is good.

Question; if you do not believe nature is sin anymore, why are you so desperately still trying to change Christ's nature? There's no need, you can leave Him in that column. It just does not make sense.

And so this is the error our pioneers were trying to counter with their brethren and show them what they were teaching was wrong, but it was to no avail. But Haskell's clear; their teaching was, they believed He was born with fallen humanity, but obviously they also believed Jesus was our example in every way, but was not a sinner.

Look at this one from Uriah Smith, a very, very good one, because he quotes Heb.2:14, the very one these men are trying to use.

Uriah Smith, 1860 “Died unto sin: not that Christ ever sinned, or that guile was ever found in his mouth; but as the children are partakers of flesh and blood, and he also likewise took part of the same, he inherited a part of our nature, subject as it was (to what) to the law of sin.”

Do you think he's teaching that Jesus inherited the nature of sanctified brethren? Jesus, of course He was born subject to the law of sin, that's what it means for Him to come in the likeness of sinful flesh and that's what He condemned in the flesh. That law of sin is exactly what Uriah Smith is saying that our pioneers believed.

“.....he also likewise took part of the same, he inherited a part of our nature, subject as it was to the law of sin and death”

The brethren tell you that is sin, that's what Jesus assumed. Notice this,

“And having inherited our nature with its sinful susceptibilities and promptings, he could feel the power of the tempter, yea, be in all points tempted as we are. And having been tempted, he could sympathize with and succor those that are tempted, and thus be a merciful and faithful High Priest.” {Sept.24, 1860 UrSe, ARSH 149.20}.

They understood what they were teaching, and this has once again been bought back, thankfully.

The General Conference in 1901 was convened, and the problem in Indiana was major because there was a whole conference involved. Sister White had returned and God gave her some very clear testimonies regarding it. And the brethren in Indiana, to their credit, repented of their actions which caused so many people to be led astray.

During that conference on April 16, General Conference session at 7pm, E.J Waggoner was scheduled to speak.

This is found in the General Conference bulletin, page 403, and this is the question some of the

delegates gave him;

“Was that holy thing which was born of the virgin Mary born in sinful flesh, and did that flesh have the same evil tendencies to contend with that ours does? (1901 GC Bulletin, p.403).

You see it was the same controversy that we are in now, trying to put Him in a different column; there saying He couldn't be born of the virgin Mary in sinful flesh. You saw what Haskell said. Waggoner read the question and he stated; the very question itself was the idea of the Catholic dogma of the Immaculate Conception, he said *“the question itself”!* And look at what Waggoner says next, something really beautiful here, and he's talking to us today.

“We need to settle, every one of us, whether we are out of the church of Rome or not.”

He said what are you asking me that for, don't you know?

What does the Bible say? Of course He was born of the virgin Mary, He was born in the likeness of sinful flesh: children are partakers of flesh and blood. Settle it in your minds; are you out of the Church of Rome yet or not?

“There are a great many that have got the marks yet, the marks of Rome. The idea that the flesh of Jesus was not like ours (because we know that ours is sinful) necessarily involves the idea of the immaculate conception of the virgin Mary?”

If you don't understand that He partook of our flesh, it necessarily involves the idea of the Immaculate Conception, in other words you've got to cut Him off, you have to, it's so plain.

Remember what Davis said,

“Of Mary, Jesus was born “born again.” Was Jesus Really Like us? Thomas A. Davis p.30.

They just cut Him off from the rest of us.

Does the born again Christian have a power available to him that the unconverted man in the world doesn't? Of course he does, he's partaken of the Divine Nature by faith. And so if Jesus is born, born again as they say, they condemn themselves because they say your born without the Spirit of God, so they've just given Him a power that is not available to us in our conflict with Satan, and this destroys the completeness of His humanity. No matter which way you turn you hit brick walls everywhere.

Waggoner was making it very clear –

“are you out of the church of Rome yet? Do you not see that the flesh of Jesus was not like ours (because we know that ours is sinful) necessarily involves the idea of the immaculate conception of the virgin Mary?”

Look at what he goes on to say, just to clarify it,

“Mind you in Him was no sin, but the mystery of God manifest in the flesh, is the perfect manifestation of the life of God in its spotless purity in the midst of sinful flesh.” E. J. Waggoner, Sermon April 16, 1901, General Conference Bulletin, p.403. 404.

This is the Gospel, it's powerful, and it's what he goes on to say from here that's really powerful. 1

John 4:3 teaches, when you deny Jesus really partook of our flesh, (sarx) it is the spirit of antichrist. And this was seen clearly from those three brethren this is what they are teaching.

The Bible says every spirit that confesseth not that Jesus Christ is come in the flesh (sarx) that means flesh like ours. We saw He had a mind like ours, a human mind, and His human will would not have led Him into the wilderness of temptation. Every spirit, every teacher that comes along confessing that He did not come with a nature like ours, sinful, degraded, frail, weak and tempted, is not of God, it's the spirit of Rome. That's why Waggoner was saying you still have the marks of Rome - you're not out of the church of Rome yet. **What would he say today?**

This is our last verse – Heb.9:28, how important is this?

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

This is a precious verse, every Adventist should love this text, it's a very powerful verse for a Seventh-day Adventist, and only an Adventist can understand this text. It says that Jesus is going to come the second time without sin; it says that He was once offered to bear the sins of many and when He returns, He's coming without sin. What does that mean? Jesus never sinned so whose sin is He bearing? Ours. He didn't just bear them at the cross, He's been bearing our sins for six thousand years; He became the sin bearer the moment Adam fell - the moment there was sin, there was a Saviour and He's been bearing our sins ever since. He's bearing your sins right now and He's going to be bearing sin until you stop sinning. Then He can come back, without sin; He's waiting for us to stop sinning and when you teach that He came in different flesh from us you'll will never stop sinning. That's why this teaching is so deceptive. Do you think the one hundred and forty four thousand are going to have the wrong understanding of Jesus and overcome? It's impossible.

Every Christian living in the last days with the trials there're going to go through will understand that Jesus partook of our flesh and overcame the same as we have to overcome. But those whose minds are telling them, Jesus is different from them will never reach out by faith and take hold of Him and His righteousness.

When your mind is telling you He is different you will never overcome like He did, you can't reach out in faith because your mind is telling you He was different, He was born different, He's in another column, He was born, born again etc. He's coming back without sin and because we know we have a Saviour, we have an example.

We have One who truly partook of our flesh, we have One who is not ashamed to call us brethren, He is the Son of man, and the ladder that reached down to the lowest parts of this earth and also touches the Divine throne in heaven. And He is coming to take us there. But we have to believe that He partook of our nature and take hold of that.

See my study on Original Sin:

<http://www.prodiscoveries.com/component/content/article/2-uncategorised/91-sda-only-original-sin-and-guilt-articles?Itemid=101>