

# Ellen G. White Endorses Professor W. W. Prescott

*In reference to the Australia Campmeeting of 1895  
—see article next page*

“In every sermon Christ was preached, and as the great and mysterious truths regarding his presence and work in the hearts of men were made clear and plain, the truths regarding his second coming, his relation to the Sabbath, his work as Creator, and his relation to man as the source of life, appeared in a glorious and convincing light that sent conviction to many hearts. With solemnity the people said, ‘We have listened to truth to night.’ ...

“In the evening Professor Prescott gave a most valuable lesson, precious as gold. The tent was full, and many stood outside. All seemed to be fascinated with the word, as he presented the truth in lines so new to those not of our faith. Truth was separated from error, and made, by the divine Spirit, to shine like precious jewels. It was shown that perfect obedience to all the commandments of God is essential for the salvation

of souls. Obedience to the laws of God’s kingdom reveals the divine in the human, sanctifying the character...

“The Lord is working in power through his servants who are proclaiming the truth, and he has given brother Prescott a special message for the people. The truth comes from human lips in demonstration of the Spirit and power of God.” (*Review and Herald*, January 7, 1896).

Ellen White noted that even society’s “very best class” were drawn by Prescott’s “exaltation of Jesus.” “Unbelievers turn pale and say, ‘that man is inspired,’” she reported to her son, Edson (E. G. White to S. N. Haskell, November 6, 1895).

Those who since the Minneapolis meeting have had the privilege of listening to the words spoken by the messengers of God, A. T. Jones, E. J. Waggoner and W. W. Prescott . . . Heaven's light has been shining. The trumpet has given a certain sound . . . Light has been shining upon justification by faith and the imputed righteousness of Christ.

The Lord has sent Prescott, he is no empty vessel, but full of heavenly treasure. He has presented truths in clear and simple style, rich in nourishment.

W. W. Prescott has been bearing the burning words of truth such as I have heard from some in 1844; the inspiration of the Holy Spirit is upon him. Prescott has never had such power in preaching the truth.

Prescott has had outpouring of Holy Spirit since coming (sic) here; we distinguish voice of the true Shepherd. The truth poured forth from his lips as people never heard it before; people say that that man is inspired.

Prescott has spoken many times at the Armadale campmeeting under inspiration of the Holy Spirit.

The people wanted printed copies of Prescott's messages; they acted like a flock of half starved sheep, "beg for copy." They want to read and study every point presented.

Prescott's mind has been fruitful in the truth; may God guide us into all truth.

We cannot speak of all the meetings particularly, but they have all been characterized by a spirit of seeking after truth (on part of people).

The following pages contain the sermon preached by W. W. Prescott on Sunday evening, October 31, at the Armadale Campmeeting in Victoria, Australia. It was published in the *Bible Echo* on January 6, 1896, pages 4 and 5, Volume II, No. 1, and on January 13, 1896, page 12, Volume II, No. 2.

The italics and the numbering are mine. The student will wish to study carefully both this sermon and Ellen White's commendations of it, in view of the fact that shortly after hearing the sermon she wrote the celebrated Baker letter, to which reference was made in Section III: *The Use of the Terms "Passions" and "Propensities" in the Writings of Ellen White*.

### THE WORD BECAME FLESH Professor W. W. Prescott

"In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." The Revised Version says, "The Word became flesh."

The theme of redemption will be the science and the song of the eternal ages, and well may it occupy our minds during our short stay here. There is no portion of this great theme that makes such a demand on our minds in order to appreciate it in any degree, as the subject we shall study to-night, — "The Word became flesh and dwelt among us." Through Him all things became; now He Himself became. He who had all glory with the Father, now lays aside His glory and becomes flesh. 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.

### A HELPFUL TRUTH

And Jesus Christ becoming flesh, God being manifest in the flesh, is one of the most helpful truths, one of the most instructive truths, which humanity ought to rejoice in.

I desire this evening to study this question for our personal, present benefit. Let us command our minds to the utmost, because to comprehend that the Word became flesh, and dwelt among us, demands all our mental powers. *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. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted." Heb. 2:14-18. 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.

"Verily He took not on Him the nature of angels; but he took on Him the seed of Abraham." The margin says, "He taketh not hold of angels, but of the seed of Abraham He taketh hold;" and one version reads, "He helps not angels." We see the reason from the next verse: "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest, in things pertaining to God." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3:16. Now verily, He helps the seed of Abraham by Himself becoming the seed of Abraham. God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be revealed in us, who walk not after the flesh, but after the Spirit.

So you see that what the Scripture states very plainly is that *Jesus Christ had exactly the <sup>2</sup>same flesh that we bear — <sup>3</sup>flesh of sin, <sup>4</sup>flesh in which we sin, flesh, however, in which He did not sin, but He bore our sins in that <sup>5</sup>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'S SIN TYPICAL

What was the situation? — 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. *<sup>6</sup>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.

### AN UNDONE, HELPLESS RACE

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 comes right down where he is, and meets him there.* *He takes his flesh and becomes a brother to him.* Jesus Christ is a brother to us *in the flesh*; He was born into the family.

"For God so loved the world, that He gave His only begotten Son," He had only one Son, and He gave Him away. And to whom did He give Him? — "Unto us a child is born,

### UNTO US A SON IS GIVEN."

Isa. 9:6. Sin has made a change even in heaven; for Jesus Christ, because of sin, has taken upon Himself humanity, and to-day He wears that humanity, and will through all eternity. 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; He was a child, a youth, a young man, a man in the full prime of life, in our family. *He is the Son of man, related to us, bearing the flesh that we bear.*

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. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." 1 Cor. 14:45. The second Adam is the man Christ Jesus, and He came down to unite the human family with the divine family. God is spoken of as the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. Jesus Christ, the Son of the living God, came Himself to this part of the family, that He might win it back again, that there might be a —

## REUNITED FAMILY IN THE KINGDOM OF GOD.

*He came and took<sup>10</sup> the flesh of sin that this family had brought upon itself by sin, and wrought out salvation for them, condemning sin in the flesh.*

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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.

But since the first Adam took his place, there has been a change, and humanity is sinful humanity. The power of righteousness has been lost. *To redeem man from the place into which he had fallen, Jesus Christ comes, and<sup>11</sup> takes the very flesh now borne by humanity;<sup>12</sup> 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.

Adam was tempted at the very first on the question of appetite. Christ came, and after a forty days' fast the devil tempted Him to use His divine power to feed Himself. <sup>13</sup>*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, <sup>14</sup>*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,* <sup>15</sup>*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.

## HE HATH BORNE OUR GRIEFS.

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. <sup>16</sup>*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

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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. "Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted." Isa. 53:4. The sorrows that He bore were our sorrows, and 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 was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed." What was bruising to Him was healing to us, and He was bruised in order that we might be healed. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:6. And then 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. Behold the Lamb of God, which beareth the sins of the whole world. "And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:2.

### **THE PRICE PAID FOR EVERY SOUL.**

I want your minds to grasp the truth, that, no matter whether a man repents or not, yet Jesus Christ has borne his griefs, his sins, his sorrows, and he is invited to lay them on Christ. If every sinner in this world should repent with all his soul, and turn to Christ, the price has been paid. Jesus did not wait for us to repent before He died for us. "While we were yet sinners, Christ died for us." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 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.

### **CHRIST OUR RIGHTEOUSNESS.**

Furthermore: 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 stepped into the place of the first Adam, and thus we are all represented in Him. He invites us to step into the spiritual family. He has formed this new family, of which He is the head. He is the new man. In Him we have the union of the divine and the human.

In that new family, every one of us is represented. "And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For

he was yet in the loins of his father, when Melchisedec met him." When Melchisedec went out to meet Abraham returning from the spoil, Abraham paid to him a tenth of all. Levi was still in the loins of his father Abraham; but inasmuch as he was a descendant of Abraham, what Abraham did, the Scripture says that Levi did in Abraham. Levi descended from Abraham according to the flesh. He had not been born when Abraham paid tithe; but in that Abraham paid tithe, he paid tithe also. 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, and every one that should be born into His family was represented in Jesus Christ when He lived here in the flesh. You see, then, that 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; but as Levi paid tithe in Abraham, every one who should afterwards be born into this spiritual family, did what Christ did.

### **THE NEW BIRTH.**

See what this means with reference to vicarious sufferings. 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, a humanity was brought together in the divine head, Jesus Christ. He suffered on the cross. Then it was the whole family in Jesus Christ that was crucified. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead," or as the Revised Version says, "All died." 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.

### **OUR REPRESENTATIVE IN THE COURTS OF HEAVEN.**

"For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. There is a man in heaven now,

— the man Christ Jesus, — *bearing our human nature; but it is no longer a flesh of sin; it is glorified.* <sup>17</sup>*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,* <sup>18</sup>*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* brother, the *man* Christ Jesus, is in heaven, living to make intercession for us.

He has been through every one of our experiences. Does not He know what the cross means? He went to heaven by the way of the cross, and He says, "Come." That is what Christ has done by becoming flesh. 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. To all eternity the Son of man will bear in His body the marks that sin made; forever He will be Jesus Christ, our Saviour, our Elder Brother. That is what God has done for us in giving His Son to us.

### CHRIST IDENTIFIED WITH US.

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. <sup>19</sup>*He identified Himself completely with this human family.* In the judgment, when the rewards and punishments are meted out, He says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." One version reads, "Inasmuch as ye have done it unto one of the least of these *My little brothers*, ye have done it unto Me." Christ looks upon every one of the human family as His. When humanity suffers, He suffers. <sup>20</sup>*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. He has united Himself with us, thus uniting us with God; for we read in Matthew: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, *God with us.*"

### UNITY IN CHRIST.

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. The very purpose of His work was that He might be in us, and that, as He represented the Father, so the children, the Father, and the Elder Brother might be united in Him.

Let us see what His thought was in His last prayer: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us." "And the glory which Thou gavest Me, I have given them; that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou has loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am that they may behold My glory, which Thou has given Me; for Thou lovest Me before the foundation of the world. O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou has sent Me. And I have declared Thy name unto them, and will declare it." And the last words of His prayer were: "That the love wherewith Thou hast loved Me may be in them, and *I in them*." John 17:21-26. And as He was ascending, His parting words to His disciples were, "Lo, I am with you always, even unto the end of the world." Matt. 28:20. *By being in us, He is with us always, and that this might be possible, that He might be in us,* <sup>21</sup>*He came and took our flesh.*

This also is the way in which the holiness of Jesus works. *He had a holiness that enabled Him to come and dwell* <sup>22</sup>*in sinful flesh, and* <sup>23</sup>*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* <sup>24</sup>*purified sinful flesh by His indwelling presence, He might now come and purify sinful flesh in us, and glorify sinful flesh in us.* He "shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:21. "For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son, that He might be the firstborn among many brethren." Rom. 8:29.

### THE ELECTION OF GRACE.

Let me say that in this idea is bound up the whole question of predestination. 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, and all the power of God is behind that election, that he shall bear the image of God. Bearing that image, 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. It is a predestination of God in Christ Jesus. Christ provides the character, and offers it to any one who will believe in Him.

### THE HEART AND LIFE OF CHRISTIANITY.

<sup>25</sup>*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. "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:1-3. Now that cannot mean simply to acknowledge that Jesus Christ was here and lived in the flesh. The devils made that acknowledgement. They knew that Christ had come in the flesh. The faith that comes by the Spirit of God says, "Jesus Christ is come 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.

### **CHRIST MUST DWELL IN THE HEART.**

It is not enough to talk of Christ and of the beauty of His character. Christianity without Christ dwelling in the heart is not genuine 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. He wants us to lay hold upon the life and power of Christianity. Do not be satisfied with anything else. Heed no one who would lead you in any other path. "Christ in you, the hope of glory," His power, His indwelling presence, that is Christianity. That is what we need to-day; and I am thankful that there are hearts that are longing for that experience, and who will recognise it when it comes. It does not make any difference what your name or denomination has been. Recognize Jesus Christ, and let Him dwell in you. 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."

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The student will observe that during this single sermon Prescott told the people twenty-five times that Christ came in sinful flesh, or its equivalent in other words. If his sermon were forty-five minutes long, which would be a normal camp meeting sermon of the time, that would mean that on an average of once every two minutes throughout the entire sermon he reminded the people that Christ came in sinful flesh. *Twice* he told them that Christ did *not* come in the nature of the unfallen Adam.

Ellen White rejoiced to hear this message and commended it in unmistakable terms. Shortly afterward she wrote the celebrated Baker letter, which some are now interpreting to prove that she believed that Christ came in the human nature of the unfallen Adam.

She heard this sermon and commented on it *before* writing the Baker letter. The following pages include twenty statements made by her about the nature of Christ *after* she wrote the Baker letter, still during the year 1896, plus thirty-five statements by other church leaders.