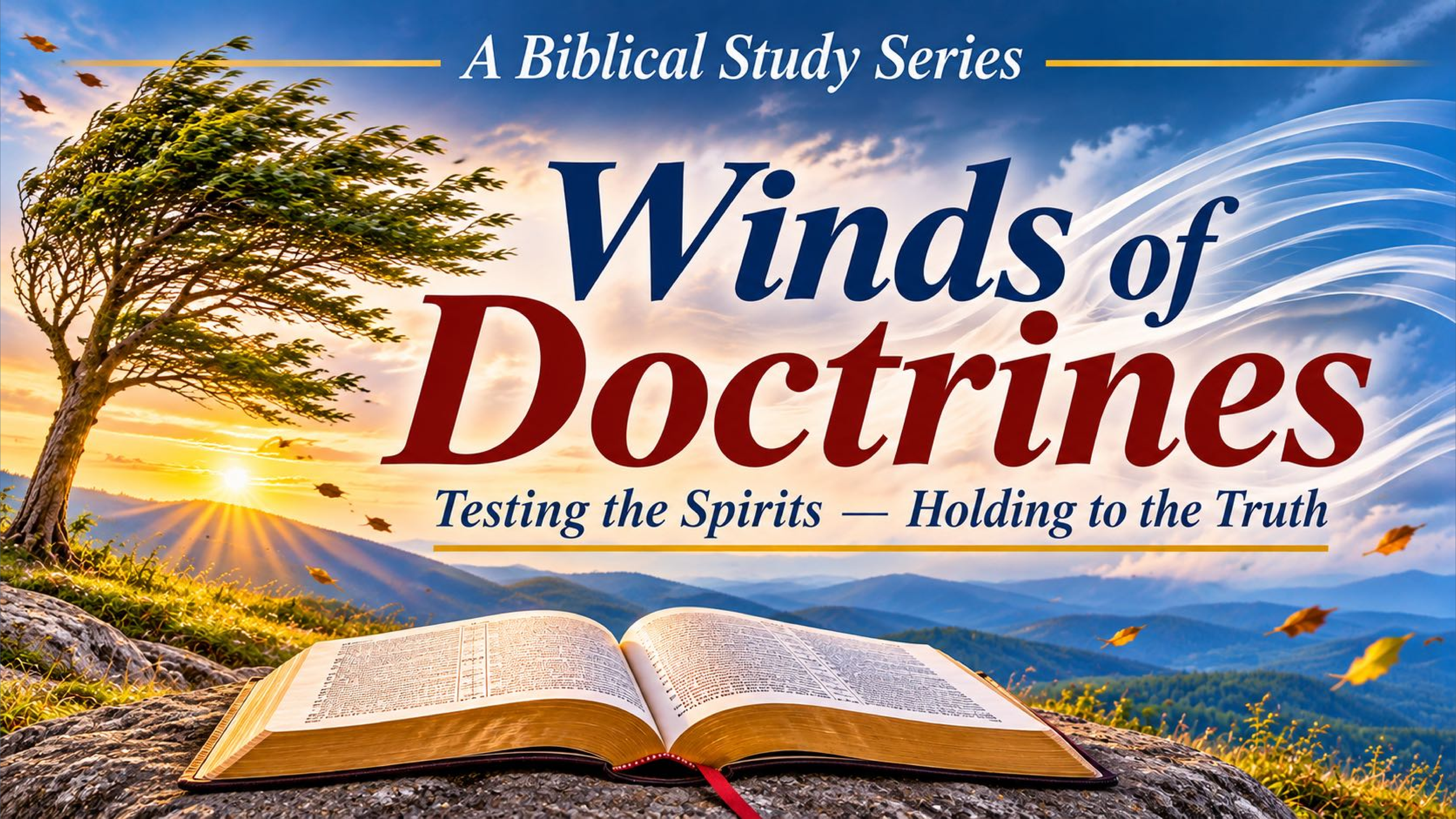
A Biblical Study Series

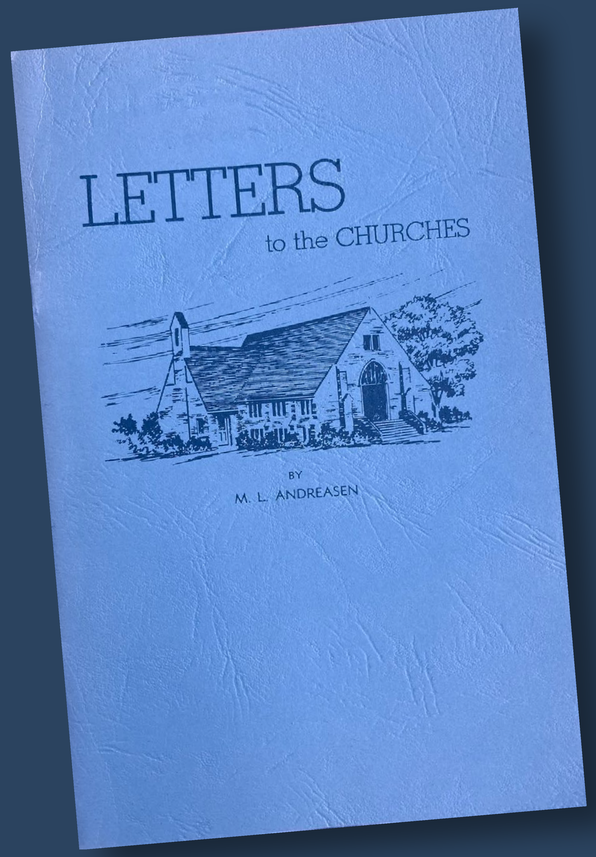
Winds of Doctrines

Testing the Spirits — Holding to the Truth



Further Considerations on The Doctrine of Sin



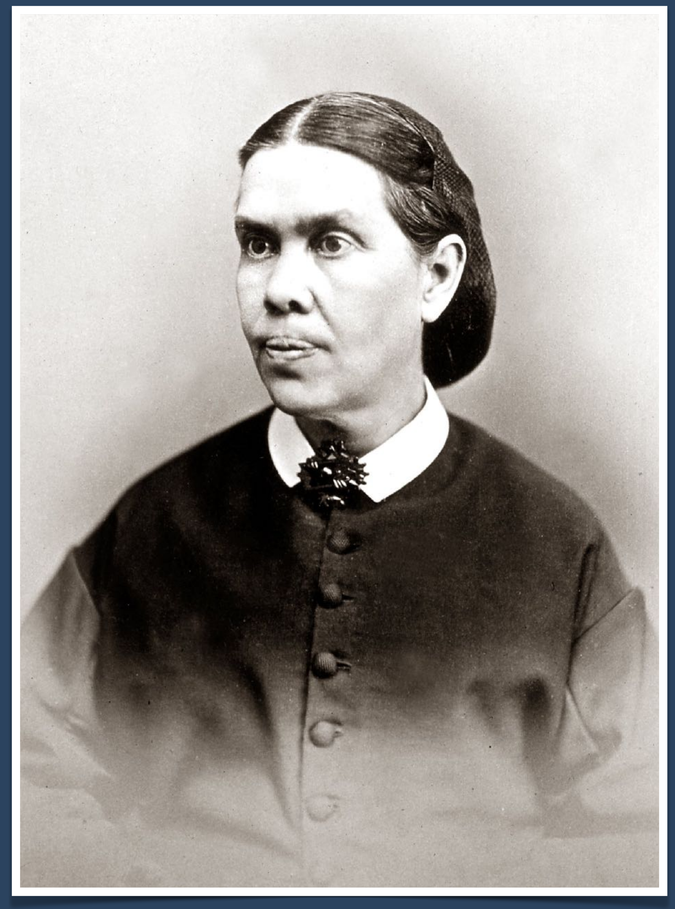


That God exempted Christ from the passions that corrupt men, is the acme of all heresy. (M. L. Andreasen, *Letters to the Churches*, p. 11.4)

Now we know why Christ did not sin while He was here on earth. It was because He was God, and James has told us that God cannot be tempted with evil. Then He was not in sinful flesh, neither did He have sinful tendencies in Him. (R. S. Donnell, President of the Indiana Conference, tract, "The Nature of Christ and Man," p. 3)

He took a body which showed by its deteriorated condition, that the effects of sin was shown by it, but His life proved that there was no sin in it. It was a body which the Father had prepared for Him. Heb. 10:5. Christ's body represented a body redeemed from its fallen spiritual nature, but not from its fallen, or deteriorated physical nature. It was a body redeemed from sin, and with that body Christ clothed His divinity. (R. S. Donnell, tract, "The Nature of Christ and Man," p. 4)

None are to pick up any points of this doctrine and call it truth. There is not a thread of truth in the whole fabric. (Ellen White quoted from G. A. Roberts, statement dated June 11, 1923, White Estate D. F. #190)



One or two men would be walking up and down the aisles watching for just this demonstration, and would lay hold of the person who had fallen, literally dragging him up the aisle and placing him on the rostrum. Then a number, perhaps a dozen, would gather about the prostrate form, some shouting, some singing, and some praying, all at the same time. Finally the individual would revive, and he was then counted among the faithful who had passed through the Garden. (G. A. Roberts, Statement dated, June 11, 1923, White Estate D. F. #190, From The Holy Flesh Movement, William Grotheer.)

They have a big drum, two tambourines, a big bass fiddle, two small fiddles, a flute and two cornets, and an organ and a few voices. They have “Garden of Spices” as a song book and play dance tunes to sacred words. They have never used our own hymn books except when Elders Breed, or Haskell speak, then they open and close with a hymn from our book, but all the other songs are from the other book. Hetty H. Haskell, Letter to Miss Sara McInterfer dated at Muncie, Indiana, September 17, 1900)

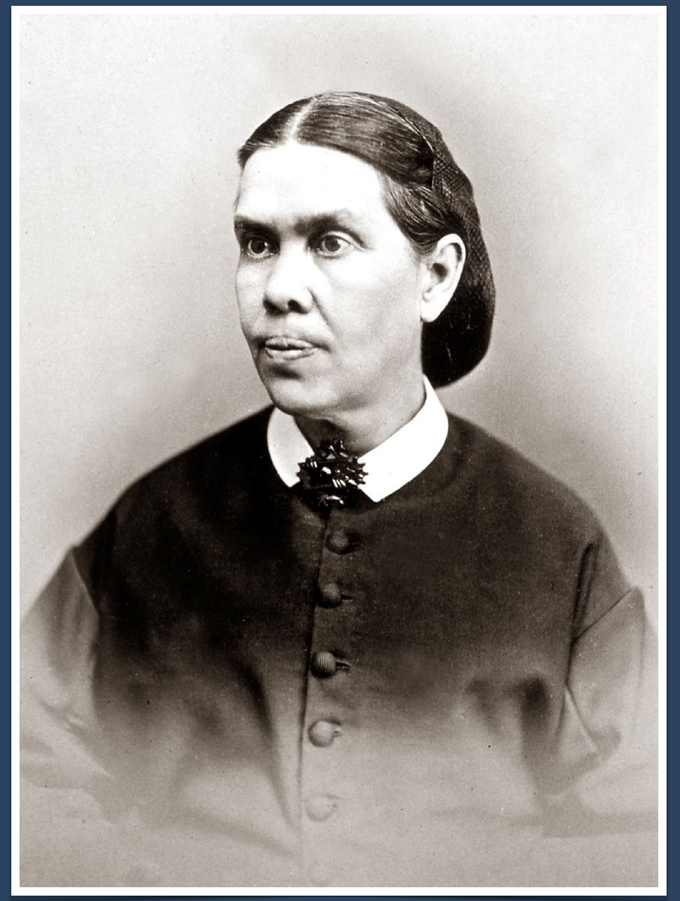
They shout “Amens” and “Praise the Lord,” “Glory to God”, just like a Salvation Army service. It is distressing to one’s soul. The doctrines preached correspond to the rest. The poor sheep are truly confused. (Hetty H. Haskell, Letter to Miss Sara McInterfer dated at Muncie, Indiana, September 17, 1900)

Last Sabbath they (Indiana ministers) took the early meeting also the 11:00 o'clock hour, and called them front to the altar as they call the little fence they have around the pulpit. The poor sheep came flocking up until they were on the ground three rows deep. The ministers kept up their shouting and, shall I call it yelling. They invited Elder H.and Elder Breed to come down to the altar and help. They went down, and Elder Breed got down and tried to talk to some, but he felt so out of place he got up on his feet and stood and looked on. (Hetty H. Haskell, Letter to Ellen G. White dated At Muncie, Indiana, September 22, 1900)

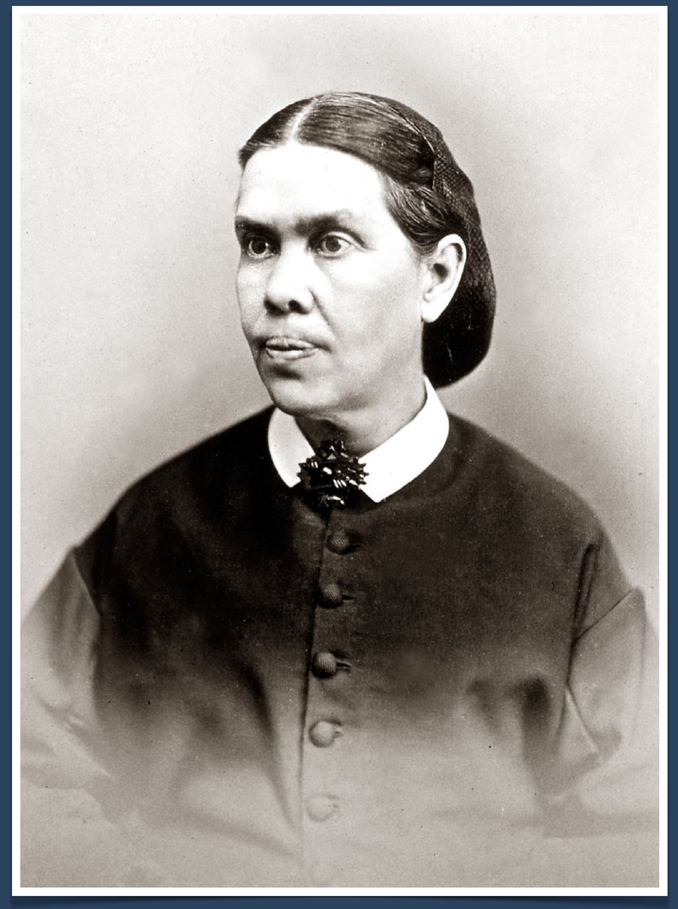
Elder H.left the tent and went to our own tent. Finally they had a season of prayer, then they got up and began shouting, “Praise the Lord,” “Glory” etc., falling on one another’s neck and kissing and shaking hands, keeping their music going with the noise, until many of them looked almost crazy. (Hetty H. Haskell, Letter to Ellen G. White dated At Muncie, Indiana, September 22, 1900)

They worked themselves up to a high pitch of excitement by the use of musical instruments, such as: trumpets, flutes, stringed instruments, tambourines, and organ, and a big bass drum. They shouted and sang their lively songs with the aid of musical instruments until they became really hysterical. many times I saw them, after these morning meetings, as they came to the dining tent fairly shaking as though they had the palsy. (Burton Wade, Letter to Arthur White dated at Berrien Springs, Michigan, January 12, 1962)

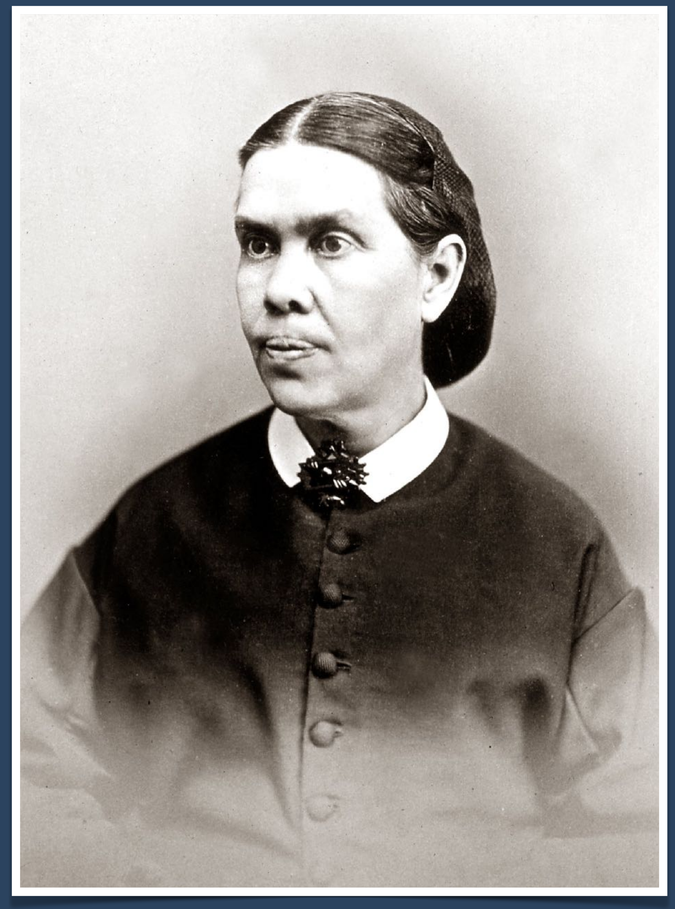
The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit. (*Selected Messages*, bk. 2, p. 36, from Letter 132, 1900)



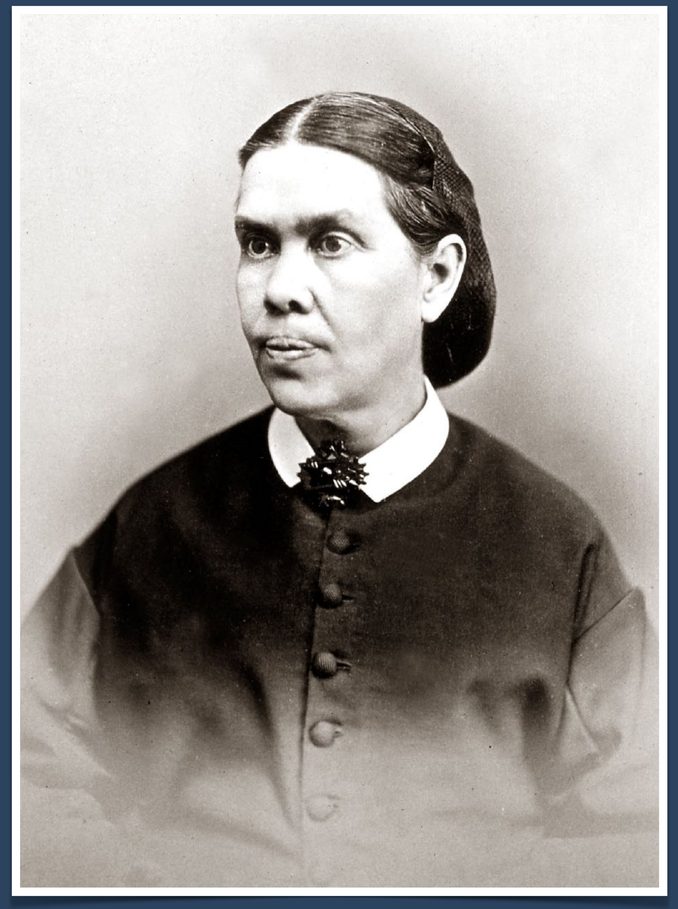
There should be a clear understanding of that which constitutes sin, and we should avoid the least approach to step over the boundaries from obedience to disobedience. (*Selected Message*, bk. 1, p. 234.2, Ms 87, 1900)



The people know so little of the Bible that practical, definite lessons should be given concerning the nature of sin and its remedy. (*Gospel Workers*, p. 369.2)

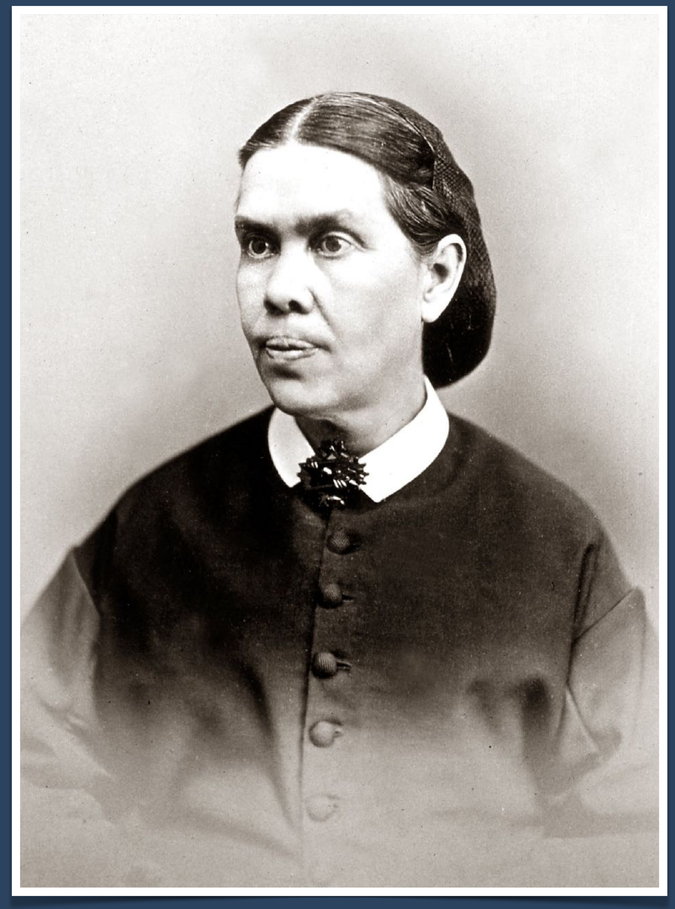


If we are to have pardon for our sins, we must first have a realization of what sin is, that we may repent and bring forth fruits meet for repentance. (*Faith and Works*, p. 49.1)

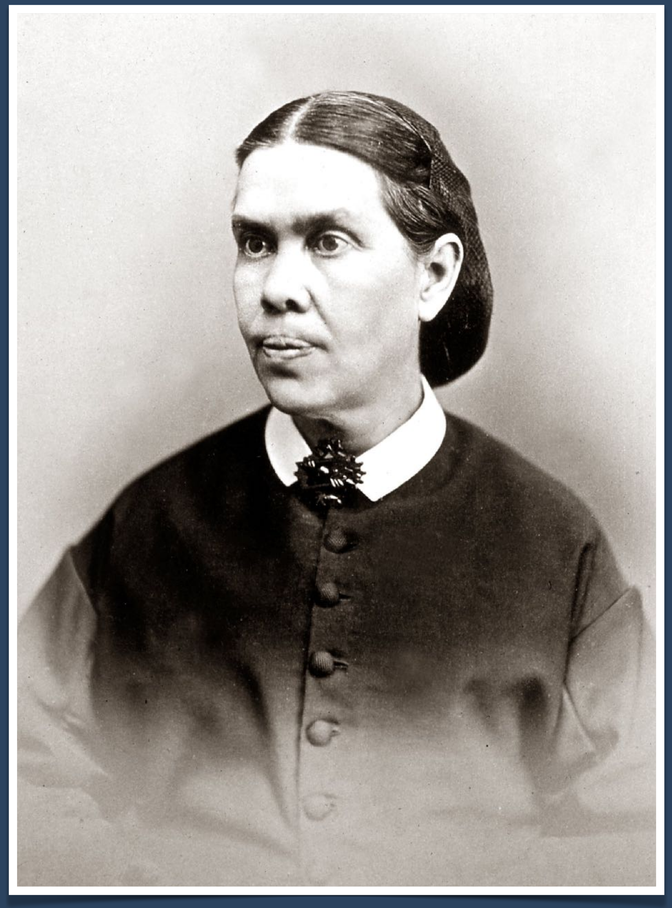


1 John 3:4 (KJV) — 4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Here we have the true definition [singular] of sin; it is "the transgression of the law." (*The Signs of the Times*, June 20, 1895, par 5)



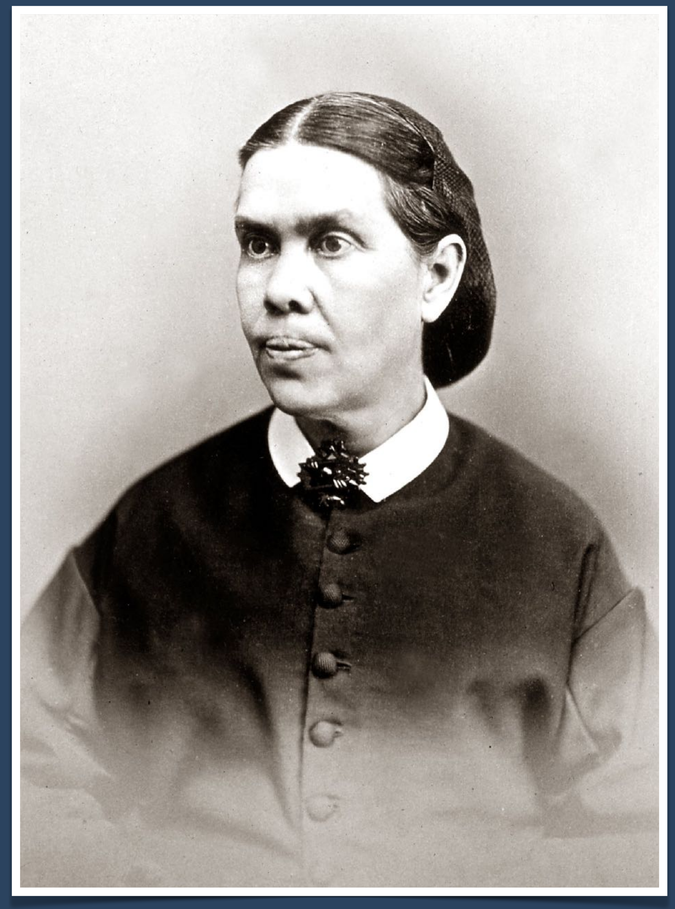
It is the privilege of every sinner to ask his teacher what sin really is. Give me a definition of sin. We have one in 1 John 3. “Sin is the transgression of the law.” Now this is the only definition of sin in the whole Bible. (*Sermons and Talks*, vol. 1, p. 228)



James 2:10 (KJV) — 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Colossians 3:5 (KJV) — 5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

All sin is selfishness. Satan's first sin was a manifestation of selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. (*The Worker's Bulletin*, September 9, 1902, par. 3)



Romans 14:23 (KJV) — 23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Colossians 2:6 (KJV) — 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

Romans 1:5 (KJV) — 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Galatians 3:2–3 (KJV) — 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Galatians 3:13–14 (KJV) — 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

James 4:17 (KJV) — 17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

1 John 3:4 (KJV) — 4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

1 John 3:4 (RSV) — Every one who commits sin is guilty of lawlessness; sin is lawlessness.

The Greek word ἀνομία (*anomia*) translated “lawlessness” or “transgression of the law” is from from ἄνομος (*anomos*); the negative (*a*) and the Greek word for law: νόμος (*nomos*).

Matthew 7:23 (KJV) — 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (*anomian* from *anomia*).

Romans 6:19 (KJV) — 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity (*anomia*) unto iniquity (*anomian*); even so now yield your members servants to righteousness unto holiness.

Matthew 13:41 (KJV) — 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity (*anomian*).

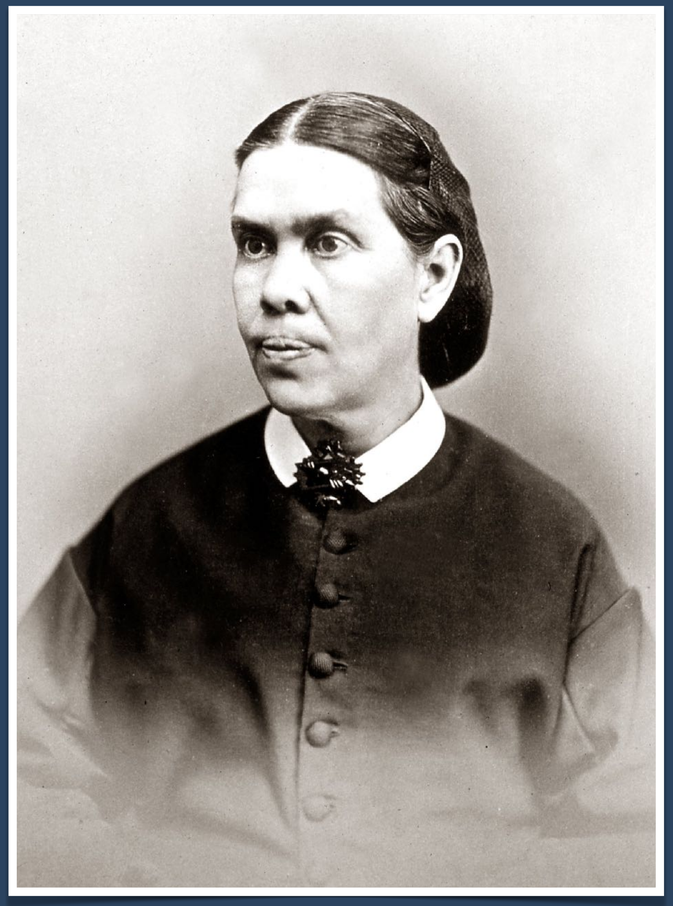
Hebrews 4:15 (KJV) — 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

John 2:24–25 (KJV) — 24 But Jesus did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for he knew what was in man.

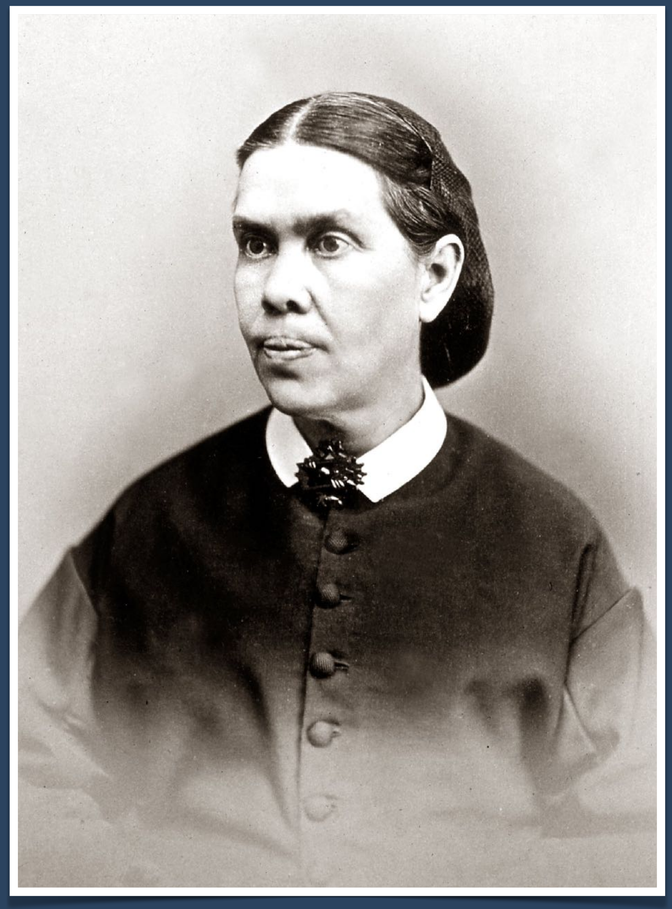
Luke 2:52 (KJV) — 52 And Jesus increased in wisdom and stature, and in favour with God and man.

Apart from divine power, no genuine reform can be effected. Human barriers against natural and cultivated tendencies are but as the sandbank against the torrent. Not until the life of Christ becomes a vitalizing power in our lives can we resist the temptations that assail us from within and from without.

(*The Ministry of Healing*, p. 130.5)



A man may be trying to serve God, but temptations from within and from without assail him. (*Testimonies for the Church*, vol. 9, p. 222.2)



Hebrews 2:14–16 (KJV) — 14 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; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Hebrews 2:17–18 (KJV) — 17 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. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

John 15:5 (KJV) — 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Philippians 4:13 (KJV) — 13 I can do all things through Christ which strengtheneth me.

The End