

# The Humanity of Christ

## History – 1888 – E. G. White

## The Humanity of Christ

- Adventist Christology in Turmoil
  - Influence of Jones & Waggoner
  - ML Andreasen & Questions on Doctrine
- Nature of Man
  - Inheritance from Fallen Adam
  - What does Christ inherit?
- Nature of Christ (I, II)
  - Sinless Substitute
  - Sympathetic Example

## The Golden Chain

**The humanity of the Son of God is everything to us.** It is the golden chain that binds our souls to Christ, and through Christ to God... **This is to be our study.** When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus 3:5). We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth. {1SM 244.1}

## Mystery for Angels

**This is the mystery of godliness. That Christ should take human nature,** and by a life of humiliation **elevate man in the scale of moral worth with God:** that He should carry His adopted nature to the throne of God, and there present His children to the Father, to have conferred upon them **an honor exceeding that conferred upon the angels,**--this is the marvel of the heavenly universe, **the mystery into which angels desire to look.** This is love that melts the sinner's heart. {SD 22.4}

## Grapple with the Mystery

- As an educating power the Bible is without a rival. Nothing will so impart vigor to all the faculties as requiring students to grasp the stupendous truths of revelation... If never required to grapple with difficult problems or put to the stretch to comprehend important truths, it will after a time almost lose the power of growth.--5T 24 (1882). {1MCP 91.2}
- When we want a deep problem to study, let us fix our minds on **the most marvelous thing that ever took place in earth or heaven--the incarnation of the Son of God.** {7BC 904.6}

## The Nature of Christ

### Why All the Controversy?

- Ellen White Clear but Invisible
- Jones & Waggoner Set the Tone
- Barnhouse & Martin Dialogue (1950's)
- *Questions on Doctrine*
- M. L. Andreasen
- Discovery of Baker Letter (1950's)
- Two Camps: Post-Fall & "Pre-Fall"
- 1888 & Jack Sequeira
- 50<sup>th</sup> Anniversary Conf., 2007 (QoD Annotated, 2003)

## The Issues

### ■ Post-fall Nature = Sympathetic Savior & Example

- Christ “Took upon him our sinful nature” (RH, 12-15-1896)
  - Assumed infirmities of degenerate humanity
  - Assumed our depraved, corrupt inclinations
- He assumed nature that needed redeeming

### ■ “Pre-fall” Nature = Sinless Substitute

- Christ “began where the first Adam began” (YI, 6-2-98)
  - Took infirmities of degenerate humanity
  - Not the depravity & evil inclinations

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## Paradox in Ellen White

### Sinless Substitute

1. [L]et every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be. (5BC 1128.6)
2. We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. (1SM 256.2)

### Sympathetic Example

1. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made “in the likeness of sinful flesh” (Romans 8:3), He lived a sinless life.
2. It was a solemn reality that Christ came to fight the battles as man, in man’s behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature. (RH, February 18, 1890 par. 6)
3. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation. (DA 117.1)

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## Early Adventism -1888 No Controversy

**1858:** “Jesus also told them ... that He should take man’s fallen nature, and His strength would not be even equal with theirs.” *Spiritual Gifts*, vol. 1, p. 25

**1864:** “It was in the order of God that Christ should take upon Himself the form and nature of fallen man.” *Spiritual Gifts*, vol. 4a, p. 115

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## Identified with Our Weaknesses

**1868:** “He was unsullied with corruption, a stranger to sin...He prayed for His disciples and for Himself, thus identifying Himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from His Father. {2T 508-509}

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## Perfect Offering

**1872:** “Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering, an atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made should in value be superior to man as he was in his state of perfection and innocency. *Review and Herald*, Dec. 17, 1872

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## Undisputed Teaching

**1872:** “It was in the order of God that Christ should take upon Himself the form and nature of fallen man, that He might be made perfect through suffering, and Himself endure the strength of Satan’s fierce temptations, that He might understand how to succor those who should be tempted.” {RH, Dec. 31, 1872}

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## Jones & Waggoner Explicit Sinful Flesh

### ■ Doctrine of Righteousness by Faith

### ■ Central Features:

- Christ was like every child of Adam
- Fallen nature with inherent tendency to sin
- Infected with sinful flesh/bent to evil
- Fundamental to Overcoming like Jesus
- **Became Theological Non-issue Post-1890**  
– Until 1950

## Jones & Nature of Christ

All the tendencies to sin that are in you were in Him, and not one of them was ever allowed to appear--every one was put under foot and kept there...That is simply saying that **all the tendencies to sin that are in human flesh were in His human flesh**, and not one of them was ever allowed to appear; He conquered them all. And in Him we all have victory over them all. {February 21, 1895 ATJ, GCB 267.1}

## Jones & Sinful Flesh Dominated Post1894

...God sending His own Son in that which is just like sinful flesh. **And in order to be just like sinful flesh, it would have to be sinful flesh**; in order to be made flesh at all, as it is in this world, He would have to be just such flesh as it is in this world, just such as we have and that is sinful flesh. This is what is said in the words "likeness of sinful flesh." {February 19, 1895 ATJ, GCB 232.5}

## Waggoner: Nature of Christ

The Word was made perfect flesh in Adam, but in **Christ was the Word made fallen flesh**. Christ goes down to the bottom, and there is **the Word flesh, sinful flesh**. Who has believed our report? To whom has the arm of the Lord been revealed? {February 17, 1897 EJW, GCDB 57.3}

## Waggoner & Sinful Flesh

- When Christ was here on the earth in the flesh, it was God manifest in the flesh. "Believest thou not," He said, "that I am in the Father, and the Father in Me?" God was in Him in the flesh which He voluntarily took,-the only begotten Son abode in the bosom of the Father, and therefore **He knew no sin, although in sinful flesh**. This is "the mystery of godliness." {3-8-1894 EJW, PTUK 150.7}
- EG White endorsed J&W 400+ times (RxF)

## Jones & Waggoner's Posterity Dominated till 1955

- Theology adopted by W.W. Prescott, M. L. Andreasen, H. Douglas, R. J. Wieland, R. Larson, Standish Brothers, Jack Sequeira, etc.
- Final Generation Vindication of God
  - Based on Post-fall nature of Christ
- Sequeira: Christ qualifies to be our Substitute by taking sinful flesh

## Adventists Revise Position

- *Bible Readings for the Home Circle*
  - Christ “partook of our sinful, fallen nature”
  - Removed in 1949
- WH Branson’s *Drama of the Ages*
  - “sinful flesh” → “actual flesh” (1950)
  - “sinful nature” → “our nature” (1953)

## Questions on Doctrine

- T.E. Unruh Letter (1950) to Donald J. Barnhouse
  - Editor of *Eternity Magazine*
- Barnhouse slams *Steps to Christ*
- Walter Martin commissioned to write book
  - *The Truth About Seventh-day Adventists*
- Dialogue commences 1955-1956
  - Leroy Froom & W.E. Read
  - Walter Martin & G.R. Cannon
  - R. A. Anderson & Barnhouse join later
  - Series of 40 Questions presented to Adventists

## Central Concerns of Martin

1. Atonement not completed at the cross
2. Salvation is result of grace plus works
3. Christ was created being, not self-existent
4. Christ possessed fallen, sinful nature

- #2 & #3 resolved quickly
- Atonement “accomplished” & “applied”
- Most problematic issue: Nature of Christ

## False Impressions

- Barnhouse & Martin were told “majority of denomination always held” human nature of Christ “to be sinless, holy, and perfect..”
- Few exceptions of “lunatic fringe” got into print with “contrary views completely repugnant to Church at large.” Froom to Figuhr, quoted by Knight in QOD, Annotated Ed., p. xvi, 2003)

## Problematic Heading in QOD Published 1957

- Appendix of EG White quotations
  - Christ “Took Sinless Nature”
- Implies this was EG White’s position
  - Repeatedly stated Christ took “our sinful nature”
- Froom & associates set forth a genuine revision of position on nature of Christ held by majority of denomination prior to publication of QOD

ALN1

## M. L. Andreasen Backlash

- Most influential SDA theologian & author
- Excluded from Barnhouse/Martin dialogue
  - Review of QOD manuscript
- Part of “lunatic fringe” holding post-fall view
- Three Phase Atonement & Post-fall View
  - Sinful nature with tendencies to sin
- Pens *Letters to the Churches* in protest (1959)

**Slide 24**

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**ALN1** Albert L. Newhart Jr., 11/22/2010



## Andreasen & the Atonement

- Froom's 1957 *Ministry* article: "...sacrificial act of the cross—a complete, perfect, final atonement for man's sin."
- Misread as "completed atonement at the cross"
  - Atoning sacrifice complete + Atonement applied in sanctuary
  - Atonement provided + Atonement applied
- 3-Phase atonement: 1) His sinless Life 2) the Cross 3) Final generation vindication
- Final generation sinless living based upon:
  - Christ having Sinful nature w/ tendencies to sin
  - Satan not defeated at cross – but by final generation

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## Andreasen's Atonement Theology

### Third Phase of the Atonement:

"Christ demonstrates that man can do what He did, with the same help He had. This phase includes His session at the right hand of God, His high priestly ministry, and the final exhibition of His saints in their last struggle with Satan, and their glorious victory...He is now eliminating and destroying sin in His saints on earth. This is part of the cleansing of the true sanctuary."

M.L. Andreasen, *Hebrews*, pp. 59, 60, cf. p. 58.

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## EG White, 1888 & Post-Fall Nature of Christ

"Whenever Ellen White discussed Minneapolis and its positive aspects, she never once mentioned the 'post-Fall' nature of Christ, sinless perfection, and the 'final generation' corporate vindication of God."

In the voluminous *Ellen G. White 1888 Materials*, "she never said one word about the post-Fall nature of Christ." {W. W. Whidden, *Waggoner*, p 365}

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## Andreasen Insists

- QOD must be recalled from distribution
  - Even though favorable to most of the book
  - Section on the atonement unacceptable
- QOD sees wide circulation
- Andreasen writes six "Letters to the Churches" (1959)
  - Credentials suspended (1961); Posthumously returned
- Zondervan publishes *The Truth about Seventh-day Adventists* (1960)
- Froom's *Movement of Destiny* (1971) solidifies QOD

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## Palmdale Meeting (April 1976)

"Whichever of these views Christians may hold of Christ's humanity, we believe that the central concept is to recognize Jesus as the Savior of all mankind, and that through His victorious life, lived in human flesh, He provides the link between divinity and humanity." *Review & Herald*, May 27, 1976

**Does it matter?** Views of justification, sanctification, the atonement, the purpose of the great controversy theme, & nature of sin

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## Palmdale Report Are Both Views Acceptable?

- The phrase in the Palmdale report, "whichever of these views Christians may hold," is equivalent to saying, "We may hold either view. Thus it is clear that today both views are acceptable within Adventism." E. H. Sequiera, *SAVIOR OF EVERY MAN*, pp. 3, 4.

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## Ministry Magazine Confrontation June, August, December 1985

- Norman R. Gulley (Benjamin Rand), "What Human Nature did Jesus Take?" Unfallen," *MINISTRY*, June, 1985, p. 8.
- Herbert D. Douglass (Kenneth Gage), "What Human Nature did Jesus Take? Fallen", *MINISTRY*, June, 1985, pp. 10, 11.

## Douglass Identifies Scholars

Douglass identifies thirteen Scholars supporting the post-Fall view of Christ human

Among them are Edward Irving, Thomas Erskine, Herman Kohlbrugge, Edward Bohl, Karl Barth, T. F. Torrance, Nels Ferre, C. E. B. Cranfield, Harold Roberts, Lesslie Newbigin, E. Stauffer, Anders Nygren, C.M. Barrett, and Eric Baker.

## Douglass & Post-Fall View

[Christ took fallen nature to be] "subject to all the evil pressures which we inherit, and using the altogether unpromising and unsuitable material of **our corrupt nature** to work out a perfect, sinless obedience." H. D. Douglass, (quotes Cranfield on Romans, ICC) *MINISTRY*, June, 1985, pp. 15.

If Christ had taken the pre-Fall state, only a few of the issues in **the great controversy** would have been settled. He came...to reveal Himself as **man's example** by providing fallen men and women with a model of obedience (1 Peter 2:21, 22). *Ibid*, p.11-12

## Jack Sequeira's Unique Post-Fall View

- The human nature of Christ is intimately tied to redemption of fallen mankind:
- "God united the sinless, divine nature of His Son to our corporate, sinful human nature that needed redeeming." *Saviour of the World*, P. 12
- "[I]t becomes clear that unless Christ **totally assumed our sinful nature that needed redeeming**" there would be no gospel." *Ibid*, P. 14

## Jack Sequeira's Unique Post-Fall View

- Qualifies Jesus to be both our Example and our Substitute & Redeemer
- **Historic Adventists**: Teach the post-Fall view of Christ's human nature in the context of His being **our example** and vicariously substituting Himself for us. (Sequeira, *Saviour of the World*, p. 112-113)

## Sequeira's 1888 Post-Fall View

"[T]he 1888 Message [proclaims] a post-Fall view in the context of an *actual* substitution – the idea that **all mankind was actually in the humanity of one Man**, Jesus Christ, who assumed our corporate, condemned, sinful human nature at the incarnation in order to be the Saviour of the world." (Sequeira, *Saviour of the World*, p. 115)

## Sequeira & Self-love

- Sequeira defines a sinful nature: “one in which there is a bent toward self-love and independence from God.” *Saviour of the World*, p. 179
- Implies that Christ's nature was naturally selfish p. 181
- Christ's nature had an inclination to sin infected with self-love. p.182

## Sequeira & Indwelling Sin

- Sequeira asserts that Christ “assumed our flesh which has sin dwelling in it.” (*Saviour of the World*, p. 167)
- Quotes Greek N. T. scholar, K. Wuest to support the contention that Christ assumed the sinful nature of Adam. (*Ibid*, p. 167)
- Wuest quoted again that Christ possessed a “**totally depraved nature**” with “**sinful tendencies.**” (*Ibid*, p 168)
- K. Barth quoted: Christ used the “unsuitable material of **our corrupt nature** to work out a perfect, sinless obedience.” (*Ibid*, p.168)

## Major Post-Fall Proponents

- Herbert Douglass (Assoc. Editor of *Review*, 1970's)
- Robert J. Wieland, \* Thomas Davis
- C. Mervyn Maxwell, \* Ralph Larson
- Dissidents: eg. the early Robert Brinsmead in his “*Sanctuary Awakening*” movement
- Current “independent” ministries
  - (Hope Int. / Heartland / 1888 Message Study Committee)
- Common thread of Post-Fall advocates: admiration for and indebtedness to M. L. Andreasen
- Jack Sequeira

## Major Pre-Fall Proponents

The anonymous authors of QOD  
(R. A. Anderson, L. E. Froom & W. E. Read)  
Edward (Ted) Heppenstall  
Hans K. LaRondelle  
Raoul Dederen  
Desmond Ford  
Norman Gulley

## Declaring the Mystery: The Incarnation

## Mystifying the Mystery

This is a great mystery, a mystery that will not be fully, completely, understood in its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become a nothingness. {21 MR 418.6}



## The Divinity of Christ

- John 1:1
- Still seeking to give a true direction to her faith, Jesus declared, "I am the resurrection, and the life." In Christ is life, original, unborrowed, underived. "He that hath the Son hath life." 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life. {DA 530.3}

- Unequivocal Statement

## Christ: "That Holy Thing"

The humanity of Christ is called "that holy thing." The inspired record says of Christ, "He did no sin," he "knew no sin," and "in him was no sin." He was "holy, harmless, undefiled, separate from sinners." {ST, January 16, 1896 par. 7}

## Christ: Unlike Us

- "that holy thing" (Luke 1:35)
- "He did no sin," (1 Peter 2:22)
- "knew no sin," (2 Cor. 5:21)
- "a Lamb without blemish & without spot" (1 Pet. 1:19)
- "in him was no sin." (1 John 3:5)
- "holy, harmless, undefiled, separate from sinners." (Heb. 7:26)

## Christ: Like Us

- "made to be sin for us" (2 Cor. 5:21)
- "likeness of sinful flesh" (Rom. 8:3)
- "took part of the same" flesh (Heb. 2:14)
- "in all things made like His brethren" (2:17)
- "touched with feelings of our infirmities" (4:15)
- "made of seed of David according to the flesh" (Rom. 1:3)

## Christ Took Our Nature

- Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made 'in the likeness of sinful flesh' (Rom. 8:3), He lived a sinless life" (DA 311, 312)
- "...perfectly identical with our own nature, except without the taint of sin". —Manuscript 57, 1890 {16MR 181.4}

## Nature of Man at Creation

## Original Sinless Nature

■ Adam listened to the specious sophistry of Satan, and received it as truth. He had originally the wonderful gift of a sinless nature. But he listened to the falsehoods of the one who fell from his first estate. -- Letter 83, 1905. {3MR 330.3}

## Adam's Original Nature

When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker...All his faculties were capable of development; their capacity and vigor were continually to increase. {ED 15.1}

## No Taint of Evil

God did not create man sinful. Adam came forth from the hand of his Maker without the taint of evil. The holy pair might have retained their innocence... [they sinned] and that which was pure and godlike in their nature became perverted and defiled. {ST, August 26, 1897 par. 4}

Nature free from a taint of evil

## Christ & Taint of Evil

But though no taint of evil could be found in the Son of God, though no flaw could be detected, though men could find no fault in him, yet, controlled by the Satanic hate of their leader, men rose up against the Prince of life, and with demoniacal fury they cried, "Away with him, away with him, crucify him." {ST, June 13, 1895 par. 7}

## No Bias to Evil

God made man upright; He gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life. {PP 49.2}

## No Indwelling Sin

In what consisted the strength of the assault made upon Adam, which caused his fall? It was not indwelling sin; for God made Adam after His own character, pure and upright. There were no corrupt principles in the first Adam, no corrupt propensities or tendencies to evil. Adam was as faultless as the angels before God's throne. These things are inexplicable (Letter 191, 1899). {1BC 1083.6}

•No rationale for sin

## Sinless Adam

[M]an was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will. {PP 45.2}

Natural passions

## Checking Self-indulgence

At the very beginning of man's existence a check was placed upon the desire for self-indulgence, the fatal passion that lay at the foundation of Satan's fall. The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our parents. {PP 48.4}

## Sinless Adam Test of Self-Denial

The first great moral lesson given Adam was that of self-denial. The reins of self-government were placed in his hands. Judgment, reason, and conscience, were to bear sway. {RH, February 24, 1874 par. 10}

Denial of self in un-fallen nature

## Life of Self-Denial

If man stumbles and falls under the temptations of Satan, he is without excuse; for he has the disobedience of Adam as a warning, and the life of the world's Redeemer as an example of obedience and self-denial, and the promise of Christ that "to him that over-cometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." {Con 64.2}

## Self-denial of Christ

The entire life of Christ was one of self-denial and self-sacrifice; and the reason that there are so few stalwart Christians is because of their self-indulgence and self-pleasing in the place of self-denial and self-sacrifice. {OFC 240.3}

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." {John 5:30}

## Warning to Adam

While they were obedient to God, the evil one could not harm them; for, if need be, every angel in heaven would be sent to their help. If they steadfastly repelled his first insinuations, they would be as secure as the heavenly messengers. But should they once yield to temptation, their nature would become so depraved that in themselves they would have no power, and no disposition, to resist Satan.—PP 52, 53.

## Sin Perverts Nature

Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. **But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened** through transgression that it was impossible for him, in his own strength, to resist the power of evil. . {SC 17.1}

Selfishness is the essence of depravity (ST, 12-25-1901 par. 9)

## Sinless Nature Lost

Adam listened to the specious sophistry of Satan, and received it as truth. He had originally the wonderful **gift of a sinless nature**. But he listened to the falsehoods of the one who fell from his first estate. **Adam and Eve lost the spiritual life** that would have been theirs by continual endowment.-- Letter 83, 1905. {3MR 330.3}

### Sin Affected Human Nature in 2 Ways

1. Infirmities & Weakness
2. Depravity (Love replaced by Selfishness)

## Nature of Man Post-Fall

## The Effect of Adam's Fall

■ Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, **for that all have sinned**. {Romans 5:12, KJV}

- ἐφ' ᾧ πάντες ἥμαρτον  
– because of which all sinned  
– with the result all sinned

## Adam's Posterity Inheritance of Sin

God made every provision in man's behalf, creating him only a little lower than the angels. **Adam disobeyed, and entailed (bequeathed) sin upon his posterity; but God gave His Son for the redemption of the race.** {6MR 3.1}

By one man's disobedience many **were made** sinners, <sup>sep</sup> by one Man's many **shall be made righteous** (Rom. 5:19) <sup>link</sup>  
**Kathistemi = appointed, ordained, constituted, proven to be**

## Implicit Obedience Forfeited

**The fall of our first parents broke the golden chain of implicit obedience of the human will to the divine.** Obedience has no longer been deemed an absolute necessity. The human agents follow their own imaginations which the Lord said of the inhabitants of the old world was evil and that continually (MS 1, 1892). {1BC 1083.9}



## Inheritance of Sin

The inheritance of children is that of sin. Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. As related to the first Adam, men receive from him nothing but guilt and the sentence of death. {CG 475.3}

## Inheritance of Disobedience

- These dear children received from Adam an inheritance of disobedience, of guilt and death. The Lord has given to the world Jesus Christ, and His work was to restore to the world the moral image of God in man, and to reshape the character. {13MR 14.1}
- As a result of Adam's disobedience every human being is a transgressor of the law, sold under sin" (IHP 146).

## Babies of Unsaved Parents Some Saved

As the little infants come forth immortal from their dusty beds, they immediately wing their way to their mothers' arms. They meet again nevermore to part. But many of the little ones have no mother there. We listen in vain for the rapturous song of triumph from the mother. The angels receive the motherless infants and conduct them to the tree of life.....Jesus places the golden ring of light, the crown upon their little heads.--The YI, April, 1858. {2SM 260.2}

The death of Christ has saving efficiency for infants

## Inherit Propensity to Sin

The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. {5BC 1128.4}

Inherent = nature

"Selfishness is inwrought in our very being. It has come to us as an inheritance..." {LHU 326.4}

## Adam's Nature Became Evil

When Adam apostatized, he placed himself on Satan's side; his nature became evil, and he became separated from God...Evil, wherever it exists, will always league with evil against good, so that naturally fallen angels and fallen men are linked in a desperate companionship. {RH, May 3, 1906 par. 2}

No natural enmity with Satan

## Bent to Evil

- When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy. {GC 505.2}
- The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist. {Ed 29.1}

## Lower Nature

Those who put their trust in Christ are not to be enslaved by any hereditary or cultivated habit or tendency. Instead of being held in **bondage to the lower nature**, they are to rule every appetite and passion. God has not left us to **battle with evil** in our own finite strength. Whatever may be our inherited or cultivated tendencies to wrong, we can overcome through the power that He is ready to impart. {MH 175.1}

## Carnal Nature Partaker of Satanic Nature

When man sinned, all heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, a **partaker of the Satanic nature**. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; **for through sin man became carnal**, and the carnal heart is enmity against God, is not subject to the law of God, neither indeed can be. {ST, February 13, 1893 par. 6}

## Carnal/Fleshly Nature

The **lower passions** have their seat in the body and work through it. **The words "flesh" or "fleshly" or "carnal lusts" embrace the lower, corrupt nature**; the flesh of itself cannot act contrary to the will of God. {AH 127.2}

## Adam's Posterity Inherent Propensities

The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin, **his posterity was born with inherent propensities of disobedience**. {13MR 18.1}

Propensities of Nature → Inherent

Propensities of Character: "Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity." {RH, April 24, 1900 par. 6}

## Adam Corrupts Human Nature

Through the medium of influence, taking advantage of the action of mind on mind, he prevailed on Adam to sin. **Thus at its very source human nature was corrupted**. And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin. {RH, April 16, 1901 par. 5}

## Subdue Corrupt Nature

**In itself humanity is tainted and corrupted**; but Christ brought moral power to man, and those who live in communion with him overcome as he overcame. {ST, 12-10, 1896 par 10}

By holiness in the daily life we are to reveal Christ to those around us. **Corrupt human nature is to be subdued, not exalted**. {8T 234.2}

## Natural Corruption

In the human heart there is natural selfishness and corruption, which can only be overcome by most thorough discipline and severe restraint; and even then it will require years of patient effort and earnest resistance.

**Post-Fall Implication:** Christ must possess natural selfishness & corruption

## Inbred Corruption

- God will be better glorified if we confess the secret, inbred corruption of the heart to Jesus alone than if we open its recesses to finite, erring man, who cannot judge righteously unless his heart is constantly imbued with the Spirit of God. {5T 645.3}
- [Christ] stood before the world, from **His first entrance** into it, untainted by corruption, though surrounded by it" (7BC 907).
- **Apparently → No Corruption due to Inheritance**

## Inbred Sin

- There will be battles with the powers of darkness, severe struggles against selfishness and inbred sin. {BEcho, June 25, 1894 par. 5}
- **From the cross to the crown** there is earnest work to be done. There is wrestling with inbred sin; there is warfare against outward wrong. {RH, November 29, 1887 par. 12}
- **Born again Christian wrestles with inbred sin**

## Inborn evil

- Their children, like Eli's, did wickedly from childhood; but instead of firmly restraining them, they caressed and indulged them. The inborn evil of the natural heart was permitted to grow and strengthen. Even the house of God was not revered. {RH, May 4, 1886 par. 7}
- **Our hearts are by nature evil**, and how, then, can they bring forth that which is good? {GCB, March 5, 1895 par. 32}

## Bias to Evil

Originally man's affections were in perfect obedience to God's will; but they have been perverted, misused, and degenerated by disobedience. In returning to God, the inclinations, the taste, the appetite, and the passions are brought into higher, holier channels. The bias to evil is overcome through man's determined effort, aided by the grace of Christ. {RH, March 1, 1887 par. 1}

## Bent to Evil

The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist. {Ed 29.1}

## Evil Prohibited

"Sin is the transgression of the law." This is the only definition of sin. Without the law there can be no transgression. "By the law is the knowledge of sin." **The standard of righteousness is exceeding broad, prohibiting every evil thing** (MS 27, 1899) {7BC 951.3}

**Implication: Standard of RT = Christ  
Thus no inborn evil**

## Christ – No Inborn Evil

But Jesus Christ was the only begotten Son of God. He took upon Himself **human nature**, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, **but not for one moment was there in Him an evil propensity.** He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden. {13MR 18.1}

## Inheritance of Depravity

He was furnished with a holy nature, sinless, pure, undefiled; but he fell because he listened to the suggestions of the enemy; and **his posterity became depraved.** By one man's disobedience many were made sinners. {8MR 39.2}

**Christ depraved by inheritance?**

## Depraved by Nature

To understand this matter aright, we must remember that **our hearts are naturally depraved**, and we are unable, of ourselves, to pursue a right course. It is only by the grace of God, combined with the most earnest efforts on our part, that we can gain the victory. {RH, January 4, 1881 par. 31}

## Depraved Nature of Man

■ **It is impossible for man, of himself, to keep this law; for the nature of man is depraved**, deformed, and wholly unlike the character of God. The works of the selfish heart are "as an unclean thing;" and "all our righteousnesses are as filthy rags." Isaiah 64:6. {MB 54.1}

## Saints Realize Depravity of Their Nature

Through faith in Christ some will rise to high places of service and be entrusted with responsibilities in the work of saving souls. They see where their own weakness lies, **they realize the depravity of their nature.** They know the strength of sin, the power of evil habit. They realize their inability to overcome without the help of Christ, and their constant cry is, "I cast my helpless soul on Thee." {MH 179.1}

**Did Christ realize depravity of His nature?**



## Depraved & Condemned

Human nature is depraved, and is justly condemned by a holy God. {RH, Sept 17, 1895 par. 7}

Christ condemned for His own Nature?  
Or because He bore our sins by imputation?

"...Adam sinned, and the children of Adam share his guilt and its consequences; but Jesus bore the guilt of Adam.."  
{ST, May 19, 1890 par. 8}

## Morally Deranged

Moral derangement, which we call depravity, finds ample room to work, and an influence is exerted by men, women, and youth professing to be Christians that is low, sensual, devilish. . . . {HP 196.2}

## Fallen & Depraved

Man has fallen. God's image in him is defaced. By disobedience he is depraved in inclination and weakened in power, unable, apparently, to look forward to anything but tribulation and wrath. {ST, March 30, 1904 par. 1}

### Two Problems with our Nature

1. Depraved Inclination = corrupt inclinations
2. Weakened in Power = Infirmities

## Inheritance of Selfishness

Selfishness is the essence of depravity, and because human beings have yielded to its power, the opposite of allegiance to God is seen in the world today. Nations, families, and individuals are filled with a desire to make self a center. Man longs to rule over his fellowmen. Separating himself in his egotism from God and his fellow beings, he follows his unrestrained inclinations. He acts as if the good of others depended on their subjection to his supremacy.--RH, June 25, 1908. (CS 24.) {1MCP 30.3}

## Selfishness Replaces Love

■ But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed. {SC 17.1}

## Man Selfish by Nature

■ Instead of remaining under God's influence in order that he might reflect the moral image of his Creator, man placed himself under the control of Satan's influence, and was made selfish. Thus sin became a universal evil. And what a dreadful evil is sin! {9MR 237.5}

## Selfish by Nature

- Men are selfish by nature. ...Our work for the salvation of souls will not be done without a conflict. We shall have to practice self-denial, overcome inclination, relinquish the spirit and passions of the world, and be ready to sacrifice even life itself, if need be, for Christ's sake. {RH, January 6, 1891 par. 7}

## Inwrought Selfishness

- Selfishness is inwrought in our very being. It has come to us as an inheritance, and has been cherished by many as a precious treasure. {HS 138.7}
- Application to Christ?
- All that man can do without Christ is polluted with selfishness and sin; but that which is wrought through faith is acceptable to God. {FW 94.1}

## Natural Selfishness & Depravity

- Selfishness is sin, {ST, April 13, 1891 par. 3}
- In the human heart there is natural selfishness and corruption, {4T 496.1}
- That His people might not be misled by the selfishness which dwells in the natural heart {5BC 1138.9}
- Selfishness is the essence of depravity {CS 24.2}
- Selfishness is inwrought in our very being. {HS 138}
- All selfishness is condemned by the law of God, {Y1, Dec. 9, 1897 par. 3}

## Hereditary Tendencies to Selfishness

- If you will battle against selfish human nature, you will go forward steadily in the work of overcoming hereditary and cultivated tendencies to wrong. {ML 52.4}
- God hates hereditary and cultivated tendencies to wrong (Letter 34, 1899). {4BC 1154.9}
- Was there something in Christ that God hated?
  - Hereditary tendencies to wrong (selfish nature)??

## Christ & Selfishness

In His life Jesus of Nazareth differed from all other men...In His bosom existed the purest love, free from every taint of selfishness and sin. His life was perfectly harmonious. He is the only true model of goodness and perfection. From the beginning of His ministry men began more clearly to comprehend the character of God. {1MCP 182.3}

## Our Nature w/o Selfishness

There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, He lived a life wholly devoted to the good of others. . . . In word and deed Christ's followers are to be pure and true. In this world--a world of iniquity and corruption--Christians are to reveal the attributes of Christ. All they do and say is to be free from selfishness.... {HP 57.2}

## Freedom from Selfishness

Christ was free from every taint of selfishness. He pleased not himself. His whole life was one of disinterested benevolence. He invited the young man to follow him. O, if he had only obeyed, appreciating the heavenly treasure above the earthly substance, what gain it would have been to him! {RH, March 28, 1893 par. 8}

## No Inwrought Selfishness

- "The prince of this world cometh, and hath nothing in Me," the Saviour declared. No envy, no worldly ambition, no pride, no selfishness, could be found in Him. "I know thee who thou art," the evil spirits cried, "the Holy One of God." {ST, August 29, 1900 par. 9}
- Jesus was free from all sin and error; there was not a trace of imperfection in his life or character. {ST, October 10, 1892 par. 5}

## Our Nature Found Wanting

We are enlightened by the precepts of the law, but no man can by them be justified. Weighed and found wanting is our inscription by nature. But Christ is our mediator, and accepting Him as our Saviour, we may claim the promise, "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). {HP 156.7}

Was Christ weighed & found wanting by nature?

## Sinful by Nature

- We are sinful by nature, and so are commanded to be zealous and repent {ST, August 21, 1884 par. 4}
- "Men are selfish by nature.." {RH, January 6, 1891 par. 7}
- "Selfishness is sin.." {ST, Apr 13, 1891 par. 3}
- Was Christ so commanded?

## Apostles Confessed Sinfulness of Nature

None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. {AA 561.1}

Those whom Heaven recognizes as holy ones are the last to parade their own goodness. Men who have lived near to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. So will it be with all who behold the Saviour. {YI, June 5, 1902 par. 9}

## Human Nature of Christ Freedom from Sinfulness

There should not be the faintest misgivings in regard to the **perfect freedom from sinfulness in the human nature of Christ**. Our faith must be an **intelligent faith**, looking unto Jesus in perfect confidence, in full and entire faith in the atoning sacrifice. This is essential that the soul may not be enshrouded in darkness. {16MR 117.1}

## Nature w/o Sinfulness

After the Fall, Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the work of mediator between God and man. In the fullness of time He was to be revealed in human form. He was to take His position at the head of humanity by **taking the nature but not the sinfulness of man** (ST May 29, 1901). {7BC 912.8}

## Human Nature of Christ Sinlessness

We should have no misgivings in regard to **the perfect sinlessness of the human nature of Christ**.-- The SDA Bible Commentary, vol. 5, p. 1131. {7ABC 447.3}

Everyone who by faith obeys God's commandments will reach **the condition of sinlessness in which Adam lived before his transgression**. {HP 146.5}

### Sinlessness: Nature versus Character

## Nature of Man

Nature became Evil	Sinful by Nature	Corrupted at Source
Inborn Evil	Inbred Sin	Inbred Corruption
Bent to Evil	Inheritance of Sin	Corrupt Channel
Bias to Evil	Indwelling Sin	Naturally Depraved
Evil Propensities	Inheritance of Disobed.	Posterity Depraved
Carnal	Selfishness Inwrought	Inheritance of Depravity
Fleshly	Inherit of Selfishness	Deranged
Perverted Nature	Selfish by Nature	Lower Nature
Deranged Nature	Sinfulness of Nature	Lower Passions
Tendencies to Wrong	Nature Found Wanting	Fallen, but not Corrupted Only Jesus
Propensities to Disobed.	Propensities to Evil	Propensities of Sin

## Press to the Goal

- But he who is truly seeking for holiness of heart and life delights in the law of God, and **mourns only that he falls so far short of meeting its requirements**. {SL 81.1}
- For this very reason Christ humbled Himself to take upon Him our nature, that by His own humiliation and suffering and sacrifice He might become a steppingstone to fallen men, that **they might climb up upon His merits**, and that through His excellence and virtue **their efforts to keep God's law might be accepted of Him**...We are seeking to become more like the heavenly angels, more pure in heart, more sinless, harmless, and undefiled. {2T 587.3}

Part 3

## Human Nature of Christ



## Christ: "That Holy Thing"

The humanity of Christ is called "that holy thing." The inspired record says of Christ, "He did no sin," he "knew no sin," and "in him was no sin." He was "holy, harmless, undefiled, separate from sinners." God. {ST, January 16, 1896 par. 7} [Luke 1:35; 1 Peter 2:22; 2 Cor. 5:21; 1 John 3:5; Heb. 7:26]

## Pure & Holy Nature

Christ was not insensible to ignominy and disgrace. He felt it all most bitterly. He felt it as much more deeply and acutely than we can feel suffering, as **His nature was more exalted, and pure, and holy than that of the sinful race for whom He suffered.** {RH, Sept. 11, 1888} (cf. *That I May Know Him*, p. 339):

## Sinless by Nature

**Sinless and exalted by nature**, the Son of God consented to take the habiliments of humanity, to become one with the fallen race. The eternal Word consented to be made flesh. God became man. {ST, Feb. 20, 1893}

## Christ in Place of Adam

Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, **as God created him**, connected with the Father and the Son, could obey every divine requirement (ST 6-9-1898). {7BC 926.7}

**Took nature of man as God created him.**

**"He would redeem Adam's disgraceful failure and fall, in our own humanity."** {3SM 129.3}

## Born Untainted

Christ made a full atonement, giving His life as a ransom for us. **He was born without a taint of sin**, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity. {7BC 925.5}

**Inbred sin  
Inborn evil**

## 4000 Years of Sin Great Law of Heredity

**But Jesus accepted humanity when the race had been weakened by four thousand years of sin.** Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life....God permitted His Son to come, a helpless babe, **subject to the weakness of humanity.** {DA 48.5}

## 4000 Years of Degeneracy

For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and **Christ took upon Him the infirmities of degenerate humanity**. Only thus could He rescue man from the lowest depths of his degradation. {DA 117.1}

## Bore Infirmities & Degeneracy

In what contrast is the second Adam as he entered the gloomy wilderness to cope with Satan single-handed. Since the fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. And in order to elevate fallen man, **Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race**. He, who knew no sin, became sin for us. {RH, July 28, 1874 par. 5}

## Nature of the Transgressor

In Christ were united the divine and the human--the Creator and the creature. The nature of God, whose law had been transgressed, and **the nature of Adam, the transgressor**, meet in Jesus--the Son of God and the Son of man. {17MR 338.1}

## Took Offending Nature

The love that Christ manifested can not be comprehended by mortal man. It is a mystery too deep for the human mind to fathom. **Christ did in reality unite the offending nature of man with his own sinless nature**, because by this act of condescension he would be enabled to pour out his blessings in behalf of the fallen race. Thus he has made it possible for us to partake of his nature. {RH, July 17, 1900 par. 8}

## Took Our Sinful Nature Not the Sinfulness

Clad in the vestments of humanity, the Son of God came down to the level of those he wished to save. **In him was no guile or sinfulness**; he was ever pure and undefiled; yet **he took upon him our sinful nature**. Clothing his divinity with humanity, that he might associate with fallen humanity, he sought to regain for man that which, by disobedience, Adam had lost for himself and for the world. {RH, December 15, 1896 par. 7}

## Sin Bearer By Taking Sinful Nature?

The infinite Son of God pledged Himself that if man should sin, He would give Himself, His life, as a ransom for the fallen race, **taking upon Himself the transgression of humanity**. The Innocent would **bear the sins of the guilty**, and stand before God to make intercession in behalf of the transgressor. {2SAT 229.4}

**Did Jesus bear our sins by taking our sinful nature?  
Sequeira's Thesis**

## Sequeira & Bearing Sin

Christ bore our sin "by bearing our sinful humanity on the cross, the humanity He assumed at the incarnation." (*Saviour of the World*, P. 171)

## Took Nature But Not Sinfulness

In the fulness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man. In heaven was heard the voice, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." {ST, May 29, 1901 par. 11}

No sinfulness of nature at incarnation

## Sin Bearer

[Man] was under condemnation as a traitor, as a rebel; but Christ came to be his substitute, to die as a malefactor, to suffer the penalty of the traitors, bearing the weight of their sins upon his divine soul. {ST, February 27, 1893 par. 1}

## Bore Our Sin by Imputation

In dying upon the cross, He transferred the guilt from the person of the transgressor to that of the divine Substitute, through faith in Him as his personal Redeemer. The sins of a guilty world, which in figure are represented as "red as crimson," were imputed to the divine Surety.--Ms 84a, 1897. {7ABC 462.3}

He bore the sins of every sinner; for all transgressions were imputed unto him.."  
{RH, Dec. 20, 1892 par.7}

## Sin Bearer by Nature OR Imputation

The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man's substitute. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him. {1SM 321.4}

## Vicarious

The sacrificial offerings which had been instituted to teach men concerning the vicarious atonement of Christ, to teach them that without the shedding of blood there is no remission of sins, had become to them a stumbling-block. All that was spiritual and holy was perverted to their darkened understanding. {RH, November 1, 1892 par. 12}

## Sin Bearer Spotless Lamb

The Son of God endured the wrath of God against sin. All the accumulated sin of the world was laid upon the Sin-bearer, the One who was innocent, the One who alone could be the propitiation for sin, because he himself was obedient. He was one with God. Not a taint of corruption was upon him. {ST, December 9, 1897 par. 6} —Manuscript 42, 1897. {CTr 268.7}

•No taint of corruption: Nature + Character

•“His nature was without the taint of sin.” {4T 528.2}

## Law of Sympathetic Love

Jesus, by the law of sympathetic love, bore our sins, took our punishment, and drank the cup of the wrath of God apportioned to the transgressor. . . He bore the cross of self-denial and self-sacrifice for us, that we might have life, eternal life. Will we bear the cross for Jesus? {TMK 289.4}

Bore our sins by imputation or  
by assuming our corrupt nature?

## Sequeira's Ethical Gospel

Christ must assume the nature that needed redeeming, i.e., assume our depraved, corrupt nature with inbred sin.

Christ bore our sin “by bearing our sinful humanity on the cross, the humanity He assumed at the incarnation.” (*Saviour of the World*, P. 171)

Christ's must share our corrupt nature

## Share vs. Bore

Adam sinned, and the children of Adam share his guilt and its consequences; but Jesus bore the guilt of Adam, and all the children of Adam that will flee to Christ, the second Adam, may escape the penalty of transgression. {ST, May 19, 1890 par. 8}

## Shared or Bore Our Sins?

Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed." {DA 25.2}

Sin imputed to Christ

Righteousness imputed to us

## Ethical Gospel Idea Demands:

- If Christ assumed nature needing redeeming
- Then Christ was condemned for His own inbred sin which He inherited.
- If He was condemned for something in Himself
  - We are justified for something in ourselves
- But He was condemned for sin in which He had no share → Imputed sin



## Imputation of Sin & RT

- How do we know our sin was imputed to Christ?  
*Because our death was imparted to Him.*
- How do we know His RT is imputed to us?  
*Because His life is imparted to us*
- His death is proof that our sins condemned Him
- *Sanctification is proof that Christ's RT justifies us*

Stephen Wallace

## Sin Bearer

In the fulness of time He was to be revealed in human form. He was to take His position at the head of humanity by *taking the nature but not the sinfulness of man*. In heaven was heard the voice, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." {ST, May 29, 1901 par. 11}

## Sin Bearer

There should not be the faintest misgiving in regard to the *perfect freedom from sinfulness in the human nature of Christ*.-- Ms 143, 1897, pp. 1, 3. {17MR 26.1}

## Sin Bearer

He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He "knew no sin." He was the Lamb "without blemish and without spot." . . . *We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ*.--The Signs of the Times, June 9, 1898. {7ABC 455.4}

## Imperfect Offering

Man could not atone for man. *His sinful, fallen condition would constitute him an imperfect offering, an atoning sacrifice of less value than Adam before his fall*. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the *offering made should in value be superior to man as he was in his state of perfection and innocency*. {2SP 9.3}

*Imperfect Offering: man's sinful, fallen condition*

## Perfect Offering

Through being partakers of the divine nature we may stand pure and holy and undefiled. The Godhead was not made human, and the human was not deified by the *blending together of the two natures*. *Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering*. Manuscript 94, 1893. {3SM 131.1} [Context = *Born again Christian*]

*Two Natures blended: Divine + Uncorrupted nature*

## Perfect Offering

**A complete offering has been made;** for "God so loved the world, that he gave his only-begotten Son,"-- **not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner,** but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, **one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily.** {ST, May 30, 1895 par. 3}

## Christ & Sinless Humanity

## Divine Nature United w/ Sinless Humanity

Christ unites in His person the fullness and perfection of the Godhead and the fullness and perfection of **sinless humanity.** He met all the temptations by which Adam was assailed, and overcame these temptations because in His humanity He relied upon divine power. This subject demands far more contemplation than it receives. Christians strike too low. {FLB 219.3}

**Incarnation: Divinity + Sinless Humanity**

## Sinless Humanity

Christ is a perfect representation of God on the one hand, and a **perfect specimen of sinless humanity** on the other hand. Thus He has **combined divinity and humanity.** Manuscript 44, 1898 (cf. *Seventh-day Adventist Bible Commentary*, vol. 7, p. 907)

**Incarnation**

## Nature Identical – **Except**

But as Christ humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, but **humanity, perfectly identical with our own nature, except without the taint of sin...** A man of our flesh, He was compassed with the weakness of humanity. —Ms 57, 1890 {16MR 181, 182.}

## Nature Exalted, Pure & Holy

- Christ was not insensible to ignominy and disgrace.... He felt it as much more deeply and acutely than we can feel suffering, as **His nature was more exalted, and pure, and holy than that of the sinful race for whom He suffered"** (RH, Sept. 11, 1888).  
Man's Nature: depraved, evil, corrupted
- While he was free from the taint of sin, the refined sensibilities of **his holy nature rendered contact with evil unspeakably painful to him.** {RH, November 8, 1887 par. 8}
- **His nature recoiled from evil. {2T 201}**

# Human Nature Corrupted

## Human Nature **Corrupt**

■ Through the medium of influence, taking advantage of the action of mind on mind, he prevailed on Adam to sin. Thus **at its very source human nature was corrupted**. And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin. {RH, April 16, 1901 par. 5}

## Human Nature **Uncorrupted**

Christ did no sin, neither was guile found in his mouth. **He corrupted not human nature**, and, tho in the flesh, he transgressed not the law of God in any particular....Christ was compassed with the infirmities of humanity, he was beset with the fiercest temptations, tempted on all points like as men, yet he developed a perfectly upright character. No taint of sin was found upon him. {ST, January 16, 1896 par. 5}

## Corrupt Channels of Humanity

The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, **but passing through the corrupt channels of humanity**, they are so defiled that unless purified by blood, they can never be of value with God. {1SM 344.2} --- continued ---

They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. **He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption**. He gathers into this censer the prayers, the praise, and the confessions of His people, and **with these He puts His own spotless righteousness**. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned. {1SM 344.2}

**Jesus was NOT a Corrupt Channel as children of Adam; if so His obedience would be unacceptable → Need an intercessor**

## Sequeira on Corrupt Channels

"Some argue that if Christ assumed our sinful nature as we know it, His perfect obedience would have been polluted because of the 'corrupt channel' through which it was performed. (They derive this term 'corrupt channel' from a **mistaken reading of Selected Messages**, 1:344.). But this cannot be substantiated from scripture." (Saviour of the World, p. 167)

Sequeira asserts that **Christ possessed a corrupt channel** but goes on to imply His corrupt channel was nullified by His death. (*Ibid*, p. 167)

## Christ Like Adam Christ Unlike Adam

God will be better glorified if we confess the secret, **inbred corruption of the heart** to Jesus alone than if we open its recesses to finite, erring man, who cannot judge righteously unless his heart is constantly imbued with the Spirit of God. God knows the heart, even every secret of the soul; then do not pour into human ears the story which God alone should hear. {5T 645.3}

The divine nature, combined with the human, made Him capable of yielding to Satan's temptations. Here the test to Christ was far greater than that of Adam and Eve, **for Christ took our nature, fallen but not corrupted**, and would not be corrupted unless He received the words of Satan in the place of the words of God. To suppose He was not capable of yielding to temptation places Him where He cannot be a perfect example for man, and the force and the power of this part of Christ's humiliation, which is the most eventful, is no instruction or help to human beings. Manuscript 57, 1890 {16MR 182.3}

## Uncorrupted Nature (Ms 57, 1890)

- He had not taken on Him even the nature of the angels, but humanity, **perfectly identical with our own nature, except without the taint of sin.** {16MR 181.4}
- His **finite nature was pure and spotless** {16MR 182.1}
- But here we must not become in our ideas common and earthly, and in our perverted ideas **we must not think** that the liability of Christ to yield to Satan's temptations degraded **His humanity** and **He possessed the same sinful, corrupt propensities as man.** {16MR 182.2}
- The divine nature, combined with the human, made Him capable of yielding to Satan's temptations. Here the test to Christ was far greater than that of Adam and Eve, **for Christ took our nature, fallen but not corrupted**, and would not be corrupted unless He received the words of Satan in the place of the words of God. {16MR 182.3}

## Christ Like Edenic Adam Christ Unlike Edenic Adam

- **Sinless and exalted by nature**, the Son of God consented to take the habiliments of humanity, to become one with the fallen race. The eternal Word consented to be made flesh. God became man. {ST, 2-20-1893}
- There were in him [Adam] **no corrupt principles, no tendencies to evil.** But when Christ came to meet the temptations of Satan, He bore "**the likeness of sinful flesh.**" In the wilderness, **weakened physically** by a fast of forty days, He met the adversary. {BEcho, 9-3-1900 par. 10}

## Adam Corrupts Human Nature One Exception

- Thus **at its very source human nature was corrupted** {RH, April 16, 1901 par. 5}
- In the human heart there is natural selfishness and corruption {4T 496.1}
- Confess the secret, inbred corruption of the heart {FLB 128.4}
- We must **not think** that the liability of Christ to yield to Satan's temptations degraded **His humanity** and He possessed the same sinful, **corrupt propensities** as man. {16MR 182.2}
- **Christ took our nature, fallen but not corrupted** {16MR 182.3}

## Subduing the Corrupt Nature

All human ambition, all boasting, is to be laid in the dust. Self, sinful self, is to be abased, not exalted. By holiness to God in the daily life here below, we are to manifest the Christ-life. **The corrupt nature is to become pure and undefiled; subdued, not exalted.** {12MR 70.1}



# Sinful Flesh

## Christ's Nature: Sinless or Depraved?

Christ is called the second Adam. In purity and holiness, connected with God, and beloved by God, **He began where the first Adam began.** But the first Adam was in every way more favorably situated than Christ...**He was furnished with a holy nature, sinless, pure, undefiled;** but he fell because he listened to the suggestions of the enemy; and **his posterity became depraved.** By one man's disobedience many were made sinners. {8MR 39.2}  
**Adam began with no depravity – likewise w/ Christ**

## Sinless Adam Contrasted with Christ

Adam was tempted by the enemy, and he fell. It was not indwelling sin which caused him to yield; for God made him pure and upright, in His own image. He was as faultless as the angels before the throne.  
**There were in him no corrupt principles, no tendencies to evil. (cont.)**

## Def: Likeness of Sinful Flesh

But when Christ came to meet the temptations of Satan, He bore "the **likeness of sinful flesh.**" In the wilderness, **weakened physically** by a fast of forty days, He met the adversary. His dignity was questioned, His authority disputed, His allegiance to His Father assailed by the fallen foe. {BEcho, September 3, 1900 par. 10}

"He began where the first Adam began" {8MR 39.2}

**Likeness of Sinful Flesh: No corrupt principles, no tendencies to evil; but weakened physically**

## What is Sinful Flesh?

Man has fallen. God's image in him is defaced. By disobedience he is **depraved in inclination** and **weakened in power**, unable, apparently, to look forward to anything but tribulation and wrath. {ST, March 30, 1904 par. 1}

1. Depraved inclination = bent to evil/propensities
2. Weakened in Power = Infirmities

## Posterity: Depraved/Selfish

- "Moral derangement, which we call depravity.." -- Lt 26d, 1887. {1MCP 228.1}
- "Selfishness is the essence of depravity.." {CS 24.2} {RH, June 25, 1908 par. 1}
- Selfishness is sin, and it grieves away the Spirit of Christ. {ST, April 13, 1891 par. 3}
- Men are selfish by nature. {RH, January 6, 1891 par. 7}
- Adam accepted the forbidden fruit... His **posterity became depraved.** {YI, June 2, 1898 par. 4} {CTr 246.3}
- **Essence of Sinful Flesh**

## Took Sinful Nature Likeness of Sinful Flesh Infirmities

## The Fall Brings Infirmities

Before his fall Adam was free from the results of the curse. When he was assailed by the tempter, none of the effects of sin were upon him. He was created perfect in thought and in action. But he yielded to sin, and fell from his high and holy estate. The days of man would be shortened by his own course of sin; he would deteriorate in physical stature and endurance and in moral and intellectual power, until the world would be filled with misery of every type. {PP 67.3}

## Fallen Nature & Infirmities

Our Redeemer perfectly understood the wants of humanity. He who condescended to take upon himself man's nature was acquainted with man's weakness. Christ lived as our example....Christ took upon himself our infirmities, and in the weakness of humanity he needed to seek strength from his Father. {RH, October 11, 1881 par. 1}

### Effects of Sin

1. Infirmities
2. Depraved Nature

## The Fall: Depravity & Weakness

Christ in the weakness of humanity was to meet the temptations of one possessing the powers of the higher nature that God had bestowed on the angelic family. But Christ's humanity was united with divinity, and in this strength He would bear all the temptations that Satan could bring against Him, and yet keep His soul untainted by sin. And this power to overcome He would give to every son and daughter of Adam..." {1SM 223.3}

## Fallen Condition of Christ

Ms 143, 1897

- Christ, who knew not the least moral taint or defilement of sin, took our nature in its deteriorated condition. . . . {17MR 25.4}
- By taking upon Himself man's nature in its fallen condition,...He was subject to the infirmities and weaknesses of the flesh with which humanity is encompassed... {17MR 25.5}
- There should not be the faintest misgiving in regard to the perfect freedom from sinfulness in the human nature of Christ.--Ms 143, 1897, pp. 1, 3. {17MR 26.1}

## Likeness of Sinful Flesh

Just that which you may be, He was in human nature. He took our infirmities. He was not only made flesh, but He was made in the likeness of sinful flesh. His divine attributes were withheld from relieving His soul anguish or His bodily pains (Letter 106, 1896). {5BC 1124.2}

Not sinful flesh, but likeness of sinful flesh  
(Romans 8:3)

## Likeness: “Identical—Except”

He had not taken on Him even the nature of the angels, but humanity, **perfectly identical with our own nature, except without the taint of sin**...His finite nature was pure and spotless... {16MR 181-182}

On all points except sin, divinity was to touch humanity.--Ms 9, 1903, p. 9. {17MR 29.2}

**Likeness of sinful flesh: perfectly identical except w/o a taint of sin**

## Likeness of Sinful Flesh

- Christ, the second Adam, came in the likeness of sinful flesh. In man's behalf, He became **subject to sorrow, to weariness, to hunger, and to thirst**. He was subject to temptation, but He yielded not to sin. No taint of sin was upon Him. Manuscript 99, 1903. {3SM 141.5}

- Subject to "inherent propensities of disobedience" or "propensities of sin"???
- No evil propensities in Him {13MR 18.1}

## Brazen Serpent

- What a strange symbol of Christ was that **likeness of the serpents** which stung them. This symbol was lifted on a pole, and they were to look to it, and be healed. So Jesus was made in the **likeness of sinful flesh**. He came as the sin-bearer. . . . {SD 222.2}

- Serpent not a real serpent, but likeness thereof
- Sinful flesh not real, but likeness thereof

## Sinlessness of Human Nature Fallen with infirmities

In taking upon Himself **man's nature in its fallen condition**, Christ did not in the least participate in its sin. He was **subject to the infirmities and weaknesses** by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and **bare our sicknesses**." He was **touched with the feeling of our infirmities**, and was in all points tempted like as we are. And yet He "knew no sin." . . . **We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ**.— Ms 143, 1897 {16MR 116.3, 117.1} {ST, June 9, 1898}

## Imperfect Offering

Man could not atone for man. **His sinful, fallen condition would constitute him an imperfect offering**, an atoning sacrifice of less value than Adam before his fall. {2SP 9.3}

1. Man possesses sinful, fallen condition
2. Christ possessed NOT a sinful, fallen condition
3. What about sinful, fallen condition in relation to sinful nature ?

## But “He took our sinful nature”?

- He took upon his **sinless nature our sinful nature**, that He might know how to succor those that are tempted.--MM 181. {7ABC 450.5}
- **In him was no guile or sinfulness; he was ever pure and undefiled**; yet he took upon him **our sinful nature**. {RH, 12-15-1896; RH, 8-22-1907; ST, 8-30-1902}
- **Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition**. {AG 165.3}
- “He took our infirmities” {5BC 1124.2}
- Born without a taint of sin. {7BC 925.5}
- **Definition**: “Took our sinful nature” = nature in deteriorated condition

## Took Nature of Man

- The Son of God, who is the express image of the Father's person, became man's Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen condition, but he did not take the taint of sin.--Ms 93, 1893, p. 3. {17MR 24.2}
- Took Fallen Nature w/o the Taint of Sin

## "Took Our Nature, Fallen"

Here the test to Christ was far greater than that of Adam and Eve, for **Christ took our nature, fallen but not corrupted**, and would not be corrupted unless He received the words of Satan in the place of the words of God.—Manuscript 57, 1890 (Manuscript Releases, vol. 16, pp. 180-183). {CTr 208.7}

- In the fullness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man (ST May 29, 1901). {7BC 912.8} **Inheritance**
- There should not be the faintest misgivings in regard to the perfect freedom from sinfulness in the human nature of Christ. {16MR 117.1}
- We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning sacrifice (ST June 9, 1898). {5BC 1131.4}

Part 4

## Passions Propensities

## Passions in the Garden

[M]an was formed in the likeness of God. **His nature was in harmony with the will of God.** His mind was capable of comprehending divine things. His affections were pure; **his appetites and passions were under the control of reason.** He was holy and happy in bearing the image of God and in perfect obedience to His will. {PP 45.2}

## Passion of Humanity

- Though **He had all the strength of passion of humanity**, never did He yield to temptation to do one single act which was not pure and elevating and ennobling. {HP 155.7}
- He blessed children that were **possessed of passions like His own.** {ST, Apr. 9, 1896}
- **Natural passions of appetite, joy, etc.**



## Lower Passions

- The lower passions have their seat in the body and work through it. The words "flesh" or "fleshly" 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. {AH 127.2}

(It = experimental knowledge of Christ)

- It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. {COL 114.2}

## Higher / Lower Nature (of the Mind & Nervous System)

- A noble character is not the result of accident; it is not due to special favors or endowments of Providence. It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God and man. {PK 488.2}
- That which in God's dealing with us may seem to be hardship, is really mercy at every step, arousing the higher nature, and causing an abhorrence of sin and injustice, and leading us to guard against selfish practices... --Letter 65, 1895. {3MR 363.1}

## Our Passions

He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil. He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and privilege. {2T 201.2}

Passions of lower, corrupt nature

## Passions of Fallen Nature (Lower Nature)

He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from His Father. ". {2T 508.2}

We need now the sword of the Lord to cut to the very soul and marrow of fleshly lusts, appetites, and passions. {8T 315.3}

## Baker Letter

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin, his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden. {13MR 18.1}

## No evil Propensities

- But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. {13MR 18.1}
- As the sinless One, His nature recoiled from evil. {2T 201.2}

## R. J. Wieland on Propensities

- "Wieland has proposed that "propensities of sin," an "evil propensity," or "inclination to corruption" only imply that **Christ actually "yielded to corruption."** He denies that such expressions refer to proclivities, or a proneness, to sin."
- "One is curious as to what dictionary or thesaurus Wieland consulted that enables him to justify his suggestion that the term "**propensity**" implies an "**actual participation in sin.**" w.w. Whidden, *Ellen White on the Humanity of Christ*, p. 63

## Evil Propensities of Nature

Paul was in such constant dread, **lest his evil propensities should get the better of him**, that he was constantly battling, with firm resistance, unruly appetites and passions. If the great apostle felt like trembling in view of his weakness, who has a right to feel self-confident and boastful? The moment we begin to feel self-sufficient and confident then we are in danger of a disgraceful failure. {OFC 244.3}

## Evil Propensities of Nature

But as, when in actual conflict, he contends for the mastery, overcomes his antagonist by repeated and well-directed blows, beats him to the ground, and holds him there till he acknowledges himself conquered, **so did the apostle fight against the temptations of Satan and the evil propensities of the carnal nature.** {LP 167.2}

By what means shall the young man **repress his evil propensities**, and develop what is noble and good in his character? The will, intellect, and emotions when controlled by the power of religion will become transformed. {TSB 98.1}

"Repress" versus "Not retain"

## Sinful Propensities of Character

**We need not retain one sinful propensity.** . . . As we partake of the divine nature, hereditary and cultivated tendencies to wrong are **cut away from the character**, and we are made a living power for good. Ever learning of the divine Teacher, daily partaking of His nature, we cooperate with God in overcoming Satan's temptations. {FLB 23.4}

## Baker Letter Continued

The first Adam was created a pure, sinless being, without **a taint of sin** upon him...Never, in any way, leave the slightest impression upon human minds that **a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption.** {13MR 18.1-19.1}

- 1.No taint or inclination to corruption rested on Him → Nature
- 2.Never yielded to corruption → Character

## R. J. Wieland Distorts Meaning

- "Ellen White equated the idea of 'a taint of, or inclination to, corruption' *resting* on Christ as the same as His yielding to 'corruption'" (Wieland, *An Introduction to the 1888 Message*, p. 33).
- Ellen White obviously meant to express the thought that Christ was sinless in the sense that He had neither an "inclination to corruption" *nor* a personal history in which He actually "yielded to corruption"...Wieland's theological agenda has forced an *equation* of meanings in which a distinction is clearly the intentional message Ellen White sought to convey. (WW Whidden, *EG White on Humanity of Christ*, p. 65)

## Two Different Natures With & Without Evil

He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil. He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and privilege. {2T 201.2}

“..In his nature is a bent to evil, a force...” {Ed 29}

## Inclination to Evil Inclination to Right

- Inclination to evil must be denied, habits and practises not in harmony with the Word of God must be overcome. We must examine the Scriptures, determined to know what is the truth..” {RH, March 28, 1912 par. 3}
- “..In his nature is a bent to evil, a force...” {Ed 29}
- Jesus was instructed in accordance with the sacred character of His mission. His inclination to right was a constant gratification to His parents...“No one, looking upon the childlike countenance, shining with animation, could say that Christ was just like other children.” {Y1, Sept. 8, 1898}

## Fallen Nature w/o Taint of Sin (Incarnation)

- The Son of God, who is the express image of the Father's person, became man's Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen condition, but he did not take the taint of sin.--Ms 93, 1893, p. 3. {17MR 24.2}
- He for our sakes laid aside his royal robe, stepped down from the throne in heaven, and condescended to clothe his divinity with humility, and became like one of us except in sin, that his life and character should be a pattern for all to copy, that they might have the precious gift of eternal life. {Y1, 10-20-1886 par. 2} [At Incarnation]

## Christ Tempted Like Adam

## Began Where Adam Began

Christ is called the second Adam. In purity and holiness, connected with God and beloved by God, he began where the first Adam began. Willingly he passed over the ground where Adam fell, and redeemed Adam's failure. {Y1, June 2, 1898 par. 1}

## Christ in Place of Adam

Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement (ST June 9, 1898). {7BC 926.7}

## Began Where Adam Began

In the fulness of time He was to be revealed in human form. **He was to take His position at the head of humanity by taking the nature but not the sinfulness of man.** {ST, May 29, 1901 par. 11} **Incarnation**

"...confessed the sinfulness of their nature." {AA 561.1}

"As man sees the sinfulness of his nature in the light of the law, he will realize his great need of a Saviour." {ST, July 7, 1890}

"at its very source human nature was corrupted." {RH, April 16, 1901}

## Posterity Born in Sin — Except

**Seth** was a worthy character, and was to take the place of Abel in right-doing. Yet he was a son of Adam, like sinful Cain, and inherited from the nature of Adam no more natural goodness than did Cain. **He was born in sin**, but by the grace of God...he honored the Lord in doing his will. {ST, 2-20-79}

Christ made a full atonement...**He was born without a taint of sin**, but came into the world in like manner as the human family. {7BC 925.5}

## Christ Tempted

In what consisted the strength of the assault made upon Adam, which caused his fall? **It was not indwelling sin**; for God made Adam after His own character, pure and upright. There were **no corrupt principles in the first Adam, no corrupt propensities or tendencies to evil.** (Letter 191, 1899). {1BC 1083.6}

[Christ] was assailed with temptations **in the wilderness**, as Adam was assailed with temptations **in Eden.** {5BC 1128.4}

**Thus → No indwelling sin; corrupt propensities**

## 3 Points of Temptation

With the terrible weight of the sins of the world upon Him, Christ withstood the test upon **appetite**, upon the **love of the world**, and upon that **love of display** which leads to presumption. **These were the temptations that overcame Adam and Eve, and that so readily overcome us.** {DA 116.4}

## Christ Tempted

**Possessing our nature, though unstained by sin**, and tempted in all points like as we are, Christ kept the law, proving beyond controversy that man also can keep it. {RH, May 7, 1901 par. 2}

- Man never tempted to turn stones to bread
- But man was tempted on the same 3 points as Christ (Flesh / Eyes / Pride of life)
- Referring to types of temptations → NOT specific temptation

## Advantage Adam

**Adam had the advantage over Christ**, in that when he was assailed by the tempter, **none of the effects of sin were upon him.** He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. **It was not thus with Jesus when He entered the wilderness** to cope with Satan. **For four thousand years the race had been decreasing in physical strength, in mental power, in moral worth; and Christ took upon Him the infirmities of degenerate humanity.** Only thus could He rescue man from the lowest depths of degradation.—Ms. 113, 1902, pp. 1, 2 (See DA 117).  
[Note: not inclinations, but infirmities of degenerate humanity]



## Degrees of Depravity/Temptation

- While some are continually harassed, afflicted, and in trouble because of their unhappy traits of character, having to war with internal foes and the **corruption of their nature**, others have not half so much to battle against...**In very many cases they do not labor half so hard to overcome** and live the Christian life as do some of those unfortunate ones I have mentioned. {2T 74.1}
- **Strength of temptation depends on your Inheritance**
- **Christ temptations more severe than the vilest???**

## Inclination to Use Divine Power

Christ was put to the closest test, requiring the strength of all His faculties to **resist the inclination when in danger, to use His power to deliver Himself from peril**, and triumph over the power of the prince of darkness. Satan showed his knowledge of the weak points of the human heart, and put forth his utmost power to take advantage of the **weakness of the humanity** which Christ had assumed in order to overcome his temptations on man's account (RH April 1, 1875). {7BC 930.2}

## Tempted in All Points Type & Intensity

It was a difficult task for the Prince of life to carry out the plan which He had undertaken for the salvation of man, in clothing His divinity with humanity. He had received honor in the heavenly courts, and was **familiar with absolute power**. **It was as difficult for Him to keep the level of humanity as for men to rise above the low level of their depraved natures**, and be partakers of the divine nature. {7BC 930.1} (Flesh v. Spirit)

## Overcame as a Man

The Son of God placed Himself in the sinner's stead, and **passed over the ground** where Adam fell, and endured the **temptation** in the wilderness, which was a **hundredfold stronger** than was or ever will be brought to bear upon the human race. Christ overcame the temptations of Satan as a man. Every man may overcome as Christ overcame. {3SM 136.2}

## Tempted 100-Fold Greater

**Christ was tempted by Satan in a hundredfold severer manner than was Adam**, and under circumstances in every way more trying. The deceiver presented himself as an angel of light, but Christ withstood his temptations. He redeemed Adam's disgraceful fall, and saved the world. {Y1, June 2, 1898 par. 7}

**Tempted in Type & Intensity**

## Temptations More Severe

It was only by trusting in his Father that he could resist these temptations. He walked by faith as we must walk by faith. It would have been impossible for him to know how to succor those who are tempted had he not known what it was to be tempted. **The temptations that he endured were as much more severe than those which come upon us as his character is more exalted than ours**. He overcame Satan by the word of God, "It is written." So must we. {RH, March 9, 1886 par. 13}

## Leading Temptation Intensified

It was **not the gnawing pangs of hunger alone** which made the sufferings of our Redeemer so inexpressibly severe. It was **the sense of guilt** which had resulted from the indulgence of appetite that had brought such terrible woe into the world, which pressed so heavily upon his divine soul.

With man's nature, and the **terrible weight of his sins pressing upon him**, our Redeemer withstood the power of Satan upon **this great leading temptation**, which imperils the souls of men. **If man should overcome this temptation, he could conquer on every other point.** {ST, August 7, 1879 par. 16}

## His Victory is Ours

And here in the wilderness Christ achieved a victory in behalf of the race upon the point of appetite, making it possible for man, in all future time in His name to overcome the strength of appetite on his own behalf.-- Redemption; or the Temptation of Christ, page 46. {Te 20.3}

## Christ: No Advantage

If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us... **And He exercised in His own behalf no power that is not freely offered to us.** As man, He met temptation, and overcame in the strength given Him from God. His life testifies that it is possible for us also to obey the law of God. {DA 24.2}

## Tempted in All Points Sympathize

He was made like unto his brethren, with the same susceptibilities, mental and physical. He was tempted in all points like as we are, yet without sin; and he knows how to succor those who are tempted. **Are you harassed and perplexed? So was Jesus. Do you feel the need of encouragement? So did Jesus.** As Satan tempts you, so he tempted the Majesty of heaven. Jesus, as your representative and substitute, did not yield on the field of conflict; and in his strength you may resist and conquer. Every fallen son and daughter of Adam may rejoice that they are prisoners of hope, and that Satan can be vanquished. {RH, February 10, 1885 par. 7}

## Christ's Conquers in Edenic Nature

When Christ bowed his head and died, he bore the pillars of Satan's kingdom with him to the earth. **He vanquished Satan in the same nature over which in Eden Satan obtained the victory.** The enemy was overcome by Christ in his **human nature**. The power of the Saviour's Godhead was hidden. He overcame in **human nature**, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory. {YI, 4-25-1901 par 11} {5BC 1108.6}

■ **Fallen, but not corrupted**

## Overcame in Edenic Nature

When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth. He vanquished Satan in our human nature. **The nature by which the enemy was overcome is the same nature over which in Eden he obtained an easy victory.** He sustained a humiliating defeat. He was overcome by **the human nature of Christ.** {12MR 410.3}

# Christ Tempted & Inherent Divinity

## Inherent Divinity--Humanity Mortal

- But he humbled himself, and took mortality upon him. As a member of the human family, **he was mortal**; but as a God, he was the fountain of life to the world. **He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion**; but he voluntarily laid down his life...He died, not through being compelled to die, but by his own free will. This was humility. {RH, 9-4-1900 par. 5}

- **Phil. 2:8; John 10:18**

## Tempted to Exercise Divinity

It was a difficult task for the Prince of Life to carry out the plan which he had undertaken for the salvation of man, in clothing his divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. **It was as difficult for him to keep the level of humanity as it is for men to rise above the low level of their depraved natures, and be partakers of the divine nature.** {RH, April 1, 1875 par. 2}

## Most Severe Temptation

To keep His glory veiled as the child of a fallen race, this was the **most severe discipline** to which the Prince of life could subject Himself. Thus He measured His strength with Satan. He who had been expelled from heaven fought desperately for the mastery over the One of whom in the courts above he had been jealous. **What a battle was this!** No language is adequate to describe it. But in the near future it will be understood by those who have overcome by the blood of the Lamb and the word of their testimony. (Letter 19, 1901). {5BC 1081.8}

## Limited Exercise of Divinity

**It was not any part of the mission of Christ to exercise his divine power for his own benefit**, to relieve himself from suffering. This he had volunteered to take upon himself. He had condescended to take man's nature, and he was to suffer the inconveniences, and ills, and afflictions, of the human family. {RH, August 18, 1874 par. 4}

## Free Exercise of Divinity

Christ worked no miracles in His own behalf. He was compassed with infirmities, but **His divine nature knew what was in man**. He needed not that any should testify to Him of this. The Spirit was given Him without measure; for His mission on earth demanded this. {5BC 1124.1}

## Evidence of Divinity

- By reading the secret purpose of the traitor's heart, Christ gave to Judas the final, convincing evidence of His divinity. {DA 655.1}
- Jesus gave the rabbis an evidence of His divinity by showing that He read their hearts. {DA 456.2} Amos 4:13 "God declares to man what his thought is..."

## Exercise Inherent Divinity

When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words, "I lay down My life, that I might take it again. . . . I have power to lay it down, and I have power to take it again." {DA 785.2}

## Perfect Example

He came as a helpless babe, bearing the humanity we bear. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He could not come in the form of an angel; for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us. (MS 21, 1895). {7BC 925.1}

## He is Our Example

He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's Holy Law, and in this way He is our example. {3SM 140.1}

## Perfect Example

Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts. {COL 314.4}

## Resembling the Pattern

Christ is our pattern, the perfect and holy example that has been given us to follow. We can never equal the pattern; but we may imitate and resemble it according to our ability. When we fall, all helpless, suffering in consequence of our realization of the sinfulness of sin...we shall as surely be received by the Father, as we sincerely make a complete surrender of our all to God. We should realize in our inmost soul that all our efforts in and of ourselves will be utterly worthless; for it is only in the name and strength of the Conqueror that we shall be overcomers. {RH, February 5, 1895 par. 7}



## Fallen Nature & Perfection

We have no righteousness of our own with which to meet the claims of the law of God. But It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin **our natures are fallen** and we cannot make ourselves righteous. **Since we are sinful, unholy, we cannot perfectly obey the holy law.** Christ has made a way of escape for us. {SC 62.2}

## Perfect Obedience Only One Way

But that which God required of Adam in paradise before the fall, **He requires in this age of the world from those who would follow Him,--perfect obedience to His law.** But righteousness without a blemish can be obtained only through the imputed righteousness of Christ. Through the provision that God has made for the forgiveness and restoration of sinners, the same requirements may be fulfilled by men today that were given to Adam in Eden.

{RH, September 3, 1901 par. 2}

## Infinite Righteousness Required

- **God offered them, in His Son, the perfect righteousness of the law.** If they would open their hearts fully to receive Christ, then the very life of God, His love, would dwell in them, transforming them into His own likeness; and thus through God's free gift **they would possess the righteousness which the law requires** {MB 54.2}
- Unblemished RT by corrupt channels of humanity

## Striving for the Goal

For this very reason Christ humbled Himself to take upon Him our nature, that by His own humiliation and suffering and sacrifice He might become a steppingstone to fallen men, that **they might climb up upon His merits,** and that through His excellence and virtue **their efforts to keep God's law might be accepted of Him.** There is no such thing here as coming down upon a level. We are seeking to plant our feet upon the elevated and exalted platform of eternal truth. We are seeking to become more like the heavenly angels, more pure in heart, more sinless, harmless, and undefiled. {2T 587.3}

## Imputed Righteousness Unavoidable Deficiencies

Jesus is perfect. Christ's righteousness is imputed unto them, and He will say, "Take away the filthy garments from him and clothe him with change of raiment." **Jesus makes up for our unavoidable deficiencies.** Where Christians are faithful to each other, true and loyal to the Captain of the Lord's host, never betraying trusts into the enemy's hands, they will be transformed into Christ's character. Jesus will abide in their hearts by faith.--Letter 17a, 1891. (See also a similar statement made in 1885 in Faith and Works, p. 50.) {3SM 196.1}

## Unavoidable Deficiencies

When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and **He makes up for the deficiency** with His own divine merit. But He will not accept those who claim to have faith in Him and yet are disloyal to His Father's commandment. We hear a great deal about faith, but we need to hear a great deal more about works. {FW 50.1}

## Cooperation with the Divine

If we do our best, exercise our entrusted capabilities with the sole purpose of doing our Master's work and promoting His glory, the smallest talent, the humblest service, may become a consecrated gift, made acceptable by the fragrance of His own merit. {PC 141.1}

## Humanity Sin-restricted → Untrammelled

In our life here, earthly, sin-restricted though it is, the greatest joy and the highest education are in service. And in the future state, untrammelled by the limitations of sinful humanity, it is in service that our greatest joy and our highest education will be found--witnessing, and ever as we witness learning anew "the riches of the glory of this mystery;" "which is Christ in you, the hope of glory." Colossians 1:27. {Ed 309.1}

Christ – A sin-restricted life?

	Infirmities & Weaknesses	Sinful Propensities Corrupt Nature
Adam Pre-fall	NO	NO
Adam Post-fall	YES	YES
Christ	YES	NO

## Uncorrupted Nature (Ms 57, 1890)

- He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin. {16MR 181.4}
- His finite nature was pure and spotless {16MR 182.1}
- But here we must not become in our ideas common and earthly, and in our perverted ideas we must not think that the liability of Christ to yield to Satan's temptations degraded His humanity and He possessed the same sinful, corrupt propensities as man. {16MR 182.2}
- The divine nature, combined with the human, made Him capable of yielding to Satan's temptations. Here the test to Christ was far greater than that of Adam and Eve, for Christ took our nature, fallen but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God. {16MR 182.3}

## Baker Reproved - Not J & W

- EG White was not a theological arbiter
- The Law in Galatians
- The "Daily" Crisis
- Waggoner's & Kellogg's pantheism (till later)
- Adventism's semi-arianism & anti-trinitarianism
- There are errors inn the church, and the Lord points them out by His own agencies, *not always trough the testimonies*. {Letter to Bro. & Sis Garmire, 1890}

## EG White – No Reproof

- Silent on Anna Rice until "pressed me to speak"
- Delayed speaking on breaking of Sunday laws
- Somebody in theological error did not mean that God could not use them (www)
- Quite tolerant of persons where EGW invested time, positive backing & developmental effort (WW Whidden, Waggoner)
- Fallen/depraved nature underpins Sequeira's Soteriology
- Fallen/depraved nature underpins Final Gen. Theology