

# SALVATION FULL AND COMPLETE THROUGH CHRIST'S ASSUMED HUMANITY

## God Manifested in Sinful Flesh

1. In **1 Tim 3:16**—We are told that God was manifested in the human flesh

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”  
**1 Tim 3:16**

1. In **Jn 1:14**, we are told specifically which member of the Godhead was manifested in the flesh:

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” **Jn 1:14**

2. In **Heb 10:5**, we are told that the Father’s part in the whole transaction of the incarnation was to prepare the body of human flesh that His Son would assume that it might be offered as sin offering in place of the animal sacrifices that could not take away sin
3. **Rom 8:3** also explicitly tells us that the human flesh or body the Father prepared for Jesus to come into this world was the likeness of “**sinful flesh**”, not “**sinless flesh**”
  - a. **Nothing good** dwells in this flesh, Paul admitted in **Rom 7:18**
  - b. Paul exclaimed in **Rom 7:23** that possession of this body made him **wretched**; he described it as the “**body of death**”
  - c. This same body Paul described as “**vile**” in **Phil 3:21**
4. If this is how Paul describes the human flesh or body that Jesus was born with, then there is obviously nothing sinless about it
5. In fact, Paul tells us in **Heb 2:16**, that Jesus took not on Him the nature of angels, which is perfect and sinless essentially, but He took on Him the seed of Abraham, a humanity which is imperfect and sinful
6. The humanity that Jesus assumed at His incarnation was essentially a humanity that was sinful and therefore stood condemned and sentenced to death at the get-go
  - a. **Ps 51:5**—“Behold, I was brought forth in iniquity and in sin did my mother conceive me

“The inheritance of children is that of sin. . .As related to the first Adam, men receive from him nothing but **guilt** and the sentence of **death**.” **CG 475**

7. **IMPORTANT:** the moment Jesus partook of sinful flesh, He was made to be sin for us, who knew no sin (**2 Cor 5:21**)

- a. The moment He was conceived in the womb of His human mother Mary, Jesus not only became our brother; He partook of and shared in the guilt and the sentence of death that was inherent in that assumed flesh!
8. Why did Jesus assume sinful fallen human nature and not sinless nature?
    - a. because the law had claims on it, wanted it executed and Jesus came with the intention of offering it up as a sin offering to satisfy the justice of the law on our behalf
      - i. Jesus declared in **Matt 5:17** that He came to satisfy or fulfill the law
    - b. if Jesus had assumed sinless nature and offered it up as sacrifice, it would have been a sacrifice the law never demanded; He would not have fulfilled the law's demand
    - c. then, we are still condemned and sentenced to death for the sin and guilt we have inherited and received from Adam
    - d. Jesus would have nothing appropriate to offer for that inherited guilt
  9. Like I mentioned in one of our previous studies, if Jesus came with a humanity other than sinful nature, His sacrifice would have been no better than the animal sacrifices that were offered continually yet could not take away sin
  10. In **Gen 4:5**, we are told that the Father had no pleasure with Cain's sacrifice because it was the wrong sacrifice; it was a sacrifice the Father never asked for
    - a. If Jesus came in sinless flesh and offered it as atoning sacrifice at Calvary, such offering would have been just as inappropriate and as unfit as that of Cain's offering was
  11. Therefore, those who teach that Jesus assumed a sinless flesh at His incarnation do not realize that they are totally undermining their own salvation by invalidating Christ's function as atoning Sacrifice

## The Inherent Propensities of Disobedience in Sinful Nature

12. The question comes, what is so **sinful** about the flesh or nature the children of Adam receive from him as an inheritance?
  - a. What did Paul mean by "**sin in the flesh**" resident in the "sinful flesh" which Jesus came in the likeness of in **Rom 8:3**?
  - b. Why did Paul call sinful flesh or nature "vile" in **Phil 3:21**?
13. The statement below clearly explains what is sinful and offensive in fallen sinful human nature in the eyes of God

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**

14. The "**Sin in the flesh**" resident in "sinful flesh" translates to the "**inherent propensities of disobedience**" found in hereditary human nature
  - a. There is in human flesh or nature the strong, inherent tendency, inclination or propensity to disobey or go against the will of God
  - b. Human nature is totally out of harmony with the divine will, will not cooperate with God
  - c. This "inherent propensities of disobedience" in sinful nature is what Paul called "infirmity" in **Heb 5:1-2**

- d. According to Paul in **Rom 8:7**, the human mind by nature, is carnal or fleshly and is at enmity with God and is not subject to the law of God, neither indeed can be

## The Sinfulness of Christ's Hereditary Human Nature

- 15. IMPORTANT: This is a very long IF statement. . .
  - a. IF what Paul said in **Rom 8:3** is really true, that Jesus came in "the likeness of sinful flesh" which had built into it "sin in the flesh"
  - b. IF what Paul said in **Heb 2:17** is to be accepted as true, that Jesus was made in all things like unto His brethren as far as His hereditary nature was concerned, and
  - c. IF Christ really accepted the results of the workings of the great law of heredity (**DA 49**),
  - d. then it cannot be denied that the body of flesh the Father prepared for Jesus at His incarnation possessed the same potential, bent or propensities to be rebellious and disobedient to the will of God, as all children of Adam possess
- 16. Christ's assumed human nature must have included the same "inherent propensities of disobedience" all children of Adam possess
- 17. **Matt 8:17** says that Jesus took our infirmities and bare our sicknesses
- 18. In our previous study, we read a statement from ST saying that the human nature Christ received at birth included a human will that naturally did not want obey the will of His Father; this is strong evidence from the Spirit of Prophecy supporting the idea that Jesus inherited the same tendencies and weaknesses inherent in fallen humanity

The **human will of Christ** would not have led him to the wilderness of temptation, to fast, and to be tempted of the devil. It would not have led him to endure humiliation, scorn, reproach, suffering, and death. His human nature shrank from all these things as decidedly as ours shrinks from them. He endured the contradiction of sinners against himself. The contrast between the life and character of Christ and our life and character is painful to contemplate. What did Christ live to do? It was the will of his heavenly Father. Christ left us an example, that we should follow in his steps. . . **ST October 29, 1894**

- 19. Again, like I mentioned in our previous study, Jesus allowed Himself to be given a (human) body that was encumbered with the same "inherent propensities of disobedience" as other men are
  - a. so that He can know what it is like experientially to **struggle** against them
  - b. more importantly, so that He can show us how to overcome them and live godly lives in spite of them
- 20. How can Jesus show us how to obtain the victory over these inherent propensities to disobey and therefore to sin, if He never had them in His human flesh to begin with?
- 21. Like every fallen child of humanity, Jesus faced the daily challenge of struggling in order to put a self-willed, self-centered fleshly mind to death
- 22. Now, here's what's really interesting. . .
- 23. The statement in **5BC 1128** saying that Adam's posterity are born with "inherent propensities of disobedience" is used by some unfortunately, to teach that Jesus assumed **sinless nature** at His incarnation

- a. It's part of a letter Ellen White supposedly wrote an elder Baker who lived in Australia

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.—**5BC 1128**

24. This statement along with a few others, is used to counteract and contradict an overwhelming number of statements from the Spirit of Prophecy that teach that Jesus took sinful fallen nature (See Appendix)
25. The statement, when examined carefully, does not teach that the divine Son of God assumed sinless flesh or nature at His incarnation
26. What the statement was counteracting was the teaching promoted by a certain Elder Baker at that time which said—
- a. that Jesus was an ordinary human being who was corrupt by nature and was a sinner like everybody else
  - b. but that later on, Jesus gained the victory over his sins and as a reward, the Father took him into the Godhead become His Son
27. Now, going back to the statement in **5BC 1128**—
- a. **“inherent propensities of disobedience”**—is something all of Adam’s posterity have (including Jesus) from birth
    - i. Adam developed the propensity to disobey because he fell
    - ii. and then he transmitted this to his posterity with no exception
  - b. **“propensities of sin”** and **“evil propensity”**—however, are not obtained at birth but developed and cultivated when the “inherent propensities of disobedience” received at birth are cherished and indulged by choice
    - i. Jesus did not possess these, since He never once yielded to the propensities to disobey in His nature
    - ii. *“He could have fallen, He could have sinned”* very strongly implies choice
    - iii. If He had fallen, then He would have developed evil propensities
    - iv. Jesus chose to put to death the inherited sinful promptings of His flesh, therefore He never developed any “propensities of sin” or “evil propensity”
    - v. He was assailed by evil thoughts urged on by His sinful flesh but never harbored them nor cherished them; instead He immediately recoiled from them; therefore, He never developed any propensities of sin and evil in character
28. How did Jesus manage not to have any evil propensities?
29. He kept the natural propensities of His nature under constant control. That’s why.

"Not for one moment was there in Him an evil propensity." **5BC 1128**

"Our **natural propensities** must be controlled, or we can never overcome as Christ overcame. **4T 235**

All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme. **AH 128**

Abstemiousness in diet and control of all the passions will preserve the intellect and give mental and moral vigor, enabling men to bring all their **propensities under the control** of the higher powers and to discern between right and wrong. **3T 491**

30. The **evil propensities, propensities of sin** and **evil passions** are developed as a result of failing to control the natural passions and propensities; moreover, they are strengthened further by constant willful indulgence

## The Sinlessness of Christ's Moral Nature (Character)

31. Another statement used to give the impression that Ellen White supported the idea that Christ assumed sinless nature at His incarnation, contradicting her many other statements that teach the opposite

We should have no misgivings in regard to the perfect **sinlessness** of the human nature of Christ. **1 SM 256**

32. When the statement is read in its larger setting however, one discovers that it is not teaching that Christ's assumed hereditary humanity was sinless; rather, the character He formed in human flesh was sinless

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" (Matthew 8:17). 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" (1 Peter 1:19). Could Satan in the least particular have **tempted Christ to sin**, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope.

**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. This is essential that the soul may not be enshrouded in darkness. This holy Substitute is able to save to the uttermost; for He presented to the wondering universe **perfect and complete humility in His human character**, and **perfect obedience to all the requirements of God**. Divine power is placed upon man, that he may become a partaker of the divine nature, having escaped the corruption that is in the world through lust. This is why repenting, believing man can be made the righteousness of God in Christ. 1SM 256.2

33. The “sinlessness of the human nature of Christ” here had nothing to do with the human flesh He inherited, but with the correct choices and decisions He made in the formation of a perfect, sinless human character
- a. With regards to the human nature Christ inherited, the statement said
    - i. it was in a “fallen condition”
    - ii. it was “subject to the weaknesses and infirmities and weaknesses in which man is encompassed”
  - b. The sinlessness of Christ’s human nature (character) consisted in the following
    - i. “Christ did not in the least participate in **its sin**”
      1. The antecedent of the pronoun “its” is man’s nature in its fallen condition
      2. “its sin”—the sinfulness of man’s fallen nature
      3. This sentence clearly admits the presence of sin in fallen nature (“sin in the flesh” in Paul’s terminology; “inherent propensities of disobedience” in Ellen White’s words)
      4. Participation or involvement presupposes choice
    - ii. “He knew no sin”—meaning He committed no sin
    - iii. “Satan could not in the least particular **tempt** Christ to sin”
      1. presupposes consent to sin which Christ did not do by choice
    - iv. “perfect and complete humility in His **human character**”
      1. The sinlessness of Christ’s humanity here refers to the perfect human character He developed
    - v. “perfect obedience to all the requirements of God”
      1. Presupposes human choice and action
34. The next two statements are used to teach that Christ’s human nature was sinless

He [Christ] was to take the position at the head of humanity by taking the nature but not the **sinfulness** of man. **ST May 29, 1901**

35. What exactly did Ellen White mean when she said “Christ took the nature but not the sinfulness of man?”
36. Did she mean that Christ was born with a nature that was different from ours which is sinful?
37. Notice first of all, that the statement does not say that “Christ took the nature but not the sinfulness of that **nature**”
- a. It says Christ took the nature but not “**the sinfulness of man**”
  - b. “Sinfulness of man” must not be equated with “sinfulness of his nature”
38. Jesus would take man’s sinful nature, but not man’s sinfulness of character
- a. **The nature of man**—is sinful, fallen, weak; Jesus would take this upon His divinity by accepting the results of the workings of the great law of heredity
  - b. **The sinfulness of man**—consists of man’s sinning; man’s disobedience to the commandments of God
    - i. This is something Jesus never participated in

“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.” The Review and Herald, December 15, 1896.

39. **1 Pet 2:21-22** says that Jesus did no sin neither was guile found in His mouth

- a. Hence the sinfulness of man which Jesus did not possess had to do with the absence of sinning in His life and character

40. The last statement we will consider is the following:

“He [Christ] 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.” **2T 509**.

41. What is “passion”?

- a. A strong desire or urge of fallen nature
- b. Can be so strong it becomes an obsession
- c. We’ve heard of “crimes of passion”

42. Ellen White talks of two kinds of passions just like there are two kinds of propensities

- a. Natural passions and natural propensities
- b. Evil passions and evil propensities

43. When natural passions and natural propensities are not guarded and controlled, they turn into evil passions and evil propensities

44. The “passion” Ellen White wrote about in **2T 509** which Jesus never possessed refers to the evil passions or urges of human nature that were left uncontrolled and unsubdued and therefore become perverted, evil and sinful

45. Jesus inherited the same ability we all have to indulge the natural passions or urges inherent in our fallen natures which can sometimes be strong, but He never once chose to do so:

“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 noble.” **IHP 155**

“Genuine conversion is needed, not once in years, but daily. This conversion brings man into a new relation with God. Old things, his **natural passions** and hereditary and cultivated tendencies to wrong, pass away, and he is renewed and sanctified. But this work must be continual; for as long as Satan exists, he will make an effort to carry on his work. He who strives to serve God will encounter a strong undercurrent of wrong. His heart needs to be barricaded by constant watchfulness and prayer, .... Divine grace must be received daily, or no man will stay converted.” **OHC 215**

## Conclusion

46. When the smoke clears and the dust settles, we are back to the main issue of the incarnation

47. What human nature was Jesus required to take in order to satisfy the obligations of the priesthood, qualify Him to become man’s rightful Substitute and become a lawful atoning Sacrifice?

48. If Jesus did not come in the likeness of the human nature of the people He came to save, then what?
  - a. He could rightfully represent them as their Substitute
  - b. His priesthood is made void and He have nothing to rightfully offer for their sins
  - c. We are still lost in Adam and not restored in Christ
  - d. As related to the first Adam, we are still guilty and sentenced to die because of the sinful nature He transmitted to us
49. The good thing is, Jesus was willing to endure all, sacrifice all, suffer all and risk all, that He might come in the nature that satisfies the just demands of the law and the obligations of His priesthood
50. None of these we can clearly perceive with our spiritual senses if we believe that Jesus came in sinless flesh
51. Coming in sinful flesh gave Jesus the opportunity to demonstrate His extreme love for lost humanity, a love that is stronger than death
52. No angel, no matter how powerful and exalted could have accomplished what Jesus had accomplished for humanity by coming in the likeness of sinful flesh, and by made in all things like unto His brethren, except in yielding to sin and participating in the sinfulness of man
53. So, what did Jesus wrought for us by coming in the likeness of sinful flesh to and for sin offering condemn and execute sin in the flesh?
54. Salvation full and complete
  - a. He not only saved us from the guilt and sentence of death for being born with sinful natures
  - b. He also saved us from its power and enslavement



## Appendix 1

### The Sinfulness of Christ's Hereditary Nature

It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. 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. DA 49

But our Saviour took humanity, with all its **liabilities**. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured. **DA 117**

"The Son of God humbled Himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family. . . Christ bore **the sins and infirmities of the race as they existed** when He came to the earth to help man. " **1 SM 267-268**

Jesus, . . . took upon himself the **infirmities** and bore the griefs and sorrows of humanity, and conquered in our behalf. 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. . . **RH Feb 10, 1885**

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**. **7BC 452-453**

He took the infirmities of degenerate humanity upon Him (**DA 117; MH 180**).

He took on His sinless nature man's **sinful nature** (MM181).

He took the **weakness** of humanity (DA 111).

He took man's nature **degraded** by sin (4BC 1147),

He took man's nature in its **fallen** condition (**11BC 1085; 4BC 1147; DA 112; EW 150; 1SM 256**),

He took man's nature and in its **deteriorated** condition (**1 SM 253**).

## SDARM POSITION ON THE NATURE OF CHRIST

September 3, 2012

Did Christ's human nature have sinful tendencies, propensities to sin, or passions to evil in His physical flesh?

We believe that the Divine nature of the Son of God was blended with the fallen human nature of the sons of Adam after the fall and after 4000 years of degeneracy according to the great law of heredity. This we believe is the mystery of the incarnation. See DA 21.

While He (Christ) took our fallen nature, we believe in harmony with what is written that there is in Him no evil propensity to sin, but that He was tempted from without, not from within.

(John 14:30; James 1:14.), in all points as we are, yet without sin. He could have yielded to temptation, but He did not, thus becoming both our Saviour and Advocate. We may overcome through Him even as He overcame. Christ was, is, and always will be, God. 1 John 5:20; Hebrews 13:8; 2:13-18; 7:16, 26, 27; Romans 1:13; 8:3; Hebrews 2:9; 1 SM 253; 5T 699. This subject should not be discussed further as it is the:

### **“mystery of all mysteries” (6BC 1082)**

...and all our teaching should be based on a “thus saith the Lord”, and not on individual opinions. “We re-endorse the intent of this resolution, which is to briefly cover a deep and complex mystery which is to be appreciated in making a personal experience (John 1:14; 7BC 904; GC 251).

### **We re-emphasize that there were no evil propensities or tendencies to sin in Christ's physical flesh, in harmony with the following statements from the Spirit of Prophecy:**

“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. .... He [Christ] could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity.” *The SDA Bible Commentary* (EGW Comments), vol. 5, p. 1128.

“He [Christ] 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.” *Testimonies for the Church*, vol. 2, pp. 508, 509.

“He [Christ] was to take His position at the head of humanity by taking the nature but not the sinfulness of man.” *The SDA Bible Commentary* (EGW Comments), vol. 7, p. 925.

“The prince of darkness found nothing in Him; not a single thought or feeling responded to temptation.” *Testimonies for the Church*, vol. 5, p. 422

“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.” *The Review and Herald*, December 15, 1896.

Christ partook of our “sinful” human nature (ST July 30, 1902; MM 180), and was thus encompassed with infirmities, weaknesses and liabilities (2T 202, 508, 509; DA 49; 1SM 253; 3SM 131, 132; 4BC 1147:4), **but He had no evil propensities or evil tendencies in His human nature. Evil tendencies or evil propensities are evil leanings, inclinations, and bias’. These reside in our minds not in our physical flesh (AH 127, 128). Christ had none of these in His mind, nor in His human nature.** The work of conversion and sanctification is the process which God uses to remove these evil propensities of our nature. We believe that this is in harmony with the following statements from the Spirit of Prophecy which clarify this question:

“Jesus Christ is our example in all things. He began life, passed through its experiences, and ended its record, with a sanctified human will. He was tempted in all points like as we are, and yet because He kept His will surrendered and sanctified, He never bent in the slightest degree toward the doing of evil, or toward manifesting rebellion against God. ....Those who have a sanctified will, that is in unison with the will of Christ, will day by day have their wills bound to the will of Christ, which will act in blessing others, and react upon themselves with divine power.” ST October, 29, 1894.

“Christ’s perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. 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 human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature.” 16MR 181.

“The Lord Jesus, through sacrificing His life upon the cross, purposed by the agency of the Holy Spirit to bring man to see his position as a sinner and surrender his will to God’s will. He will sanctify every soul that will receive the gracious gift, and [will] give him power to become a son of God. He takes away the destructive tendencies of the sinful nature and brings the human agency into His service.” 18MR 208.2.

“The old nature, born of blood and the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up; for grace is not inherited. ....A genuine conversion changes hereditary and cultivated tendencies to wrong.” Maranatha, 237. (See also 6BC 1101.)

“The word of God destroys the natural, earthly nature and imparts a new life in Christ Jesus.” DA 391

“Genuine conversion is needed, not once in years, but daily. This conversion brings man into a new relation with God. Old things, his natural passions and hereditary and cultivated tendencies to wrong, pass away, and he is renewed and sanctified. But this work must be continual; for as long as Satan exists, he will make an effort to carry on his work. He who strives to serve God will encounter a strong undercurrent of wrong. His heart needs to be barricaded by constant watchfulness and prayer, .... Divine grace must be received daily, or no man will stay converted. ...” Our High Calling, 215.

“All must come under the training of Jesus. When they fall upon Christ, their own hereditary and cultivated tendencies are taken away as hindrances to their being partakers of the divine nature. When self dies, Christ lives in the human agent; the man abides in Christ, and Christ lives in him.” Gospel Herald, April 23, 1902.

“Bad dispositions, hereditary tendencies, are opposed to the gospel of Christ.” 1MR 318.

“Every one who by faith obeys God’s commandments, will reach the condition of sinlessness in which Adam lived before his transgression.” ST, July 23, 1902. (See also 6BC 1118)

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