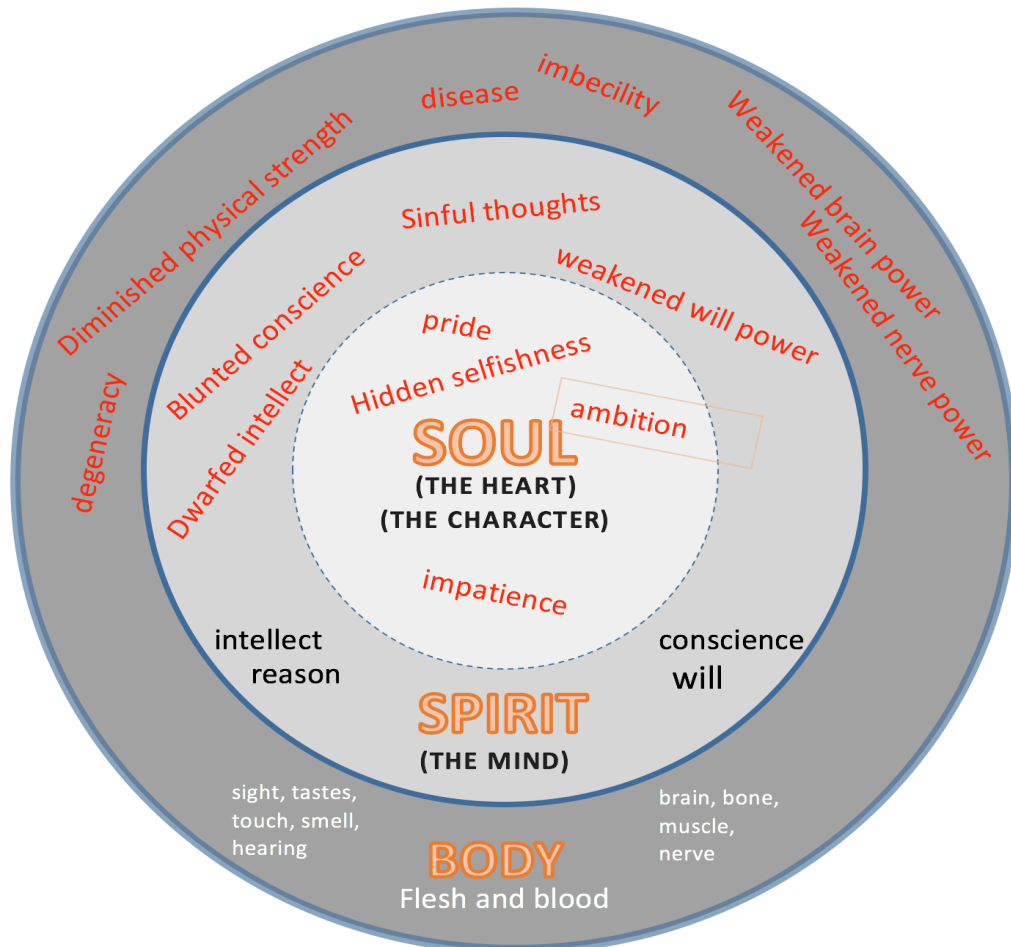


# In All Things Made Like unto His Brethren, IV

## The Tripartite Nature of Man

1. Man was made in the likeness of the tripartite nature of the Godhead—body soul and spirit.
  - a. The body—the physical and visible component of the nature of man; the house where the man lives;
  - b. The spirit—the mind of man; intellect, reason, the will; the governing power in the nature of man (**SC 47**); the conscious brain;
  - c. The soul—the heart; the character;
2. All the three components of man’s nature are inseparable, indivisible and interdependent; the breakup of this tripartite union means death for the individual;
3. As a result of the sin of Adam, all the three components of the nature of man suffered a fall and were weakened and corrupted;
  - a. The body—physical maladies; physical weakness; degraded physical abilities; abnormalities; deformities; law of sin in my members (**Rom 7:23-25**); perverted appetites and passions
  - b. The spirit—weakened will power; blunted conscience; dwarfed intellect



- c. The soul—sinful traits of character (selfishness, covetousness, pride, ambition); sin dwelling in me (**Rom 7:14-20**); inbred sin; inwrought sin, inward sin; inherited and cultivated tendencies to evil;<sup>1</sup>

## The Nature of Christ

- 4. Since Jesus accepted the workings of the great law of heredity, Jesus assumed man's fallen and sinful tripartite nature with all its liabilities and weaknesses:

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 48.**

- 5. At birth, the human nature of Christ
  - a. **Christ's physical nature**—same as ours; He was tired; He shared the same dilapidated senses of hearing, seeing, touch, smell; His body was prone to sickness
  - b. **Christ's spirit or mind**—inherited a weakened will power; a human will not subject to the will of God; assailed by sinful thoughts;
  - c. **Christ's soul or character**—unlike every one else, Jesus received no pollution at birth; sinless, undefiled; no propensities or tendencies to evil; no sin dwelling in me; no corruption; no character defects; no sinful traits of character

But Jesus, coming to dwell in humanity, **receives no pollution. DA 266**

- 6. **QUESTION:** How could it be said that Jesus accepted the workings of the great law of heredity and yet not inherited the same sinful traits of character that all possess at birth?
- 7. **ANSWER:** Jesus was filled with the Spirit at birth and the fullness of the indwelling Spirit consumed every taint of sin in His heart:

To Jesus, who emptied Himself for the salvation of lost humanity, the Holy Spirit was given without measure. **So it will be given to every follower of Christ when the whole heart is surrendered for His indwelling.** Our Lord Himself has given the command, "Be filled with the Spirit" ( Ephesians 5:18), and this command is also a promise of its fulfillment. **MB 21.**

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<sup>1</sup> See previous study for references,

The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities “by the spirit of judgment, and by the spirit of burning.” The word of the Lord to Israel was, “I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin.” Isaiah 4:4; 1:25. **To sin, wherever found, “our God is a consuming fire.”** Hebrews 12:29.. **DA 107.**

- a. **2 Thess 2:8**--It is the same principle that will be seen operating when the wicked and the man of sin are consumed with the brightness of Christ’s second coming
8. Therefore, to sum up Christ’s human nature at the incarnation:
    - a. the accumulated physical and mental weaknesses transmitted at birth following the great law of heredity were left intact,
    - b. but the corruption and sinfulness of the human character were consumed or eradicated;
  9. **John 14:30; 1 John 3:5**—this is the reason why Jesus could say there was no sin “in Him.”
  10. It was not because Jesus was “exempt” from inheriting disagreeable aspects of man’s sinful humanity that Jesus was He born sinless and without a taint of corruption; rather, it was the operation of the Holy Spirit, given to Him at birth without measure, that made it possible for Him to be laden without the sinful character traits that all children of Adam inherit; the indwelling Holy Spirit and sin in the heart cannot co-exist;
  11. EGW describes Christ’s sinlessness of character this way:

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. **7BC 454.**

He [Christ] was to take His position at the head of humanity by taking the nature but not the **sinfulness** of man. 7BC 925.

12. This statement is mistaken by many to mean that Jesus took the sinless, unfallen nature of Adam at the incarnation; if this is so, then it contradicts the more than 600 other statements by EGW saying that Jesus took the fallen, sinful nature of; it makes her speak from both sides of her mouth!
13. In light of the understanding that hereditary sinfulness of character cannot not exist in the presence of the fullness of the Spirit at the incarnation of Christ, the statement found in **7BC 454** and **7BC 925** above makes perfect sense.

### Three Important Questions

14. **QUESTION #1:** Does not the fact that Jesus did not have to deal with sinful traits of character from the time He was born, constitute an advantage which none of us possess?

15. **QUESTION #2:** Also, how then could Jesus be tempted in all points like as we are, if He did not struggle against the same sinful character traits, propensities and tendencies fallen human beings possess by at birth and cultivate later in life?
16. **QUESTION #3:** How can He be our Example if He was different from us in that He did not possess the same corruption and sinfulness of character all possess at birth?
17. **QUESTION #1 ANSWER:** With reference to the first question, the fact that Jesus did not have to struggle with indwelling sin or sinful traits of character like we do, gives Him an edge or an advantage over us in dealing with sin;
- a. But it is an advantage that is not exclusively His; it is freely offered to us as well;

To Jesus, who emptied Himself for the salvation of lost humanity, the Holy Spirit was given without measure. **So it will be given to every follower of Christ when the whole heart is surrendered for His indwelling.** Our Lord Himself has given the command, "Be filled with the Spirit" ( Ephesians 5:18), and this command is also a promise of its fulfillment. **MB 21.**

18. **Rom 8:1; Gal 5:16**--it is also our privilege to have the indwelling Spirit stamp out sin dwelling in us:

Whatever may be our **inherited or cultivated tendencies to wrong**, we can **overcome** through the power that He is ready to impart MH 175.

As we partake of the divine nature, **hereditary and cultivated tendencies to wrong** are **cut away** from the character. **RH Apr 24, 1900.**

But Christ...was to bear the penalty of the transgression of the law of God, **not** to give men liberty to continue in sin, but to **take away their inclination to sin**, that they might **not desire to transgress**. Those who receive Christ **are obedient** to his commands; for his **mind** is given to them. He imbues them with his **spirit of obedience**, and they return to their loyalty. -- **YI April 6, 1899, par. 3.**

19. In daily sanctification, sin dwelling in us is stamped out of our lives to the degree that we possess the Spirit; the more of the Spirit we possess, the more inherited and cultivated tendencies to wrong are cut away from our hearts;
- a. This change is not full and final, not permanent
20. In the final atonement however, God's faithful people are privileged to receive the Holy Spirit in its fullness and sinfulness of character totally and permanently stamped out of the character; at this juncture, they reflect the character of Jesus fully;
- a. This change is final and permanent (**Dan 12:10; Rev 22:11; 5T 216; PK 591**)

- b. What God's people may be in the final atonement, Jesus always was, in His humanity

21. **QUESTION #2 ANSWER:** As for the second question, it needs to be understood that one could be tempted in all points, regardless of whether he possesses sinful traits of character or not:

- a. Points of temptation—selfishness, covetousness, pride, ambition, lust, love of the world, love of display, appetite;
- b. How one responds to these points of temptation largely depends on whether sin dwells in him or not
  - i. When sinful traits of character dwells in the heart, there is sympathy within for temptation without and the feet run imperceptibly towards evil; this is our case;
  - ii. When sin does not exist in the heart, temptation from without finds no answering chord from within, and the soul's integrity is preserved; this was the case of Jesus

22. **QUESTION #3 ANSWER:** Jesus is our Example of a **sinless life (DA 49)**; meaning He is our Example of Someone who is not dealing with sinful traits of character or character defects; we are given the privilege of copying His sinless life partially in daily sanctification, and fully in the final atonement, when the filthy garments (the defective character) is taken away once and for all;

## One Last Question

23. **Heb 2:17-18**—says that Jesus knows how to help those who are tempted because He Himself suffered being tempted:

24. **QUESTION:** If so, how does Jesus know how drug addicts are tempted when He never experienced addiction? How does Jesus know what temptations assail old people, since He never grew old?

- a. Because Jesus inherited the same weaknesses and liabilities present in His assumed tripartite human nature in common with everybody else, He was therefore exposed to the same points of temptation as everyone else is tempted: selfishness, pride, ambition, appetite, covetousness, self-love, self-confidence, etc.
- b. He may not have gone through the same specific temptations others are tempted, but the points of temptation are always the same from everyone

## The Temptations in the Wilderness

25. The three temptations Christ struggled with in the wilderness were representative of the points by which all humanity is tempted and were crafted by Satan to target inherited weaknesses and flaws in Christ's assumed tripartite human nature:

- a. **The temptation to turn stones into bread**—targeted weaknesses in His physical nature

- b. **The temptation to cast Himself down from a pinnacle of the temple**—targeted flaws and weaknesses in Christ’s mental powers to cause Him to
- c. **The temptation to bow and worship Satan in order to receive all the glory of the kingdoms of this world**—targeted perceived weakness of character; Satan tempted Jesus to exhibit selfishness, ambition, pride, presumption;

Many look on this conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain of every human heart this controversy is repeated. Never does one leave the ranks of evil for the service of God without encountering the assaults of Satan. The enticements which Christ resisted were those that we find it so difficult to withstand. They were urged upon Him in as much greater degree as His character is superior to ours. 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 116-117.**

### Example of a Sinless Life

26. **1 John 3:5**--And again, to us is given the great privilege of following Christ’s example in daily sanctification now, and in character perfection in the final atonement: to us is given the privilege of living without sin in our hearts and minds

“The prince of this world cometh,” said Jesus, “and hath nothing in Me.” John 14:30. **There was in Him nothing that responded to Satan’s sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us.** Christ’s humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character. **DA 123.**

27. When one considers the length in which Jesus had to go through to make that experience possible for fallen human beings, when one considers the cost of the sacrifices Jesus had to make, it becomes all the more compelling to avail of the great privilege of living His life. . .