

In All Things Made Like unto His Brethren, II

1. What exactly does the Bible mean
 - a. That He was made in all things like unto His brethren (**Heb 2:17**)?
 - b. That He was made in the likeness of sinful flesh (**Rom 8:3**)
2. Was that likeness strictly confined to the **physical** nature? Did Jesus merely assume man's fallen **physical** nature so He could experience hunger, thirst, tiresomeness, sleepiness? Was this all there was, in the "body that was prepared for me" at the incarnation?
3. More questions about the nature of Christ:
 - a. Did Jesus have sinful thoughts?
 - b. Did Jesus possess no propensities, tendencies to sin?
 - c. Was He born with the same sinful character traits we were born with, i.e., selfishness, impatience, pride, ambition, etc.?
 - d. Did Jesus possess the same wayward, obstinate human will all fallen human beings have?
4. Did Ellen White just contradict the words of Paul "He was in all things made like unto His brethren" when she said "Do not make Him altogether human, for that cannot be?"

The Tripartite Model of the Nature of Man

5. A thoughtful study of the nature of man helps one understand the nature which Christ took upon Himself by accepting the workings of the great law of heredity (**DA 49**);
 - a. To understand what Paul meant when he said "In all things He was made like unto His Brethren," it would be helpful to understand what "His brethren" were made of, in the first place;
 - b. To understand what Paul meant when he said "He was made in the likeness of sinful flesh," it would be good to understand what is included in sinful flesh or sinful nature;
6. The study of the nature of man is important:

The subjects of the Sabbath, the nature of man, and the testimony of Jesus are the great and important truths to be understood; these will prove as an anchor to hold God's people in these perilous times. **1T 300.**

7. Although the bible many times teaches that man has a dual nature, i.e., "body and soul," "flesh and spirit," "outer man and inward man," (**2 Cor 7:1; Matt 10:28; Matt 26:41; 2 Cor 4:16**), it also mentions that man has a three-fold nature— "body," "soul," and "spirit."

- a. **Deut 6:5**—love the Lord with our whole being; heart, soul and strength (the physical nature)
- b. **1 Thess 5:23**—total sanctification of the human being involves the soul, spirit and body
- c. **Heb 4:12**—the word of God is like a sharp two-edged sword which pierces the soul, the spirit and the joints and marrow (the flesh)

8. The same is true with Ellen White; sometimes she speaks of a dualistic nature of man (i.e., lower and higher powers in the nature of man); at other times, she also speaks of the nature of whole man as three-fold model:

God has claims upon every power of our being. His service demands the action of the **whole man**—all the heart, all the soul, all the strength, and all the mind. How to render this complete service to God is the only subject of any value in this life. **UL 105.**

When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body and mind and soul is beyond estimate. In such communion is found the highest education. **AA 126.**

We need to know how to preserve the living machinery, that our soul, body, and spirit may be consecrated to his service. **HL 14.**

My continual prayer to God was, “Give me **physical strength, mental clearness, and spiritual power**, that through thy grace I may be a blessing to the people.” -- **RH July 23, 1889, par. 3.**

9. That man was originally created as a composite of three interrelated union of body, soul, spirit makes perfect sense; after all, man was created in the image of the Trinitarian Godhead; “Let us make man in our image. . .” (**Gen 1:27**)
 - a. It should therefore not surprise us to discover that the tripartite aspect of the Godhead should be reflected in the creation of man:
 - b. One more amazing correspondence between the Trinity and the tripartite nature of man is found in the fact that part of the Trinity assumed flesh and blood; likewise, man’s nature includes a physical component;

Created to be “the image and glory of God” (1 Corinthians 11:7), Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only. Every faculty of mind and soul reflected the Creator’s glory. **ED 20.**

10. The three-part nature of man defined:

- a. The **Body**—the body is the “house” where the human spirit lives (**2 Cor 5:1-2**)

It is the house in which we live that we need to preserve, that we may do honor to God who has redeemed us. We need to know how to preserve the living machinery, that our soul, body, and spirit may be consecrated to his service. **HL 14.**

- b. The **Spirit** of man— in the context of the nature of man, “spirit” does not mean “breath” or the life force that God breathed into the man’s nostrils; rather, it is the mind of man, which includes the will, the conscience, the intellect and reason; the outer soul-temple
- i. **Rom 8:16**—the Spirit beareth witness with our spirit that we are the children of God; here, “our spirit” refers to our minds
 - ii. **Matt 26:41**—the spirit indeed is willing but the flesh is weak; here, “spirit” refers to the human will power; conscious thoughts
 - iii. **Eph 4:24**—be renewed by the spirit of your mind
 - iv. **Mark 2:8**—Jesus perceived in His **spirit** that they reasoned. . .
 - v. **Job 32:8**- “But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.” Here, spirit refers to the intellect
- c. The **soul**—the deepest and innermost part of the nature of man, the character, the “heart”; man’s innermost subconscious thoughts, feelings, motives (love, hate, joy, happiness, worship); man’s identity; man’s spiritual nature; the inner chamber or inner soul-temple

The truth must no longer be kept in the outer court (intellect), but be brought into the inner sanctuary of the soul (character). **RH Jan 24, 1893.**

The Tripartite Nature of Man and the Tripartite Model of the Sanctuary

11. Speaking of sanctuary, the tripartite model of the nature of man interestingly also ties in with the three component model of the sanctuary:

- a. Courtyard→physical nature
- b. Holy place→mind or spirit (conscious thoughts)
- c. Moat holy place→the inner sanctuary of the soul (character, the heart, the subconscious)

12. **IMPORTANT points to consider regarding the nature of man**

- a. **Interconnectivity and Interdependence**--The three component of the nature of man are dependent upon each other in order to sustain life and function; moreover, what affects one component will affect the others; anything that weakens the physical constitution tends to weaken the mind and the character as well, and vice versa; the body of itself cannot act independently of its own;
- b. **Unity and Indivisibility**--: Just like the Trinity, man’s tripartite human nature are indivisible, inseparable, unbreakable; no part of man’s tripartite nature can exist on

its own apart from the other components of his nature; the breaking up of man's tripartite nature results in the death of the human organism;

- c. **Inheritance**—Because human nature is indivisible, unbreakable, it is impossible that only a part of that nature is inherited at birth, to the exclusion of the other parts; the great law of heredity makes no exemptions, but passes the entire tripartite nature to the next generation as a whole;
- i. This is important to know in light of the suggestion by some that Jesus only took a part of man's fallen tripartite nature, but not all (i.e., Jesus only took man's fallen physical nature at the incarnation, but that's about it; He took nothing else!)
 - ii. This is contrary to the workings of the great Law of heredity and defies natural law;
 - iii. The only way for Jesus to have taken on human nature partially upon Himself, is to make Him "exempt," the way Catholic and Evangelical theologians have made Him so! (but this is only true in their imagination!)

Man's Tripartite Nature Corrupted by Sin

13. When Adam and Even chose to sin in the Garden of Eden, man's tripartite nature was corrupted at all levels, not just a one or two components--body, soul and spirit experienced a fall;
- a. **Eph 2:2-3**—the physical and spiritual powers of man's nature became corrupted with sinful desires and passions;
 - b. **Mark 7:21-23**—out of the heart comes a whole litany of evil things
 - c. **Jer 17:9**—the heart (the soul of man) is deceitful above all things and desperately wicked
 - d. **Isa 1:5-6**—the head is sick (the mind or spirit), the whole heart faint (the soul or character), from the sole to the head (physical nature), there is no soundness in it
 - e. **Rom 3:12-18**—throat an open sepulcher, tongues have used deceit, poison under their lips, mouth is full of cursing, feet are swift to shed blood; fear of God not before their eyes

14. In Ellen White's words,

The infinite value of the sacrifice required for our redemption reveals the fact that sin is a tremendous evil. Through sin the **whole human organism** is deranged, the **mind** is perverted, the **imagination** corrupted. Sin has degraded the faculties of the **soul**. Temptations from without find an answering chord within the heart, and the **feet** turn imperceptibly toward evil. **MH 451.**

- a. The "whole organism" (tripartite constitution of body, soul, spirit) deranged:
 - i. Mind (**spirit**) is perverted
 - ii. Faculties of the **soul** degraded
 - iii. Feet (representing the **body**) run imperceptibly to evil

The Great Law of Heredity

15. **Exo 20:5; Exo 34:7**—To make matters worse, evil and corruption is transmitted from generation to generation through the great law of heredity!
16. The entire corrupted tripartite nature is transmitted at birth:
- Body--physical deformities, disease, imbecility
 - Spirit--mental weaknesses, blunted conscience, dwarfed intellect, weakened will power, sinful thoughts
 - Soul-- sinful traits of character (selfishness, pride, ambition, covetousness. . .)
17. Sinful “traits of character” such as selfishness, covetousness, pride, etc., are received at birth as an inheritance (**AH 167, CG 132**)
- These inherited sinful traits of character are equated with “**evil tendency**” (**CG 132**) and propensities to sin (**1BC 1083**)

Many of them (orphans) have **inherited evil traits of character**; and if left to grow up in ignorance, they will drift into associations that lead to vice and crime. These unpromising children need to be placed in a position favorable for the formation of a right character, that they may become children of God. --**AH 167**.

Satan is ever ready to take advantage when any matter of variance arises, and by moving upon the **objectionable, hereditary traits of character** in husband or wife, he will try to cause the alienation of those who have united their interests in a solemn covenant before God. **AH 106**.

Many children have **inherited selfishness** from their parents, but parents should seek to **uproot** every fiber of this **evil tendency** from their natures. Christ gave many reproofs to those who were **covetous** and **selfish**. Parents should seek, on the first exhibition of **selfish traits of character**, whether in their presence, or when in association with other children, to **restrain** and **uproot** these **traits from the character** of their children. **CG 132**.

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 138-139**.

Indwelling Sin, Inbred Sin, Inwrought Sin, Inward Sin

18. EGW speaks of certain traits of character such as “selfishness” as “**inwrought**” in our being due to “**inheritance**” (HS 138-139); “**indwelling sin**,” “**inbred sin**” and “**inward sin**” are other terms she used for sinful traits of character inherited at birth:

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

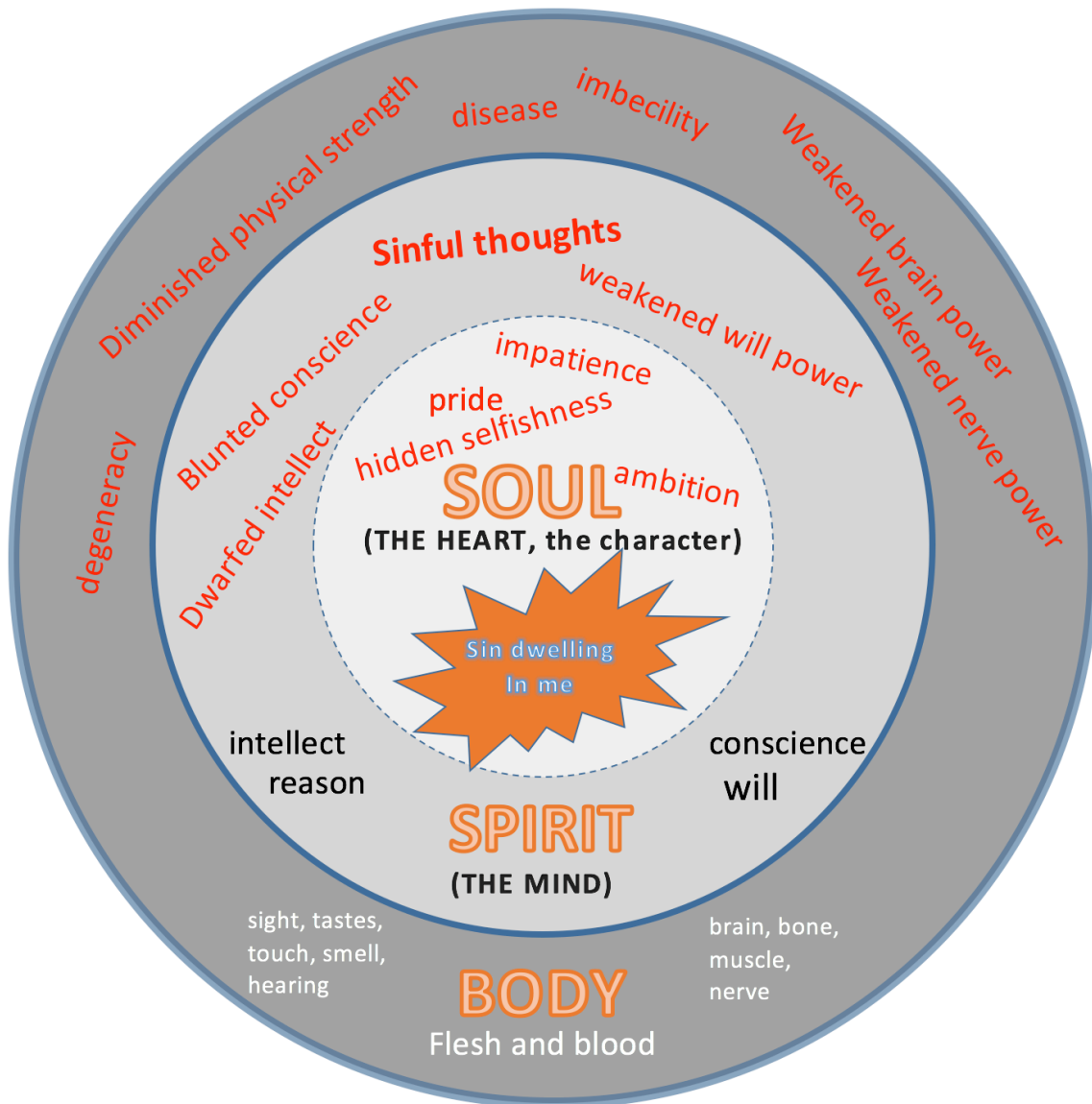
no corrupt principles in the first Adam, no corrupt **propensities** or **tendencies to evil**. Adam was as faultless as the angels before God's throne. . . (Letter 191, 1899). --**1BC 1083**.

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**.

It is our privilege to have daily a calm, close, **happy** walk with Jesus. We need not be alarmed if the path lies through conflicts and sufferings. We may have the peace which passeth understanding; but it will cost us battles with the powers of darkness, **struggles** severe against selfishness and **inbred sin**. **ST March 17, 1887**.

We must **strive daily** against outward evil and **inward sin**, if we would reach perfection of Christian character. **Review and Herald, May 30, 1882**.

Hidden in his heart (Peter) were **elements of evil** that circumstances would fan into life. **DA 673.** (*i.e., self-love and self-confidence*)



a. Notice again how EGW equates **indwelling sin** or **inwrought sin** with **propensities** and **tendencies to evil**

19. **Rom 7:14-20**—Paul referred to the same thing as “sin dwelling in me,” the reason why sincere Christians are unable to do the good they want to do and unable to resist the evil they do not want to do in spite of their good intentions;

20. **IMPORTANT**: Although there is no sin and guilt involved by mere possession of these sinful traits of character, those who possess these evil traits of character inevitably choose to fall into sin because of these inherited weakness of character;

21. While Paul does not distinguish between **inherited** and **cultivated indwelling sin** in **Romans 7**, the Spirit of Prophecy does make that distinction:
- a. **Inherited traits of character or tendencies**--are received at birth (selfish traits, covetousness, etc.); no guilt involved in mere possession thereof;
 - b. **Cultivated traits or tendencies**—are inherited tendencies that become even more strengthened because indulged constantly and practiced by choice; then they become **passions** which are strong desires and inclinations to sin: results in guilt because the power of choice has been exercised;