
The nature of Christ, Sin and Solution

The Nature of Christ

Good day brothers and sisters. Here is a synopsis of what I believe concerned the subject matter. There is a lot of discussions going on about the nature of Christ, sin and solution. AM not throwing in foray another article to rebut already what is out there but to express myself as I continue in the studies.

Hebrews 7:26: For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Hebrews 8:1: Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Hebrews 5:1: For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

There is a reason the High Priest was chosen among men:

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

Hebrews 5:5: So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6: As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7: Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8: Though he were a Son, yet learned he obedience by the things which he suffered; 9: And being made perfect, he became the author of eternal salvation unto all them that obey him;

The angels or Christ before humanity couldn't do the work coz they had to be touched by infirmities that human suffer under so it behooved Christ to be human and pass the ground that we pass through to be able to minister to the same race as a high priest. How could Christ as God become an author of eternal salvation without being confronted with the difficulties and be made perfect?

John 17:19: And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Hebrews 2:11: For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

John 10:36: Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

Why would Christ even need sanctification if he were not human like us? I don't mean Christ was a sinner but what am saying is that as a human he had to be made perfect in the things that pertain to humanity in order to be a human high priest.

Hebrews 2:16: For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17: Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 2:18: For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

And this likeness to God, as given in the first chapter of Hebrews, is likeness--not in the sense of a mere picture or representation--but is likeness in the sense of being actually like in very nature--the very "impress of His substance," Spirit of Spirit, substance of substance, of God. And this is given as the preliminary to our understanding of His likeness to men. That is to say: from this we are to understand that His likeness to men is not merely in shape, in picture, or representation, but in nature, in very substance. Otherwise, the whole first chapter of Hebrews, with all its detail of information, is, in that connection, meaningless and misplaced. {1905 ATJ, CWCP 17.3, 4}

If chapter one of Hebrews proves Jesus to be truly God, then chapter 2 proves him to be truly a man. Though his conception was miraculously of the holy spirit yet his humanity was created in the womb of a woman making him to be the seed of a woman as all humanity except Adam are offspring of a woman/humanity.

Therefore, as in heaven He was higher than the angels, as God; so on earth He was lower than the angels, as man. As when He was higher than the angels, as God, He and God were of one; so when He was on the earth, lower than the angels, as man, He and man are "of one." So that just as certainly as, on the side of God, Jesus and God are of one--of one Spirit, of one nature, of one substance; so, on the side of man, Christ and man are "of one"--of one flesh, of one nature, of one substance. {1905 ATJ, CWCP 20.1}

Hence chapter two of Hebrews contrasts chapter one. As he originally was with the nature of God so to be our high priest he had to be human. The first chapter of Hebrews reveals that Christ's likeness to God is not simply in form or representation but also in very substance, and the second chapter as clearly reveals that His likeness to men is not simply in form or in representation but also in very substance. Jesus took the nature of man as he is since death entered and not the nature of man as he was before he became subject to death. He accepted the law of hereditary with its fallen tendencies though without inherited or cultivated evil propensities and inclinations. Man is subject to death hence he was subject to death. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same."

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. Those who claim that it was not possible for Christ to sin, cannot believe that He really took upon Himself human nature. But was not Christ actually tempted, not only by Satan in the wilderness, but all through His life, from childhood to manhood? 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. {FLB 48.6-8}

In Levitical system, the priests offered lambs and it was in the blood that life was contained. Jesus is represented as the lamb John 1:29, he could not have any blood to shed if he were not human as we are but a better blood undefiled because the lamb were spotless. In redeeming the member of a family, only their kinsfolk could do. Christ was created of our family to redeem his family. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" [Hebrew 2:11]. How could Christ be tempted in all way as we are if not like us? The only way in which He could possibly be tempted "like as we are" was to become "in all things" "like as we are." {1905 ATJ, CWCP 25.3}

By what means was Christ made flesh? "God sent forth His Son, made of a woman." Gal. 4:4.

But why must He be made of a woman? why not of a man?--For the simple reason that to be made of a man would not bring Him close enough to mankind as mankind is, under sin. He was made of a woman in order that He might come, in the very uttermost, to where human nature is in its sinning. {1905 ATJ, CWCP 32.4}

In order to do this, He must be made of a woman, because the woman, not the man, was first and originally in the transgression. For "Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2:14. {1905 ATJ, CWCP 32.5}

To have been made only of the descent of man would have been to come short of the full breadth of the field of sin, because the woman had sinned and sin was thus in the world before the man sinned. {1905 ATJ, CWCP 33.1}

Christ was thus made of a woman in order that He might meet the great world of sin at its very fountain head of entrance into this world. To have been made otherwise than of a woman would have been to come short of this and so would have been only to miss completely the redemption of men from sin. {1905 ATJ, CWCP 33.2}

It was "the Seed of the woman" that was to bruise the serpent's head; and it was only as "the seed of the woman" and "made of a woman" that He could meet the serpent on his own ground, at the very point of the entrance of sin into this world. {1905 ATJ, CWCP 33.3}

It was the woman who, in this world, was originally in the transgression. It was the woman by whom sin originally entered. Therefore, in the redemption of the children of men from sin, He who would be the Redeemer must go back of the man to meet the sin that was in the world before the man sinned. {1905 ATJ, CWCP 33.4}

This is why He who came to redeem was "made of a woman." By being made of a woman He could trace sin to the very fountain head of its original entry into the world by the woman. And thus, in finding sin in the world and uprooting it from the world from its original entrance into the world till the last vestige of it shall be swept from the world, in the very nature of things He must partake of human nature as it is since sin entered. {1905 ATJ, CWCP 33.5}

Otherwise, there was no kind of need whatever that He should be "made of a woman." If He were not to come into closest contact with sin as it is in the world, as it is in human nature; if He were to be removed one single

degree from it as it is in human nature, then He need not have been "made of a woman." {1905 ATJ, CWCP 34.1}

But as He was made of a woman--not of a man; as He was made of the one by whom sin entered in its very origin into the world--and not made of the man, who entered into the sin after the sin had entered into the world; this demonstrates beyond all possibility of fair question that between Christ and sin in this world and between Christ and human nature as it is under sin in the world there is no kind of separation, even to the shadow of a single degree. He was made flesh; he was made to be sin. He was made flesh as flesh is and only as flesh is in this world and was made to be sin only as sin is. {1905 ATJ, CWCP 34.2}

And this must He do to redeem lost mankind. For Him to be separated a single degree or a shadow of a single degree in any sense from the nature of those whom He came to redeem would be only to miss everything. If He were not of the same flesh as are those whom He came to redeem, then there is no sort of use of His being made flesh at all. More than this: Since the only flesh that there is in this wide world which He came to redeem is just the poor, sinful, lost, human flesh that all mankind have; if this is not the flesh that he was made, then He never really came to the world which needs to be redeemed. For if he came in a human nature different from that which human nature in this world actually is, then, even though He were in the world, yet for any practical purposes in reaching man and helping him, he was as far from him as if He had never come, for, in that case, in His human nature He was just as far from man and just as much of another world as if He had never come into this world at all.

GOD AND HIS SON COULD NOT SAVE HUMANITY IF CHRIST COULD NOT BE MADE MAN. When God was creating the earth through his son, there are principles he laid down which we should be studious about them to understand why Christ was made man. It was critical he become a human being to implant the germinating principle of his seed in man for salvation.

Ephesians 1:12-14

12: That we should be to the praise of his glory, who first trusted in Christ. 13: In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14: Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Ephesians 4:30: And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

John 5:25, 26

25: Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26: For as the Father hath life in himself; so hath he given to the Son to have life in himself;

The above process of implantation could not be possible if the two mating were not of the same kind. God had prohibited that in his word

Genesis 1:11: And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12: And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. 21: And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. 24: And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 25: And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

Deuteronomy 22:9: Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

Christ then as God without a humanity could not implant his seed in humanity because it was not in harmony with his word as demonstrated above. He had to be blended into two natures to be able to reconcile man to God. We become God's son by adoption through his spirit for we cannot be part of God without possessing his attributes through divine spirit and yet also Christ could not be our brother without taking on humanity for as a high priest who was to be selected among men [Hebrews 5:1].

In the law of heredity He met sin in the flesh which He took and triumphed over it, as it is written: "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Whether temptation be from within or from without, He is the perfect shield against it all; and so saves to the uttermost all who come unto God by Him.

The Nature of Sin and Jesus – EMPHASIS BY BROTHER PAUL CHUNG**1. CHRIST TOOK ON OUR FALLEN/SINFUL NATURE**

“In him was no guile or sinfulness; he was ever pure and undefiled; YET HE TOOK UPON HIM OUR SINFUL NATURE.” {RH December 15, 1896, par. 7}

“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}

2. BUT HE DID NOT POSSESS THE SAME SINFUL, CORRUPT, FALLEN DISLOYALTY WE POSSESS

“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}

“HE WAS WITHOUT ONE TAIN OF DISLOYALTY OR SIN. Christ TRIUMPHED IN MAN’S BEHALF in thus bearing the justice of punishment. He secured eternal life to men, while He exalted the law, and made it honorable.” {1SM 302.1}

3. CHRIST HAD SAME FALLEN/SINFUL NATURE BUT DIFFERENT DISPOSITION

If Christ took upon Himself our ‘sinful nature’, BUT DID “NOT POSSESS THE SAME SINFUL, CORRUPT, FALLEN DISLOYALTY [inherent evil propensity] WE POSSESS”, THEN the “sinful, corrupt propensities” of man cannot be the same as “sinful nature” that Christ took upon Himself.

Thus, we must conclude the “sinful nature” must be something else, other than our inherent fallen/sinful, corrupt (selfish) propensities.

Again, so we do not mistake the “inherent propensity to sin” as the “sinful nature” itself, EGW contrasts these things against each other:

“Because of sin his [ADAM’S] 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 1128.4}

Did you catch that? Are you seeing the juxtaposition between Adam's "posterity" (Adam's descendants after his fall) vs. incarnate Christ?

Adam's posterity (that's us) are born with "INHERENT PROPENSITIES OF DISOBEDIENCE." In contrast, while Christ took upon Himself our fallen/sinful nature, "NOT FOR ONE MOMENT WAS THERE IN HIM AN EVIL PROPENSITY." Here we find the fundamental difference between how a fallen man is born vs. how the incarnate Christ was born.

- *Fallen Adam and his posterity: fallen/sinful nature WITH inherent propensities of disobedience (corrupt, fallen disloyalty)*
- *Incarnate Christ: fallen/sinful nature BUT WITHOUT inherent propensities of disobedience (corrupt, fallen disloyalty)*

You notice it's not the sinful fallen nature that is the problem but the dispositions, corruption?

While I do believe we were all born with "INHERENT PROPENSITIES OF DISOBEDIENCE." and Christ was not, this however does not negate the fact that Christ had "fallen tendencies" from within.

The following statement seems to affirm this:

"The temptations to which Christ was subjected were a terrible reality. As a free agent He was placed on probation, WITH LIBERTY TO YIELD TO SATAN'S TEMPTATIONS AND WORK AT CROSS-PURPOSES WITH GOD. If this were not so, if it had not been possible for Him to fall, He could not have been tempted in all points AS THE HUMAN FAMILY IS TEMPTED. {3SM 131.3}

"The Christian is to realize that he is not his own, but that he has been bought with a price. HIS STRONGEST TEMPTATION WILL COME FROM WITHIN; FOR HE MUST BATTLE AGAINST THE INCLINATIONS OF THE NATURAL HEART. {BEcho December 1, 1892, par. 4}

Note: If our strongest temptations comes from within, and if Christ was "tempted in all points AS THE HUMAN FAMILY IS TEMPTED." then, He must have contended with the inclinations of the fallen nature from within not unlike us. It would be completely disingenuous to say that Christ was in "all points tempted like as we are" (Heb 4:15) and claim Christ did not have any temptations from within.

Note the following:

"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. {Heavenly Places, 155.}

During His Gethsemane experience, His internal will was that of not wanting to go through with the experience, which was different than the Father's will but He ultimately submitted to His Father's will. (Matthew 26:42)

During His temptation in the wilderness, where He was tempted to turn stones into bread, His inner passions (hunger/to want to exercise His divinity), though not evil in it of themselves, were contending against His loyalty to His Father. Had he yielded, He would have sinned and consequently would have cultivated his inherited tendencies of disloyalty. But thank God, He was obedient even unto death. (Matthew 4:3, 4)

What's then The Problem, did Christ have an Advantage?

It may seem that most of us don't have a clue on sin, It's nature or solution neither do we comprehend the 1888 message. Though Christ seems to have advantage by his birth, the same advantage we have when born of the spirit.

Fallen human nature = seeds of evil inherent in human flesh passed on to all including Christ.

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. {FLB 49.3}

As God He could not be tempted, but as a man He could be tempted, and that strongly, and could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. His human nature was created; it did not even possess the angelic powers. It was human, identical with our own. He was passing over the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, in our own humanity. A human body and a human mind were His. He was bone of our bone and flesh of our flesh. . . . He was subject to disappointment and trial in His own home, among His own brethren. He was not surrounded, as in the heavenly courts, with pure and lovely characters. He was compassed with difficulties. He came into our world to maintain a pure, sinless character, and to refute Satan's lie that it was not possible for human beings to keep the law of God. . . . {CTr 213.4, 5}

Propensities to evil = disconnect from God which allows seeds to germinate thus man sins [Isaiah 59:1]. Thus Christ had the seeds in Him but they never germinated. What's it mean is that Christ was connected to God.

He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. 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. 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." 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. Not even by a thought could Christ be brought to yield to the power of temptation. Christ declared of Himself, "The prince of this world cometh, and hath nothing in me." Jesus did not allow the enemy to pull Him into the mire of unbelief, or crowd Him into the mire of despondency and despair. {FLB 49.4-7}

So though he was pressed by the weakness in flesh yet not allowing to yield to the insinuations of the devil made not the seeds of infirmities to germinate. He walked in spirit always, that's a connection with God.

Let me illustrate this further. Though no one can explain the origin of sin yet we have a glimpse of what might have caused it.

*Genesis 3:6: And when the woman saw that the tree was good for food, and that it was **PLEASANT TO THE EYES**, and a tree to be desired to **MAKE ONE WISE**, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

*Isaiah 14:12: How art thou **FALLEN** from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! 13: For thou hast **SAID IN THINE HEART, I WILL** ascend into heaven, **I WILL** exalt my throne above the stars of God: **I WILL** sit also upon the mount of the congregation, in the sides of the north: 14: **I WILL** ascend above the heights of the clouds; I will be like the most High.*

*Ezekiel 28:15: Thou wast perfect in thy ways from the day that thou wast created, till **INIQUITY** was found in thee. 16: By the multitude of thy merchandise **THEY HAVE FILLED THE MIDST OF THEE** with violence, and thou hast sinned: therefore I will cast thee as profane out of the*

mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17: **THINE HEART WAS LIFTED UP BECAUSE OF THY BEAUTY**, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

Little by little Lucifer came to indulge the **DESIRE FOR SELF-EXALTATION**. The Scripture says, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezekiel 28:17. "Thou hast said in thine heart, . . . I will exalt my throne above the stars of God. . . . I will be like the Most High." Isaiah 14:13, 14. Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. **NOT CONTENT** with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, **IT WAS HIS ENDEAVOR TO SECURE THEIR SERVICE AND LOYALTY TO HIMSELF**. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone. {PP 35.2}

Now the perfect harmony of heaven was broken. Lucifer's disposition to **SERVE HIMSELF** instead of his Creator aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme. Lucifer allowed his **JEALOUSY OF CHRIST TO PREVAIL**, and became the more determined. {PP 35.3}

There had been no change in the position or authority of Christ. Lucifer's **ENVY AND MISREPRESENTATION** and his claims to equality with Christ had made necessary a statement of the true position of the Son of God; but this had been the same from the beginning. Many of the angels were, however, blinded by Lucifer's deceptions. {PP 38.1}

As you can see the seeds of discord from within, the rising of self in every instance, from Lucifer to Eve has been the issue, this was called the fall of Lucifer in Isaiah and the fall of man in Genesis. Keep thy heart with all diligence; for out of it are the issues of life. [Proverbs 4:23].

Matthew 15:18: But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19: For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20: These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Matthew 12:34: O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. 35: A

good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

Jesus was that holy thing [Luke 1:35]. He was that good man with a god treasure of the heart bringing forth good things; fallen tendencies without allowing the seeds of evil to germinate or infirmities to take control unlike man who had evil propensities and inclinations and cultivated them. When Jesus was tempted to allow self to rise, he simply responded:

Matthew 4:4: But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matthew 26:39: And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

John 4:34: Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

John 5:30: 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.

Hebrews 10:7: Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Hence Christ never had a disconnect with the Father. How was that achieved, by the word of God, it's written. In the word there is that germinating principle of goodness that sacrifices self. How do we come to such point of overcoming the springing forth of the seeds of evil?

1John 2:14: I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

Psalms 119:9: Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. 10: With my whole heart have I sought thee: O let me not wander from thy commandments. 11: Thy word have I hid in mine heart, that I might not sin against thee.

Psalms 119: 50: This is my comfort in my affliction: for thy word hath quickened me 172: My tongue shall speak of thy word: for all thy commandments are righteousness.

Hebrews 4:12: For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Because God is Jesus Father Jesus from a babe had law written on heart. When Adam or an angel was created they were not empty vessels or mindless. That had a certain amount of data aka seeds written in the heart. They were intelligent. From a baby to adult all human are intelligent but the capacity of a baby is tiny compared to adult yet the Christ babe could be perfect in His sphere if He was born with the necessary seeds already germinated giving Him propensities to be good. From there God could teach Him so He could grow in obedience as His capacity expanded. By constant communication with God through the spirit and angels the seeds of God continually germinated never allowing the seeds of evil to be watered thus they never germinated.

Christ overcoming and the seeds not germinating is that he was not carnally minded, he had a surrendered will called the faith of Jesus, he himself laid the glory of man himself to dust to depend on the Father, he distrusted self-that's why he could pray, not my will, his human will could not lead him to Gethsemane or Calvary, the Father's will made him. Yea it can be argued he had the spirit without measure but that's weak for Jesus had to grow in stature and wisdom even he had to grow in realization he was the son of God. Any disconnection from God is actuated by sin Gen 3 Isaiah 59. Jesus never had a disconnection from God till the sundering of the Godhead when sin was laid on him. So we can say the reason Christ never sinned is because he was connected to God by the spirit, full surrender, aid of angels and continual communion with Father. He was tempted in every way as we are but never failed because the life of the Father flowed in him. In turn he gives us the same after being perfected as a human Hebrew 5. A question may be how comes then John failed yet he was filled from the womb? His faith was shaken and instead of letting the life of God continue leading, he turned to self, his life [Matthew 11:2-6] and the report may have reached him Jesus mingled and dined with sinners [Matthew 9:11, Mark 2:13-7, Luke 7:34, 15:2]. This is then allowing the evil seed to germinate, self-rising drove him to despair of questioning if Jesus was the one to come [Matthew 11:3], hence the seeds of doubt germinated in him. Sin lies in allowing self to sprout.

The Solution

True Real Life in the Living Word

“And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, this man blasphemeth. And Jesus knowing their thoughts said, wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee, or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men” (Matt. 9:2-8).

One of the most common expressions to be heard among professed Christians when speaking of religious things, is this, “I can understand and believe that God will forgive sin, but it is hard for me to believe that he can keep me from sin.” Such a person has yet to learn very much of what is meant by God’s forgiving sins. It is true that persons who talk that way do often have a measure of peace in believing that God has forgiven or does forgive their sins, but through failure to grasp the power of forgiveness, they deprive themselves of much blessing that they might enjoy. While the world would like to experience ecstasy to acknowledge something has happened, Christians are called to walk by faith and not sight. You have to simply believe in the word:

The scribes did not believe that Jesus could forgive sin. In order to show that he had power to forgive sins, he healed the palsied man. This miracle was done for the express purpose of illustrating the work of forgiving sin, and demonstrating its power. Jesus said to the palsied man, “Arise, take up thy bed, and go unto thine house,” that they and we might know his power to forgive sin. Therefore the power exhibited in the healing of that man is the power bestowed in the forgiveness of sin. Note particularly that the effect of the words of Jesus continued after they were spoken. They made a change in the man, and that change was permanent. Even so it must be in the forgiveness of sin. A renewed conscience that comes by faith and faith comes by hearing and hearing by the word of God.

Isaiah 8:16: Bind up the testimony, seal the law among my disciples.

John 17:17: Sanctify them through thy truth: thy word is truth.

2Thessalonians 2:13: But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

Ephesians 5:26: That he might sanctify and cleanse it with the washing of water by the word,

The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up--the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God.

When Jesus, illustrating the forgiveness of sin, said to the man, "Arise, take up thy bed, and go unto thine house," the man arose obedient to his voice. The power that was in the words of Jesus raised him up and made him well. That power remained in him, and it was in the strength that was given him on removing the palsy that he walked in all the time to come, provided, of course, that he kept the faith:

Isaiah 55:10: For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. 12: For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. 13: Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

This is the power in the words of Christ and this is the power of justification. The same power to create, recreates both body, soul and mind. There is life in the words of God. Jesus said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). The word received in faith brings the Spirit and the life of God to the soul. So when the penitent soul hears the words, "Son, be of good cheer, thy sins be forgiven thee," and receives those words as living words of the living God, he is a different man, because a new life has begun in him. It is the power of God's forgiveness, and that alone, that keeps him from sin. If he continues in sin after receiving pardon, it is because he has not

grasped the fullness of the blessing that was given him in the forgiveness of his sins. Not accepting the power to walk in newness of life is same as defeating God, his son, the convicting spirit and the heavenly holy angels. Indeed this is a sad journey we take upon ourselves; defeating Calvary.

In a new and living way He "hath consecrated for us through the flesh;" that is, He, coming in the flesh, identifying Himself with mankind in the flesh, has, for us who are in this flesh, consecrated a way from where we are to where He now is, at the right hand of the throne of the Majesty in the heavens in the holiest of all. His resurrection carries the efficacy and has made us alive, spiritual and no longer carnal at enmity with him. If we continue in sin while professing Christ, then Christ is still in the grave [1Corinthians 15:17].

What is the beginning of the Christian life? It is receiving the life of God by faith. Faith comes by hearing the word of God [Romans 10:17]. How is it continued? —Just as it is begun. "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Colossians 2:6). For "the just shall live by faith."

The same power that was put forth to create the worlds is put forth for the sanctification of those who yield themselves to the will of God. Surely this thought, when fully grasped, must bring joy and comfort in God to the earnest soul. To put the matter in few words, it may be stated thus: The eternal power and Godhead of the Lord are revealed in creation. Rom. 1:20. It is the ability to create that measures the power of God. But the Gospel is the power of God unto salvation [Romans 1:16]. Therefore the Gospel simply reveals to us the power which was used to bring the worlds into existence, now exerted for the salvation of men. It is the same power in each case. In the light of this great truth, there is no room for the controversy about redemption being greater than creation, because redemption is creation [2 Cor. 5:17; Eph. 4:24].

Psalms 33:6: By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

Let us see what gives the word its life. Moses writes:

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." [Deuteronomy 30:11-14]

Compare

"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead), But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [Romans 10:6-10]

The careful reader will readily see that this latter passage is a quotation of the former, with additions in parentheses. These additions are comments made by the Holy Spirit. They tell us just what Moses meant by the word "commandment." Or, rather, since the Holy Spirit itself dictated the language in each case, it, the latter passage it has made clearer what it meant in the first instance. Notice that bringing the commandment down from heaven is shown to be the same as bringing Christ down from above, and that to bring the commandment from the deep is the same as to bring Christ up from the dead.

What is shown by this?-Nothing more nor less than that the commandment, the law, or the entire word of the Lord, is identical with Christ. Do not misunderstand. It is not meant that Christ is nothing more than the letters and words and sentences that we read in the Bible. Some have gone to accuse others that by saying the words of Christ are one of the mechanism by which his spirit works for efficacy, then we are saying the spirit is words; far be it. The fact is that whoever reads the Bible, and finds nothing but mere words, such as he may find in any other book, does not find the real word at all. What is meant is that the real word is not a dead letter, but is identical with Christ. Whoever finds the word indeed, finds Christ, and he who does not find Christ in the word, has not found the word of God.

John 1:1: In the beginning was the Word, and the Word was with God, and the Word was God. 2: The same was in the beginning with God. 3: All things were made by him; and without him was not any thing made that was made. 4: In him was life; and the life was the light of men. 5: And the light shineth in darkness; and the darkness comprehended it not.

Christ is the word, the Bible is his revelation and the words of the Bible Christ says are spirit and the spirit is life. The word itself is a seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's word. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." John 5:24. In every command and in every promise of the word of God is the power, the very life of God, by which the command

may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God. Christ dwells in the heart by faith. Eph. 3:17. So faith in the living word of God brings Christ into the heart. He is the life of the word. "Jesus said unto them, I am the bread of life. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day." Here we find the plainest declarations that the word of God, received in faith, conveys Christ actually to the soul of man.

The only way that any man in the world can eat the flesh of Christ is to read and believe His word with all His heart. In that way he will receive Christ indeed, and thus it is that "with the heart man believeth unto righteousness," for Christ is righteousness. And in this, the only way, any man in the world may eat the flesh of Christ, without the services of a priest or bishop. No one can do more than take the simple statements of the Scriptures and meditate on them until the force of the fact begins to dawn on his mind. The fact that Christ is in the real word, that the life of the word is the life of Christ, is a most tremendous one. It is the mystery of the Gospel. When we receive it as a fact, and appropriate it, then we shall know for ourselves the meaning of the words that man shall live by every word that proceedeth out of the mouth of God. Herein the soul is nourished and his laws are written on our heart and we receive spiritual life.

Conclusion

"Let the word of Christ dwell in you richly in all wisdom." This text, rightly understood, solves the problem of Christian living. That there is a power in the word of God, far above that of any other book, cannot be doubted. The Bible is not another novel to be read as a set-piece for an earthly exam. Prayerfully it must be approached and every pre-conceived ideas relinquished in order to work upon the heart. Jesus, also, in his memorable prayer for his disciples, said, "Sanctify them through thy truth; thy word is truth." John 17:17.

The apostle Peter, speaking of the prophets, says that it was the Spirit of Christ that was in them. So, as we said before, the power of the Spirit dwells in the word. Yea, Christ himself dwells in the word, for he is the Word. We can begin to appreciate more the power residing in the word. Christ, by whom the worlds were made, upholds them "by the word of his power." Heb. 1:3. The power that resides in the words of revelation is the power that could speak the worlds into existence, and can keep them in their appointed places. Surely, then, it is worth our while to take time to study and meditate upon the word. Abide in him, and to allow him to abide in us; and then a few verses later he speaks of our abiding in him, and his word abiding in us John 15:4, 7. Many people earnestly long for Christ to come and dwell in their hearts, and they imagine

that the reason why he does not do so is because they are not good enough, and they vainly set about trying to get so good that he can condescend to come in. They forget that Christ comes into the heart, not because it is free from sin, but in order to free it from sin; and they possibly never realized that Christ is in the word, and that he who will make it a constant companion, and will yield himself to its influence, will have Christ dwelling within. He who has hidden the word in his heart, who meditates in it day and night, and who believes it with the simple faith of childhood,-such a one has Christ dwelling in his heart by faith, and will experience his mighty, creative power.

May the thought that God is in the word be a fresh incentive to all to gain time and strength for their work by taking from it more time to feed upon the source of divine strength. Many persons entertain very erroneous views as to the manner in which the Spirit operates. They imagine that it will teach them something which the Bible does not contain. When certain Bible truths are presented to them for their observance, they excuse themselves from all responsibility in the matter by saying that they are led by the Spirit of God, and do not feel it their duty to do that particular thing. They say the Spirit was given to guide into all truth; and, consequently, if it was necessary to obey that portion of the Scripture, it would have been brought to their notice. The fact that they do not feel impressed to obey is proof to their minds that there is no necessity for obedience. To such persons the Bible is of no account; they make its truth depend entirely upon their own feelings. And they actually charge God with the inconsistency of authorizing his Spirit to speak in contradiction of his revealed word. The fact that God cannot lie should convince anyone that his Spirit and his word must always be in harmony.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. That was the true Light, which lighteth every man that cometh into the world. 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 [John 1:1-14]. He is our brother made in our likeness, became victorious in our likeness of sinful flesh and his victory is our victory. By implanting his seed, the fusion of his spirit and ours, we are assured of heaven.

He Disproved Satan's Claim.--We are ever to be thankful that Jesus has proved to us by actual facts that man can keep the commandments of God, giving contradiction to Satan's falsehood that man cannot keep them. The Great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by His holy obedience to all of God's requirements showing it is possible to obey all the commandments of God. He has demonstrated that a lifelong obedience is possible. Thus He gives

chosen, representative men to the world, as the Father gave the Son, to exemplify in their life the life of Jesus Christ. {3SM 139.2}

He Stood the Test as a True Human Being.--WE NEED NOT PLACE THE OBEDIENCE OF CHRIST BY ITSELF AS SOMETHING FOR WHICH HE WAS PARTICULARLY ADAPTED, BY HIS PARTICULAR DIVINE NATURE, for He stood before God as man's representative and tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter. The work of Christ was to take from the claims of Satan his control of man, and He could do this only in the way that He came--a man, tempted as a man, rendering the obedience of a man. . . . {3SM 139.3}

Bear in mind that Christ's overcoming and obedience is that of a true human being. In our conclusions, WE MAKE MANY MISTAKES BECAUSE OF OUR ERRONEOUS VIEWS OF THE HUMAN NATURE OF OUR LORD. WHEN WE GIVE TO HIS HUMAN NATURE A POWER THAT IT IS NOT POSSIBLE for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith. The obedience of Christ to His Father was the same obedience that is required of man. {3SM 139.4}

Jesus Showed What Man Could Do.--The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset. The Lord now demands that every son and daughter of Adam through faith in Jesus Christ, serve Him in [the] human nature which we now have. {3SM 140.2}

We must practice the example of Christ, bearing in mind His Sonship and His humanity. It was not God that was tempted in the wilderness, nor a God that was to endure the contradiction of sinners against Himself. It was the Majesty of heaven who became a man-- humbled Himself to our human nature. {3SM 140.4}

How We Are to Serve God.--We are not to serve God as if we were not human, but we are to serve Him in the nature we have, that has been redeemed by the Son of God; through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned. We will never gain strength in considering what we might do if we were angels. We are to turn in faith to Jesus Christ, and show our love to God through obedience to His commands. Jesus "was in all points tempted like as we are, yet without sin." Jesus says, "Follow me." "If any man will come after

*me, let him deny himself, and take up his cross, and follow me."--
Manuscript 1, 1892. {3SM 140.5}*

The great thought and purpose of the true sanctuary, its priesthood, and ministry, is that God shall dwell in the hearts of the people. As the Shekinah glory illuminated the sanctuary so the spirit has to lighten our hearts. We must come to a point to possess the faith of Jesus. Not my will but thy will be done.

Romans 8:15: For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Galatians 4:5: To redeem them that were under the law, that we might receive the adoption of sons. 6: And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

It's only through him who has called to perfection Matthew 5:48 that we can be made perfect. It is him he worketh in us to do and will of his own good pleasure [Phil 2:12, 13]. The perfection of the worshiper is that which is offered and which is attained in the priesthood and ministry of Christ.

The only way then we can overcome sin is to be implanted by the seed of our own kind yet at the same time the one which has overcome so that our next generation may not be a degenerate but a one that its infirmities will change both spiritually and physically. Christ only then qualifies to be the husband that can make bride and offspring possess such future blessedness because he has the two natures blended since he was born by two parents that possess the natures we need. Understanding this is vital because without knowledge of this we may receive another seed which may not make us complete:

1John 5:4: For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 18: We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

1John 3:5: And ye know that he was manifested to take away our sins; and in him is no sin. 6: Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 9: Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

2Peter 1:4: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Colossians 1:25: *Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26: Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*

1Corinthians 16: *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*

1Peter 1:23: *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

*To the poor and oppressed and downtrodden of earth, Christ says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (**WHICH IS CHRIST FORMED WITHIN THE HOPE OF GLORY,**) whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless." {Ms24-1898}*

*The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. **IT IS NOT SAFE TO CATCH THE SPIRIT FROM ANOTHER. WE WANT THE HOLY SPIRIT, WHICH IS JESUS CHRIST.** If we commune with God, we shall have strength and grace and efficiency. {Lt66-1894}*

Incarnation and the human nature of Christ becomes everything to us:

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. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh. 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}

Born from the family of Divinity and the family of humanity, Christ stands out to be the propitiation of the human family. This is the true meaning of Christ's humanity.

BLESSINGS