

A compilation of Bible texts and Spirit of Prophecy comments relating to the human nature of the incarnate Christ

Over the years within Seventh-day Adventism, there has been much debate concerning Christ's human nature during the incarnation. In view of this I have compiled, regarding this subject, a list of statements from (a) the Bible and (b) the writings of Ellen White. This list is far from exhaustive. If you know of other texts or SOP statements that you feel should be added to this list, please feel free to share them with me. I have also included some statements from the SOP that refer to our human nature in general. I hope the reader finds them interesting. God bless you as you read them.

Terry Hill

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The Bible

“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. All things were made by him; and without him was not any thing made that was made.... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten” John 1:1 –3, 14

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“And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” Luke 1:30-36

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“Thou madest him [man] a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.” Hebrews 2:7 10

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“Forasmuch then as the children are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 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. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” Hebrews 2:14-18

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“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 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. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Hebrews 4:14-16

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“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:” Hebrews 10:5

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“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Philippians 2:5-8

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“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Galatians 4:5 To redeem them that were under the law, that we might receive the adoption of sons.” Galatians 4:4-5

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“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:” Romans 8:3

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“Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:” 1 John 4:2

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“But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 1 Peter 1:19-20

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“When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.” Matthew 8:16 17

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“And Jesus increased in wisdom and stature, and in favour with God and man.” Luke 2:52

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“Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.” Isaiah 53:1-4

Spirit of Prophecy

“The incarnation of Christ is **the mystery of all mysteries.**” (*Ellen G. White, Letter 276 1904, to David Paulsen, July 30th 1904*)

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“**In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear.** How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, he in whom was the fulness of the Godhead bodily, was manifest in the helpless babe in the manger.” (*Ellen G. White, Signs of the Times July 30, 1896, 'Child life of Jesus'*)

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“**The doctrine of the incarnation of Christ in human flesh is a mystery, “even the mystery which hath been hid from ages and from generations.” It is the great and profound mystery of godliness. “The Word was made flesh, and dwelt among us.” Christ took upon himself human nature, a nature inferior to his heavenly nature. Nothing so**

shows the wonderful condescension of God as this. He “so loved the world, that he gave his only begotten Son.” John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened.

Christ did not make believe take human nature; he did verily take it. He did in reality possess human nature. “As the children are partakers of flesh and blood, he also himself likewise took part of the same.” He was the son of Mary; he was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. “This Man,” writes Paul, “was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.” (*Ellen G. White, Review and Herald, April 5th 1906, ‘The Word made flesh’*)

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“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.” 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” (*Ellen G. White, Youth’s Instructor 13th October 1898, ‘Search the Scriptures, No. 1’*)

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“Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery, the blending of the two natures, the divine and human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery. This most wonderful exhibition of God’s love was made on the cross of Calvary. Divinity took the nature of humanity, and for what purpose? that through the righteousness of Christ humanity might partake of the divine nature. This union of divinity and humanity, which was possible with Christ, was incomprehensible to human minds.” (*Ellen G. White, Letter 5 1889 to Howard Miller, June 2nd 1889*)

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“We cannot explain the great mystery of the plan of redemption. Jesus took upon himself humanity, that he might reach humanity; but we cannot explain how divinity was clothed with humanity. An angel would not have known how to sympathize with fallen man, but Christ came to the world and suffered all our temptations, and carried all our griefs. Are you not glad that he was tempted in all points like as we are, and yet without sin?” (*Ellen G. White, Review & Herald. 1st October 1889, ‘Christ may dwell in your hearts by faith’*)

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“The union of the divine with the human is one of the most mysterious, as well as the most precious, truths of the plan of redemption. It is of this that Paul speaks when he says, "Without controversy great is the mystery of godliness: God was manifest in the flesh. While it is impossible for finite minds fully to grasp this great truth, or to fathom its significance, we may learn from it lessons of vital importance to us in our struggles against temptation. Christ came to the world to bring divine power to humanity, to make man a partaker of the divine nature." 1 Tim. 3:16.” (Ellen G. White, *General Conference Bulletin*, 25th February 1895, ‘Extracts from ‘Life of Christ’)

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“When Christ became our substitute and surety, it was as a human being. He came as a man, and rendered the obedience of human nature to the only true God. He came not to show us what God could do, but what God did do, and what man, a partaker of the divine nature, can do. It was the human nature of Christ that endured the temptations in the wilderness, not His divine nature. In His human nature He endured the contradiction of sinners against Himself. He lived a perfect human life. Jesus is everything to us, and He says to us, "Without Me ye can do nothing.” (Ellen G. White, *Letter 128*, 1896, *Manuscript releases Volume 14*, MR No. 1130)

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“Christ came to our world, sent of God to take human nature upon Him. The mysterious union was to be formed between human nature and the divine nature. Christ was to become a man, in order that He might unfold to men as fully as possible the mysteries of the science of redemption. But the scheme of redemption far exceeds the comprehension of the human mind. The great condescension on the part of God is a mystery that is beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite Wisdom devise a plan that would surpass it. It could only be successful by the clothing of divinity with humanity, by Christ becoming man, and suffering the wrath which sin has made because of the transgression of God’s law. Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive him as their personal Saviour. This is the heavenly science of redemption, of saving men from eternal ruin, and can be carried out through the incarnation of the Son of God in humanity through his triumph over sin and death; and in seeking to fathom this plan all finite intelligences are baffled.” (Ellen G. White, *Letter 43*, 1895 to J. H. Kellogg, June 14th 1895)

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“There is no one who can explain the mystery of the incarnation of Christ. Yet we know that He came to this earth and lived as a man among men. The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one. The Deity did not sink under the agonizing torture of Calvary, yet it is none the less true that “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [John 3:16.] (Ellen G. White, *Ms140* 1903, ‘A divine sin-bearer’)

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“Satanic agencies confederated with evil men to lead the people to believe that Christ was the chief of sinners, and to make Him an object of detestation. **But the priests and rulers failed to realize that in Christ divinity was enthroned in humanity. Christ’s humanity could not be separated from His divinity.** Could one sin have been found in Christ, the world would have plunged into blackness and ruin. If Satan could have so bruised Christ’s heel that He would have yielded to the physical torture, his triumph would have been complete.” (Ellen G. White, *Signs of the Times*, 14th April 1898, ‘Christ and the law’)

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“Christ was the brightness of his Father’s glory. When we begin to trace out the greatness of the plan of redemption, we feel the poverty and feebleness of human words. The most powerful intellect can but feel its emptiness as it seeks to comprehend these grand themes. Individually we need faith, for human wisdom is but ignorance. **Our understanding is too weak to penetrate the mystery of the incarnation, God manifest in Christ, his only begotten Son.**” (Ellen G. White, *Signs of the Times*, April 15th 1897, *Christ the restorer*)

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“**When Adam was assailed by the tempter in Eden, he was without taint of sin.** He stood before God in the strength of perfect manhood. All the organs and faculties of his being were equally developed and harmoniously balanced.

Christ, in the wilderness of temptation, stood in Adam's place, to bear the test he failed to endure. Here Christ overcame, in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing, each successive generation, further from the original purity, wisdom, and knowledge which Adam possessed in Eden. **Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points on which man could be assailed.**” (Ellen G. White, *Bible Echo*, 20th October 1913, ‘Aid for the tempted’)

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“**Christ did not come to earth in His own divine strength. He left this when He came as a babe in the manger.** But, guarded and guided by power from on high, as every human being can be guarded and guided, He lived a life of simple purity such as no other being has lived upon earth, and thus became our perfect example.” (James Edson White, *Past, Present, and Future*, page 32, chapter, ‘The Plan of Redemption’, 1914 edition)

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“The Lord Jesus came to our world, **not to reveal what God in his own divine person could do, but what he could do through humanity.**” (Ellen G. White, *Signs of the Times*,

10th April 1893, 'Overcome as Christ overcame')

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"The Son of God was assaulted at every step by the powers of darkness. After his baptism he was driven of the Spirit into the wilderness, and suffered temptation for forty days. Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if he had, he would have fallen under similar temptations. **If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been.** If it were not possible for him to yield to temptation, he could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf." (Ellen G. White, *Review & Herald* 18th February 1890, 'How to meet a controverted point of doctrine')

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"Those who claim that it was not possible for Christ to sin, cannot believe that He took upon Him human nature. Christ was actually tempted, not only in the wilderness, but all through his life. In all points He was tempted as we are, and because He successfully resisted temptation in every form, He gave us a perfect example." (Ellen G. White, *Bible Echo*, 1st November 1892, 'Tempted in all points like as we are', see also *Signs of the Times*, 10th October 1892, 'Draw from the source of strength')

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"Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. **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.**" (Ellen G. White, *Desire of Ages*, page 117, 'The Temptation')

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"For a period of time Christ was on probation. He took humanity on Himself, to stand the test and trial which the first Adam failed to endure. **Had He failed in His test and trial, He would have been disobedient to the voice of God, and the world would have been lost.**" (Ellen G. White, *Signs of the Times* 10th May 1899, 'Christ glorified')

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"Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. **He assumed the liabilities of human nature, to be proved and tried.** In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, "The power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God." While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world—the

Son of God, yet allied by birth to the human race.” (Ellen G. White, *Signs of the Times*, 2nd August 1905)

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“As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. "In all things it behooved Him to be made like unto His brethren." Heb. 2:17. **If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us.** Therefore Jesus was "in all points tempted like as we are." Heb. 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God.” (Ellen G. White, *The Desire of Ages*, page 24, ‘God with us’)

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“With his human arm, Christ encircled the race, while with his divine arm, he grasped the throne of the Infinite, uniting finite man with the infinite God. He bridged the gulf that sin had made, and connected earth with heaven. **In his human nature he maintained the purity of his divine character.** He lived the law of God, and honored it in a world of transgression, revealing to the heavenly universe, to Satan, and to all the fallen sons and daughters of Adam, that through his grace, humanity can keep the law of God. He came to impart his own divine nature, his own image, to the repentant, believing soul.” (Ellen G. White, *Youth’s Instructor*, June 2nd 1898, ‘The second Adam’)

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“When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. **But He rested not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. That power He had laid down, and He says, "I can of Mine own self do nothing.** He trusted in the Father's might. It was in faith -- faith in God's love and care -- that Jesus rested, and the power of that word which stilled the storm was the power of God " John 5:30” (Ellen G. White, *The Desire of Ages*, page 336, ‘Peace, be still’)

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"The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. **Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was”** (Ellen G. White, *The Desire of Ages*, page 664, ‘Let not your heart be troubled’)

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“The Saviour of the world became sin for the race. In becoming man's substitute, **Christ did not manifest his power as the Son of God.”** (Ellen G. White, *Review and Herald* 18th)

August 1874. 'The temptation of Christ')

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"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." The Saviour came into the world, outwardly the son of David, not manifesting the full significance of his character. His spirit was subject to that discipline and experience through which humanity must in some measure pass. His divinity was veiled beneath humanity. He hid within himself those all-powerful attributes which belonged to him as one equal with God. At times his divine character flashed forth with such wonderful power that all who were capable of discerning spiritual things pronounced him the Son of God." (Ellen G. White, *Spirit of Prophecy Volume 3 page 259, 'Ascension of Christ' 1878*)

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"He came as a helpless babe, bearing the humanity we bear. As the children are partakers of flesh and blood, he also himself likewise took part of the same." He could not come in the form of an angel; for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us." (Ellen G. White, *Address Given at the Armadale Camp Meeting November 1895, Manuscript 21, 1895*)

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"Christ's example is before us. He overcame Satan, showing us how we may also overcome. Christ resisted Satan with scripture. He might have had recourse to His own divine power, and used His own words; but He said: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." To the second temptation He said: "It is written again, Thou shalt not tempt the Lord thy God." (Ellen G. White, *4th Volume Testimonies, page 45, 'Choosing earthly treasure'*)

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"Let children bear in mind that the child Jesus had taken upon himself human nature, and was in the likeness of sinful flesh, and was tempted of Satan as all children are tempted. He was able to resist the temptations of Satan through his dependence upon the divine power of his heavenly Father, as he was subject to his will, and obedient to all his commands." (Ellen G. White, *Youth's Instructor August 23, 1894, 'Privileges of Childhood'*)

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"When we are tempted to question whether Christ resisted temptation as a man, we must search the Scriptures for the truth. As the substitute and surety of the human race, Christ was placed in the same position toward the Father as is the sinner. Christ had the privilege of depending on the Father for strength, and so have we. Because he laid hold of the hand of infinite power, and held it fast, he overcame; and we are taught to do the

same.” (Ellen G. White, *Youth’s Instructor* 28th December 1899, ‘*Tempted in all points like as we are, part II*)

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“If Christ had been deceived by Satan’s temptations, and had exercised his miraculous power to relieve himself from difficulty, he would have broken the contract made with his Father, to be a probationer in behalf of the race.

It was a difficult task for the Prince of Life to carry out the plan which he had undertaken for the salvation of man, in clothing his divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. It was as difficult for him to keep the level of humanity as it is for men to rise above the low level of their depraved natures, and be partakers of the divine nature.” (Ellen G. White, *Review & Herald*. 1st April 1875, ‘*The temptation of Christ*’)

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“To be surrounded by human beings under the control of Satan was revolting to Him. And He knew that in a moment, by the flashing forth of His divine power, He could lay His cruel tormentors in the dust. This made the trial the harder to bear.” (Ellen G. White, *The Desire of Ages*, Page 700, ‘*Before Annas and the court of Caiaphas*’)

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“Jesus could heal the sick and raise the dead. He was himself a source of blessing and strength. He commanded even the tempests, and they obeyed him. He was unsullied with corruption, a stranger to sin; yet he prayed, and that often, with strong crying and tears. He prayed for his disciples, and for himself, thus identifying himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, possessing not the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from his Father. Christ is our example.” (Ellen G. White, *Review and Herald*, August 17th 1886, ‘*God requires energy in His work*’)

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“The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother’s knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor.... Since He gained knowledge as we may do, His intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God’s word. And spread out before Him was the great library of God’s created works. He who had made all things studied the lessons which His own hand had written in earth and sea and sky. ... From the first dawning of intelligence He was constantly growing in spiritual grace and knowledge of truth.Every child may gain knowledge as Jesus did.” (Ellen G. White, *The Desire of Ages*, page 70, ‘*As a*

child')

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“Wondrous combination of man and God! He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigour to the human. But he humbled himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in his humiliation, that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility!” (*Ellen G. White, Review & Herald 5th July 1887 ‘Christ man’s example’*)

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“I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.” While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die.” (*Ellen G. White, Desire of Ages, page 484, ‘The Divine Shepherd’*)

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“The apostle now would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. Here is the description of the divine, who, being in the form of God, thought it not robbery to be equal with God. He was the brightness of His glory and the express image of His person. Now of the human: He was made in the likeness of man and found Himself in fashion as a man. He was in all things like unto us. He voluntarily assumed human nature. It was His own act and by His own consent. He clothed His divinity with humanity; He was all the while as God, but He did not appear as God. He veiled the demonstrations of deity which had commanded the homage and called forth the admiration of the universe of God. He was God, while upon earth, but He divested Himself of the form of God and in its stead took the form and fashion of a man. He walked the earth as a man. He for our sakes became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty.

He was God, but the glories of the form of God for a while He abandoned.” (*Ellen G. White, letter 11 1887, to Dr. Burke, March 10th 1887*)

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“His doctrine dropped as the rain; His speech distilled as the dew. In the character of Christ was blended such majesty as God had never before displayed to fallen man and such meekness as man had never developed. Never before had there walked among

men one so noble, so pure, so benevolent, so conscious of His godlike nature; yet so simple, so full of plans and purposes to do good to humanity. While abhorring sin, He wept with compassion over the sinner. He pleased not Himself. The Majesty of heaven clothed Himself with the humility of a child. This is the character of Christ. Are we walking in His footsteps? O my Saviour, how poorly art Thou represented by Thy professed followers!" (Ellen G. White, Testimonies Volume 5 page 422, 'Unity in the work')

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"The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life. Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of man; yet He was the blameless Son of God. He was God in the flesh. His character is to be ours." (Ellen G. White, Desire of Ages, page 311, 'The Sermon on the Mount')

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"Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world's sin and pain. Never was there another whose sympathies were so broad or so tender. A sharer in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one." (Ellen G. White, Education, page 78, 'The Teacher sent from God')

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"In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He knew no sin. 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." (Ellen G. White, Signs of the Times, June 9th 1898 'Tempted in all points like as we are')

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"Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal." (Ellen G. White, Desire of Ages, page 112, 'The Baptism')

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“Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. **Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life’s peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.**” (*Ellen G. White, Desire of Ages, page 49, ‘Unto you a Saviour’*)

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“The angels prostrated themselves before Him. They offered their lives. Jesus said to them that He would by His death save many, that the life of an angel could not pay the debt. His life alone could be accepted of His Father as a ransom for man. Jesus also told them that they would have a part to act, to be with Him and at different times strengthen Him; **that He would take man’s fallen nature, and His strength would not be even equal with theirs;** that they would be witnesses of His humiliation and great sufferings; ...” (*Ellen G. White, Early Writings, page 150*)

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“Adam and Eve were given a probation in which to return to their allegiance; and in this plan of benevolence all their posterity were embraced. After the fall, Christ became Adam’s instructor. He acted in God’s stead toward humanity, saving the race from immediate death. He took upon Him the work of mediator between God and man. **In the fulness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man.** In heaven was heard the voice, “The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.”” (*Ellen G. White, Signs of the Times, May 29th 1901, ‘God’s purpose for us’*)

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“The Son of God endured the wrath of God against sin. All the accumulated sin of the world was laid upon the Sin-bearer, the One who was innocent, the One who alone could be the propitiation for sin, because he himself was obedient. He was one with God. **Not a taint of corruption was upon him.**” (*Ellen G. White, Signs of the Times, December 9th 1897, ‘In Gethsemane’*)

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“The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was “full of leprosy.” Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin,—deep-rooted, deadly, and impossible to be cleansed by human power. “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores.” Isaiah 1:5, 6. **But**

Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner.” (Ellen G. White, *Desire of Ages*, page 266, ‘Thou canst make me clean’)

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“When Christ cried out from the cross, “It is finished,” all Heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation was ended. The spirit of Satan and his works had taken deep root in the affections of the children of men; but the holy angels were horror-stricken that one of their number could fall so far as to be capable of such cruelty as had been manifested toward the Son of God on Calvary. Every sentiment of pity and sympathy which they had ever felt for Satan in his exile was quenched in their hearts. That his envy should be manifested in such a revenge upon an innocent person was enough to strip him of his assumed robe of celestial light, and to reveal the hideous deformity beneath; **but to manifest such malignity toward the divine Son of God, who had with unprecedented self-denial and love for the creatures formed in his image, come from heaven and assumed their fallen nature, was such a heinous crime against Heaven that it caused the angels to shudder with horror, and severed the last tie of sympathy existing between Satan and the heavenly world.**” (Ellen G. White, *Signs of the Times*, 23rd September 1889, ‘The unchangeable character of the law’)

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“Christ was not in as favorable a position in the desolate wilderness to endure the temptations of Satan as was Adam when he was tempted in Eden. 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.

When Adam was assailed by the tempter in Eden he was without the taint of sin. He stood in the strength of his perfection before God. All the organs and faculties of his being were equally developed, and harmoniously balanced.

Christ, in the wilderness of temptation, stood in Adam’s place to bear the test he failed to endure. Here Christ overcame in the sinner’s behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. **Christ bore the sins and infirmities of the race as they existed when he came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon him, he was to stand the temptations of Satan upon all points wherewith man would be assailed.**

Adam was surrounded with everything his heart could wish. Every want was supplied. There was no sin, and no signs of decay in glorious Eden. Angels of God conversed freely and lovingly with the holy pair. The happy songsters caroled forth their free, joyous songs of praise to their Creator. The peaceful beasts in happy innocence played about Adam and Eve, obedient to their word. Adam was in the perfection of manhood,

the noblest of the Creator's work. He was in the image of God, but a little lower than the angels.

In what contrast is the second Adam as he entered the gloomy wilderness to cope with Satan single-handed. Since the fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated himself to the lowest depths of human woe, that he might be qualified to reach man, and bring him up from the degradation in which sin had plunged him.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

"And being made perfect, he became the author of eternal salvation unto all them that obey him."

"Wherefore in all things it behooved 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. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

"For we have not a 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." (*Ellen G. White, Review and Herald, July 28th 1874, 'The Temptation of Christ'*)

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"Sunday afternoon I spoke in the same hall on the subject of temperance to a good congregation, who listened with the deepest interest. I had freedom and power in presenting Jesus, who 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. Are you harassed and perplexed? So was Jesus. Do you feel the need of encouragement? So did Jesus. As Satan tempts you, so he tempted the Majesty of heaven. Jesus, as your representative and substitute, did not yield on the field of conflict; and in his strength you may resist and conquer. Every fallen son and daughter of Adam may rejoice that they are prisoners of hope, and that Satan can be vanquished". (*Ellen G. White, Review and Herald, February 10th 1885, 'Notes of travel – Meetings in Chicago'*)

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"He was tempted in all points like as man is tempted, yet He is called "that holy thing." [Verse 35.] It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain, a mystery. That which is revealed is for us and for our children, but let every human being be warned from the ground of making Christ

altogether human, such an one as ourselves, for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the Rock, Christ Jesus, as God revealed in humanity.

I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble Himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset.” (Ellen G. White, Letter 8 1895 to W. L. H. Baker, February 9th 1896)

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“The work of redemption is called a mystery, and it is indeed the mystery by which everlasting righteousness is brought to all who believe. The race in consequence of sin was at enmity with God. Christ, at an infinite cost, by a painful process, mysterious to angels as well as to men, assumed humanity. Hiding His divinity, laying aside His glory, He was born a babe in Bethlehem. In human flesh He lived the law of God, that He might condemn sin in the flesh, and bear witness to heavenly intelligences that the law was ordained to life and to ensure the happiness, peace, and eternal good of all who obey. But the same infinite sacrifice that is life to those who believe is a testimony of condemnation to the disobedient, speaking death and not life.” (Ellen G. White, Ms 29 1899 ‘Sacrificed for us’)

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“Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the Man Christ Jesus. In Him dwelt all the fulness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood.

This is a great mystery, a mystery that will not be fully, completely understood in its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become a nothingness.” (Ellen G. White, Letter 280a 1904 to Ministers, Physicians and Teachers, September 3rd 1904”)

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“The divine nature in the person of Christ was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were mysteriously blended in the Saviour of men.” (Ellen G. White, Letter 8a, 1890, pp. 2, 3. To M. J. Church, July 7, 1890 Manuscript Release Volume 6, No. 356)

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“How dimly they [the disciples] had comprehended the prophetic Scriptures! How dull they had been in taking in the great truths which testify of Christ! But what human mind could comprehend the mystery of his incarnation, **the dual character of his nature**, when they looked upon so humble a personage, one so void of human grandeur, who walked as a man among men!” (*Ellen G. White, Review and Herald, April 23rd 1895, Christ, the Light of the World, Uncomprehended*)

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”**What opposites meet and are revealed in the person of Christ! The mighty God, yet a helpless child! The Creator of all the world, yet, in a world of His creating, often hungry and weary, and without a place to lay His head! The Son of Man, yet infinitely higher than the angels! Equal with the Father, yet His divinity clothed with humanity, standing at the head of the fallen race, that human beings might be placed on vantage-ground! Possessing eternal riches, yet living the life of a poor man! One with the Father in dignity and power, yet in His humanity tempted in all points like as we are tempted! In the very moment of His dying agony on the cross, a Conqueror, answering the request of the repentant sinner to be remembered by Him when He came into His kingdom, with the words, “Verily I say unto thee today, Thou shalt be with Me in Paradise.”**

Christ was God manifest in the flesh. In Him divinity and humanity were united. In Him dwelt all the fulness of the Godhead bodily.” (*Ellen G. White, Signs of the Times, April 26th 1905, ‘God manifest in the flesh’*)

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“As the disciples searched the prophecies that testified of Christ, they were brought into fellowship with the Deity, and learned of Him who had ascended to heaven to complete the work He had begun on earth. **They recognized the fact that in Him dwelt knowledge which no human being, unaided by divine agency, could comprehend.** They needed the help of Him whom kings, prophets, and righteous men had foretold. With amazement they read and reread the prophetic delineations of His character and work. How dimly had they comprehended the prophetic scriptures! how slow they had been in taking in the great truths which testified of Christ! **Looking upon Him in His humiliation, as He walked a man among men, they had not understood the mystery of His incarnation, the dual character of His nature.** Their eyes were holden, so that they did not fully recognize divinity in humanity.” (*Ellen G. White, Desire of Ages, page 507, ‘Not with outward show’*)

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“But although Christ’s divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. **This is the mystery of godliness. The two expressions human and divine were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. His Deity could not be lost while He stood faithful and true to His loyalty.** Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the

oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done.” (Ellen G. White, *Signs of the Times*, May 10th 1899, ‘Christ glorified’)

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“God in human nature is the mystery of godliness. Christ, the only begotten of the Father, was the express image of his Father's person, the brightness of his glory, and he came to the world not to condemn the world but to save it. God was in Christ in human form, and endured all the temptations wherewith man was beset; he participated in the suffering and trials of sorrowful human nature in our behalf.” (Ellen G. White, *Sabbath School Worker*, 1st November 1895, ‘The Divine Character Exemplified in Christ’)

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“Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, God himself, in his only begotten Son, assumed human nature, and in the weakness of human nature sustained the character of God, vindicated his holy law in every particular, and accepted the sentence of wrath and death for the sons of men.” (Ellen G. White, *Youth's Instructor*, 11th February 1897, ‘The mind of Christ’)

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“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.

Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His finite nature was pure and spotless, but the divine nature that led Him to say to Philip, “He that hath seen Me hath seen the Father” also [John 14:9], was not humanized; neither was humanity deified by the blending or union of the two natures; each retained its essential character and properties

But here we must not become in our ideas common and earthly, and in our perverted ideas we must not think that the liability of Christ to yield to Satan's temptations degraded His humanity and He possessed the same sinful, corrupt propensities as man.

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

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"When Christ first announced to the heavenly host His mission and work in the world, He declared that He was to leave His position of dignity and disguise His holy mission by assuming the likeness of a man, when in reality He was the Son of the infinite God. And when the fullness of time was come, He stepped down from His throne of highest command, laid aside His royal robe and kingly crown, clothed His divinity with humanity, and came to this earth to exemplify what humanity must do and be in order to overcome the enemy and to sit with the Father upon His throne. Coming, as He did, as a man, <to meet and be subjected to> with all the evil tendencies to which man is heir, <working in every conceivable manner to destroy his faith>, He made it possible for Himself to be buffeted by human agencies inspired by Satan, the rebel who had been expelled from heaven." (Ellen G. White, Letter 303, 1903 to John Harvey Kellogg, August 29, 1903)

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"In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. (Ellen G. White, Review and Herald February 18th 1890 'How to meet a controverted point of doctrine')

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"The Jews were continually seeking for and expecting a Divinity among them that would be revealed in outward show, and by one flash of overmastering will would change the current of all minds, force from them an acknowledgment of his superiority, elevate himself, and gratify the ambition of his people. This being the case, when Christ was treated with contempt, there was a powerful temptation before him to reveal his heavenly character, and to compel his persecutors to admit that he was Lord above kings and potentates, priests and temple. But it was his difficult task to maintain the level of humanity." (Ellen G. White, Spirit of Prophecy Volume 3 page 260, 'Ascension of Christ')

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"It was a difficult task for the Prince of Life to carry out the plan which he had undertaken for the salvation of man, in clothing his divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. It was as difficult for him to keep the level of humanity as it is for men to rise above the low level

of their depraved natures, and be partakers of the divine nature.” (Ellen G. White, *Review and Herald*, April 1st 1875, ‘The Temptation of Christ’)

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“By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan’s purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. **In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken.** Through the eternal ages He is linked with us. “God so loved the world, that He gave His only-begotten Son.” John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. **To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature.** This is the pledge that God will fulfill His word. “Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder.” **God has adopted human nature in the person of His Son, and has carried the same into the highest heaven.** It is the “Son of man” who shares the throne of the universe. It is the “Son of man” whose name shall be called, “Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isa. 9:6. The I Am is the Daysman between God and humanity, laying His hand upon both. He who is “holy, harmless, undefiled, separate from sinners,” is not ashamed to call us brethren. Heb. 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom.” (Ellen G. White, *Desire of Ages* page 25, ‘God with us’)

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“**The story of Bethlehem is an exhaustless theme.** In it is hidden “the depth of the riches both of the wisdom and knowledge of God.” Rom. 11:33. We marvel at the Saviour’s sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. **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.” (Ellen G. White, *Desire of Ages*, page 48, ‘Unto you a saviour’)

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“Satan had pointed to Adam’s sin as proof that God’s law was unjust, and could not be obeyed. In our humanity, Christ was to redeem Adam’s failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. **It was not thus with Jesus when He entered the wilderness to cope with Satan. For four**

thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation.” (Ellen G. White, *Desire of Ages*, page 117, ‘*The Temptation*’)

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“As Christ worked, so you are to work. In tenderness and love seek to lead the erring to the right way. This will call for great patience and forbearance, and for the constant manifestation of the <forgiving> love of Christ. Daily the Saviour’s compassion must be revealed. The example He has left must be followed. He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted.” (Ellen G. White, *Letter 67 1902*, ‘*Brethren at the Pacific Press*’ April 25th 1902)

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“It was in the order of God that Christ should take upon himself the form and nature of fallen man, that he might be made perfect through suffering, and himself endure the strength of Satan’s fierce temptations, that he might understand how to succor those who should be tempted.” (Ellen G. White, *Spirit of Prophecy Volume 2*, page 39, ‘*The Life of Christ*’)

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“The point you inquire of me is, In our Lord’s great scene of conflict in the wilderness, apparently under the power of Satan and his angels, was He capable, in His human nature, of yielding to these temptations?

I will try to answer this important question: 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 subjected to poverty from His first entrance into the world. 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. Christ came to live the law in His human character in just that way in which all may live the law in human nature if they will do as Christ was doing. He had inspired holy men of old to write for the benefit of man: “Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.” Isaiah 27:5” (Ellen G. White, *Ms 94 1893* “*Could Christ Have Yielded to the Tempter?*’ June 30, 1893)

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“Of Christ it is said, “And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground.” [Luke 22:44.] **We need to realize the truth of Christ’s manhood in order to appreciate the truth of the above words. It was not a make believe humanity that Christ took upon Himself. He took human nature and lived human nature.** Christ worked no miracles in His own behalf. He was compassed with infirmities, but His divine nature knew what was in man. He needed not that any should testify to Him of this. The Spirit was given Him without measure, for His mission on earth demanded this.” (*Ellen G. White, Letter 108 1896 to Peter Wessels, June 26, 1896*)

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“Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world’s sin and pain. Never was there another whose sympathies were so broad or so tender. **A sharer in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one.**” (*Ellen G. White, Education, page 78, ‘The Teacher sent from God’*)

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“**The great work of redemption could be carried out by the Redeemer only as He took the place of fallen man.** Burdened with the sins of the world, He must pass over the path where Adam fell, and redeem his failure. When Adam was assailed by the tempter, none of the effects of sin were upon him, but he was surrounded by the glories of Eden. **But it was not thus with Jesus; for, bearing the infirmities of degenerate humanity, He entered the wilderness to cope with the mighty foe, that He might lift man up from the lowest depths of his degradation.** Alone He was to tread the path of temptation and exercise self-control stronger than hunger, ambition, or death.” (*Ellen G. White, Bible Echo, 15th November 1892, ‘Tempted in all points like as we are’*)

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“The angels prostrated themselves before Him. They offered their lives. **Jesus said to them that He would by His death save many, that the life of an angel could not pay the debt.** His life alone could be accepted of His Father as a ransom for man. Jesus also told them that they would have a part to act, to be with Him and at different times strengthen Him; **that He would take man's fallen nature, and His strength would not be even equal with theirs;** that they would be witnesses of His humiliation and great sufferings; and that as they would witness His sufferings, and the hatred of men toward Him, they would be stirred with the deepest emotion, and through their love for Him would wish to rescue and deliver Him from His murderers; but that they must not interfere to prevent anything they should behold; and that they should act a part in His resurrection; that the plan of salvation was devised, and His Father had accepted the plan.” (*Ellen G. White, Early Writings, page 150, ‘Spiritual gifts’*)

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“Through his humiliation and poverty Christ would identify himself with the weaknesses of the fallen race, and by firm obedience show man how to redeem Adam’s disgraceful failure, that man by humble obedience might regain lost Eden.

The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam. With the sins of the world laid upon him, he would go over the ground where Adam stumbled. He would bear the test which Adam failed to endure, and which would be almost infinitely more severe than that brought to bear upon Adam. He would overcome on man's account, and conquer the tempter, that through his obedience, his purity of character and steadfast integrity, his righteousness might be imputed to man, that through his name man might overcome the foe on his own account.

What love! What amazing condescension! The King of glory proposed to humble himself to fallen humanity! He would place his feet in Adam's steps. He would take man's fallen nature and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing he would open the way for the redemption of those who would believe on him from the disgrace of Adam's failure and fall.” (Ellen G. White, *Review and Herald*, 24th February 1874, ‘Redemption, No. 1’)

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“Adam had the advantage over Christ, in that when he was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing full vigor of body and mind. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of degradation.” (Ellen G. White, *Signs of the Times*, December 3rd 1902, ‘In all points tempted like as we are’)

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“Christ has made an infinite sacrifice. He gave His own life for us. He took upon His divine soul the result of the transgression of God’s law. Laying aside His royal crown, He condescended to step down, step by step, to the level of fallen humanity. He hung upon Calvary’s cross, dying in our behalf, that we might have eternal life.” (Ellen G White, *Review and Herald*, 30th April 1901, ‘Notes from General Conference’)

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“What love! What amazing condescension! The King of glory proposed to humble himself to fallen humanity! He would place his feet in Adam’s steps. He would take man’s fallen nature and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing he would open the way for the redemption of those who would believe on him from the disgrace of Adam’s failure and fall.” (Ellen G. White, *Review and Herald*, 24th February 1874, ‘Redemption - No. 1’)

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“The great Physician is present to heal every malady. “We are saved by hope.” [Romans 8:24.] **When Jesus took human nature, and became in fashion as a man, He possessed all the human organism.** His necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved. By prayer to the Father He was braced for duty and for trial.” (*Ellen G. White, Letter 32 1899, to Bro and Sis Muckersey, February 14, 1899*)

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"Many hold that from the nature of Christ it was impossible for Satan's temptations to weaken or overthrow him; then Christ could not have been placed in Adam's position to go over the ground where Adam stumbled and fell; he could not have gained the victory that Adam failed to gain. If man has in any sense a more trying conflict to endure than had Christ, then Christ is not able to succor him when tempted. **Christ took humanity with all its liabilities. He took the nature of man capable of yielding to temptation and with the same aid that men may obtain, he withstood the temptations of Satan and conquered the same as we may conquer. . . .** For four thousand years the race had been decreasing in size and physical strength and deteriorating in moral worth, and in order to elevate fallen man Christ must reach him where he stood. **He assumed human nature, bearing the infirmities and degeneracy of the race.** He humiliated himself to the lowest depths of human woe, that he might sympathize with man and rescue him from the degradation into which sin had plunged him. **It is not true that humanity has trials to bear which the Son of God has not experienced.** Christ's victory may be ours, by faith we conquer in him." (*Ellen G. White, General Conference Daily Bulletin, 5th February 1893, 'Extract from 'Temptations of Christ'*)

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“In taking upon Himself man’s nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, “that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.” He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He knew no sin. 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.**

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.” (*Ellen G. White, Signs of the Times, June 9th 1898, 'Tempted in all points like as we are'*)

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"I present before you the great Exemplar. "Great is the mystery of godliness." 1 Timothy 3:16. **To explain the doctrine of regeneration is impossible.** Finite minds cannot soar high enough to understand its depths and yet it is felt, although inexpressible and unexplainable in all its particulars. Jesus identified His interest with suffering humanity, and yet He is man's judge. **He was a child once and had a child's experience, a child's trials, a child's temptation. As really did He meet and resist the temptations of Satan as any of the children of humanity. In this sense alone could He be a perfect example for man. He subjected Himself to humanity to become acquainted with all the temptations wherewith man is beset. He took upon Him the infirmities and bore the sorrows of the sons of Adam.**

He was "made like unto His brethren." Hebrews 2:17. He felt both joy and grief as they feel. His body was susceptible to weariness, as yours. **His mind, like yours, could be harassed and perplexed. If you have hardships, so had He. If you have conflicts, so had He. If you need encouragement, so did He. Satan could tempt Him. His enemies could annoy Him.** The ruling powers could torture His body; the soldiers could crucify Him; and they can do no more to us. Jesus was exposed to hardships, to conflict and temptation, as a man. He became the Captain of our Salvation through suffering. He could bear His burden better than we, for He bore it without complaint, without impatience, without unbelief, without repining; but this is no evidence He felt it less than any of the suffering sons of Adam.

Jesus was sinless and had no dread of the consequences of sin. With this exception His condition was as yours. You have not a difficulty that did not press with equal weight upon Him, not a sorrow that His heart has not experienced. His feelings could be hurt with neglect, with indifference of professed friends, as easily as yours. Is your path thorny? Christ's was so in a tenfold sense. Are you distressed? So was He. How well fitted was Christ to be an example!" (*Ellen G. White, Letter 117 1878. to F. E Belden, 14th March 1878*)

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"Think of Christ's humiliation. He took upon himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: a divine spirit dwelt in a temple of flesh. He united himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing he could associate with the sinful, sorrowing sons and daughters of Adam." (*Ellen G. White, Youth's Instructor, 20th December 1900, 'Christ's humiliation'*)

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"By faith and prayer all may meet the requirements of the gospel. No man can be forced to transgress. His own consent must be first gained; the soul must purpose the sinful act before passion can dominate over reason or iniquity triumph over conscience. Temptation, however strong, is never an excuse for sin. "The eyes of the Lord are over the righteous, and His ears are open unto their prayers." Cry unto the Lord, tempted soul. Cast yourself, helpless, unworthy, upon Jesus, and claim His very promise. The Lord will hear. He knows how strong are the inclinations of the natural heart, and He will

help in every time of temptation.” (Ellen G. White, *Testimonies Volume 5 page 177, ‘Brotherly love’*)

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“Many blessings are lost to Christ’s professed followers because they have so limited an experience in being crucified to the world. There is nothing so hard as the crucifixion of the will. Christ was tempted in all points like as we are; but His will was ever kept on the side of God’s will. In His humanity He had the same free will that Adam had in Eden. He could have yielded to temptation as Adam yielded; and Adam, by believing and obeying God, could have resisted temptation as Christ resisted it. Had Christ so willed it, when tempted in the wilderness He could have commanded the stones to be made bread. He could have cast Himself down from the pinnacle of the temple; He could have yielded to Satan’s request to fall down and worship him, the usurper of the world. But at every point He met the tempter with, “It is written.” His will was in obedience to the will of God. The will of the Father was revealed throughout His entire life. It was a part of His very being.” (Ellen G. White, *Signs of the Times, 20th December 1899, ‘Work in Christ’s lines’*)

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“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.

Bro. Baker, avoid every question in relation to the humanity of Christ, which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of his humanity as combined with divinity. His birth was a miracle of God; for, said the angel, “Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” [Luke 1:31-35.]

These words do not refer to any human being, except to the Son of the Infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to corruption rested upon Christ, or that He in any way yielded to corruption.

He was tempted in all points like as man is tempted, yet He is called “that holy thing.” [Verse 35.] It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain, a mystery. That which is revealed is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves, for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the Rock, Christ Jesus, as God revealed in humanity.” (Ellen G. White, Letter 8 1895 to W. L. H. Baker, February 9th 1896)

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“Christ’s heart was pierced by a far sharper pain than that caused by the nails driven into his hands and feet. He was bearing the sins of the whole world, enduring our punishment,—the wrath of God against transgression. His trial involved the fierce temptation of thinking that he was forsaken by God. His soul was tortured by the pressure of great darkness, lest he should swerve from his uprightness during the terrible ordeal. Unless there is a possibility of yielding, temptation is no temptation. Temptation is resisted when man is powerfully influenced to do a wrong action; and, knowing that he can do it, resists, by faith, with a firm hold upon divine power. This was the ordeal through which Christ passed. He could not have been tempted in all points as man is tempted, had there been no possibility of his failing. He was a free agent, placed on probation, as was Adam, and as is every man. In his closing hours, while hanging on the cross, he experienced to the fullest extent what man must experience when striving against sin. He realized how bad a man may become by yielding to sin. He realized the terrible consequence of the transgression of God’s law; for the iniquity of the whole world was upon him”. (Ellen G. White, Youth’s Instructor, July 20th 1899, ‘Sacrificed for us’)

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“As the human was upon Him, He felt His need of strength from His Father. He had select places of prayer. He loved to hold communion with His Father in the solitude of the mountain. In this exercise His holy, human soul was strengthened for the duties and trials of the day. Our Saviour identifies Himself with our needs and weaknesses, in that He became a suppliant, a nightly petitioner, seeking from His Father fresh supplies of strength, to come forth invigorated and refreshed, braced for duty and trial. He is our example in all things. 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. He required all the stronger divine support and comfort which His Father was ready to impart to Him, to Him who had, for the benefit of man, left the joys of heaven and chosen His home in a cold and thankless world. Christ found comfort and joy in communion with His Father. Here He could unburden His heart of the sorrows that were crushing Him. He was a man of sorrows and acquainted with grief.” (Ellen G. White, Testimonies Volume 2 page 201, ‘The sufferings of Christ’)

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“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. Have men and women who profess to be followers of Christ, been simply gratifying their own tastes, been confirming themselves in selfishness, in obstinacy, simply living to gratify their carnal propensities? Those who persist in living in this way will at some time in their experience become offended by the truth presented from the word of God. They cannot be one with Christ or abide in him, because they refuse the terms upon which salvation is provided. They do not wear Christ's yoke or lift Christ's burden; for they will not learn of him meekness and lowliness of heart. 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. Many cultivate those things which war against the soul; for their desires and their will are set against God, and employed in the service of Satan.” (Ellen G. White, *Signs of the Times*, 29th October 1894, ‘To abide in Christ the will must be surrendered’)

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“Would that we could comprehend the significance of the words, “Christ suffered, being tempted.” While he was free from the taint of sin, the refined sensibilities of his holy nature rendered contact with evil unspeakably painful to him. Yet with human nature upon him, he met the arch apostate face to face, and single-handed withstood the foe of his throne. Not even by a thought could Christ be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foot-hold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, “The prince of this world cometh, and hath nothing in me.” The storms of temptation burst upon him, but they could not cause him to swerve from his allegiance to God.” (Ellen G. White, *Review and Herald*, 8th November 1887, ‘Humility before honor’)

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“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 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.” {Ellen G. White, *Ms1 1892*, ‘The Divine-Human Nature of Christ’, November 15th 1892)

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“He [Jesus] was a mighty petitioner, **not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are.** Jesus endured agony which required help and support from His Father.” (*Ellen G. White, Testimonies Volume 2 page 508, ‘Address to Ministers’*)

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“**The human nature of Christ was like unto ours, and suffering was more keenly felt by him; for his spiritual nature was free from every taint of sin.** Therefore his desire for the removal of suffering was stronger than human beings can experience. How intense was the desire of the humanity of Christ to escape the displeasure of an offended God, how his soul longed for relief, is revealed in the words, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (*Ellen G. White, Signs of the Times, 9th December 1897, ‘In Gethsemane’*)

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“**Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying.** The deceiver presented himself as an angel of light, but Christ withstood his temptations. He redeemed Adam's disgraceful fall, and saved the world.” (*Ellen G. White, Youth's Instructor, 2nd June 1898, ‘The second Adam’*)

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“He [Jesus] devoted himself entirely to the work of saving souls. He left the glories of heaven and clothed His divinity with humanity and subjected Himself to sorrow and shame and reproach, abuse, denial, and crucifixion. **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. “I sanctify myself, that they also may be sanctified.” (*Ellen G. White, Letter 27 1892, White, to Edson and Emma White, May 29th 1892*)

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“In the gift of Christ to the world God would overwhelm fallen man with a marvelous manifestation of his great love wherewith he has loves us; but while he would that all should come to repentance, the declaration no less expresses his character, that he will by no means clear the guilty. **Should he give the least sanction to sin, his throne would be corrupted.**” (*Ellen G. White, Signs of the Times, 11th April 1895, ‘Revelation of God through Christ’*)

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“**The Son of God in His humanity wrestled with the very same fierce, apparently overwhelming temptations that assail men** -- temptations to indulgence of appetite, to presumptuous venturing where God has not led them, and to the worship of the god of this world, to sacrifice an eternity of bliss for the fascinating pleasures of this life.

Everyone will be tempted, but the Word declares that we shall not be tempted above our ability to bear. We may resent and defeat the wily foe." (Ellen G. White, Notebook leaflets from the Elmshaven library, 'Good angels more powerful than evil')

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"Christ did not make believe take human nature; he did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He was the son of Mary; he was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus." (Ellen G. White, Review and Herald, 5th April 1906, 'The Word made flesh')

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"The law of God's government was to be magnified by the death of God's only begotten Son. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because sustained by divinity. He could endure, because he was without one taint 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. " (Ellen G. White, Youth's Instructor, 3^d January 1895, 'The risen Saviour')

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"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. The temptations of Christ, and his sufferings under them, were proportionate to his exalted, sinless character. But in every time of distress, Christ turned to his Father. He "resisted unto blood" in that hour when the fear of moral failure was as the fear of death." (Ellen G. White, Youth's Instructor, 26th October 1899, 'Against principalities and powers')

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"In every possible way Satan sought to prevent Jesus from developing a perfect childhood, a faultless manhood, a holy ministry and an unblemished sacrifice. But he was defeated. He could not lead Jesus into sin. He could not discourage Him, or drive Him from the work He had come to this earth to do. From the desert to Calvary the storm of Satan's wrath beat upon Him, but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the bloodstained path. All the efforts of Satan to oppress and overcome Him only brought out in a purer light His spotless character." (Ellen G. White, Ms 197, Our Deliverer By Mrs. E. G. White, Typed Nov. 29, 1903)

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"The Son of God, who is the express image of the Father's person, became man's Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen

condition, but He did not take the taint of sin. As the second Adam He must pass over the ground where Adam fell, meet the wily foe who caused Adam's and Eve's fall, and be tempted in all points as man will be tempted, and overcome every temptation in behalf of man." (Ellen G. White, Ms 93 1893, 'Privileges and Responsibilities of Sons of God')

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"The life is in the living, vital current of blood, which blood was given for the life of the world. Christ made a full atonement, giving His life as a ransom for us. He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity. According to the law Christ Himself gave, the forfeited inheritance was ransomed by the nearest of kin. Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death. He could not have done this as God, but by coming as man Christ could die. By death He overcame death." (Ellen G. White, Letter 97 1898, to the Brethren in North Fitzroy, November 18, 1898)

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"In His earthly life, Jesus of Nazareth differed from all other men. His entire life was characterized by disinterested benevolence and the beauty of holiness. In His bosom existed the purest love, free from every taint of selfishness and sin. From the beginning of His ministry, men began more clearly to comprehend the character of God." (Ellen G. White, Signs of the Times, September 23rd 1908, 'The Saviour's Characteristics')

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"Christ died to save a selfish world from the sure consequences of selfishness. He has opened His heart in love and pity and sympathy for the whole world. He invites fallen beings to come to Him and receive full and free forgiveness. His character stands before the heavenly universe free from every taint of selfishness. He has made a complete sacrifice to bring to men and women that benevolence which dwells in His own heart. He has sent His Holy Spirit to impress the mind and heart, to lead men to love their fellow men as Christ has loved them." (Ellen G. White, Review and Herald, January 7th 1902, 'Our Failure to Fulfill the Saviour's Commission')

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"Christ was free from every taint of selfishness. He pleased not himself. His whole life was one of disinterested benevolence." (Ellen G. White, Review and Herald, March 28th 1893 'Obedience the Path to Life')

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"What a sight was this for Heaven to look upon! Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation

greater than finite man can comprehend. God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation! So infinitely great that He was the Majesty of heaven, and yet He stooped so low, without losing one atom of His dignity and glory! He stooped to poverty and to the deepest abasement among men.” (Ellen G. White, *Signs of the Times*, June 9th 1898, ‘Tempted in All Points Like as We Are’)

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“Christ, the Redeemer of the world, was not situated where the influences surrounding him were the best calculated to preserve a life of purity and untainted morals, yet he was not contaminated. He was not free from temptation. Satan was earnest and persevering in his efforts to deceive and overcome the Son of God by his devices. Christ was the only one who walked the earth upon whom there rested no taint of sin. He was pure, spotless, and undefiled.” (Ellen G. White, *Youth’s Instructor*, 1st February 1873, ‘The Life of Christ No. 3’)

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“Christ’s life of humiliation should be a lesson to all who desire to exalt themselves above their fellow men. Though he had no taint of sin upon his character, yet he condescended to connect our fallen human nature with his divinity. By thus taking humanity, he honored humanity. Having taken our fallen nature, he showed what it might become, by accepting the ample provision he has made for it, and by becoming partaker of the divine nature.” (Ellen G. White, *Pamphlet, PH080*, ‘Special instruction relating to the Review and Herald office, and the work in battle creek, May 26, 1896’)

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“The higher attributes of His being it is our privilege to have, if we will, through the provisions He has made, appropriate these blessings and diligently cultivate the good in the place of the evil. We have reason, conscience, memory, will, affections—all the attributes a human being can possess. Through the provision made when God and the Son of God made a covenant to rescue man from the bondage of Satan, every facility was provided that human nature should come into union with His divine nature. In such a nature was our Lord tempted. He could have yielded to Satan’s lying suggestions as did Adam, but we should adore and glorify the Lamb of God that He did not in a single point yield one jot or one tittle.

Through being partakers of the divine nature we may stand pure and holy and undefiled. The Godhead was not made human, and the human was not deified by the blending together of the two natures. Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering.” (Ellen G. White, *Ms 94*, 1893, ‘Could Christ Have Yielded to the Tempter?’ June 30, 1893)

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“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 redeem for man that which by disobedience Adam had lost, for himself and for the world. In his own character Jesus manifested to the world the character of God; he pleased not himself, but went about doing good. His whole history, for more than thirty years, was of pure, disinterested benevolence.” (Ellen G. White, *Review and Herald*, August 22nd 1907, ‘The Word of God’)

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Christ was not insensible to ignominy and disgrace. He felt it all most bitterly. He felt it as much more deeply and acutely than we can feel suffering, as his nature was more exalted, and pure, and holy than that of the sinful race for whom he suffered. He was the majesty of heaven, he was equal with the Father, he was the commander of the hosts of angels, yet he died for man the death that was, above all others, clothed with ignominy and reproach. O that the haughty hearts of men might realize this ! O that they might enter into the meaning of redemption, and seek to learn the meekness and lowliness of Jesus! “ (Ellen G. White, *Review and Herald* 11th September 1888, ‘The work of the minister’)

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“Christ is called the second Adam. In purity and holiness, connected with God and beloved by God, he began where the first Adam began. Willingly he passed over the ground where Adam fell, and redeemed Adam's failure.

But the first Adam was in every way more favorably situated than was Christ. The wonderful provision made for man in Eden was made by a God who loved him. Everything in nature was pure and undefiled. Fruits, flowers, and beautiful, lofty trees flourished in the garden of Eden. With every needed blessing, Adam and Eve were abundantly supplied. Not a shadow interposed between them and their Creator.” (Ellen G. White, *Youth's Instructor*, 2nd June 1898, ‘The second Adam’)

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“When Christ bowed his head and died, he bore the pillars of Satan's kingdom with him to the earth. He vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in his human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory.” (Ellen G. White, *Youth's Instructor*, 25th April 1901, ‘After the crucifixion’)

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“The one absorbing aim of the life of Christ was to do the will of his heavenly Father. He did not become offended with God; for he lived not to please himself. 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. Are we doing it?” (*Ellen G. White, Signs of the Times, 29th October 1894 ‘To abide in Christ the will must be surrendered’*)

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“The rebellion against God’s law was begun by Satan in heaven. By this rebellion sin was brought into existence. There is only one definition of sin. “Sin is the transgression of the law.”

Jesus was made one with God. [See Patriarchs and Prophets, 37, 38.] His exaltation created envy and jealousy in Satan’s heart. Satan insisted that God had not dealt with him justly. He criticized God’s plan of government. He declared the divine law to be arbitrary, detrimental to the interests of the heavenly universe, and in need of change.” (*Ellen G. White, Ms 1 1902, ‘God’s Justice’, January 6, 1902 [typed]*)

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“Adam was tempted by the enemy, and he fell. **It was not indwelling sin which caused him to yield; for God made him pure and upright, in His own image. He was as faultless as the angels before the throne. There were in him no corrupt principles, no tendencies to evil. But when Christ came to meet the temptations of Satan, He bore “the likeness of sinful flesh.”** In the wilderness, weakened physically by a fast of forty days, He met His adversary. His dignity was questioned, His authority disputed, His allegiance to His Father assailed by the fallen foe.” (*Ellen G. White, Signs of the Times, 17th October 1900, ‘Help for the tempted’*)

Spirit of prophecy statements concerning the nature of humanity

“The modern conversions of the present time are mostly spurious. There does not come in the new life ... [sentence unfinished]. **It was this warfare which led Paul to say, “I die daily.”** [1 Corinthians 15:31.] His desires, his selfish nature had to meet with a daily crucifixion. **Indwelling sin was constantly striving for the mastery while he was grasping the grace of God by faith and by self-control, subduing the carnal mind.** The follower of Christ will be constantly aspiring after holiness, hungering and thirsting for righteousness, being earnest to reflect the image of Christ, to tread in His footsteps and overcome as Christ overcame.” (*Ellen G. White, Ms 2 1875, ‘Concerning Families in the San Francisco Church’ January 3, 1875*)

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“In what consisted the strength of the assault made upon Adam, which caused his fall? It was not indwelling sin, for God made Adam after His own character, pure and upright. There were no corrupt principles in the first Adam, no corrupt propensities or tendencies to evil. Adam was as faultless as the angels before God’s throne. These things are unexplainable, but many things which now we cannot understand will be made plain when we shall see as we are seen, and know as we are known.” (*Ellen G. White, Letter 191 1899 to Bro’s G. A Irwin and S. N. Haskell, November 1899*)

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“Few believe that humanity has sunk so low as it has, or that it is so thoroughly bad, so desperately opposed to God, as it is. “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” [Romans 8:7.] **When the mind is not under the direct influence of the Spirit of God, Satan can mold it as he chooses. All the rational powers which he controls he will carnalize.** He is directly opposed to God in his tastes, views, preferences, likes and dislikes, choice of things and pursuits—there is no relish for what God loves or approves, but a delight in those things which He despises; therefore a course is maintained which is offensive to Him. This leads to controversy with those who are trying to walk in the way of the Lord. They will call light darkness, and darkness light; good evil, and evil good.” (*Ellen G. White, Letter 8 1891, to Bro Craig, February 4, 1891*)

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“**When Adam was assailed by the tempter in Eden, he was without taint of sin.** He stood before God in the strength of perfect manhood. All the organs and faculties of his being were equally developed and harmoniously balanced.

Christ, in the wilderness of temptation, stood in Adam's place, to bear the test he failed to endure. Here Christ overcame, in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. **Separated from the presence of God, the human family had been departing, each successive generation, further from the original purity, wisdom, and knowledge which Adam possessed in Eden.**” (*Ellen G. White, Bible Echo, 20th October 1913, ‘Aid for the tempted’*)

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“It is the work of conversion and sanctification to reconcile men to God by bringing them into accord with the principles of His law. In the beginning, man was created in the image of God. **He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law.** “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” Romans 8:7. But “God so loved the world, that He gave His only-begotten Son,” that man might be reconciled to God. **Through the merits of Christ he can be restored to harmony with his Maker. His heart must be renewed by divine grace; he must have a new life from above. This change is the new birth, without**

which, says Jesus, "he cannot see the kingdom of God." (Ellen G. White, *Great Controversy*, page 467 'Modern revivals')

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"Few realize that it is a duty to exercise control over the thoughts and imaginations. It is difficult to keep the undisciplined mind fixed upon profitable subjects. But if the thoughts are not properly employed, religion cannot flourish in the soul. The mind must be preoccupied with sacred and eternal things, or it will cherish trifling and superficial thoughts. Both the intellectual and the moral powers must be disciplined, and they will strengthen and improve by exercise.

In order to understand this matter aright, we must remember that our hearts are naturally depraved, and we are unable of ourselves to pursue a right course. It is only by the grace of God, combined with the most earnest effort on our part, that we can gain the victory.

The intellect, as well as the heart, must be consecrated to the service of God. He has claims upon all there is of us. The follower of Christ should not indulge in any gratification, or engage in any enterprise, however innocent or laudable it may appear, which an enlightened conscience tells him would abate his ardor or lessen his spirituality. Every Christian should labor to press back the tide of evil and save our youth from the influences that would sweep them down to ruin. May God help us to press our way against the current." (Counsels to Parents, Teachers and students, page 544, 'Literary societies')

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"In the condition of the world today we see the terrible result of living for self. When man ceases to exert a heavenly influence, he still exerts an influence, but it is an influence for evil. If his influence is not hallowed by the sanctifying power of the truth, he is a worker of evil. His selfishness is an injury to him and to others. Every seed of evil which is sown reproduces the evil of the original sin, increasing the curse brought upon the world by disobedience." (Ellen G. White, Ms 97 1901, *Sin and Its Result*, September 24, 1901)

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"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." (Ellen G. White, *Testimonies Volume 8* page 312, 'The essential knowledge')

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"To a large degree Satan has succeeded in the execution of his plans. Through the medium of influence, taking advantage of the action of mind on mind, he prevailed on

Adam to sin. Thus at its very source human nature was corrupted. And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin.” (Ellen G. White, *Review and Herald*, 16th April 1901, ‘The warfare between good and evil’)

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“Parents have a more serious charge than they imagine. The inheritance of children is that of sin. Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in and passes over the ground where Adam fell, enduring every test in man’s behalf. He redeems Adam’s disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where, through accepting Christ as his Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ.” (Ellen G. White, *Letter 68 1899, to Wessels, Brother and Sister [John], April 10, 1899*)

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“God’s law had once been written in the hearts of men and women. But their cherished sins dimmed and nearly effaced that writing. The impressions made by sin gradually wore away the impressions of the law.” (Ellen G. White, *Ms 126 1901, ‘The Giving of the Law’, December 10, 1901*)

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“As a result of Adam's disobedience, every human being is a transgressor of the law, sold under sin. Unless he repents and is converted, he is under bondage to the law, serving Satan, falling into the deceptions of the enemy, and bearing witness against the precepts of Jehovah. But by perfect obedience to the requirements of the law, man is justified. Only through faith in Christ is such obedience possible. Men may comprehend the spirituality of the law, they may realize its power as a detector of sin, but they are helpless to withstand Satan's power and deceptions, unless they accept the atonement provided for them in the remedial sacrifice of Christ, who is our Atonement--our At-one-ment--with God.” (Ellen G. White, *Signs of the Times*, 23rd July 1902, ‘Satan’s rebellion’)

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“Human nature is depraved, and is justly condemned by a holy God. But provision is made for the repenting sinner, so that by faith in the atonement of the only begotten Son of God, he may receive forgiveness of sin, find justification, receive adoption into the heavenly family, and become an inheritor of the kingdom of God. Transformation of character is wrought through the operation of the Holy Spirit, which works upon the human agent, implanting in him, according to his desire and consent to have it done, a new nature. The image of God is restored to the soul, and day by day he is strengthened and renewed by grace, and is enabled more and more perfectly to reflect the character of Christ in righteousness and true holiness.” (Ellen G. White, *Review and Herald*, 17th September 1895, ‘Have you oil in your vessels with your lamps’)

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“It is plainly written on the unrenewed heart and on a fallen world, All seek their own. Selfishness is the great law of our degenerate nature. Selfishness occupies the place in the soul where Christ should sit enthroned. But the Lord requires perfect obedience; and if we truly desire to serve him, there will be no question in our minds as to whether we shall obey his requirements or seek our own temporal interests.” (*Ellen G. White, Signs of the Times, 8th December 1881, ‘Acceptable obedience’*)

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“There is a great work to be done for many of us. Our minds and characters must become as the mind and character of Christ. 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. No special work for God can be accomplished until self and selfishness are overcome. To many everything connected with themselves is of great importance. Self is a center, around which everything seems to revolve. Were Christ on the earth now, he would say to such, "Launch out into the deep." Be not so self-caring. There are thousands whose lives are just as precious as yours. Then why do you wrap your coat about you, and hug the shore? Awake to duty and to usefulness! If you will launch out into the deep and let down your nets, the Master will gather in the fishes, and you will see of the mighty working of God.” (*Ellen G. White, Historical sketches of the missionary of Seventh-day Adventists 1886, page 138, ‘Practical addresses’*)

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“To Adam was given another son, to be the inheritor of the divine promise, the heir of the spiritual birthright. The name Seth, given to this son, signified "appointed," or "compensation;" "for," said the mother, "God hath appointed me another seed instead of Abel, whom Cain slew." Seth was of more noble stature than Cain or Abel, and resembled Adam more closely than did his other sons. He was a worthy character, following in the steps of Abel. Yet he inherited no more natural goodness than did Cain. Concerning the creation of Adam it is said, "In the likeness of God made He him;" but man, after the Fall, "begat a son in his own likeness, after his image." While Adam was created sinless, in the likeness of God, Seth, like Cain, inherited the fallen nature of his parents. But he received also the knowledge of the Redeemer and instruction in righteousness. By divine grace he served and honored God; and he labored, as Abel would have done, had he lived, to turn the minds of sinful men to revere and obey their Creator.” (*Ellen G. White, Patriarchs and Prophets, page 80, ‘Seth and Enoch’*)

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“Christ says to us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." We are ever to learn of Christ. Yoked up with him in perfect restraint, we are to be learners during our whole lifetime. Then we are indeed "laborers together with God." We can be acceptable teachers only as we learn Christ's meekness and lowliness. Constantly we must learn more and more regarding these attributes. As we partake of the divine

nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine Teacher, daily partaking of his nature, we co-operate with God in overcoming Satan's temptations. God works, and man works, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind rests with peace and assurance in Jesus. The Saviour declares, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." In him there is inexhaustible fullness. As we follow on to know the Lord, we shall lead souls to the living word. With us they will know that his going forth is prepared as the morning." (*Ellen G. White, Review and Herald, 24th April 1900 'Christian perfection'*)

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"God declares: "I will put enmity." This enmity is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy. The apostate is never at rest, except as he obtains sympathy and support by inducing others to follow his example. For this reason fallen angels and wicked men unite in desperate companionship. Had not God specially interposed, Satan and man would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan, the whole human family would have been united in opposition to God." (*Ellen G. White, Great Controversy, page 505, 'Enmity between man and Satan'*)

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"Will you consider it is God alone who can continually put enmity between the seed of the woman and the serpent's seed. After the transgression of man, his nature became evil. There was peace between Satan and fallen man. Had there been no interference on the part of God, man would have formed an alliance against heaven and in the place of warfare among themselves carried on nothing but warfare against God. There is no native enmity between fallen angels and fallen men. Both are evil, and that through apostasy. And evil, wherever it exists, will always league against good. Fallen angels and fallen men join in companionship." (*Ellen G. White, Letter 124 to Edson White, July 18, 1893*)

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"There is no warfare between Satan and his agents, between fallen angels and those who have yielded themselves to evil. Both possess the same attributes; both, through sin, are evil. But between Christ's followers and the powers of darkness there is an unwearied conflict, which is to have no end till Christ shall come the second time without sin unto salvation, to destroy him who has destroyed so many souls through his deceptive power.

This enmity was spoken of in Eden. God declared to Satan, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." This enmity was revealed as soon as man transgressed God's law. His nature became evil. He formed a confederacy with the enemy of God.

Fallen men and fallen angels have united in a desperate companionship against good. Satan does all in his power to lead men to work with him. Christ has pledged Himself to engage in conflict with the prince of darkness, and Christ's soldiers, the chosen of God, war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Ellen G. White, *Bible Echo*, 3rd September 1900, 'Help for the tempted')

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"Enmity."

It is God alone that can continually put enmity between the seed of the woman and the serpent's seed. After the transgression of man his nature became evil. Then was peace between Satan and fallen man. Had there been no interference on the part of God, men would have formed an alliance against heaven, and, in the place of warfare among themselves, carried on nothing but warfare against God. There is no native enmity between fallen angels and fallen men. Both are evil, and that through apostasy, and evil, wherever it exists, will always league against good. Fallen angels and fallen men join in companionship." (Ellen G. White, *Gospel Herald*, 1st July 1898, 'Selections from letters')

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"They have decided to make an effort to live for Christ; but their will power is weakened, and they must be carefully guarded by those who watch for souls as they that must give an account. They have lost their manhood, and this they must win back. Many have to battle against strong hereditary tendencies to evil. Unnatural cravings, sensual impulses, were their inheritance from birth. These must be carefully guarded against. Within and without, good and evil are striving for the mastery. Those who have never passed through such experiences cannot know the almost overmastering power of appetite or the fierceness of the conflict between habits of self-indulgence and the determination to be temperate in all things. Over and over again the battle must be fought." (Ellen G. White, *Ministry of Healing*, page 173, 'Working for the intemperate')

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"We have reason for ceaseless gratitude to God that Christ, by his perfect obedience, has won back the heaven that Adam lost through disobedience. Adam sinned, and the children of Adam share his guilt and its consequences; but Jesus bore the guilt of Adam, and all the children of Adam that will flee to Christ, the second Adam, may escape the penalty of transgression. Jesus regained heaven for man by bearing the test that Adam failed to endure; for he obeyed the law perfectly, and all who have a right conception of the plan of redemption will see that they cannot be saved while in transgression of God's holy precepts. They must cease to transgress the law, and lay hold on the promises of God that are available for us through the merits of Christ." (Ellen G. White, *Signs of the Times*, 19th May 1890, 'Obedience is sanctification')

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"Adam's fall in the Garden of Eden caused all to sin; but in the Garden of Gethsemane Christ drank the bitter cup of suffering and death, that whosoever believes in Him may not perish, but have everlasting life.

Before the foundation of the world, Christ pledged His word that He would give His life as a ransom if man turned from his allegiance to God. He revealed His love by humbling Himself, stooping from heaven to work among fallen, disorderly, lawless human beings. Of himself man could not possibly cope with the enemy. Christ offers Himself and all He has, His glory, His character, to the service of those who return to their loyalty and keep the law of God. This is their only hope. Christ says definitely, I came not to destroy the law. It is a transcript of God's character, and I came to carry out its every specification. I came to vindicate it by living it in human nature, giving an example of perfect obedience." (Ellen G. White, *Signs of the Times*, 13th June 1900, 'Christ's sacrifice for man')



"As a result of Adam's disobedience, every human being is a transgressor of the law, sold under sin. Unless he repents and is converted, he is under bondage to the law, serving Satan, falling into the deceptions of the enemy, and bearing witness against the precepts of Jehovah. But by perfect obedience to the requirements of the law, man is justified. Only through faith in Christ is such obedience possible. Men may comprehend the spirituality of the law, they may realize its power as a detector of sin, but they are helpless to withstand Satan's power and deceptions, unless they accept the atonement provided for them in the remedial sacrifice of Christ, who is our Atonement--our At-one-ment--with God.

Those who believe on Christ and obey His commandments are not under bondage to God's law; for to those who believe and obey, His law is not a law of bondage, but of liberty. Every one who believes on Christ, every one who relies on the keeping power of a risen Saviour that has suffered the penalty pronounced upon the transgressor, every one who resists temptation and in the midst of evil copies the pattern given in the Christ-life, will through faith in the atoning sacrifice of Christ become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Every one who by faith obeys God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression." (Ellen G. White, *Signs of the Times*, 23rd July 1902, 'Satan's rebellion')



"You need to drink daily at the fountain of truth, that you may understand the secret of pleasure and joy in the Lord. But you must remember that your will is the spring of all your actions. This will, that forms so important a factor in the character of man, was at the Fall given into the control of Satan; and he has ever since been working in man to will and to do of his own pleasure, but to the utter ruin and misery of man. But the infinite sacrifice of God in giving Jesus, His beloved Son, to become a sacrifice for sin, enables Him to say, without violating one principle of His government: "Yield yourself up to Me; give Me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of My good pleasure." When He gives you the

mind of Christ, your will becomes as His will, and your character is transformed to be like Christ's character. Is it your purpose to do God's will? Do you wish to obey the Scriptures? "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." (*Ellen G. White, Testimonies Volume 5, page 515, 'The exercise of the will'*)

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"Christians should regard it as a religious duty to repress a spirit of envy or emulation. They should rejoice in the superior reputation or prosperity of their brethren, even when their own character or achievements seem to be cast in the shade. It was the pride and ambition cherished in the heart of Satan that banished him from heaven. These evils are deeply rooted in our fallen nature, and if not removed they will overshadow every good and noble quality and bring forth envy and strife as their baleful fruits.

We should seek for true goodness rather than greatness. Those who possess the mind of Christ will have humble views of themselves. They will labor for the purity and prosperity of the church, and be ready to sacrifice their own interests and desires rather than to cause dissension among their brethren." (*Ellen G. White, Testimonies Volume 5 page 242 'Christian unity'*)

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"Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin." (*Ellen G. White, Patriarchs and Prophets, page 306 'The law given to Israel'*)

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“When we resist the devil, he will flee from us, and we will rise above the human weakness in a way that will be a mystery even to ourselves. The judgment day is not that which will decide our eternal interests; but it is the yielding to influences that either subject our character to the moulding of Christ, or oppose our will to the will of God. The one absorbing aim of the life of Christ was to do the will of his heavenly Father. He did not become offended with God; for he lived not to please himself. 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. Are we doing it?” (Ellen G. White, *Signs of the Times*, 29th October 1894 ‘To abide in Christ the will must be surrendered’)

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“Every struggle against sin, every effort to conform to the law of God, is Christ working through his appointed agencies upon the human heart. Oh, if we could comprehend what Jesus is to us and what we are to Him, murmuring would be forever silenced, unbelief would be swept away, the value of the soul would appear, and we would believe that God has loved us with an everlasting love.” (Ellen G. White, *Bible Echo*, 1st December 1892, ‘Tempted in all points’)

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“Those who would be victors should contemplate and count the cost of salvation. Strong human passions must be subdued; the independent will must be brought into captivity to Christ. The Christian is to realize that he is not his own. He will have temptations to resist, and battles to fight against his own inclinations; for the Lord will accept no half-way service. Hypocrisy is an abomination to him. The follower of Christ must walk by faith, as seeing him who is invisible. Christ will be his dearest treasure, his all and in all.” (Ellen G. White, *Review and Herald*, 16th June 1896, ‘The work of the soldiers of Christ’)

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“Those who have experienced the cleansing efficacy of the blood of Christ upon their hearts will be like their Master, pure, peaceable, and lowly of heart. No matter how bold and earnest one may be in his claims of spiritual soundness, and perfection of character, if he lacks Christian grace and humility, the dregs of the disease of sin is in his nature, and, unless it is purged from him, he cannot enter the kingdom of heaven. The truly holy, who walk with God like Enoch of old, will not be boastful of their purity, but be courteous, humble, unselfish, free from spiritual pride and exaltation. Those who know most of God, and keep their eye fixed on the Author and Finisher of their faith will see nothing good or great in themselves. They will feel, after doing all in their power to be faithful, that they are yet unprofitable servants.” (Ellen G. White, *Life Sketches of Ellen White*, page 80, ‘Trials and victories’)

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“Jesus continued: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” **By nature the heart is evil, and “who can bring a clean thing out of an unclean? not one.” Job 14:4.** No human invention can find a remedy for the sinning soul. “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” Rom. 8:7; Matt. 15:19. The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. **The Christian's life is not a modification or improvement of the old, but a transformation of nature.** There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.” (*Ellen G. White, Desire of Ages, page 172, ‘Nicodemus’*)

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“God will accept only those who are determined to aim high. He places every human agent under obligation to do his best. Moral perfection is required of all. **Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrong-doing. We need to understand that imperfection of character is sin.** All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as a personal Saviour is privileged to possess these attributes.” (*Ellen G. White, Christ’s Object Lessons, page 330, ‘Talents’*)

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“Christ came to the earth, taking humanity and standing as man’s representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement. Speaking through His servant He declares, “His commandments are not grievous.” **It was sin that separated man from his God, and it is sin that maintains this separation.**

The enmity referred to in the prophecy in Eden was not to be confined merely to Satan and the Prince of Life. It was to be universal. Satan and his angels were to feel the enmity of all mankind. “I will put enmity,” said God, “between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

The enmity put between the seed of the serpent and the seed of the woman was supernatural. With Christ the enmity was in one sense natural; in another sense it was supernatural, as humanity and divinity were combined. And never was the enmity developed to such a marked degree as when Christ became an inhabitant of this earth. Never before had there been a being upon the earth who hated sin with so perfect a hatred as did Christ. He had seen its deceiving, infatuating power upon the holy angels, and all His powers were enlisted against it.” (*Ellen G. White, Signs of the Times, June 9th 1898, ‘Tempted in all points like as we are’*)