

## OUR SINLESS YET SYMPATHETIC SAVIOUR – Stephen Wallace (SW)

### #12 In The Likeness Of Sinful Flesh

When we approach the subject of Christ's divinity clothed with the garb of humanity, we may appropriately 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 must come to the study of this subject with the humility of a learner, with a contrite heart. The study of the incarnation of Christ is a fruitful field and will repay the searcher who digs deep for hidden truth. {Ms67-1898.9}

#### Philippians 2:7

But made himself of no reputation, and took upon him the form of a servant, and was made **in the likeness of men:**

#### Manuscript 67, 1898.8

In consenting to become man, Christ has manifested a humility that is the marvel of the heavenly intelligences. **In itself, the act of consenting to be a man would be no act of humiliation were it not for the fact of Christ's exalted pre-existence and the fallen condition of man.** But when we open our understanding to realize that in taking humanity upon Him, Christ laid aside His royal robe, His kingly crown, His high command, and clothed His divinity with humanity, that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God. To redeem man, Christ became obedient unto death, even the death of the cross. The humanity of the Son of God is everything to us. It is the golden linked chain which binds our souls to Christ, and through Christ to God. This is to be our study, Christ was a real man, and He gave proof of His humility in becoming a man. And He was God in the flesh.

#### Romans 8:3

**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:**

**Likeness:** An aspect of **sameness**, as well as an aspect of **difference**. (SW)

- (1) Sameness; **Innocent infirmities** – deterioration (weakened) of man's powers of mind, body and spirit.
- (2) Difference; **Sinful propensities** – derangement (depraved) of the function of mind, body and spirit.

**"Jesus took man's weakness but not the depravity. Depravity=sin in the flesh."** (SW)

#### Signs Of The Times, March 30, 1904.1

**Man has fallen.** God's image in him is defaced. **By disobedience he is depraved (sinful propensities) in inclination and weakened (innocent infirmities) in power,** unable, apparently, to look forward to anything but tribulation and wrath. But God, through Christ, has wrought out a way of escape, and He says to every one, "Be ye therefore perfect." It is His purpose that man shall stand before Him upright and noble, and He will not be defeated. He sent His Son to this world to bear the penalty of sin, and to show man how to live a sinless life.

#### 5 Bible Commentary 1124.2

Christ's life represents a perfect manhood. Just that which you may be, He was in human nature. **He took our infirmities. He was not only made flesh, but He was made in the likeness of sinful flesh.** His divine attributes were withheld from relieving His soul anguish or His bodily pains (Letter 106, 1896).

### Manuscript 77, 1898.8

God's law is hated in this age of the world's history because it condemns sin in the flesh.

### Review And Herald, January 7, 1904.7

**The Saviour came to the world in lowliness, and lived as a man among men. On all points except sin, divinity was to touch humanity.** Living on this earth as a man among men, Christ answered in the affirmative the question, "Can man keep the law of God?" He was tempted in all points as man is tempted, "yet without sin." He was tempted that he might know how to succor those that should afterward be tempted. He became a man of sorrows and acquainted with grief.

### Hebrews 2:17

**Wherefore in all things it behoved him to be made like (likeness) 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.** <sup>18</sup>For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

### Youth's Instructor, October 20, 1886.2

**He for our sakes laid aside his royal robe, stepped down from the throne in heaven, and condescended to clothe his divinity with humility, and became like one of us except in sin,** that his life and character should be a pattern for all to copy, that they might have the precious gift of eternal life. He has given every evidence that he loves you in that he died to save you from a life of sin and the punishment which all sinners must receive if they do not turn from a life of sin by repentance and faith in Jesus Christ.

### Patriarchs And Prophets 67.3

**The days of man would be shortened by his own course of sin; he would deteriorate in physical stature and endurance and in moral and intellectual power, until the world would be filled with misery of every type.** Through the indulgence of appetite and passion men would become incapable of appreciating the great truths of the plan of redemption. Yet Christ, true to the purpose for which He left heaven, would continue His interest in men, and still invite them to hide their weakness and deficiencies in Him. He would supply the needs of all who would come unto Him in faith. And there would ever be a few who would preserve the knowledge of God and would remain unsullied amid the prevailing iniquity.

### Review And Herald, August 29, 1899.1

**When Christ came to the world, moral power was at a low ebb.** The Jews as a people were not spiritually minded. Their hearts went out after their idols,--supremacy, wealth, and worldly honor. The teachers of the nation interpreted the Scriptures according to their cherished ideas. They taught that the Messiah was to come as an earthly prince, who would reign on David's throne, and crush the heathen under him. They led the people to believe that God would stretch out his arm in their behalf according to his promise, while they did not comply with the conditions of that promise. So far had they separated themselves from God by their wicked works, by their pride and self-righteousness, their oppression of the poor and needy, their hatred and jealousy, that spiritual things were not discerned.

### Review And Herald, October 11, 1881.1

**Our Redeemer perfectly understood the wants of humanity. He who condescended to take upon himself man's nature was acquainted with man's weakness. Christ lived as our example. He was tempted in all points as we are, that he might know how to succor all who should be tempted. He has trodden the path of life before us, and endured the severest tests in our behalf.** He has trodden the path of life before us, and endured the severest tests in our behalf. He was a man of sorrows, and acquainted with grief. He was wounded for our transgressions, bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. **Christ took upon himself our infirmities, and in the weakness of humanity he needed to seek strength from his Father. He was often to be found in earnest prayer,** in the grove, by the lakeside, and in the mountains.

### Acts Of The Apostles 561.1

None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, **men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature.** They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ.

### Desire Of Ages 117.1

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.

### Signs Of The Times, April 17, 1884.2

Jesus knows our infirmities, and has himself shared our experience in all things but in sin; therefore he has prepared for us a path suited to our strength and capacity.

### Letter 8, 1895.14

Be careful, exceedingly careful, as to how you dwell upon the human nature of Christ. Do not set him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin, his posterity was born with inherent propensities of disobedience. BUT Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden. {5BC 1128.4}

### Manuscript 99, 1903.14

Before his fall, Adam was free from the results of the curse. When he was assailed by the tempter, none of the effects of sin were upon him. He was created perfect in thought and in action. But he yielded to sin and fell from his high and holy estate. Christ, the second Adam, came in the likeness of sinful flesh. In man's behalf, He became subject to sorrow, to weariness, to hunger, and to thirst. He was subject to temptation, but He yielded not to sin. No taint of sin was upon Him. {3SM 141.4}

### Manuscript Releases, 1903.15

Christ, the second Adam, came in the likeness of sinful flesh. In man's behalf, **He became subject to sorrow, to weariness, to hunger, and to thirst.** He was subject to temptation, but He yielded not to sin. **No taint of sin was upon Him.** He declared, "I have kept My Father's commandments (in My earthly life)." He had infinite power only because He was perfectly obedient to His Father's will. The second Adam stood the test of trial and temptation that He might become the Owner of all humanity. {3SM 141.5}

### 8 Manuscript Releases 39.2

Christ is called the second Adam. In purity and holiness, connected with God, and beloved by God, He began where the first Adam began....He was furnished with a holy nature, sinless, pure, **undefiled**; but he fell because he listened to the suggestions of the enemy; and his posterity became depraved. By one man's disobedience many were made sinners. {YI June 2, 1898}

8 Manuscript Releases 39.1

**Willingly He passed over the ground where Adam fell, redeeming Adam's failure. {YI June 2, 1898}**

7 Bible Commentary 925.5

**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.

Steps To Christ 62.2

**It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law.** We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.

Review And Herald, September 17 1895.7

**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.

Patriarchs and Prophets 373.1

**The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says: "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Do we then make void the law through faith? God forbid: yea, we establish the law." "For what the law could not do, in that it was weak through the flesh"--it could not justify man, because in his sinful nature he could not keep the law--"God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 5:1; 3:31; 8:3, 4.**

1 Selected Messages 363.3

**Christ satisfied the demands of the law in His human nature. He bore the curse of the law for the sinner, made an atonement for him, that whosoever believeth in Him should not perish, but have everlasting life. Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined.**

My Life Today 323.6

**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. **{BEcho Jan 9, 1899}**

Signs Of The Times, June 16, 1898.10

**During His life on earth Christ went about doing good. His sensibilities were most acute; for in Him**

**was all that is elevated in mind, exalted in sentiment, and fine and delicate in feeling. In His nature was seen the perfection of humanity.** His sensibilities were all in continual activity. Wherever He looked, He saw work to be done. At times He suffered beyond what any language can express as He realized that unaided humanity would be extinguished. Supernaturally sustained, He endured the seeing of men for whom He gave His life, perishing within reach of abundant help. With tender longing He looked pityingly upon them, and said with quivering lips, "Ye will not come to Me, that ye might have life." {BEcho Jan. 16, 1899)

#### **The Faith I live By 87.2**

**By sin we have been severed from the life of God.** Our souls are palsied. . . .The sense of sin has poisoned the springs of life.

#### **The Faith I Live By 87.3**

**By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: "Dead in trespasses and sins;" "the whole head is sick, and the whole heart faint"; "no soundness in it."** We are held fast in the snare of Satan; "taken captive by him at his will." Ephesians 2:1; Isaiah 1:5, 6; 2 Timothy 2:26. God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him.

#### **2 Selected Messages 186.2**

**When sin strikes inwardly, it assails the most noble part of a man's being. It makes terrible confusion and havoc with man's Godlike faculties and powers. While physical disease prostrates the body, the disease of selfishness and covetousness blasts the soul.**--Letter 26, 1897.

#### **Ministry Of Healing 451.2**

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.

#### **Letter 69, 1897.7**

**Sin is a disease, a cancer that is eating away all your prospect of a future holy, happy, sinless life in the heavenly family above.**

#### **Manuscript 93, 1893.7**

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. To Him should man look—to Him who endured the "contradiction of sinners against himself, lest ye be wearied and faint in your minds." Hebrews 12:3. While every human being is to be loved for Christ's sake, not one is to be looked to as supreme in counsel and unerring in wisdom.

#### **5 Bible Commentary 1131.3**

**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.

#### 5 Bible Commentary 1131.4

**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. {ST, June 9, 1898}

#### Matthew 8:17

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

**Definition – Bare (bear):** Perhaps remotely derived from the base of G939 (through the idea of removal); to lift, literally or figuratively (endure, declare, sustain, receive, etc.): - bear, carry, take up.

#### Manuscript 166, 1898.28

In His sinlessness, He could bear every transgression.

#### Review And Herald, August 1, 1866.2

It is a sin to be sick, for all sickness is the result of transgression.

#### Youth's Instructor, December 29, 1898.2

Christ alone was able to bear the afflictions of all the human family. "In all their affliction he was afflicted." He never bore disease in his own flesh; BUT he carried the sickness of others. When suffering humanity pressed about him, he who was in the health of perfect manhood was as one afflicted with them. With tenderest sympathy, he looked upon the suffering ones. He groaned in spirit as he saw the work of Satan revealed in all their woe, and he made every case of need and of sorrow his own. Numbers did not distract him; anguish did not overwhelm him. Though the pain of the sufferers thrilled through his whole being, yet with a power that never quailed, he cast out the evil spirits that possessed both mind and body. In coming to the world in human form, in becoming subject to the law, in revealing to men that he bore their sickness, their sorrow, their guilt, he did not become a sinner.

#### Youth's Instructor, December 29.10

...In coming to the world in human form, in becoming subject to the law, in revealing to men that he bore their sickness, their sorrow, their guilt, he did not become a sinner...

#### Review And Herald, December 15, 1896.7

Clad in the vestments of humanity, the Son of God came down to the level of those he wished to save. <sup>1</sup>In him was no guile or sinfulness; he was ever pure and undefiled; <sup>2</sup>yet he took upon him our sinful nature. Clothing his divinity with humanity, that he might associate with fallen humanity, he sought to regain for man that which, by disobedience, Adam had lost for himself and for the world. In his own character he displayed 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 one of pure, disinterested benevolence. By his words, his influence, and his example, he made men feel that it was possible for them to return to their loyalty and be reinstated in God's favor. He led them to see that if they repented, if their characters were transformed after the divine similitude, they would win immortality.

**Clarification per Stephen Wallace - Compare above underlined statements with that following; See parallel 1<sup>st</sup> half of first statement (highlighted above) with 1<sup>st</sup> half of second statement (highlighted below). See parallel of 2<sup>nd</sup> half of first statement (above) with 2<sup>nd</sup> half of second statement below. Conclusion: He took our nature in it's deteriorated condition. (SW)**

### **Amazing Grace 165.3**

What a sight was this for Heaven to look upon! **Christ, <sup>1</sup>knew not the least taint of sin or defilement, <sup>2</sup>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. For our sake He became poor, that we through His poverty might be made rich.

### **7 Bible Commentary 912.8**

**In the fullness 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.** ST, May 29, 1901

### **Manuscript 143, 1897.1 and 3**

**There should not be the faintest misgiving in regard to the perfect freedom from sinfulness in the human nature of Christ.-- {17MR 26.1}**

**“Affected by sin, but not infected.” (SW)**

### **5 Bible Commentary 1131.4**

**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. (ST June 9, 1898).

### **Manuscript 93, 1893.3**

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.** {17MR 24.2}

### **7 Bible Commentary 453.2**

**He was born without a taint of sin, but came into the world in like manner as the human family.** {Letter 97, 1898}

**“Sin involves more than simply not sinning.” (SW)**

### **Welfare Ministry 286.3**

**Although He possessed a human form, yet He was without a taint of sin.**

### **Manuscript 93, 1893.3**

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.**-- {17MR 24.2}

### **7 Bible Commentary 453.1**

**He for our sakes laid aside His royal robe, stepped down from the throne in heaven, and condescended to clothe His divinity with humility, and became like one of us except in sin, that His life and character should be a pattern for all to copy, that they might have the precious gift of eternal life.** The Youth's Instructor, Oct. 20, 1886.

### **Sons And Daughters Of God 222.2**

**What a strange symbol of Christ was that likeness of the serpents which stung them. This symbol was lifted on a pole, and they were to look to it, and be healed. So Jesus was made in the likeness of sinful flesh. He came as the sin-bearer. . . .**

**Letter 17, 1893.7**

**Jesus came in the likeness of sinful flesh, by a pure and holy life to condemn sin in the flesh. He came to our world to represent the character of God, and it is our work to represent the character of Christ.** If we have lost His love out of our hearts, our work is to seek the Lord, that our hearts may be renewed by His Holy Spirit.-- (To Elder William Ings, January 9, 1893.)

**5 Bible Commentary 1124.2**

Christ's life represents a perfect manhood. Just that which you may be, He was in human nature. **He took our infirmities. He was not only made flesh, but He was made in the likeness of sinful flesh.** His divine attributes were withheld from relieving His soul anguish or His bodily pains (Letter 106, 1896)

**Review And Herald, September 25, 1900.10**

**Not to see the marked contrast between Christ and ourselves is not to know ourselves. He who does not abhor himself can not understand the meaning of redemption.** To be redeemed means to cease from sin. No heart that is stirred to rebellion against the law of God has any union with Christ, who died to vindicate the law and exalt it before all nations, tongues, and peoples. Pharisaic self-complacency and bold assumptions of holiness are abundant. There are many who do not see themselves in the light of the law of God. They do not loathe selfishness; therefore they are selfish. Their souls are spotted and defiled. Yet with sin-stained lips they say, "I am holy. Jesus teaches me that the law of God is a yoke of bondage. Those who say that we must keep the law have fallen from grace."

**"We have in Christ both a sinless substitute and a valid example." (SW)**