

Changing the Nature of Man

PART ONE OF THREE

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This is a somewhat detailed study into the nature of man, a topic we need to understand. Fortunately, there are many Inspired passages which explain it to us.

There is an error here which we need to resolutely avoid and a number of precious truths we need to apply to our lives.

First, let us consider the error. It is called “Original Sin.” This is the Augustinian error, that man is locked into sin from birth and cannot escape. According to this error, man cannot stop sinning in this life, so he need not try to do so. Because he is helpless, with or without the help of Christ, he will not be able to resist and turn away from sin until the Second Advent of Christ; at which time all the sins of his life will be miraculously removed from him—and he will instantaneously be perfectly prepared for heaven!

This is the new theology error taught by liberals in our own denomination. Indeed it is the heart of a range of liberal theories in our church, that it is unnecessary to obey the moral law, that God does intend to help us do it, and that if we try—we will be committing an even greater sin: legalism. Such thinking is obviously ridiculous; but that is what is being taught to our future ministers and what this latest generation of pastors is trying to teach us. “Only believe” is the motto. Those insidious errors lead church members to think that they might as well enjoy more of the world, since God’s requirements and expectations for them are very few.

This error was initially devised by Augustine, a North African monk who, admittedly, could not sexually control himself. So he invented the theory that men

In an extremely brief comment in an earlier issue of *Checkpoints*, I stated that the concept that “all men are condemned at birth is not in the Bible or Spirit of Prophecy,” but I did not explain that what I was referring to was the Augustinian error of Original Sin, not the truth about the fallen nature. Checking into the matter more closely, I find that the Bible and the Spirit of Prophecy clearly does not say that “man is condemned at birth.” The closest to it is the curse of Genesis 3 and its fulfillment in toil and anxiety (SR 40). The sentence of death was pronounced on Adam and his race, not at the time we are born, but when Adam sinned.

can be saved while remaining in sin. Because he exalted the importance of the papacy in his short book, *The City of God*, he was later declared to be “a saint.”

Here are tracts I wrote years ago which describe the error of Original Sin: *Augustine and His Strange Ideas [DH-3]*, *The Error of Original Sin [FF-27]*, *The Man of Romans Seven [FF-42]*, *Augustine and Original Sin [WM-1171-1172]*.

Second, there is the truth about inherited guilt and the carnal nature. At birth, we automatically inherit the guilt of Adam. We are born with a carnal, fallen nature; and, in our own strength, it is totally impossible for us to resist sin or obey God’s holy law.

But, through the enabling grace of Christ—the empowering merits of His righteousness—we can and we must obey His laws! This is because—

Third, God imparts a new nature to the humble, repentant, believing soul who trusts in Him and cooperates with His plan to save him. The child of God will still have to fight against the devil all his life; but, as he clings to Christ, he has strength from above and obtains the victory! We do not stop having a fallen nature in this life; but we are enabled to rise to something higher.

Some question how, if we are born with a fallen nature, can we succeed in living clean, decent lives which the Word of God clearly requires of us?

It is done in this way: We were born with Adam’s guilt and fallen nature; but, through the Second Adam’s victory in His life, death, and heavenly intercession, we can, by constant dependence on Him for help, overcome sin and come off more than conquerors.

There are clear Bible/Spirit of Prophecy statements about this. Here are two of my earliest tract studies on how we can overcome sin through the enabling grace of Christ: *You Can Overcome [IC-1; also in WM 1025-1126]*, *The Center of the Crisis [IC-2]*.

In this present study, we will consider a number of Spirit of Prophecy statements which clarify, in detail, the fact of our fallen nature and the power of God able to work in that nature to save us:

— SECTION ONE —

STUDY THE NATURE OF MAN

“The only safety now is to search for the truth as revealed in the Word of God, as for hid treasure. **The subjects of the Sabbath, the nature of man, and the testimony of Jesus are the great and important truths**

to be understood; these will prove as an anchor to hold God's people in these perilous times. But the mass of mankind despise the truths of God's Word and prefer fables."—*1 Testimonies*, 300.

IN THE BEGINNING

"Man was originally endowed with noble powers and a well-balanced mind. **He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy.** But through disobedience, his powers were perverted, and selfishness took the place of love. **His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil.** He was made captive by Satan, and would have remained so forever had not God specially interposed. It was the tempter's purpose to thwart the divine plan in man's creation, and fill the earth with woe and desolation. And he would point to all this evil as the result of God's work in creating man."—

Steps to Christ, 17.

"[When first created], man was formed in the likeness of God. **His nature was in harmony with the will of God.** His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. **He was holy and happy in bearing the image of God and in perfect obedience to His will.**"—*Patriarchs and Prophets*, 45.

"**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 . . .

"But when Satan heard the declaration that **enmity should exist** between himself and the woman, and between his seed and her seed, he knew that his efforts to deprave human nature would be interrupted; that **by**

FALLEN NATURE—This is an embedded quality in our minds which we inherit from Adam. Only through obediently yielding to Christ can it be resisted.

"You cannot bring up your children as you should without divine help; for **the fallen nature of Adam always strives for the mastery.** The heart must be prepared for the principles of truth, that they may root in the soul and find nourishment in the life.

"Parents may understand that as they follow God's directions in the training of their children, they will receive help from on high. They receive much benefit; for as they teach, they learn. Their children will achieve victories through the knowledge that they have acquired in keeping the way of the Lord. **They are enabled to overcome natural and hereditary tendencies to evil.**"—*Adventist Home*, 205.

CARNAL NATURE—This is equivalent to "fallen nature."

"As soon as Satan can separate the soul from God, the only Source of strength, **he will seek to arouse the unholy desires of man's carnal nature.** The work of the enemy is not abrupt; it is not, at the outset, sudden and startling; it is a secret undermining of the strongholds of principle."—*Conflict and Courage*, 177.

ADAM'S SIN—What was Adam's "original sin"? It was disobedience to an express command of God. By inheriting that tendency to disobedience, our race entered a dark cave. It is by obedience to the law of God that we can come out of it. But that can only be done through the enabling grace of Christ.

ADAM'S FALL—We inherit the effects of Adam's fall, which is a tendency to sin and experience its guilt.

"The great, grand work of bringing out a people

who will have Christlike characters, and who will be able to stand in the day of the Lord, is to be accomplished. As long as we sail with the current of the world we need neither canvas nor oar. It is when we turn squarely about to stem the current that our labors begin. Satan will bring in every kind of theory to pervert the truth. The work will go hard, for **since the fall of Adam it has been the fashion of the world to sin.** But Christ is on the field of action. The Holy Spirit is at work. **Divine agencies are combining with the human in reshaping the character according to the perfect pattern, and man is to work out that which God works in.**"—*6 Testimonies*, 129-130.

"**If the race had ceased to fall when Adam was driven from Eden, we should now be in a far more elevated condition** physically, mentally, and morally. But while men deplore the fall of Adam, which has resulted in such unutterable woe, they disobey the express injunctions of God, as did Adam, although they have his example to warn them from doing as he did in violating the law of Jehovah. Would that man had stopped falling with Adam. But there has been a succession of falls. Men will not take warning from Adam's experience. They will indulge appetite and passion in direct violation of the law of God, and at the same time continue to mourn Adam's transgression, which brought sin into the world.

"**From Adam's day to ours there has been a succession of falls, each greater than the last,** in every species of crime. God did not create a race of beings so devoid of health, beauty, and moral power as now exists in the world. Disease of every kind has been fearfully increasing upon the race.

some means man was to be enabled to resist his power . . . It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. **The power which Christ imparts enables man to resist the tyrant and usurper.** Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above.”—*Great Controversy*, 505-506.

“**Connected with Christ, human nature becomes pure and true.** Christ supplies the efficiency, and man becomes a power for good. Truthfulness and integrity are attributes of God, and he who possesses these attributes possesses a power that is invincible.”—*Messengers to Young People*, 35.

This has not been by God’s especial providence, but directly contrary to His will. It has come by man’s disregard of the very means which God has ordained to shield him from the terrible evils existing.”—*1 Bible Commentary*, 1082-1083.

ADAM’S FALLEN NATURE—All the descendants of Adam inherit his fallen nature.

“**The fallen nature of Adam always strives for the mastery.**”—*Adventist Home*, 205 (complete quotation is in “*Fallen Nature*,” on previous page).

DEPRAVITY—I did not find one Inspired passage which indicated that the fallen nature is the same as depravity or that we inherit it from Adam. Depravity is caused by indulgence in gross sins; and the tendency can be transmitted from parents to children (*2T 62*) who also choose to indulge those sins.

THE CARNAL MIND—Whereas depravity is the result of repeated indulgence in very bad activities, carnal mindedness appears to be more about evil thought processes, leading to depravity. Apart from Christ, it is normal for a person with a fallen nature to be carnally minded and to slip into depravity. Obedience to God’s law kills it (*ISM 213*).

GUILT—The Inspired passages show that guilt comes from committing sin. Guilt tends to break down health (*MH 241*); and we can be cleansed from guilt only by faith in Christ (*AA 425*). Christ died to remove it from us; but we must accept Him as our Saviour, for this to happen. Satan presses a sense of guilt upon us (*COL 167*); but we must lay feelings of guilt at the foot of the cross (*TM 518*).

ORIGINAL SIN—Just below is the only state-

THE TWO ADAMS

“**The second Adam** [Christ] was a free moral agent, held responsible for His conduct. Surrounded by intensely subtle and misleading influences, He was much less favorably situated than was **the first Adam** to lead a sinless life. Yet in the midst of sinners **He resisted every temptation to sin**, and maintained His innocence. He was ever sinless.”—*6 Bible Commentary*, 1074.

“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.”—*6 Bible Commentary*, 1074.

—*What does it mean to become “a partaker of*

ment by Ellen White about “original sin.” It clearly shows that she defined “original sin” as applying only to the specific one committed by Adam, and not to the theological concept of an “original sin” that we inherit from our parents, going back to Adam.

“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.**”—*Review*, April 16, 1901.

ORIGINAL GUILT—This other Catholic (Augustinian) theological phrase is not found in the Spirit of Prophecy. Adam did experience guilt from that first sin; and it resulted in “opening the floodgates,” so that his descendants were also fallen and could individually choose to sin.

“**The knowledge which God did not want our first parents to have was a knowledge of guilt.** And when they accepted the assertions of Satan, which were false, disobedience and transgression were introduced into our world. **This disobedience to God’s express command**, this belief of Satan’s lie, opened the floodgates of woe upon the world. Satan has continued the work begun in the Garden of Eden. He has worked vigilantly, that man might accept his assertions as proof against God. He has worked against Christ in His efforts to restore the image of God in man, and imprint in his soul the similitude of God.”—*1 Selected Messages*, 214.

the divine nature”? More on this later.

“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.”—*Faith and Works, 88-89.*

“**Many who teach that the law of God is not binding upon man,** urge that it is impossible for him to obey its precepts. **But if this were true, why did Adam suffer the penalty of transgression?** The sin of our

first parents brought guilt and sorrow upon the world, and had it not been for the goodness and mercy of God, would have plunged the race into hopeless despair. Let none deceive themselves. ‘The wages of sin is death.’ Romans 6:23. The law of God can no more be transgressed with impunity now than when sentence was pronounced upon the father of mankind.”—*Patriarchs and Prophets, 61.*

WHAT GOD CAN DO - IF WE COOPERATE

“**God purposed through Christ that fallen man should have another trial.**”—*4 Testimonies, 354.*

“In the apostasy, man alienated himself from God. The separation is wide and fearful; but **Christ has made provision again to connect us with Himself.** The power of evil is so identified with human nature that **no man can overcome except by union with Christ. Through this union we receive moral and spiritual power.**”—*5 Testimonies, 230.*

“**It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them.** ‘Who can bring a clean thing out of an unclean? not one.’ The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.’ Job 14:4; Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. **There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ.** His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.

“The Saviour said, ‘Except a man be born from above,’ unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life, ‘he cannot see the kingdom of God.’ John 3:3, margin. **The idea that it is necessary only to develop the good that exists in man by nature, is a fatal deception.** ‘The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.’ ‘Marvel not that I said unto thee, Ye must be born again.’ 1 Corinthians 2:14; John 3:7. Of Christ it is written, ‘In Him was life; and the life was the light of men’—the only ‘name under heaven given among men, whereby we must be saved.’ John 1:4; Acts 4:12.”—*Steps to Christ, 18-19.*

“**Our condition through sin is unnatural, and the power that restores us must be supernatural,** else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the

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Changing the Nature of Man

— BY VANCE FERRELL

THE ERROR OF ORIGINAL SIN
AND BEING LOCKED INTO SINFULNESS

THE GLORIOUS TRUTH ABOUT OVERCOMING SIN
AND PARTAKING OF THE DIVINE NATURE

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**PART TWO
OF THREE**

Continued from the preceding tract in this series

Crucified One is there cleansing from sin. **His grace alone can enable us to resist and subdue the tendencies of our fallen nature.**—*Ministry of Healing*, 428.

“The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters.”—*6 Bible Commentary*, 1074.

“As through Christ every human being has life, so also through Him every soul receives some ray of divine light. Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart. But against these principles there is struggling an antagonistic power. **The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil,** a force which, unaided, he cannot resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. Co-operation with that power is man's greatest need.”—*Education*, 29.

“Jesus took upon Himself man's nature, that He might leave a pattern for humanity, complete, perfect. He proposes to make us like Himself, true in every purpose, feeling, and thought—true in heart, soul, and life. This is Christianity. Our fallen nature must be purified, ennobled, consecrated by obedience to the truth. **Christian faith will never harmonize with worldly principles;** Christian integrity is opposed to all deception and pretense. The man who cherishes the most of Christ's love in the soul, who reflects the Saviour's image most perfectly, is in the sight of God the truest, most noble, most honorable man upon the earth.”—*5 Testimonies*, 235.

“In His promises and warnings, Jesus means me. God so loved the world, that He gave His only-begotten Son, that I by believing in Him, might not perish, but have everlasting life. The experiences related in God's Word are to be my experiences. Prayer and promise, precept and warning, are mine. ‘I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.’ Gal. 2:20. **As faith thus receives and assimilates the principles of truth, they become a part of the being and the motive power of the life. The Word**

of God, received into the soul, molds the thoughts, and enters into the development of character.

“By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. **As they feed upon His Word, they find that it is spirit and life. The Word destroys the natural, earthly nature, and imparts a new life in Christ Jesus.** The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live ‘by every word that proceedeth out of the mouth of God.’ This is eating the Bread that comes down from heaven.”—*Desire of Ages*, 390-391.

“Even John, the beloved disciple, the one who most fully reflected the likeness of the Saviour, did not naturally possess that loveliness of character. He was not only self-assertive and ambitious for honor, but impetuous, and resentful under injuries. But **as the character of the Divine One was manifested to him, he saw his own deficiency and was humbled by the knowledge.** The strength and patience, the power and tenderness, the majesty and meekness, that he beheld in the daily life of the Son of God, filled his soul with admiration and love. **Day by day his heart was drawn out toward Christ, until he lost sight of self in love for his Master.** His resentful, ambitious temper was yielded to the molding power of Christ. The regenerating influence of the Holy Spirit renewed his heart. **The power of the love of Christ wrought a transformation of character. This is the sure result of union with Jesus. When Christ abides in the heart, the whole nature is transformed.** Christ's Spirit, His love, softens the heart, subdues the soul, and raises the thoughts and desires toward God and heaven.”—*Steps to Christ*, 73.

MORE ON HOW IT CAN BE DONE

“God's promise is, ‘Ye shall seek Me, and find Me, when ye shall search for Me with all your heart.’ Jeremiah 29:13.

“The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. 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.

“The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but **the soul must submit to God before it can be renewed in holiness.**”—*Steps to Christ*, 43.

“Pure religion has to do with the will. **The will is the governing power in the nature of man**, bringing all the other faculties under its sway. The will is not the taste or the inclination, but **it is the deciding power which works in the children of men unto obedience to God or unto disobedience.**”—*5 Testimonies*, 513.

“The uncontrolled indulgence and consequent disease and degradation that existed at Christ’s first advent will again exist, with intensity of evil, before His second coming. Christ declares that the condition of the world will be as in the days before the Flood, and as in Sodom and Gomorrah. **Every imagination of the thoughts of the heart will be evil continually.** Upon the very verge of that fearful time we are now living, and to us should come home the lesson of the Saviour’s fast. Only by the inexpressible anguish which Christ endured can we estimate the evil of unrestrained indulgence. His example declares that **our only hope of eternal life is through bringing the appetites and passions into subjection to the will of God.**

“In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantage of **hereditary weakness**, and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a

disadvantage in the conflict with Satan. He would not have us intimidated and discouraged by the assaults of the serpent. ‘Be of good cheer,’ He says; ‘I have overcome the world.’ John 16:33.”—*Desire of Ages*, 122-123.

“Our bodies are built up from what we eat and drink; and as in the natural economy, so in the spiritual economy: **it is what we meditate upon that will give tone and strength to our spiritual nature.**”—*Steps to Christ*, 88.

THE OBJECTIVE

“The forgiveness of sins is not the sole result of the death of Jesus. **He made the infinite sacrifice, not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God.**”—*5 Testimonies*, 537.

— SECTION TWO —

PARTAKING OF THE DIVINE NATURE

After reading the preceding statements, I believe you can now better understand what Ellen White meant in other statements where she repeatedly spoke of “partaking of the divine nature.”

In this life, we can partake of the divine nature—but it is not innately ours! We have it only as long as we cling to Christ. Only as long as we are His humble, repentant, believing, obedient children can we share in the divine attributes.

And what are these attributes? They are not deity! Oh, no. We do not become little gods. What we share in are the other attributes of God, the qualities commonly referred to as “godliness”: humility, kindness, sympathy, helpfulness, and self-sacrificing love.

This does not mean that we stop having the fallen nature in this life. The following quotations indicate that **it is only as long as we are in Christ—and to the degree that we are in Christ—that we are able to par-**

OUR CHILDREN

Children receive from Adam **an inheritance of disobedience, of guilt and death** (*9 Manuscript Releases*, 236).

“Parents have a more serious charge [responsibility in raising children] 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 . . . Christ’s perfect example and the grace of God are given him to enable him to train his sons and daughters to be sons and daughters of God. **It is**

by teaching them, line upon line, precept upon precept, how to give the heart and will up to Christ that Satan’s power is broken.”—*Child Guidance*, 475-476.

“Teach the children that because of God’s great love their natures may be changed and brought into harmony with His. Teach them that He would have their lives beautiful with the graces of the flowers.”—*Mount of Blessing*, 98.

“Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord **and to become partakers of the divine nature through obedience to God’s will and way.**”—*Child Guidance*, 304.

take of the divine nature.

Only a Divinely Inspired prophet can have totally accurate language. She does not say that, in this life, we will “share” in the divine nature, but, most frequently, that we will “partake” of it. If I share something with you, it is yours. But if you sit down at a table spread with food, you can partake of it, but only as long as you stay at the table. Only as long as you remain close to Jesus, can you partake of His character.

Let us now consider some of these statements about this “divine nature”:

“The glory reflected in the countenance of Moses illustrates the blessings to be received by God’s command-keeping people through the mediation of Christ. It testifies that **the closer our communion with God, and the clearer our knowledge of His requirements, the more fully shall we be conformed to the divine image,** and the more readily do we become **partakers of the divine nature.**”—*Patriarchs and Prophets*, 330.

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

“And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan? By the Word of God. **Only by the Word could He resist temptation.** ‘It is written,’ He said. And unto us are given ‘exceeding great and precious promises: **that by these ye might be partakers of the divine nature,** having escaped the corruption that is in the world through lust.’ 2 Peter 1:4. Every promise in God’s Word is ours. ‘By every word that proceedeth out of the mouth of God’ are we to live. When assailed by temptation, **look not to circumstances or to the weakness of self, but to the power of the Word. All its strength is yours.** ‘Thy Word,’ says the psalmist, ‘have I hid in mine heart, that I might not sin against Thee.’ ‘By the Word of Thy lips I have kept me from the paths of the destroyer.’ Ps. 119:11; 17:4.”—*Desire of Ages*, 123.

“God is the source of life and light and joy to the universe. Like rays of light from the sun, blessings flow out from Him to all the creatures He has made. In His infinite love **He has granted men the privilege of becoming partakers of the divine nature,** and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those are brought nearest to

their Creator who thus become participants in labors of love.”—*Counsels on Stewardship*, 23.

“While teaching that the glory of salvation belongs solely to God, he [Lefevre] also declared that the duty of obedience belongs to man. ‘If thou art a member of Christ’s church,’ he said, ‘thou art a member of His body; **if thou art of His body, then thou art full of the divine nature.**’”—*Great Controversy*, 213.

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

“Every promise that is in God’s book holds out to us the encouragement that we may be partakers of the divine nature. This is the possibility—to rely upon God, to believe His Word, to work His works, and this we can do when we lay hold of the divinity of Christ. This possibility is worth more to us than all the riches in the world. There is nothing on earth that can compare with it. **As we lay hold of the power thus placed within our reach, we receive a hope so strong that we can rely wholly upon God’s promise; and laying hold of the possibilities there are in Christ, we become the sons and daughters of God . . .**

“He who truly believes in Christ is made partaker of the divine nature, and has power that he can appropriate under every temptation. He will not fall under temptation or be left to defeat. In time of trial he will claim the promises, and by these escape the corruptions that are in the world through lust . . .

“To make us partakers of the divine nature, heaven gave its most costly treasure. The Son of God laid aside His royal robe and kingly crown and came to our earth as a little child. He pledged Himself to live from infancy to manhood a perfect life. He engaged to stand in a fallen world as the representative of the Father. And He would die in behalf of a lost race. What a work was this! . . . I hardly know how to present these points; they are so wonderful, wonderful . . .

“By His life of sacrifice and death of shame He has made it possible for us to take hold of His divinity, and to escape the corruption that is in the world through lust. . . . If you are partakers of the divine nature, you will day by day be obtaining a fitting for that life that measures with the life of God. Day by day you will purify your trust in Jesus and follow His example and grow into His likeness until you shall stand before Him perfected.”—*My Life Today*, 274.

“The apparently dry branch, by being connected with the living vine, becomes a part of it. Fiber by fiber, and vein by vein, it adheres to the vine till it derives its life and nourishment from the parent stock. The graft buds, blossoms, and produces fruit. The soul, dead in trespasses and sins, must experience a similar process **in order to be reconciled to God and to become a partaker of Christ’s life** and joy. As the graft

receives life when united to the vine, **so the sinner partakes of the divine nature when connected with Christ.** Finite man is united with the infinite God. When thus united, **the words of Christ abide in us,** and we are not actuated by a spasmodic feeling, but by a living, abiding principle. The words of Christ must be meditated upon and cherished and enshrined in the heart. They should not be repeated, parrot-like, finding no place in the memory and having no influence over the heart and life.

“As the branch must abide in the vine to obtain the vital sap which causes it to flourish, so **those who love God and keep all His sayings must abide in His love.** Without Christ we cannot subdue a single sin or overcome the smallest temptation. Many need the Spirit of Christ and His power to enlighten their understanding, as much as blind Bartimaeus needed his natural sight. ‘As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, **except ye abide in Me.**’ **All who are really in Christ will experience the benefit of this union.** The Father accepts them in the Beloved, and they become objects of His solicitude and tender, loving care. **This connection with Christ will result in the purification of the heart and in a circumspect life and faultless character.** The fruit borne upon the Christian tree is ‘love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.’”—*4 Testimonies, 354-355.*

“**When we are securely anchored in Christ,** we have a power that no human being can take from us. Why is this? Because **we are partakers of the divine nature, having escaped the corruption** that is in the world through lust, **partakers of the nature of Him** who came to this earth clothed with the habiliments of humanity, that He might stand at the head of the human race **and develop a character that was without spot or stain of sin.**”—*9 Testimonies, 187.*

“Naturally we are self-centered and opinionated. But **when we learn the lessons that Christ desires to teach us, we become partakers of His nature; henceforth we live His life.** The wonderful example of Christ, the matchless tenderness with which He entered into the feelings of others, weeping with those who wept, rejoicing with those who rejoiced, must have a deep influence upon the character of all who follow Him in sincerity. By kindly words and acts they will try to make the path easy for weary feet.”—*Ministry of Healing, 157-158.*

“The sanctification of the soul by the working of the Holy Spirit is **the implanting of Christ’s nature in humanity.** Gospel religion is Christ in the life—a living, active principle. **It is the grace of Christ revealed in character and wrought out in good works.** The principles of the gospel cannot be disconnected from any

department of practical life. Every line of Christian experience and labor is to be a representation of the life of Christ.

“Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by trying to love others. What is needed is the love of Christ in the heart. **When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within--when the sunshine of heaven fills the heart and is revealed in the countenance.**”—*Christ’s Object Lessons, 384.*

“The inhabitants of the heavenly universe are appointed to go forth to come into close touch with human instrumentalities who act as God’s helping hand. In the performance of this mission of love, **angels mingle with the fallen race, ministering to those who shall be heirs of salvation.** Divine and human agencies unite in the work of restoring the image of God in man. **All who partake of the divine nature are appointed of God to unite with the angels in carrying forward with untiring zeal the plan of redemption.**”—*Australian Union Conference Recorder, April 1, 1901.*

“We have a great truth and great light; and if we walk in the light as it shines upon our pathway, we shall have increased light. Our works should correspond with our faith. **Oh, why are we not more in earnest? Why do we not rise to our high privilege, and partake of the divine nature?** As the wax takes the imprint of the seal, **so must the soul receive and retain the moral image of God.** We may become filled with His love, and transfigured by beholding His purity and righteousness. Our souls will become sluggish and our faith enfeebled unless we arouse and have a firm, steady, active faith. He ‘that hath this hope in him purifieth himself, even as He is pure.’

“**The great sin of God’s people at the present time is that we do not appreciate the value of the blessings God has bestowed upon us.** We serve Him with a divided heart. There are many who are cherishing some idol, and worshiping at its shrine. God’s truth is elevated and holy, sanctifying the soul, if brought into the life and interwoven with the character. **God is seeking by means of His truth to make us a separate and peculiar people. This is the influence the truth should have upon us.** Our obedience and devotion are not equal to our light and privileges; and the sacred obligations resting upon us to walk as children of the light, are not fulfilled by us. As Christians we fail to come up to our high calling.”—*Review, April 12, 1887.*

Changing the Nature of Man

**PART THREE
OF THREE**

Continued from the preceding tract in this series

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“**We must partake of the divine nature ourselves,** and then present Christ to others as the friend of sinners in such a way as to attract souls to leave the ranks of the evil one, and no longer work as agents to destroy souls.”—*Review, September 2, 1890.*

“By manifesting Christlike love we present to the world the credentials that God sent His Son to this earth to save the human race. **It is our privilege so fully to partake of the divine nature that we may be one with Christ as He is one with the Father.** When this is so, Christ can confess us before God and before the heavenly angels.”—*Review, May 1, 1900.*

“Christ laid aside His royal robe and kingly crown, and assumed the form of humanity, in order **that humanity, through His merits, might partake of the divine nature, and escape the corruption that is in the world through lust.** He was subjected to the fiercest assaults of Satan, but not for a moment did He yield to the terrible temptations brought against Him, or become discouraged in His work of bringing redemption to the race. He gave His life for the salvation of a fallen race. Who can understand the depth and the breadth of love so amazing!”—*Review, January 3, 1907.*

“The value of a gift is proportionate to its adaptability to the needs of perishing souls. When Christ gave Himself, **He opened up a spiritual fountain of divine influence, that by faith in Him, man might partake of the divine nature.**”—*Signs, November 24, 1898.*

“God would have His people proclaim to the world the great truths of redemption. He would have them tell of the great sacrifice made to restore the almost obliterated moral image of God. **When men partake of the divine nature,** they will bring forth from the treasure of the heart things new and old. They will open to those around them the great truths of the Word of God in our world.”—*Signs, March 1, 1899.*

“Let us walk humbly before God, acknowledging Him as the great Master. **If we will partake of the divine nature, God will fit us to find happiness in activity, and rest in wearing Christ’s yoke.** If we use aright the powers God has given us, praying, waiting, watching, and working, wearing Christ’s yoke and learning daily of Him to be meek and lowly in heart, great joy will be brought into our lives.”—*Signs, March 8, 1899.*

“**Every blessing that Heaven could bestow was given to man in Christ.** The Son of God clothed His divinity with humanity, that humanity might touch hu-

manity, and divinity lay hold of the throne of the Infinite. **He desired to demonstrate to man that humanity connected with divinity, by faith in Christ, might partake of the divine nature.** The death of Christ reveals that not one jot or tittle of the law of God can be altered to meet man in his fallen condition.”—*Signs, November 15, 1899.*

8 Manuscript Releases, pp. 289-292; released March 17, 1978, is filled with short statements about the Divine Nature:

MR No. 599 - What It Means to Partake of the Divine Nature:

“Christians preparing for the city God has built for the pure and holy must show that they love God and their fellow men. This must be. **Otherwise Christ cannot stamp them with the image of God. He cannot restore in them His attributes, or make them partakers of the divine nature.**”—*Manuscript 62, 1897.*

“There has been need for this prayer to be offered: **‘Oh, my best Friend, my Maker, my Lord, shape me and mold me into Thy divine likeness. Make me entirely like Thyself.** Refine, purify, quicken me, that I may represent the character of God.’

“Religion and business are not two separate things, but one. All that trust in the Lord implicitly will be tested and tried. **Then the superscription of God will be placed upon them.**”—*Letter 49, 1897.*

“**There is not one of the feeblest of humanity but can be a conqueror by being a partaker of the divine nature . . .** Every member of the human family is honored by the achievement of this [Christ’s] wonderful victory, **making it possible for every soul to become a partaker of the divine nature if he will connect with Christ.**”—*Manuscript 49, 1897.*

“**How is man to become so favored as to have this vital connection with God?** He can only receive it through Christ, the Sin-bearer, in behalf of all who shall repent of their sins and believe in Him . . . **As man accepts the righteousness of Christ, he is a partaker of the divine nature.**”—*Manuscript 58, 1897.*

“He [Christ] stood forth as God’s representative in the world, to show that man in his humanity may take hold of divinity, and through that divine nature have power to escape the corruptions that are in the world through lust . . . Then [after the third temptation] it was that the divinity of Christ came to the aid of His humanity. With divine authority He commanded, ‘Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve’ (Luke 4:8).”—*Manuscript 92, 1908.*

“It is of the greatest importance that you abide in

Christ, and that in your humanity you lay hold upon divinity . . . What you need is the humanity that was in Christ Jesus, that laid hold upon divinity. Take hold upon that divinity and bring it into your life, and you will be a savor of life unto life.”—*Manuscript 19, 1909.*

“Christ came to the earth to bring divinity to humanity. We need that divinity; young and old need it. If you do not know anything about this power, I beseech you, for Christ’s sake, to seek for it.”—*Manuscript 33, 1909.*

“It is those who overcome the temptations that are in the world through lust, who are partakers of the divine nature . . . It requires prayer, it requires faith, it requires understanding to become a partaker of the divine nature. But as we obtain this experience, we are not benefiting ourselves alone, **we are giving to all around us an evidence that all may be partakers of the divine nature; all may be overcomers.**”—*Manuscript 49, 1909.*

“If we will take hold of the life of Christ and study His teachings, He will show us how to accept the attributes of His divine nature.”—*Manuscript 85, 1909.*

“The Son of God came to our world in human form to show man that divinity and humanity combined does not commit sin. He is our Pattern. **Through Him we may be partakers of the divine nature,** having escaped the corruption that is in the world through lust.”—*Manuscript 16, 1898.*

“The prayer of Christ is for all who acknowledge that they are His people, denominated to be loyal and

true to all the light that Christ has given them. He first prays for their purity, and next He prays for their unity. The wisdom from above is first pure, then peaceable, then easy to be entreated by the invitation of **the Holy Spirit, which Christ’s true disciples shall receive in large measure, because they are assimilated to His image—partakers of the divine nature.**”—*Manuscript 29, 1906.*

—*That concludes 8 Manuscript Releases, pp. 289-292; released March 17, 1978.*

“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 the two natures, the divine and the 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 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,** is incomprehensible to human minds. The wonderful things to take place in our world—the greatest events of all ages—are incomprehensible to worldly minds; they cannot be explained by human sciences. The powers of heaven shall be shaken. Christ is coming in power and great glory, but His coming is not such a

GOD WANTS TO CHANGE MEN AND WOMEN

Is this concept of a changed nature through the grace of Christ also in the Bible? Here are a few of the many passages that discuss the transformation God is able to produce within us as we humbly yield obedience to His Word. A little searching on your part will discover many more:

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge. And to knowledge temperance; and to temperance patience; and to patience godliness. And to godliness brotherly kindness; and to brotherly kindness charity.

“For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

“Wherefore the rather, brethren, give diligence to make

your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”—*2 Peter 1:2-11.*

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”—*2 Corinthians 7:1.*

“If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. And be renewed in the spirit of your mind. And that ye put on the new man, which after God is created in righteousness and true holiness.”—*Ephesians 4:21-24.*

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”—*Romans 12:1-2.*

“Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him.”—*Colossians 3:9-10.*

mystery as the things to take place before that event. **Man must be a partaker of the divine nature** in order to stand in this evil time, when the mysteries of satanic agencies are at work. **Only by the divine power united with the human can souls endure through these times of trial.** Says Christ, ‘**Without Me ye can do nothing.**’ Then there must be far less of self and more of Jesus.”—*1888 Materials*, 332.

“**God expects us to follow the example of the Majesty of heaven, who clothed His divinity with humanity that divinity might touch humanity and humanity might partake of the divine nature.** It is only as we are clothed with humility that God can accept us as Christ’s followers.”—*Notebook Leaflets*, 106.

“I do not look upon you as repining in your feebleness, but as one upon whom the countenance of the Lord shineth, giving light and peace, whose soul is in fellowship with the Father and with His Son Jesus Christ, **growing daily in the knowledge of the divine will, partaking of the divine nature,** increasing in reverence, childlike holy trust, and confiding love. **Never did the appreciation of Christ’s blood, which pardons, seem to you so precious, so priceless as in your feebleness,** when your hold is loosening upon the world.”—*8 Manuscript Releases*, 126 (written to a lady whose was dying).

“We must put on Christ; we must be Christlike in every word and action. Thus we shall be partakers of the divine nature. **Only by partaking of the divine nature can we live the Christ-life.**”—*Sermons and Talks*, Vol. 2, 197.

“This earth is the Lord’s. Here it may be seen that nature, animate and inanimate, obeys His will. God created man a superior being; **he alone is formed in the image of God and is capable of partaking of the divine nature,** of cooperating with his Creator and executing His plans.”—*5 Testimonies*, 311.

“When He came to the world the first time, divinity and humanity were blended. This is our only hope. **The Son of man is fully qualified to be the originator of a humanity that will blend with divinity by partaking of the divine nature.** He offers to make us golden threads in the web of humanity. He would have us act our part by co-operating with Him in healing the springs of life which have been perverted, and setting them flowing in sanctified channels.”—*Signs*, March 8, 1899.

“**God requires moral perfection in all.** Those who have been given light and opportunities should, as God’s stewards, **aim for perfection, and never, never lower the standard** of righteousness to accommodate inherited and cultivated tendencies to wrong. Christ took upon Him our human nature, and lived our life, to show us that **we may be like Him by partaking of the divine nature. We may be holy, as Christ was holy in human nature.**”—*This Day with God*, 32.

“Every truly converted soul will put on the whole armor of God, and will bravely face the unseen foe. **God’s servants will realize the necessity of partaking of the divine nature** . . . Now is our time of peril. Our only safety is in walking in the footsteps of Christ, and wearing His yoke. **Troublous times are before us.** In many instances, friends will become alienated. Without cause, men will become our enemies. The motives of the people of God will be misinterpreted, not only by the world, but by their own brethren.”—*Upward Look*, 177.

“Oh, when we come to the pearly gates, and have an entrance into the city of God, will anyone who enters there regret that he devoted his life unreservedly to Jesus? Let us now love Him with undivided affections, and cooperate with the heavenly intelligences, that we may be laborers together with God, and by partaking of the divine nature, be able to reveal Christ to others. Oh, for the baptism of the Holy Spirit! Oh, that the bright beams of the Sun of Righteousness might shine into the chambers of mind and heart, that every idol might be dethroned and expelled from the soul temple! Oh, that our tongues might be loosened to speak of His goodness, to tell of His power!”—*Ye Shall Receive Power*, 163.

“**The soul can be in a state of peace only by relying upon God, and by partaking of the divine nature through faith in the Son of God.** The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ, and the inward man is renewed in the image of Him who works in us to subdue all things unto himself.”—*Review*, June 12, 1888.

“Christ became man’s representative and surety, thus demonstrating to heavenly intelligences, to unfallen worlds, and to the human race, that, through cooperation with divine agencies, humanity could be pure and holy. **By partaking of the divine nature they could meet the demand of a perfect and holy law.**”—*Signs*, June 18, 1894.

“Think of His agony in Gethsemane, when, oppressed by the powers of darkness, He prayed, ‘Father, if it be possible, let this cup pass from Me.’ See Him betrayed by Judas, forsaken by His disciples, condemned by priests and rulers, and delivered by Pilate to a shameful death. All this He endured that man might be elevated and ennobled, and by partaking of the divine nature, be exalted to the right hand of God.”—*Review*, February 26, 1901.

“Shall Christ have died for us in vain? Shall we claim to be children of light, and yet walk and work in darkness and sin? **Shall we not rather show that the converting power of God is molding and fashioning us?** Shall we not obey the injunction, ‘**As obedient children,** not fashioning yourselves according to the former lusts in your ignorance; but **as He which hath called you is**

holy, so be ye holy in all manner of conversation. 'having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation?'

"Those who receive the law and the testimony, and assimilate the truth of God, are partaking of the divine nature, growing up unto the full stature of men and women in Christ Jesus, and the word of truth is working their sanctification. Though they make no boasting profession of holiness, but manifest a meek and quiet spirit, working the works of Christ, they will stand before the throne of God, without spot or wrinkle or any such thing. **They will be sanctified and glorified through obedience to the commandments of God, wrought by divine power, through the faith of the Son of God.**"—*Signs, April 13, 1888.*

"The example of Christ is authoritative for every son and daughter of Adam. **His life was the law of God lived and exemplified, a perfect pattern for all humanity, showing what man may become by partaking of the divine nature.** Representing as He did the character of God, He was a perfect standard of moral excellence in humanity."—*Signs, November 12, 1896.*

"God sent forth His Son in the likeness of sinful flesh that He might condemn sin in the flesh and reveal the fact to heaven, to the worlds unfallen and also the fallen world, that **through the power of divine grace, through partaking of the divine nature, man need no longer stand under the curse of the law or remain in transgression.**"—*14 Manuscript Releases, 83.*

"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 for men to rise above the low level of their depraved natures and be partakers of the divine nature.**"—*Confrontation, 85.*

"We need canvassers, evangelists, ministers, who have received the Holy Spirit, and who are partakers of the divine nature. We need workers who are able to talk with God, and then with the people. I am alarmed as I see how many obstructions are coming in to divert men from evangelistic work, and thus hinder the work of God. . . . I warn those who should be in the canvassing work, circulating the books so much needed everywhere, to be careful not to turn from the work that the Lord has called them to. Let not the men that God has called to do gospel work become entangled with business perplexities. Let them keep their souls in the atmosphere most favorable to spirituality. . . . God wants

every worker who claims to believe the present truth to consecrate himself, body, soul, and spirit, to the work of seeking to save the perishing souls around him."—*Colporteur Ministry, 23.*

"There are men and women who should be educating themselves for canvassers, and for Bible readers [Bible instructors]. They should put away every unholy thought and corrupting practice, that they may be sanctified through the truth. **They should be partakers of the divine nature,** having escaped the corruption that is in the world through lust. Nothing less than the power of God will make and keep you right. You are to offer to God nothing less than your best. You should do better and better work as you put in practice what you learn."—*Colporteur Ministry, 31.*

"O that those who have so little spiritual life would realize that **eternal life can be granted only to those who become partakers of the divine nature** and escape the corruption that is in the world through lust!"—*Counsels on Health, 129.*

"The followers of Christ must be partakers of His experience. They must assimilate the Word of God. They must be changed into its likeness by the power of Christ and reflect divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them. **The spirit and work of Christ must become the spirit and work of His disciples. This is true sanctification.** Men hear the words of Christ, but they are not doers of His words. The progressive character of the life of godliness is not agreeable to their ease-loving, selfish habits and desires. They do not partake of the broken body and shed blood of the Saviour of man. They are not willing to 'crucify the flesh with the affections and lusts,' that they may be renewed in true holiness, after the image of the Son of God. The Word of God, that tries the hearts of man, proves them wanting. They have no part in the Saviour's grace, no foundation for hope in His salvation. Says Jesus, 'He that is of God heareth God's words.' **Those who receive the law and the testimony, and assimilate the truth of God are partaking of the divine nature, growing up into the full stature of men and women in Christ Jesus,** and the Word of truth is working their sanctification."—*Signs, April 13, 1888.*

You will find many outstanding quotations on overcoming sin in our booklet, *Changing the Nature of Man,* which is described at the bottom of page 4 of this three-part tract set.