ORIGINAL SIN

Workers Meeting 20/09/2020
Revelation 14:8  "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."
ORIGINAL SIN

- ORIGINAL SIN - the sin of Adam
- We inherit Adam’s sin
- We inherit Adam’s guilt
- We are born sinners
- We suffer the penalty of death
- Babies who die at birth will be lost
- Babies need to be baptised in order to be saved
Augustine's view:

- All of humanity was present in Adam.
- We all sinned when Adam sinned.
- Original sin consists of the guilt of Adam.
- All humans inherit Adam’s guilt.

It is also taught among us that since the fall of Adam all men who are born according to the course of nature are conceived and born in sin. …. Moreover, this inborn sickness and hereditary sin is truly sin and condemns to the eternal wrath of God all those who are not born again through Baptism and the Holy Spirit. Rejected in this connection are the Pelagians and others who deny that original sin is sin, for they hold that natural man is made righteous by his own powers, thus disparaging the sufferings and merit of Christ.

Lutheranism's Augsburg Confession summary:

• All men who are born ... are conceived and born in sin.
• This inborn sickness and hereditary sin is truly sin
• Condemned to the eternal wrath of God are those not born again
• All are rejected who deny that original sin is sin...

Protestant Reformer John Calvin (1509–1564)

- We inherit a sinful nature due to Adam's fall.
- We inherit Adam's guilt.
- We are in a state of sin from the moment of conception.
- The sinful nature is the reason for our total depravity.
- The sinful nature results in a complete separation from God.
- We inherit the guilt of Adam's sin by imputation.

Catholic Catechism

Ques: “What is original sin?”

Ans: “Original sin is that guilt and stain which we inherit from Adam, who was the origin and head of all mankind.”
“Thus the general consensus of Adventist scholars, as expressed in this book, defines sin as an act (1 John 3:4) as well as a state (Ps 51:5; Eph 2:3). We inherit a sinful nature (SIN) which, unless checked by the Holy Spirit, entices us to commit individual acts of transgression (sins).”
"Original sin is not per se wrong doing, but wrong being. So there is a causal connection between the first sin of the first man and the self-centredness of his posterity. The consequence of Adam’s sin was total. Accordingly, original sin is a state of the whole self in relation to God. It is never simply a physiological or biological problem. Trying to locate sin or the transmission of sin genetically simply misses the real problem. The issue is a spiritual one and not something in a gene. Sin is not transmitted genetically from parents to children. Sin must not be reduced to something physical." - *The Man Who Is God*, p. 122.
"Seventh-day Adventists today generally define sin as a lack of conformity to the will of God, either in act or state. They believe that children are born with a sinful, depraved nature as a consequence of Adam’s sin and the resulting separation from God. This sinful state means that if a baby dies a few hours after birth he/she is subject to the second death, even though he/she has never broken any commandment. If this were not so, then babies who died would not need a Saviour. Christ allowed for no such exception when He said, ‘I am the way, the truth, and the life. No one comes to the Father except through me.’ (John 14:6). If this were not so, then babies who died would not need a Saviour. Christ allowed for no such exception when He said, ‘I am the way, the truth, and the life. No one comes to the Father except through me.’ (John 14:6)."
If anyone does not profess that the first man Adam immediately lost the justice and holiness in which he was constituted when he disobeyed the command of God in paradise; and that, through the offence of this sin, he incurred the wrath and the indignation of God, and consequently incurred the death with which God had previously threatened him and, together with death, bondage in the power who from that time “had the empire of death” (Heb 2:14), that is, of the devil; “and that it is the whole Adam, both body and soul, who was changed for the worse through the offence of this sin”: let him be anathema.
If anyone asserts that Adam’s sin was injurious only to Adam and not to his descendants, and that it was for himself alone that he lost the holiness and justice which he had received from God, and not for us also; or that after his defilement by the sin of disobedience, he “transmitted to the whole human race only death” and punishment “of the body but not sin also, which is the death of the soul”: let him be anathema. “For he contradicts the words of the Apostle: ‘Through one man sin entered into the world, and through sin death, and so death passed upon all men; in whom all have sinned’” (Rom 5:12).
Canon Three

If anyone asserts that this sin of Adam, which is one by origin, and which is communicated to all men by propagation not by imitation (propagatione, non imitatione transfusum), and which is in all men and proper to each, is taken away either through the powers of human nature or through a remedy other than the merit of the one mediator, our Lord Jesus Christ who reconciled us to God in his blood, “being made unto us justice, sanctification and redemption” (1 Cor 1:30); or denies that, through the sacrament of baptism rightly conferred in the form of the Church, this merit of Jesus Christ is applied both to adults and to infants: let him be anathema. Because “there is no other name under heaven given to men by which we must saved” (Acts 4:12). Hence that voice: “Behold the lamb of God, behold him who takes away the sins of the world” (cf. John 1:29). And: “All you who have been baptised into Christ, have put on Christ” (Gal 3:27).
THE COUNCIL OF TRENT (1545-1563)

ORIGINAL SIN

Canon Four

“If anyone denies that newly born infants are to be baptised”, even though they may have been born of baptised parents, “or says that they are indeed baptised for the remission of sins but that they do not derive anything of the original sin from Adam that must be expiated in the bath of regeneration” to obtain eternal life; “and, consequently, that for them the form of baptism - ‘for the remission of sins’ - is to be understood, not in a true, but in a false sense: let him be anathema. Because the words of the Apostle: ‘Through one man sin entered into the world, and through sin death, and so death passed upon all men; in whom all have sinned’ (Rom 5:12), cannot be understood in any other way than as the Catholic Church everywhere has always understood them. Because of this rule of faith”, from a tradition of the apostles “even infants, who have not yet been able to commit any personal sins, are truly baptised for the remission of sins, that in them that which they have contracted [contraxerunt] by generation may be washed away by regeneration” (DS, 223). “For unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God” (John 3:5).
THE COUNCIL OF TRENT (1545-1563)

ORIGINAL SIN

Canon Five
If anyone denies that through the grace of our Lord Jesus Christ conferred in baptism the guilt of original sin is remitted, or even asserts that everything having the true and proper nature of sin is not taken away but is only brushed over or not imputed: let him be anathema. For God hates nothing in the regenerated because “there is no condemnation for those who are truly buried with Christ by means of baptism into death” (Rom 6:4), who “do not walk according to the flesh” (Rom 8:1), but putting off the old man and putting on the new man “which was created according to God” (cf. Eph 4:22ff.; Col 3:9f.), are made innocent, without stain, pure, no longer hateful, but beloved sons of God, “heirs indeed of God and joint heirs with Christ” (Rom 8:17), so that absolutely nothing delays their entrance into heaven.
Canon 5 cont’d
It is the mind of this council and it professes that concupiscence or the tinder [of sin] remains in the baptised; but since it is left to provide a trial, it has no power to injure those who do not consent and who, by the grace of Jesus Christ, manfully resist. Moreover, those “who compete according to the rules will be crowned” (2 Tim 2:5). As for this concupiscence which the Apostle sometimes calls “sin” (Rom 6: 12ff.), this holy council declares that the Catholic Church has never understood it to be called sin as being truly and properly sin in those born again, but because it is from sin and inclines to sin. If any-one thinks the contrary: let him be anathema.
THE COUNCIL OF TRENT (1545-1563)

SUMMARY

• The Council of Trent rather than defining original sin described the results of it.
• Loss of original justice and holiness, (Canon one)
• Death, and bondage in the power of the devil (Canon One).
• Adam’s sin and its results are passed on to his inheritance (Canon Two)
• Adam’s sin passed on by propagation not by imitation (Canon Three).
• Adam’s sin is inherent in each human being.
• Original sin is taken away by baptism (Canon Three).
• Infants who have not yet committed any personal sin must be baptised (Canon Four)
• Baptised in order for the guilt of original sin to be remitted (Canon Five).
CATHOLIC CATECHISM


QUES: “What is original sin?”

ANS: “Original sin is that guilt and stain which we inherit from Adam, who was the origin and head of all mankind.”
"There is a never-ending hell, And never-dying pains; Where children must with demons dwell, In darkness, fire, and chains. Have faith the same with endless shame, To all the human race; For hell is cramped with infants damned, Without a day of grace."  – Dr Watts.

{August 22, 1865 Ur Se, ARSH 91.11}
"There is often a debate about whether or not babies will be saved but the fact is, even the newborn babies cannot be saved unless their natures are renewed by God's spirit. As they come from the womb they are naturally depraved and unfit to live."

“What makes men sinners” David Clayton.

 Restoration Ministries Website
“Existence is itself a state of sin; to be born is to be qualified for eternal punishment.”

Catholic Jesuit, Peter de Rosa, Vicars of Christ, pg. 452
“Now this idea that sin is primarily a state rather than actions is taught many places in the Bible ....” Open Face Nov 2005. David Clayton
"......We believe that man's true problem is not what he does, but what he is." "The Devils Rabbits", Open Face March 2012 David Clayton.
“In the mis-directed choice of that one man all sinned in him, since all were that one man, from whom on that account they all severally derive original sin.” Bengt Hägglund, History of Theology (Saint Louis: Concordia Publishing House, 1968), Kelly p.364.
"We all sinned when Adam sinned. You want proof? We all keep dying. We're under the reign of death. If you don't believe that show me a child that can live without dying." - Bro Nader Mansour, YouTube Video "The Limited Gospel" @ 13.47mins.
“Sorry Robert, but my simple understanding of English language tells me that since the baby is “one” of the human race. And since the bible tells me that there is none righteous no “not one”. I must believe that this text includes babies. I do not see anywhere in the bible, SOP or in the pioneer’s writings that this text should say, “no not one except babies”.  Imad Awde - personal communication.  cf Romans 3:23
“This act of cruelty was one of the last that darkened the reign of Herod. Soon after the slaughter of the innocents, he was himself compelled to yield to that doom which none can turn aside. He died a fearful death. { DA 66.1}
"As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good; no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." The eye of Him who sees the present condition of things has portrayed the state of things existing in the world and the church today. Psalms 14:1-4. And what has brought about this terrible condition?--It is the making void of the law of God. {ST, March 20, 1901 par. 3}. 
“Paul says, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). . . . These words are the injunction of Heaven, and they are to be brought into the daily practice. If one is at fault, instead of telling someone else of this, go to the one you think to be in error, and tenderly and respectfully, as you would wish to be treated were you in his place, tell him of his mistake. If he is not told of his fault, but instead there are surmisings among others, and no effort is made to save the erring one by telling him of his danger, how will God look upon those who do this cruel work? God declares, "There is none righteous, no, not one" (Romans 3:10). All have the same sinful nature. All are liable to make mistakes. No one is perfect. The Lord Jesus died for the erring that they might be forgiven. It is not our work to condemn. Christ did not come to condemn, but to save. {HP 292.4,5}”
Babies cannot be said to have "gone out of the way,"
Babies cannot be said to have "become unprofitable"
Babies cannot be said to have throats that are "an open sepulcher;"
Babies cannot be said to "with their tongues they have used deceit;"
Babies cannot be said to have "the poison of asps is under their lips".
Babies cannot be said to have mouths "full of cursing and bitterness;"
Babies cannot be said to be "swift to shed blood;"
Babies cannot be said to have "destruction and misery are in their ways;"
Babies cannot be identified with "the way of peace have they not known;"
Babies cannot be said to have "no fear of God before their eyes."
Babies cannot be said to be "making void of the law of God."
"Seventh-day Adventists today generally define sin as a lack of conformity to the will of God, either in act or state. They believe that children are born with a sinful, depraved nature as a consequence of Adam’s sin and the resulting separation from God. This sinful state means that if a baby dies a few hours after birth he/she is subject to the second death, even though he/she has never broken any commandment. **If this were not so, then babies who died would not need a Saviour.** Christ allowed for no such exception when He said, ‘I am the way, the truth, and the life. No one comes to the Father except through me.’ (John 14:6).”  
*Gerhard Pfandl Ph.D*  
*“Some thoughts on Original Sin”* p 21  
*Gulley* p 34
ORIGINAL SIN

• THE ORIGINAL SIN - the sin of Adam
• The sinful nature is sin
• We inherit Adam’s sin
• We inherit Adam’s guilt
• We are born sinners
• We suffer the penalty of death
• Babies who die at birth will be lost
• Babies need to be baptised
• The Sanctuary service is a farce
• 1844 is a false prophecy
• The Spirit of Prophecy is in trouble
• The human nature of Christ needs rearranging
CATHOLIC CATECHISM


QUES: “What is original sin?”

ANS: “Original sin is that guilt and stain which we inherit from Adam, who was the origin and head of all mankind.”
Did Adam have a saviour?

Do we have a saviour?
Bear in mind that Christ’s overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. **When we give to his human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of his humanity.** His imputed grace and power he gives to all who receive Him by faith. The obedience of Christ to his Father was the same obedience that is required of man. { 3SM 139.4}

Man cannot overcome Satan’s temptations without divine power to combine with his instrumentality. So with Jesus Christ, he could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God’s Holy Law, and in this way he is our example. { 3SM 140.1}
Do we have a saviour?

“In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:14
CHRIST HAD TWO NATURES

Christ had **two natures**, the nature of a man and the nature of God. In him **divinity and humanity were combined**. Upon his mediatorial work hangs the hope of the perishing world. No one but Christ has ever succeeded in living a perfect life, in living a pure, spotless character. He exhibited **a perfect humanity, combined with deity**; and by **preserving each nature distinct**, he has given to the world a representation of the character of God and the character of a perfect man. He shows us what God is, and what man may become—godlike in character. { GCB October 1, 1899, Art. B, par. 20 }
CHRIST HAD TWO NATURES

We want to comprehend so far as possible the truly human nature of our Lord. The divine and human were linked in Christ, and both were complete. {3SM 135.3}
The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground” ( Exodus 3:5). We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth. { 1SM 244.1}
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.** {3SM 129.3}
The nature of man is threefold, and the training enjoined by Solomon comprehends the right development of the physical, intellectual, and moral powers. {CG 39.1}
Do we have a saviour?

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:14
Do we have a saviour?

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1John 4:2,3
What sort of flesh was it?

“For all flesh [is] as grass, and all the glory of man as the flower of grass. The grass withereth, (to waste away, pine away,) and the flower thereof falleth away:” (to perish, to fall)
Do we have a saviour?

Sarx 4561

“Because the *carnal mind* [is] enmity against God: for it is not subject to the law of God, neither indeed can be.” Romans 8:7
Do we have a saviour?

**SARX 4561**

1. “flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts

11. the body

a. the body of a man

b. used of natural or physical origin, generation or relationship

   - born of natural generation

C. the sensuous nature of man, "the animal nature"

   i. without any suggestion of depravity

   ii. the animal nature with cravings which incite to sin

   iii. the physical nature of man as subject to suffering

1 11. a living creature (because possessed of a body of flesh) whether man or beast

1 1V. the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God be.” Romans 8:7
Do we have a saviour?

SARX 4561

CARNAL, a.
1. Pertaining to flesh; fleshly; sensual; opposed to spiritual; as carnal pleasure.
2. Being in the natural state; unregenerate.
   - The carnal mind is enmity against God. Romans 8:7.
3. Pertaining to the ceremonial law; as carnal ordinances. Hebrews 9:10.
4. Lecherous; lustful; libidinous; given to sensual indulgence.

Carnal-knowledge, sexual intercourse.
Do we have a saviour?

**SARX 4561**

“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

1 equivalent to 264
A. to be without a share in
B. to miss the mark
C. to err, be mistaken
D. to miss or wander from the path of righteousness and honour, to do or go wrong
E. to wander from the law of God, violate God's law, sin

17 that which is done wrong, sin, an offence, a violation of the divine law in thought or in act

111 collectively, the complex or aggregate of sins committed either by a single person or by many

1V the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God
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.—Manuscript Releases 16:181, 182. { TA 157.1}
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, was not humanized; neither was humanity deified by the blending or union of the two natures; each retained its essential character and properties. {16MR 182.1}
“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.” (Signs of the Times, 10th May, 1899)
“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. {16MR 182.3}
CHRIST TOOK OUR NATURE, FALLEN BUT NOT CORRUPTED

Adam’s fallen human nature

Christ’s fallen human nature

Our fallen human nature

uncorrupted - he did no sin

corrupted by our own sin
ESSENTIAL CHARACTER AND PROPERTIES

“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. {3SM 130.2}

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.—Manuscript Releases 16:181, 182. {TA 157.1}

Today Christ is offering His grace to them if they will cooperate with Him to work out their own salvation with fear and trembling, lest they shall lose the opportunities granted them. They are ever to remember that it is God which worketh in them both to will and to do of His good pleasure. Reason, conscience, memory, must be brought under the control of Christ.—Manuscript 118, 1905, 6. (“A Divine Saviour,” August 9, 1905.){10MR 299.3}
“Forasmuch then as the children are partakers of flesh and blood, he 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;” Hebrew 2:14

Christ Had a Human Body and a Human Mind – A human body and a human mind were his. He was bone of our bone and flesh of our flesh. {3SM 129.4}
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.

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"Forasmuch then as the children are partakers of flesh and blood, he 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;" Hebrew 2:14

"Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul." {COL 196.4}
“He took the nature of man, with all its possibilities. We have nothing to endure that He has not endured. . . . 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 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, 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.” --Ms. 113, 1902, pp. 1, 2 (See DA 117). {17MR 28.4}
CHRIST RISKED ALL

1. Adam had the advantage over Christ (mind included).
2. None of the effects of sin were upon Adam, not so with Christ.
3. No sin marred Adam’s prefall nature, not so with Christ’s.
4. No sin marred Adam’s mind and body, not so with Christ’s.
5. Adam had the strength of perfect manhood, not so with Christ.
6. Adam had the full **vigor** of mind and body, not so with Christ.
7. Humans had been decreasing in physical strength for 4000yrs.
8. Humans had been decreasing in mental power for 4000yrs.
9. Humanity had been decreasing in moral worth for 4000yrs.
10. Christ took on the infirmities of degenerate humanity.
11. Adam had nothing of points 7 to 11 but Christ did.
“After the fall, it had been impossible for man with his SINFUL NATURE to render obedience to the law of God, had not Christ, by the offer of his own life, purchased the right to lift up the race where they could once more work in harmony with its requirements.”  {RH, September 27, 1881 par. 11}
“There is not an impulse of our nature, not a faculty of the mind or an inclination of the heart, but needs to be, moment by moment, under the control of the Spirit of God.” --PP 421 (1890). {LDE 65.3}
For though we walk in the **flesh**, we do not war after the **flesh** (For the weapons of our warfare [are] not **carnal**, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 2 Corinthians 10:3-5

**Sarx**

IV the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God

But though **we are carnal**, we are to reckon ourselves “dead indeed unto sin, but alive unto God through Jesus Christ our Lord.... But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. { ST October 1, 1894, par. 4 }

**sarkikos**

1 fleshly, carnal
A having the nature of flesh, i.e. under the control of the animal appetites
   i governed by mere human nature not by the Spirit of God
   ii having its seat in the animal nature or aroused by the animal nature
   iii human: with the included idea of depravity
B pertaining to the flesh
to the body: related to birth, linage, etc
THE MIND OF PHILIPPIANS 2:5

“Let this mind be in you, which was also in Christ Jesus: ”

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. 2Peter 1:4
THE MIND OF PHILIPPIANS 2:5-8

“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.”
“Christ's humanity was united with divinity, and in this strength He would bear all the temptations that Satan could bring against Him, and yet keep His soul untainted by sin. And this power to overcome He would give to every son and daughter of Adam who would accept by faith the righteous attributes of His character.” {FLB 49.8}
“The sinful nature is to be kept under the control of the Spirit of God. The transforming grace of Christ will bring the will into harmony with the will of Christ. The more closely we are brought into unity with Christ, the more clearly we shall discern the defects of our character. It is marvelous how deceptive is the human heart, how easily self-deluded, how easily led into sin. Be jealous of yourself, never become puffed up, never flatter yourself or accept flattering from any man or woman. When persons attempt to flatter you, tell them they are giving voice to the temptations of Satan. {GCDB, February 6, 1893 par. 15}
Our relations with one another should be pleasant. When we do right, the testimony of our own spirit and the testimony of the Spirit of God bear witness that the human mind is under the control of the divine mind. . . . His Word furnishes evidence from which we may draw the conclusion that we are indeed His sons and daughters. . . . True love for God carries with it true, reverential trust. And he who loves God will love his brother also. {SD 193.4}
You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him. {SC 47.1}
Every human mind that is not surrendered to God and is not under the control of the Spirit of God, will be perverted through satanic agencies.  {RH, April 14, 1896 par. 1}
God created man that every faculty might be the faculty of the divine mind; and He is ever seeking to bring the human mind into association with the divine. He offers us the privilege of cooperation with Christ in revealing His grace to the world, that we may receive increased knowledge of heavenly things. {COL 354.3}
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. {3SM 130.2}
“There is not an impulse of our nature, not a faculty of the mind or an inclination of the heart, but needs to be, moment by moment, under the control of the Spirit of God.”--PP 421 (1890). {LDE 65.3}
“Constant war against the carnal mind must be maintained; and we must be aided by the refining influence of the grace of God, which will attract the mind upward and habituate it to meditate upon pure and holy things.” {AH 330.2}
CONSTANT WAR AGAINST THE CARNAL MIND

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
CONSTANT WAR AGAINST THE CARNAL MIND

There is **no nature** that Christ cannot subdue, no temper so stormy that He cannot quell it, if the heart is surrendered to His keeping. { UL321.4}
End
“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. { PP 306.3}