

What does procreation represent? Gods creation of man.  
Then we are not born sinners!

It will be admitted by all that Adam was placed on probation, and that the penalty of death, absolute and irrevocable, was affixed to the violation of the command not to eat of the forbidden tree. There was *no provision* made for mitigation or removal of this penalty. While yet he had no posterity, he partook of the forbidden fruit, and the sentence passed upon him, "Unto dust shalt thou return;" till which time he was to eat his bread by the sweat of his brow. {1897 UrS, HHMLD 245.2}

How did that affect those who were to come after? --Adam could bequeath to his posterity no higher nature than he himself possessed--a nature, after his transgression, not only liable, but inevitably doomed, to death. The same plane of being was his children's only heritage--a heritage of wearing toil during the period of their life, and after that, death. And this, remember, was because their father Adam had sinned in the matter of the forbidden tree. {1897 UrS, HHMLD 245.3}

The apostle makes an explicit statement of this fact. He says (Rom.5:12): "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." When did death pass upon all men?--When the natural father of all men subjected himself to death by sin. From that moment it became a fixed fact that every human being who should appear in this world, would be subject to death. Instead of the words "for that" in the last clause, "for that all have sinned," the Greek has (eph'ho), "through," or "on account of," whom all have sinned. The margin has "in whom;" that is, in the "one man," Adam, by whom sin entered into the world. Again the apostle says (1Cor.15:22), "In Adam all die." {1897 UrS, HHMLD 245.4}

Adam's sin, trial, and sentence marked the end of probation with him, so far as it concerned that *first offer* of life which God had given him, which was suspended upon his obedience. And had nothing more been done, it would have been the end of probation for all. So long as God saw fit to let men propagate themselves upon the earth, their lot would have been simply a *hopeless* life, to be terminated by an inevitable and *eternal death*. {1897 UrS, HHMLD 246.1}

But immediately upon Adam's failure under that *first arrangement, supervised the plan of salvation* through Jesus Christ. Before the first penalty was fully carried out, there was time for Adam to have *another trial*; and through the intervention of Christ, this opportunity was given him. There was promised a "seed of the woman" who should bruise the serpent's head. Adam was placed upon a *new probation*. In the promised seed, the Redeemer, a new hope was set before him; and he was taught how to manifest faith in that Redeemer by typical services, sacrifices, and offerings. {1897 UrS, HHMLD 246.2}

This arrangement also looked forward into the future, and included all Adam's posterity; else we had had no hope. A pertinent inquiry now arises; namely, How could the sentence of death already rendered, be inflicted upon the whole human family so that there should be no sacrifice of authority, principle, or prestige on the part of God, and yet the new blessing of a hope of life through Christ be placed within their reach?--It could be done in this way: Let men live, and, *without any reference to their own personal actions*, let them die in Adam, as the apostle assures us that they do. This fulfils the Adamic penalty for the Adamic sin, under the Adamic

convenant. Then let all men, irrespective of character, be brought by Christ out from this condition of Adamic death, into which they fell through no fault of their own, once more to the plane of life; and being then alive beyond the extreme limits of the effects of the Adamic covenant, and fall, and death penalty, nothing remains but that they **answer for their own course of conduct**; and receive such destiny as shall be determined thereby,--if guilty, through their own sins, to suffer the same penalty for their sin that Adam suffered for his, which is death, and **which to them is the "second" death**, and will be **eternal**, because no further plan of redemption relieves them from it, as Adam's would have been had it not been for the plan of salvation introduced by Christ; and if righteous, through faith in Christ, to enter then upon a life which will be eternal. {1897 UrS, HHMLD 246.3}

This is the result to be reached, and the way here indicated being the only possible way to reach it, we may set it down as the actual arrangement in the case. And so Paul, when he declares that all men die in Adam, immediately adds, "even so in Christ shall all [the whole human family] be made alive." 1Cor.15:22. {1897 UrS, HHMLD 247.1}

Let the situation before and after Adam's sin be clearly understood. Adam was placed upon probation with life or death before him under the unconditional test of obedience or disobedience. Before he had any posterity, he sinned. His probation ended, and the sentence (which no arrangements had been made to avert) was pronounced upon him, and immediately began to be executed; that is, his nature, before capable of life, was now fixed to a state of mortality and decay; and at the end of nine hundred and thirty years, the sentence was fully carried out in his death. This settled the account with Adam and Eve, under that **first arrangement**: a penalty was affixed to sin, as was right and just; the sin had been committed, and the penalty paid, as God had said. {1897 UrS, HHMLD 247.2}

By the plan of salvation which was then revealed, God and Christ graciously **granted man another trial**. Adam was placed upon a **new probation**; but this did not affect in the least the sentence of death passed upon him for his failure under his first probation. But now he had only a mortal, dying nature, and he could entail nothing better than this upon his posterity; therefore they all must die as well as himself. **But there was this difference: when Adam died, it was in his case the penalty of his own personal sin under his first probation; when his posterity die, it is not to them a penalty for their own personal sins**, but a result to them of Adam's sin, by which he acquired a mortal nature and transmitted it to them. **When Adam was placed upon a new probation, of course it gave to all his posterity a probation for themselves**; for he begat them to the same condition with himself. Being on probation, they are of course subject to all the conditions of a probation; namely, life and death set before them, a judgment to decide **upon their actions, and sentence to be rendered and executed according to their works,--death for disobedience, and life for righteousness through repentance and faith**. {1897 UrS, HHMLD 248.1}

But how can this be carried out, since we are all under the sentence of death, anyway, on account of Adam's sin? Answer: The plan of salvation involves the resurrection of all men, **irrespective of character, from the first death**, to place them beyond the results of Adam's transgression, that they may be judged on their own personal merits. Therefore, as in Adam the author of the fall, all men die, so in Christ, the author of the plan of redemption, all men are raised from that death, and then stand before the bar of judgment on their own merits, to receive according to their own deeds. Now to say that God will not raise and judge and execute a person

because it is known that he threw away the period of his probation in sin, is to say that God will deviate from his plan, fail to fulfil his own threatenings, and reduce this portion of his government to a farce. {1897 UrS, HHMLD 249.1}

We are now prepared still further to draw conclusions. When Adam, some nine hundred and thirty years after his experience in Eden, died, he died because he ate of the forbidden tree, not because of anything he did after that event. But if, after the Judgment, Adam shall be found worthy of the **second death**, and be consigned to that fate, it will not be because he ate of the forbidden tree, but because of what he did, and did not **repent** of, after that event. When Methuselah and Noah and Abraham died, it was not because of any sins they had personally committed, but because their father Adam had transmitted to them a mortal nature. And when Caligula, and Nero, and Caesar Borgia, and Catharine de Medici, and Jeffreys, and Claverhouse died, it was not because they were themselves monsters of iniquity, but because they belonged to a death-doomed race. And when the antediluvians, and Sodomites, and Egyptians, and incorrigible Jews died, it was not because of their personal sins, but because, in the beginning, death had passed "upon all men." Therefore all these men must be raised to give account of their own personal actions to God. {1897 UrS, HHMLD 249.2}

Such is the inevitable conclusion from the established fact that we die the first death only in Adam, not on our own account. **The second death is the only death in which is involved the result of our own personal actions; and this death is reached only after a person has passed through the first death, and is the termination of a second state of being,** {1897 UrS, HHMLD 250.1}

Does God, then, ever visit judgments upon men in this life for their sins?--He certainly does, but to what extent?--Only so far as to anticipate by a brief period the death to which they are already doomed. And this is all that he could do; for the penalty of the second death cannot be reached till we have passed the first death. {1897 UrS, HHMLD 250.2}

Take the antediluvians, whose cases will illustrate all others. Their conduct became so intolerable that God could not suffer them to live out their days. Therefore he anticipated by a time the death which, on entirely other ground, was their inevitable portion. Had he not brought the flood upon them as a manifestation of his displeasure against their sins, they would have died anyway after a few years more of life; and had they been paragons of piety, they would have died, just the same. But the death, whenever it came, would have been only the death in Adam, which must first be inflicted, because it had passed on all men; and ***in this death one's own personal righteousness or guilt is in nowise involved.*** {1897 UrS, HHMLD 250.3}

Therefore the personal account on the antediluvians, and of all others who have gone down under special judgments, still remains unsettled; and they must have a resurrection to answer therefor, and then receive the penalty for the same, which will be the **second death**. And so it will be with all the wicked. And this is no wanton act of cruelty on the part of God--making men alive on purpose to put them to death again. But it is only carrying out the conditions on which alone **a second probation** could have been offered to man, and which, once offered, God could not ignore and remain true to himself. And so "every one of us shall give account of himself to God" (Rom.14:12), and "all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2Cor.5:10. {1897 UrS, HHMLD 250.4}

Self--the *old disobedient nature*--must be crucified, and Christ must take up His abode in the heart. Thus the human agent is *born again, with a new nature*. The *newborn* child of God begins to have some conception of what God is. To all intents and purposes, truth is truth to him. He has caught a glimpse of God's glory. A sense of his accountability to God *quenches the unholy ambition* that keeps upon the soul a galling yoke of guilt. The light in which he enters is softened and subdued, tempered to suit his condition. By daily beholding Jesus and striving to practise His virtues, his spiritual perceptions grow clearer and stronger. {ST, July 26, 1905 par. 6}

God says, "A new heart will I give you." Every learner may be renewed in knowledge and true holiness. The ransom of an enslaved race was Christ's purpose in coming to this earth. Christ alone can make us free. And those whom He makes free are free indeed. His power breaks the yoke of bondage that binds man to the great deceiver. But how many there are who are unwilling to allow Christ to break their shackles. How many there are who choose to cling to the thralldom of sin. {ST, July 26, 1905 par. 7}

The Gospel of Christ is truly believed only when it is practised. Faith is justified by works. Self must be hid; Christ must appear as the Chiefest among ten thousand, the One altogether lovely. When an unreserved surrender of the powers of the whole being is made to the Saviour, self no longer strives for the mastery. What man needs today is the crucifixion of self and the revelation in his life of Christ, the hope of glory. Then will be fulfilled the words, "Ye are the light of the world." {ST, July 26, 1905 par. 8}

As yet we have scarcely been a light in the world, because we cling to our sinful practises. We have been too well satisfied with the twilight glow of heavenly enlightenment. We have not yet gained the experience that would make us feel at home in heaven. As yet we are but stepping over the threshold of the sanctuary containing the truth that every one who enters heaven must receive and practise. {ST, July 26, 1905 par. 9}

The new birth is a rare experience in this age of the world. This is the reason why there are so many perplexities in the churches. Many, so many, who assume the name of Christ are unsanctified and unholy. They have been baptized, but they were buried alive. Self did not die, and therefore they did not rise to newness of life in Christ (MS 148, 1897). {6BC 1075.7}

Is he now free to transgress God's law? Says Paul: "Do we then make void the law through faith? God forbid: yea, we establish the law." "How shall we, that are dead to sin, live any longer therein?" And John declares: "This is the love of God, that we keep His commandments: and His commandments are not grievous." Romans 3:31; 6:2; 1 John 5:3. *In the new birth the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty.* The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun. Then "the righteousness of the law" will "be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4. And the language of the soul

will be: "O how love I Thy law! it is my meditation all the day." Psalm 119:97.  
{GC 468.1}

The figure of the new birth, which Jesus had used, was not wholly unfamiliar to Nicodemus. Converts from heathenism to the faith of Israel were often *compared to children just born*. Therefore he must have perceived that the words of Christ were not to be taken in a literal sense. But by virtue of his birth as an Israelite he regarded himself as sure of a place in the kingdom of God. He felt that he needed no change. Hence his surprise at the Saviour's words. He was irritated by their close application to himself. The pride of the Pharisee was struggling against the honest desire of the seeker after truth. He wondered that Christ should speak to him as He did, not respecting his position as ruler in Israel. {DA 171.3}

We are buried with Christ in baptism as an emblem of His death. We are raised from the water as an emblem of His resurrection. *We are to live as newborn souls, that we may be raised at the last great day.* You are pledged to live in newness of life; for you are dead, and your life is hid with Christ in God. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" [Colossians 3:1]. This is where you are to place your treasure. Finite man cannot do your believing. Come to the great source of power for your strength. {2SAT 167.3}

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking, *as newborn babes*, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious."

The change of heart by which we become children of God is in the Bible spoken of as birth. Again, it is compared to the germination of the good seed sown by the husbandman. *In like manner those who are just converted to Christ are, "as new-born babes,"* to "grow up" to the stature of men and women in Christ Jesus. 1 Peter 2:2; Ephesians 4:15. Or like the good seed sown in the field, they are to grow up and bring forth fruit. Isaiah says that they shall "be called trees of righteousness, the planting of the Lord, that He might be glorified." Isaiah 61:3. So from natural life, illustrations are drawn, to help us better to understand the mysterious truths of spiritual life. {SC 67.1}

**in' nō-cent**, *a.* [OFr. *innocent*; L *innocens* (-*entis*), innocent, harmless; *in-* priv., and *nocens* (-*entis*), ppr. Of *nocere*, to do wrong to.]

2. Free from guilt in a moral sense; not tainted with sin; pure; upright.

3. Free from the guilt of a particular crime or evil action; as, the man is *innocent* of the crime charged in the indictment.

**Syn.** Blameless, pure, undefiled, faultless, guiltless, innocuous, immaculate, sinless, spotless, virtuous.

**in' nō-cent**, *n.* 1. One free from guilt or sin; an innocent person.

Job. 4:7 Remember, I pray thee, *who ever perished, being innocent?* or where were the righteous cut off?

There is a general mourning that intemperance prevails to such a fearful extent; but we fasten the primal cause upon fathers and mothers who have provided upon their tables the means by which the appetites of their children are educated for exciting stimulants. They themselves have sown in their children the seeds of intemperance, and it is their fault if they become drunkards. What account in the day of final Judgment will that father and mother give whose child has become corrupt and dissolute in life through their indulgence of his appetite, and neglect to cultivate the moral attributes of his mind! Parents see that something must be done, for anguish has entered their homes, so they attempt to seize the monster of intemperance and hold it with their feeble strength; but they find it too strong for their feeble hands to conquer. In their ignorance they nourished and strengthened it until it is beyond their control. Could parents realize the great responsibility resting upon them *when their children are innocent babes in the home,* much sin and misery might be averted; temperance would then be taught at the fire-side and the table would afford practical lessons repeated every day. Line upon line, precept upon precept, children should be taught the necessity of self-control and self-denial; and then true reform would make rapid progress. {HR, May 1, 1877 par. 9}

Society is composed of families. And heads of families are responsible for the molding of society. If those who choose to enter the marriage relation without due consideration were alone to be the sufferers, then the evil would not be as great, and their sin would be comparatively small. But the misery arising from unhappy marriages is felt by the offspring of such unions. They have entailed upon them a life of living misery; and though innocent, suffer the consequences of their parents' inconsiderate course. Men and women have no right to follow impulse, or blind passion, in their marriage relation, and then bring *innocent children* into the world to realize from various causes that life has but little joy, but little happiness, and is therefore a burden. {2SM 421.2}

Children generally inherit the peculiar traits of character which the parents possess, and in addition to all this, many come up without any redeeming influence around them. They are too frequently huddled together in poverty and filth. With such surroundings and examples, what can be expected of the children when they come upon the stage of action, but that they will sink lower in the scale of moral worth than their parents, and their deficiencies in every respect be more apparent than theirs? Thus has this class perpetuated their deficiencies, and cursed their posterity with poverty, imbecility, and degradation. These should not have married. At least, they should not have brought *innocent children into existence* to share their misery, and hand down their own deficiencies, with accumulating wretchedness, from generation to generation, which is one great cause of the degeneracy of the race. {2SM 421.3}

Who shall enter in through the gates into the city? Blessed are they that do His commandments, that they may have right to the tree of life, *and may enter in through the gates*

*into the city." You know what these commandments are as well as I do. I love your soul and the soul of your wife and the souls of your innocent children,* and this is why I now address you. Consider carefully the way your feet are tending. I have more to say, but not now. Will you please to answer me, and return to me the letter containing the dream, as I requested. {5T 628.2}

Fashion binds upon the heads of women needless appendages. It requires them to sacrifice the natural form and beauty of the head for artificial deformity. These have a direct tendency to induce blood to the brain, because overheated by artificial braids of hair, cotton, or jute. In order to conform to fashion's standard, the limbs are left nearly naked, with merely one thickness of woolen or cotton. When the air circulates about these unprotected limbs, the blood is driven from the extremities to the internal and more vital organs of the body. The result is congestion, to a greater or less extent, of these organs. It is painful to reflecting minds to thus see *innocent children*, as well as those of mature age, dressed like victims for sacrifice, in order to make a display. {HR, March 1, 1874 par. 9}

1John 3:4 Whosoever committeth sin transgresseth also the law: *for sin is the transgression of the law.*

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: *for by the law is the knowledge of sin. See 1 John 5:16,17.*

Romans 5:13 (For until the law sin was in the world: but *sin is not imputed when there is no law.*

John 15:22 *If I had not come and spoken unto them, they had not had sin: but now* they have no cloak for their sin.

James 4:17 Therefore to him that *knoweth* to do good, *and doeth it not, to him it is sin.*

Due 1:39 Moreover your little ones, which ye said should be a prey, and your children, which in that day *had no knowledge between good and evil, they shall go in thither,* and unto them will I give it, and they shall possess it.

**Note: In Romans 3:5 we read that there is no sin imputed where there is no knowledge of the LAW!!! Even of adults the Bible says:**

"Acts 17:30 And the *times of this ignorance God winked at;* but now commandeth all men every where to repent:"

*Why did He wink? because they were ignorant. Why were they ignorant? because they "had no knowledge"!*

## **The Jews belief in Original-inherited sin, and Gods rebuke of it!**

Ezekiel 18:2 What mean ye, that ye use this proverb concerning the land of Israel, saying, **The fathers have eaten sour grapes, and the children's teeth are set on edge?**

18:3 *As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel.*

18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: **the soul that sinneth, it shall die.**

18:10 **If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things,**

John 9:2 And his disciples asked him, saying, Master, **who did sin, this man, or his parents,** that he was born blind?

John 9:34 They answered and said unto him, Thou wast altogether **born in sins,** and dost thou teach us? And they cast him out.

*Note: This is the same position that the Pharisees held that one was born a sinner! Was he? NO!*

*Note: Being born with a propensity-tendency to sin by cultivated: that which we learn ourselves or inherited: that which we are taught by our parents, elders, is different than being born a sinner, IS NOT A SIN!*

**Babies have no knowledge of sin and therefore cannot be born sinners having committed no sin!**

**1). If Babies born sinners-lost Then how can they be written in a book?**

PS. 139:15 My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

139:16 Thine eyes did see my substance, yet being imperfect; and **in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.**

Because of their parents are they written in a book?



Ee. 14:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver [but] their own souls by their righteousness, saith the Lord GOD.

14:15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

14:16 [Though] these three men [were] in it, [as] I live, saith the Lord GOD, *they shall deliver neither sons nor daughters; they only shall be delivered*, but the land shall be desolate.

Quotes from his paper:

"The weight of evidence from inspiration teaches us that we come into this world lost except in those cases where the faith of the praying mother fills her child with the Holy Spirit from his birth. Let me first present the weight of evidence from inspiration regarding man's lost condition at birth and then I will come back to the exception caused by the praying mother: Ps. 51's "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

Note: Does David say he was born a sinner? NO PS 139:15-16 proves that David is not saying what the pastor is implying asserting!

"It requires an act of faith on our part if we are over the age of accountability or an act of faith on our parent's part if we are under the age of accountability in order to come under the control of Christ. Without this act of faith, we are naturally dominated by the wicked one. We naturally partake of the satanic nature."

Note: Here is acknowledges "The Age Of Accountability" yet fails to see how that The Age Of Accountability was a part of the Sanctuary message. Christ went not to the temple until He was able to comprehend its meaning! And how does the Pastor explain the difference between Eli being lost for NOT controlling his son's action and Samuel being saved for NOT controlling his son's action!

"We do not have the privilege of choosing our parentage. We cannot help it if our parents are not faithful and therefore we come into the world *and remain lost*.

Note: Does he believe that we are accountable for our parents! This quote appears again below where he deceitfully uses a quote from EGW about slave masters to prove his point on parents and children. Why did he not use the quote about pastors responsible for their flocks. Yet what does Ezekiel 18 say above "every one will die for HIS OWN SIN," and

"We do not have the privilege of choosing our parentage. We cannot help it if our parents are not faithful and therefore we come into the world and remain lost. While it is true that "God cannot cover iniquity even in children., and He cannot save them," (RH Oct. 14, 1875) it is also a fact that the blood or guilt of these children will not be placed upon them; but rather, it will be placed upon their unfaithful parents. If these children die before they reach the age of accountability,

guilt and punishment for their iniquity will be borne by their parents. "Many parents will have to render an awful account at last for their neglect of their children. (Ibid.) Many slave masters will also have a similar account to render for their slaves. Notice what our compassionate God does for the slave who died in a state of unaccountability while not partaking of the divine nature: EW 276 "I saw that the slave master will have to answer for the soul of his slave whom he has kept in ignorance; and the sins of the slave will be visited upon the master. God cannot take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God or the Bible, fearing nothing but his master's lash, and holding a lower position than the brutes. But He does the best thing for him that a compassionate God can do. He permits him to be as if he had not been, while the master must endure the seven last plagues and then come up in the second resurrection and suffer the second, most awful death. Then the justice of God will be satisfied."