

Hope For A Hopeless Race

As we look at Christ's atonement for us, His sacrifice, His amazing love, we stand astonished with how much Christ has done and is doing for us. The human race has been thrown into despair and death by Adam's one act of disobedience. In a moment, we became the lost sheep of the Universe. Christ left all the glory He had in heaven and came to our lonely and isolated world to seek and save that which was lost.

The question arises in many minds: Since Christ paid the price for the entire human race, is salvation automatically applied to everyone? Are we born in a fallen and lost condition, until such time that we willingly chose Christ, or are we born in an innocent condition, until the moment when we chose to disconnect from the Lord by our own act of sin?

Another question arising from the same issue is: If we, children of Adam, are born in a lost condition, because of Adam's disobedience, was Christ born in the same lost condition? What do we do with Christ's human nature and His character in this case? All of these questions will be answered as we progress through this study.

Christ is the propitiation for our sins

We read, in the statements below, that Christ is the propitiation for our sins. What does that really mean? According to the online dictionary, "Propitiation is the act of gaining the favor of or making things right with someone, especially after having done something wrong. Propitiation is the noun form of the verb propitiate, meaning to appease or gain the favor of." Does it mean automatic forgiveness for every human being born into this world? The answer is found in the following quotations:

*"Christ became the propitiation for man's sin. He proffered His perfection of character in the place of man's sinfulness. He took upon Himself **the curse of disobedience**. The sacrifices and offerings pointed forward to the sacrifice He was to make. The slain lamb typified the Lamb that was to take away the sin of the world. ..." {AG 15.4}*

*"If the Saviour had not given His life as a propitiation for our sins, the whole human family would have perished. They would have had no right to heaven. It is through His intercession that we, **through faith, repentance, and conversion**, are enabled to become partakers of the divine nature, and **thus escape the corruption that is in the world through lust**." Manuscript 29, 1906. {7ABC 477.6}*

"After his crucifixion and resurrection, he ascended to heaven, but he went as our elder brother, to intercede in our behalf. By a life of self-sacrifice and a death of shame, he redeemed us, and he now stands before the Father as our Advocate, the propitiation for the sins of every repentant one who receives him and believes on his name. With his human arm he encircles the fallen race, while with his divine arm he grasps the throne of the Infinite." {Review & Herald, September 3, 1903 par. 6}

*"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we know that we know him, **if we keep his commandments**." Christ made it possible for fallen man to keep the commandments of God, for he will lift from the degradation of sin every fallen soul who will lay hold of the promises of God by faith, and comply with the conditions of salvation. The humanity of Christ is a marvel to the heavenly angels who are with him in the heavenly courts, and know the infinite price he paid for the redemption of man. They marvel at his grace given to the fallen race, so that, by becoming partakers of the divine nature, they may keep the law of Jehovah. These wonderful mysteries angels desire to look into." {Signs of the Times, May 16, 1895 par. 9}*

*"God does not love us because he provided this great propitiation, but he so loved the world that he made the propitiation from the foundation of the world. He has made every provision whereby his grace and favor **may come to man**. But was the great sacrifice made in order that **Adam's sin** might be*

*perpetuated, and the flood-gates of woe be ever left open upon our world?--No, it was to bring us back to our loyalty to God, to keep his commandments and live, and his law as the apple of our eye. Christ says, "Ye are my friends if ye do whatsoever I command you." Perfect obedience to the law of God is the test by which it is known that our love is perfect toward Christ. The Father reveals his love to Christ by receiving and welcoming the friends of Christ as his friends. The Father is fully satisfied with the atonement that Christ has made. He suffered the penalty of the law in order that man might have an opportunity to exercise repentance towards God and faith toward our Lord Jesus Christ. In behalf of sinners Christ has borne hardships, insults, calumny, abuse, and misrepresentation. He was refused by those he came to save, rejected by his own nation. The Lord of glory was put to a most shameful death, and **God himself was in Christ**, suffering with **his only-begotten Son**, in order to reconcile the world unto himself. All this was done in order that fallen man might have another chance by which to redeem himself. **Christ imputes his righteousness to the repentant, believing soul**, and he who **receives** Christ becomes the friend of God. Humanity is glorified by the incarnation of Christ. Through the plan of salvation the divine government stands unimpeached, while salvation of penitent souls is secured." {Signs of the Times, June 18, 1896 par. 4}*

"He had accomplished His work for us; He had become the propitiation for our sins; He had made it possible for us to be accepted of God through faith in the atoning merits of the Crucified One." {Signs of the Times, June 3, 1903 par. 3}

*"Christ took upon Himself the nature of humanity, to make it possible for Him to suffer and to die as a propitiation for the sins of the fallen race. Through His merits **repentant sinners** may unite with divinity. His they are by creation and by redemption. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." {18MR 163.3}*

"He has given His Son as a propitiation for sin, in order that you might stand on vantage ground with God." {CTr 193.4}

We see, from what we have just read, that what Christ did for us is to give us another opportunity to obey God, a second chance, a time of probation. He gave us a new moral value; as valuable as the life of God's Son. He bought us back from the devil and gave us *probationary life* to go over the same ground again. If disobedience caused us to lose Eden, then we have to, by heartfelt obedience and the faith of Jesus, enter Eden again. "Entire obedience to the law of God is the condition of salvation." {18MR 73.4}

Please note that the above SOP quotes do not state that Christ has already saved the entire human race from destruction, but they simply state that the power to save is available and Christ has pledged Himself to save all that come to Him by faith. He is our surety in the fact that He is the Author and Finisher of our faith, a quickening Spirit working within us. He has pledged to help us through the whole process of salvation. As soon as there was sin in the world, there was a Savior who offered Himself upon a cruel cross and made available His salvation to all who would exercise faith in the atonement He had there provided.

For Christ's propitiation to be effectual in our individual lives we must each comply with the conditions of salvation, we must allow Him to perfect our characters by faith in His righteousness, we must show cooperation with the divine agencies, we must manifest heartfelt repentance and we must receive His abiding grace daily. From what we have read so far, it is clear that salvation is not automatic; we must by faith declare our complete allegiance to the One that paid our redemption price.

*"After the fall Christ became Adam's instructor. He acted in God's stead toward humanity, **saving the race from immediate death.** He took upon Him the office of mediator. Adam and Eve were given a probation in which to return to their allegiance, and in this plan all their posterity were embraced." {9MR 237.1}*

"As representative of the fallen race, Christ passed over the same ground on which Adam stumbled and fell. By a life of perfect obedience to God's law, Christ redeemed man from the penalty of Adam's

*disgraceful fall. **Man has violated God's law. Only for those who return to their allegiance to God, only for those who obey the law that they have violated, will the blood of Christ avail. Christ will never become a party to sin. Bearing the penalty of the law, He gives the sinner another chance, a second trial. He opens a way whereby the sinner can be reinstated in God's favor. Christ bears the penalty of man's past transgressions, and by imparting to man His righteousness, makes it possible for man to keep God's holy law (MS 126, 1901). {6BC 1092.7}***

Justification by Faith vs. Justification of Life

The Bible presents two aspects of the plan of salvation: The gift of “justification of life” that applies to the entire race and “justification by faith” which applies only to those who exercise true faith and believe God’s promises. The SOP presents these two aspects as well. A failure to understand these two distinct gifts, can lead us into error.

Many times Ellen White includes both aspects of the plan of salvation in the same statement: *“Christ has made an ample sacrifice for all! What justice required, Christ had rendered in the offering of himself,…”* So far we see the corporate aspect of justification of life in which the sacrifice of Christ makes salvation available for the entire race. Ellen White then continues: *“and ‘how shall we escape if we neglect so great salvation?’ Those who reject the gift of life will be without excuse…” {ST January 2, 1893}*. She shows that justification by faith is not automatically applied to every man, but each person chooses to reject or accept it. Thus she beautifully presents the two aspects together.

Another example: *“Jesus has purchased redemption for us. [the human race] It is ours; but we are placed here on probation to see if we will prove worthy of eternal life.” {ST November 25, 1886, par. 7}*.

One more example: *“The Son of God suffered the penalty of sin, reconciling the world unto Himself. He who knew no sin became a sin-offering…”* Then she continues: *“that fallen, sinful human beings, through repentance and confession, might receive pardon. He became our propitiation, that man, repentant, humbled, receiving the merits of Christ, might be made the righteousness of God in Him.” {Lt72-1906.9}*.

Other times, the segments are not together in the same paragraph, so we need to decide which aspect is she talking about and bring all statements together for a complete understanding. For example, in one place she says *“The human race is accepted in the Beloved. His human arm encircles the race while with His divine arm He grasps the throne of the Infinite. {Ms 84, 1886}*, while in another place she states *“Those who do the works of Christ are accepted in the Beloved.” {ST September 19, 1895}*.

We have to make a distinction between **justification by faith** and **justification of life**. I will start by showing in the following quotes what **justification** is — complete pardon of sin. According to the following statements, justification or pardon of sin cannot automatically be applied to the whole race; it is only applied to those that accept Christ, to those that believe God’s promises, to those that have true faith. This is so, because justification is not just a legal act, it is also forgiveness and transformation of character and it can be applied only to those that have this experience of genuine faith, even though it was made available to the whole human race. There are conditions for receiving justification, as you will notice below.

- Justification

*“**Justification by faith in Christ will be made manifest in transformation of character.**” • 1888, p. 1532.2*

*““Being justified freely by his grace **through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.**” (Romans 3:24-26) Here the truth is laid out in plain lines. This mercy and goodness is wholly undeserved. The grace of Christ is freely to*

justify the sinner without merit or claim on his part. **Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned.** The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace.” • SDA Bible Commentary, Vol. 6, p. 1071.8

“It is the righteousness of Christ that makes the penitent sinner acceptable to God and works his justification. However sinful has been his life, **if he believes in Jesus as his personal Saviour**, he stands before God in the spotless robes of Christ's imputed righteousness.” • Faith and Works, p. 106.1

“I was attending a meeting, and a large congregation were present. In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are **conditions** to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves us **under a law**, that we must **ask** if we would receive, **seek** if we would find, and **knock** if we would have the door opened unto us.” • Faith and Works, p. 111

“When men and women **receive** the baptism of the Holy Spirit, they will **confess** their sins, and, **pardon, which means justification**, will be given them.” • This Day With God, p. 318

“But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires **the entire surrender of the heart**, before justification can take place; and in order for man to retain justification, there must be **continual obedience**, through active, living faith that works by love and purifies the soul.” • Selected Messages, Vol. 1, p. 366.1

- Justification of Life: Second Chance and Much More

Romans 5:12-19:

“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**.” Rom 5:12

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

“Nevertheless death reigned from Adam to Moses, **even over them that had not sinned after the similitude of Adam's transgression**, who is the figure of him that was to come.” Rom 5:14

“But not as the offense, so also is the free gift. For if through **the offense of one** many be dead, much more the grace of God, and the gift by grace, which is **by one man, Jesus Christ**, hath abounded unto **many**.” Rom 5:15

“And not as it was by **one that sinned**, so is the gift: for the judgment was **by one** to condemnation, but the free gift is of many offenses unto justification.” Rom 5:16

“For if by **one man's offence** death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life **by one, Jesus Christ**.” Rom 5:17

“**Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.**” Rom 5:18

*“For as by **one man's disobedience** many were made sinners, so by **the obedience of one** shall many be made righteous.” Rom 5:19*

Below are statements about **justification of life**. This phrase is found only one time in the Bible and applies to the whole human race. The meaning of “justification of life” is revealed in the following statements, as a second probation for the human race “*in which they might return to their loyalty by keeping God's law,*” a second chance. All humanity is given a second chance, not only that, but we are placed on “*vantage ground*” now because Christ conquered in our behalf and His obedience and righteousness is available now for His people.

*“Therefore, as by **the offence of one** judgment came upon all men to **condemnation**; even so by **the righteousness of One** the free gift came upon all men unto **justification of life**. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.” Rom 5: 18... *The promise of the Father was pledged that if Christ clothed His divinity with humanity, if He endured the test that Adam failed to endure, **His obedience** would be counted as righteousness to His people. Thus He would conquer in their behalf, and place them on vantage ground. Thus they would be given a **probation** in which they might **return to their loyalty** by keeping God's law. And in this Christ would see of the travail of His soul, and be satisfied.” • Signs of the Times, June 28, 1899 par. 9-12**

*“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. . . . Even so by the righteousness of One **the free gift** came upon all men unto **justification of life**.” **Adam's fall** in the Garden of Eden **caused all to sin**; but in the Garden of Gethsemane Christ drank the bitter cup of suffering and death, that **whosoever believes in Him** may not perish, but have everlasting life.” • Signs of the Times, June 13, 1900*

Did you catch that? “*Adam's fall in the Garden of Eden caused all to sin.*” We see how the entire human race is affected by Adam's act of disobedience. And even though everlasting life is offered to the entire human race, in Christ, yet this gift is only given to “*whosoever believes.*”

What else is included with this probationary time, or a second chance?

*“Christ bore the sins of the world in man's behalf, that the sinner might have **another trial**, with all the divine opportunities and advantages which God has provided in man's behalf.” [1 John 3:4-6.] {Ms145-1897.9}*

*“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, p. 29.1*

*“On the cross of Christ the Saviour made an atonement for the fallen race. **Holiness** is the fruit of this sacrifice. It is because He has died for us that we are promised this **great gift**. And Christ longs to bestow this **gift on us**. He longs to make us **partakers of His nature**. He longs to save those who by sin have separated themselves from God. He calls upon them **to choose** His service, **to give** themselves wholly into His control, **to learn** from Him how to do God's will.” • Signs of the Times, December 17, 1902*

*“**The covenant of grace** was first made with man in Eden, when after the Fall, there was given a **divine promise** that the seed of the woman should bruise the serpent's head. To all men this **covenant** offered pardon, and the assisting grace of God for **future obedience** through faith in Christ. It also*

promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation." • The Faith I Live By, p. 77.2

"...God hath dealt to every man the measure of faith." Romans 12:3

"**The Son of God**, undertaking to become the Redeemer of the race, placed Adam in a new relation to his Creator. He was still fallen; but a door of hope was opened to him. The wrath of God still hung over Adam, but the execution of the sentence of death was delayed, and the indignation of God was restrained, because Christ had entered upon the work of becoming man's Redeemer. Christ was to take the wrath of God, which in justice should fall upon man. He became a refuge for man, and, although **man was indeed a criminal, deserving the wrath of God**, yet he could, by faith in Christ, run into the refuge provided and be safe. In the midst of death there was life if man chose to accept it." • Confrontation, p. 19.3

"Adam and his companion were assured that notwithstanding their great sin, they were not to be abandoned to the control of Satan. **The Son of God** had offered to atone, with His own life, for their transgression. A period of probation would be granted them, and through repentance, and faith in Christ, they might again become the children of God. ¶ The instant man accepted the temptations of Satan, and did the very things God had said he should not do, **Christ, the Son of God**, stood between the living and the dead, saying, "Let the punishment fall on Me. I will stand in man's place. He shall have another chance." • The Faith I Live By, p. 75.3

"Adam and Eve were given a probation in which to return to their allegiance; and in this plan of benevolence all their posterity were embraced. After the fall, Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the work of mediator between God and man. In the fulness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man." • Signs of the Times, May 29, 1901, par. 11

"The very test that God brought upon Adam in Eden, will be brought upon every member of the human family. Obedience to God was required of Adam, and we stand in the same position that he did to have a second trial, to see whether we will listen to the voice of Satan and disobey God, or to the Word of God and obey." • The Review and Herald, June 10, 1890 • 5BC, p. 1146.8

"Since the law of God was transgressed, the sentiment prevailed that it was impossible for man to keep the law of God. And so Christ Himself takes human nature upon Him, and He gives to men a probation, places them on trial to teach them in His own nature. The human and divine were combined in Jesus Christ. He came to our world to elevate humanity in the scale of moral value with God." {Ms 16, 1893, par. 4}

"But God has placed every individual of our race under divine favor, and all are called upon to contribute to God's glory and to the advancement of his kingdom. Individuals and nations will be held responsible for the grace of God given them through Jesus Christ." • Youth's Instructor, August 5, 1897, Art. B, par. 1

"Jesus has purchased redemption for us. It is ours; but we are placed here on probation to see if we will prove worthy of eternal life." • Signs of the Times, November 25, 1886, par. 7

To review, from the above quotes, what are some of the divine opportunities and advantages which God has provided in man's behalf during our probationary time?

- vantage ground
- some ray of divine light

- spiritual power, a perception of right, a desire for goodness
- light and life to all
- Holiness available as a gift
- power and assisting grace of God for future obedience through faith in Christ
- the promise of eternal life on condition of obedience
- a measure of faith
- the execution of the sentence of death was delayed, and the indignation of God was restrained
- second probationary time
- Christ saved the race from immediate death
- Christ elevate humanity in the scale of moral value with God
- every individual of our race is under divine favor
- redemption is purchased for all

Many consider 1 Corinthians 15:22, “*For as in Adam all die, even so in Christ shall all be made alive.*”, to mean that Christ’s death redeemed the whole human race and everyone is saved until they commit sin. Let’s let the inspired Word of God explain itself and see if this view is accurate:

*“In consequence of Adam's sin, **death passed upon the whole human race.** All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. “There shall be a resurrection of the dead, both of the just and unjust;” [Acts 24:15.] “for as in Adam all die, even so in Christ shall all be made alive.” [1 Corinthians 15:22.]” • Great Controversy, 1888 edition, p. 544.2*

According to the inspired explanation of 1 Corinthians 15:22, it is mankind’s second probation and the resurrection of the dead, both the just and the unjust, that Christ made possible through His sacrifice, not the corporate salvation applied unconditionally to the entire race. To be justified by faith (pardoned) and redeemed, one must first receive Christ and by faith overcome sin, to the end, by the indwelling power of Christ.

Children Represented by Their Parents and Nations by their Leaders

Here is a Bible principle which I would like to consider before we talk about our children. It is found in Hebrews 7:9-10 and also Genesis 25:21-23.

*“And as I may so say, Levi also, who receiveth tithes, payed tithes **in Abraham.** For he was yet in the loins of his father, when Melchisedec met him.” • Hebrews 7:9-10*

As we can see, the act of paying tithe was attributed to Levi through the action of Abraham. Levi had not yet been born. Here is another example of the same idea:

*“And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD. And the LORD said unto her, **Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.**” • Genesis 25:21-23*

Here we have two nations represented by the unborn sons of Rebekah—Jacob and Esau, each with their own history.

David and Goliath represented two nations. When David won the battle, the whole nation of Israel won the victory over the Philistines. As Goliath lost that battle, the whole nation of the Philistines lost. How much more we can apply this principle to Adam, the father of our race and the appointed ruler of this Earth. The whole

human race was present in Adam's loins, so to speak, so his act of disobedience was attributed to his posterity also. When Adam fell, we all became the lawful prey of Satan.

*"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." Romans 5:12*

The Spirit of Prophecy confirms the same idea:

*"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." • (Letter 68, 1899) 6BC, p. 1074.7*

*"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." • Faith and Works, p. 88.3*

*"Concerning the creation of Adam it is said, 'In the likeness of God made He him;' but man, after the Fall, 'begat a son in his own likeness, after his image.' While Adam was created sinless, in the likeness of God, Seth, like Cain, **inherited the fallen nature** of his parents..." • Patriarchs and Prophets, p. 80.1*

*"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. . . . Even so **by the righteousness of One** the free gift came upon all men unto justification of life." **Adam's fall in the Garden of Eden caused all to sin**; but in the Garden of Gethsemane Christ drank the bitter cup of suffering and death, that **whosoever believes in Him** may not perish, but have everlasting life." • Signs of the Times, June 13, 1900*

"Seth was a worthy character, and was to take the place of Abel in right doing. Yet he was a son of Adam like sinful Cain, and inherited from the nature of Adam no more natural goodness than did Cain. He was born in sin; but by the grace of God, in receiving the faithful instructions of his father Adam, he honored God in doing his will. He separated himself from the corrupt descendants of Cain, and labored, as Abel would have done had he lived, to turn the minds of sinful men to revere and obey God." • Spirit of Prophecy, Volume 1, p. 60.2

*"Adam was required to render perfect obedience to God, **not only in his own behalf, but in behalf of his posterity**. God promised him that if he would stand the test of temptation, preserving his allegiance to the Creator during the great trial to which he would be subjected, his obedience would ensure his acceptance and favor with God. He would then be forever established in holiness and happiness, and **these blessings would extend to all his posterity**. But Adam failed to bear the test. And because he revolted against God's law, **all his descendants have been sinners**." • Manuscript Releases, Vol. 9, p. 229.1*

*"The fall of Adam was a terrible thing, and the consequences of his sin so fraught with evil that language cannot portray it. **By his disobedience** of the divine law, **the world was thrown into disorder and rebellion**. Because of his disobedience, man was under the penalty of breaking the law, doomed to death." • Signs of the Times, January 8, 1894 par. 5*

*"Christ looked upon our world before He came to it, and He saw that Satan's power was exercised upon the human family. And because of **the transgression of Adam** he claimed **the whole human family**." • Counsels to Teachers, p. 209.3*

*“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 and Herald, April 16, 1901 par. 5*

Not only did Adam’s sin bring upon us guilt, death, and the consequences of sin, but the full salvation, brought by Christ and available to everyone, is given only to the person who “accepts Christ as his Saviour”, “that will flee to Christ”, “whosoever believes.”

*“He that **believeth** on him is **not condemned**: but he that **believeth not** is **condemned already**, because he hath **not believed** in the name of **the only begotten Son of God.**” • John 3:18*

*“**As a result of Adam's disobedience, every human being is a transgressor of the law, and is sold under sin. Unless man repents and is converted, he is under bondage of the law, serving Satan, falling into the deceptions of the enemy, bearing witness against the precepts of Jehovah. Only by perfect obedience to the requirements of God's holy law can man be justified. Let those whose natures have been perverted by sin, ever keep their eyes fixed on Christ, the author and the finisher of their faith.**” • Manuscript Releases, Vol. 8, p. 98.1*

*“**Through transgression** the sons of man **become** subjects of Satan. Through faith in the atoning sacrifice of Christ the sons of Adam **may become** the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name “sons of God.”” • Steps to Christ, p. 15.1*

*“**Those who thus accept of Christ** are looked upon by God, **not as they are in Adam**, but as they are in Jesus Christ, as the sons and daughters of God.” • Signs of the Times, June 6, 1895 par. 4*

The question is asked “If Christ paid the price for the entire human race, is justification by faith automatically applied to everyone automatically?” is answered with a NO. It is applied to those only who accept and believe.

Human Nature at Conception

*“Behold, I was **shapen in iniquity**; and **in sin** did my mother conceive me.” • Psalm 51:5*

*“The wicked are **estranged from the womb**: they **go astray as soon as they be born**, speaking lies.” • Psalm 58:3*

*“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were **by nature the children of wrath**, even as others.” • Ephesians 2:3*

*“Seth was a worthy character, and was to take the place of Abel in right doing. Yet he was a son of Adam like sinful Cain, and inherited from the nature of Adam no more natural goodness than did Cain. He was **born in sin**; ...” • Spirit of Prophecy, Volume 1, p. 60.2*

“When man sinned, all heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, a partaker of the Satanic nature.” • Signs of the Times, February 13, 1893 par. 6

“When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan.” • Great Controversy, 1888, p. 506

*“Many have to battle against **strong hereditary tendencies to evil**. Unnatural cravings, sensual impulses, were their inheritance from birth.” • Ministry of Healing, p. 173.3*

*“**As a result of Adam’s disobedience, every human being** is a transgressor of the law and is sold under sin. Unless man repents and is converted, he is under bondage of the law, serving Satan, falling into the deceptions of the enemy, bearing witness against the precepts of Jehovah.” • Ms 122, 1901, par. 1*

*“Adam was required to render perfect obedience to God, **not only in his own behalf, but in behalf of his posterity**. God promised him that if he would stand the test of temptation, preserving his allegiance to the Creator during the great trial to which he would be subjected, his obedience would insure his acceptance and favor with God. He would then be forever established in holiness and happiness, and **these blessings would extend to all his posterity**. ¶ But Adam failed to bear the test. And because he revolted against God’s law, all his descendants have been sinners.” • Ms 126, 1901, par. 1-2*

*“God declares: “I will put enmity.” This enmity is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy. The apostate is never at rest, except as he obtains sympathy and support by inducing others to follow his example. For this reason fallen angels and wicked men unite in desperate companionship. **Had not God specially interposed**, Satan and man would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan, the whole human family would have been united in opposition to God. Satan tempted man to sin, as he had caused angels to rebel, that he might thus secure co-operation in his warfare against Heaven. There was no dissension between himself and the fallen angels as regards their hatred of Christ; while on all other points there was discord, they were firmly united in opposing the authority of the Ruler of the universe. 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 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, 1888 edition, p. 506.2*

*“When man sinned, all heaven was filled with sorrow; for through yielding to temptation, **man became the enemy of God, a partaker of the Satanic nature**. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for **through sin man became carnal**, and the carnal heart is enmity against God, is not subject to the law of God, neither indeed can be. To the angels there seemed to be no way of escape for the transgressor. They ceased their songs of praise, and throughout the heavenly courts there was mourning for the ruin sin had wrought. Out of harmony with the nature of God, unyielding to the claims of his law, naught but destruction was before the human race. Since the divine law is as changeless as the character of God, there could be no hope for man unless some way could be devised whereby his transgression might be pardoned, his nature renewed, and his spirit restored to reflect the image of God.” • Signs of the Times, February 13, 1893 par. 6*

*“Satan could find nothing in the Son of God that would enable him to gain a victory. He had kept His Father’s commandments; and there was **no sin in Him** that Satan could triumph over, no weakness or defect that he could use to his advantage. But **we are sinful by nature**, and we have a work to do to cleanse the soul-temple of every defilement.” • Review and Herald, May 27, 1884, par. 11*

Jesus continued: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." **By nature the heart is evil**, and "who can bring a clean thing out of an unclean? not one." Job 14:4. No human invention can find a remedy for the sinning soul. ... The Christian's life is not a modification or improvement of the old, but **a transformation of nature**. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit." • *Desire of Ages*, p. 172.1

The Word of God says we are conceived in sin. Our fallen human nature has become one of sin, evil, a partaker of Satan's nature and all our works of righteousness are filthy rags. This kind of nature is not going to be accepted into Heaven. "Or do you not know that the unrighteous will not inherit the kingdom of God?" (1Corinthians 6:9). As long as we have Satan's nature, we are not allowed into heaven, for we are God's enemies by nature. Therefore our satanic nature must be transformed in order to be acceptable in Heaven. Nothing corrupt enters Heaven. That is why we are supposed to have new spiritual natures (our physical body we cannot replace until Christ's coming). We need a change.

Human Nature After "New Birth"

"Except a man be **born again**, he cannot see the kingdom of God." • John 3:3

"... the whole character is to be transformed, the image of Christ is to be revealed in words and actions. A new nature is imparted. Man is renewed after the image of Christ in righteousness and true holiness. (Letter 2a, 1892)." • *SDA Bible Commentary*, Vol. 6, p. 1117.15

At the new birth, man receives "His mind," that they might have no "inclination" or "desire" to sin — thus placing man on the same level in which Christ overcame sin. Man has the same advantage/power Christ had to overcome.

"God requires the sanctification of the entire man, body, soul, and spirit. The Holy Spirit implants a new nature, and molds through the grace of Christ the human character, until the image of Christ is perfected. This is true holiness. . . ." • {Lt 70, 1894, par. 10}

"With Christ's Word abiding in us, we shall give evidence that we have wholly received Him who in His humanity lived a sinless life. In the strength of divinity we shall overcome every tendency to evil. ." • {Ms 97, 1909, par. 9}

"**Human nature is depraved, and is justly condemned by a holy God.** But provision is made for the repenting sinner, so that by faith in the atonement of **the only begotten Son of God**, he may receive forgiveness of sin, find justification, receive adoption into the heavenly family, and become an inheritor of the kingdom of God. Transformation of character is wrought through the operation of the Holy Spirit, which works upon the human agent, implanting in him, according to his desire and consent to have it done, **a new nature**. The image of God is restored to the soul, and day by day he is strengthened and renewed by grace, and is enabled more and more perfectly to reflect the character of Christ in righteousness and true holiness." • *Review and Herald*, September 17, 1895 par. 7

"But Christ did not forget John. In the lonely prison he manifested himself to him, showing him that ere long he himself was to suffer a most shameful, ignominious death. Not only that, but he was to bear the penalty of the transgression of the law of God, not to give men liberty to continue in sin, **but to take away their inclination to sin, that they might not desire to transgress**. Those who receive Christ are obedient to his commands; for his mind is given to them. He imbues them with **his spirit of obedience**, and they return to their loyalty." • *Youth's Instructor*, April 6, 1899 par. 3

"Every defect in character condemned by the law of God, must through the grace of Christ, which is freely given to every soul who desires it, be overcome. **Every hereditary and cultivated tendency to**

evil must be seen, subdued, and cleansed, that the soul temple may become fit for the indwelling of the Spirit of God. The divine will must be accepted, and the human will brought into harmony with God, though it cause bitter agony and tears." • Signs of the Times, July 18, 1895 par. 7

"No man receives holiness as a birthright, or as a gift from any other human being. Holiness is the gift of God through Christ. Those who receive the Saviour become sons of God. They are His spiritual children, born again, renewed in righteousness and true holiness. Their minds are changed. With clearer vision they behold eternal realities. They are adopted into God's family, and they become conformed to His likeness, changed by His Spirit from glory to glory. From cherishing supreme love for self, they come to cherish supreme love for **God** and for **Christ.**" • Signs of the Times, December 17, 1902 par. 2

"The old nature, born of blood and the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up; for grace is not inherited. The new birth consists in having new motives, new tastes, new tendencies. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices they will give evidence of their relationship to Christ." • 6BC, p. 1101

"As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good." (The Review and Herald, April 24, 1900). {7BC 943.2}

"He took our nature and overcame, that we through taking his nature might overcome. Made "in the likeness of sinful flesh" (Romans 8:3), He lived a sinless life. Now by His Divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our "Father which is in heaven is perfect."" • Desire of Ages, p. 311

"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." • Desire of Ages, p. 123

"He brought into his human nature all the life-giving energies that human beings will need and must receive." • Review & Herald, July 5, 1887 par. 5

Christ gives us a second chance to become spiritually like Himself, to be "born again" into His image. This is the character that we will take with us to Heaven.

"It is the privilege of every believer in Christ to possess Christ's nature, a nature far above that which man forfeited by transgression." • Lt6a-1900.6

"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. "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him." • Ms 16, 1898, par. 16

Christ's Nature

This understanding of the human nature is in perfect harmony with Christ's human nature as we will see below. He had our fallen nature, with its weakness, weariness and possibility of sinning, but without sin or tendencies towards evil. A divine Spirit dwelt in a temple of flesh. He is ready to help us overcome OUR tendencies to evil. So, even though our fallen human natures share the guilt and consequences of Adam's sin, Christ's fallen nature does not have any sin present in it. The sin Christ bore was not His own, but rather our sin. He is not a partaker of the Satanic nature: *John 14:30 "for the prince of this world cometh, and hath nothing in me"*.

*"In the fulness of time Christ was to be revealed in human form. He was to assume the position of head of humanity by taking **the nature, but not the sinfulness of man.**" • Lt91-1900.17*

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

*"Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. He was tempted in all points like as man is tempted, yet He is called "that holy thing." It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and **yet be without sin.** The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed, is for us and for our children, **but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be.** The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the Rock Christ Jesus, as God revealed in humanity." • SDA Bible Commentary, Volume 5, p. 1128.6*

*"When Jesus took human nature, and became in fashion as a man, **He possessed all the human organism. His necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved.** By prayer to the Father He was braced for duty and for trial." • Letter 32, 1899 • SDA Bible Commentary, Volume 5, p. 1130.2*

*"In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He **"knew no sin."**" • SDA Bible Commentary, Volume 5, p. 1131.3*

*"In Christ dwelt the fullness of the Godhead bodily. This is why, although tempted in all points like as we are, He stood before the world, from His first entrance into it, **untainted by corruption**, though surrounded with it. Are we not also to become partakers of that fullness, and is it not this, and this only, that we can overcome as Christ overcame?" • 17MR, p. 337.2*

*"Christ's perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But as Christ humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, **except without the taint of sin.** A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of*

His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature. ¶ Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His finite nature was pure and spotless, but the divine nature that led Him to say to Philip, "He that hath seen Me hath seen the Father" also, was not humanized; neither was humanity deified by the blending or union of the two natures; each retained its essential character and properties. ¶ But here we must not become in our ideas common and earthly, and in our perverted ideas **we must not think that the liability of Christ to yield to Satan's temptations degraded His humanity and He possessed the same sinful, corrupt propensities as man.** ¶ The divine nature, combined with the human, made Him capable of yielding to Satan's temptations. Here the test to Christ was far greater than that of Adam and Eve, **for Christ took our nature, fallen but not corrupted,** and would not be corrupted unless He received the words of Satan in the place of the words of God. To suppose He was not capable of yielding to temptation places Him where He cannot be a perfect example for man, and the force and the power of this part of Christ's humiliation, which is the most eventful, is no instruction or help to human beings." • Ms57-1890, par. 8-11

"Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering." • Manuscript 94, 1893 • Selected Messages, Vol. 3, p. 131.1

"He "was in all points tempted like as we are." Satan stood ready to assail Him at every step, hurling at Him his fiercest temptations; yet He "did no sin, neither was guile found in His mouth." "He . . . suffered being tempted," suffered in proportion to the perfection of His holiness. But the prince of darkness found nothing in Him; not a single thought or feeling responded to temptation." • Testimonies, vol. 5, p. 422 • SDA Bible Commentary, Vol. 7, p. 450.8

"In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He "knew no sin." He was the lamb "without blemish and without spot." Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. **Had the head of Christ been touched, the hope of the human race would have perished.** Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope." • SDA Bible Commentary, Volume 5, p. 1131.3

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

"He (Christ) was **born without a taint of sin,** but came into the world in like manner as the human family. He did not have a mere semblance of a body, but he took human nature, participating in the life of humanity." • Letter 97, 1898, p. 4, 5, 7

"He (Jesus) was **unsullied with corruption, a stranger to sin;** yet He prayed, and that often with strong crying and tears. He prayed for His disciples and for Himself, thus identifying Himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, **not possessing the passions of our human, fallen natures,** but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from His Father." • Testimonies, Vol. 2, p. 508.2

“But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured. . . . In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death.” • The Desire of Ages, p. 117

We need not place the obedience of Christ by itself as something for which he was particularly adapted, because of his divine nature; for he stood before God as man's representative, and was tempted as man's substitute and surety.” • Signs of the Times, April 10, 1893, par. 3

***The human nature of Christ was like unto ours, and suffering was more keenly felt by him; for his spiritual nature was free from every taint of sin.** Therefore his desire for the removal of suffering was stronger than human beings can experience. How intense was the desire of the humanity of Christ to escape the displeasure of an offended God, how his soul longed for relief, is revealed in the words, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." • Signs of the Times, December 9, 1897 par. 4*

Did Christ have any advantage over us? No, because we are told *“Christ's perfect humanity is the same that man may have through connection with Christ.” • Ms57-1890, par. 8.* Through the “new birth” we are given the same new spiritual nature that Christ had when on earth. We can have the same vital connection with the Father as Christ had. Not only did Christ not have an advantage over us, but He had infinitely harder struggles and temptations to deal with than we do.

“Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying. The deceiver presented himself as an angel of light, but Christ withstood his temptations. He redeemed Adam's disgraceful fall, and saved the world.” • Youth's Instructor, June 2, 1898 par. 7

*“Christ in the weakness of humanity was to meet the temptations of one possessing the powers of the higher nature that God had bestowed on the angelic family [Satan]. But 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.**” • Review & Herald, January 28, 1909, par. 10*

*“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.” • Selected Messages, Vol. 3, p. 139.4*

*“In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. . . . He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. **Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities.**” • Review & Herald, February 18, 1890, par. 7*

*“The Saviour, during his life on the earth, was tempted in all points like as we are, **yet without sin**. In him the weakness of humanity was united with the strength of divinity. Because he experienced the temptations of humanity, he knows how to succor all who are tempted; because his humanity was united with divinity, every young man, every young woman, who chooses to follow in his footsteps, may*

be a partaker of the divine nature, and escape the corruption that is in the world through lust.” • CUM, September 3, 1907, par. 5

The result of Adam's sin is the fallen corrupted nature that we inherit from him. This fallen corrupted nature consists of two areas: (1) a sinful spiritual nature (the natural and inherited tendencies to sin) that we can overcome through the “born again” experience and (2) a fallen physical nature (our bodies, being tired, sick, weak, etc.) that we cannot change until the second coming. Christ had a unique nature (divine spirit) in that he had the spiritual nature without propensities to sin and the fallen physical nature.

A Sinful Condition

Many say that sin is an act of disobedience only—the breaking of the law. But why are we so inclined to sin? Is there such a thing as a sinful condition in which men is born? Many say NO. Speaking of mankind, the word of God says:

“In making His infinite sacrifice Christ would exalt and honor the law. He would make known the exalted character of God’s government, which could not in any way be changed to meet man in his sinful condition.” • Signs of the Times, July 12, 1899, par. 2

*“The refining influence of the grace of God changes **the natural disposition** of man. Heaven would not be desirable to the **carnal-minded**; their **natural, unsanctified hearts** would feel no attraction toward that pure and holy place; and if it were possible for them to enter, they would find nothing there congenial to them, in their **sinful condition**. The propensities which reign in **the natural heart** must be subdued by the grace of Christ, before fallen man can be elevated to harmonize with Heaven, and enjoy the society of the pure and holy angels. When man dies to sin, and is quickened to new life in Christ Jesus, divine love fills his heart; his understanding is sanctified; he drinks from an inexhaustible fountain of joy and knowledge; and the light of an eternal day shines upon his path, for he has the Light of life with him continually.” • LP, p. 125.2*

According to the above paragraph, the sinful condition represents the propensities that reign in the natural heart before it is subdued and elevated to harmonize with Heaven and its inhabitants.

Our Children

Now, what about our children? Many inquire if our children are born in a sinful lost condition, or not? If we as human beings are on trial and have to demonstrate whom we want to serve, what about the children who have no knowledge of salvation?

*“**Christ was the only sinless one who ever dwelt on earth**; yet for nearly thirty years He lived among the wicked inhabitants of Nazareth.” • Desire of Ages, p. 72.2*

*“**Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of the blood of Jesus, and the evil angels have access to these children**; and some parents are careless and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children, and then by bringing them to God and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back.” • Review and Herald, September 19, 1854 par. 11*

It says that, LEGALLY, the children are Satan’s prey. And rightly so, because Adam sold us all to him when he fell. They are not subjects of grace, except as they come to Christ. If we are inclined to think that Christ’s

sacrifice redeemed the entire human race automatically, why have they “not experienced the cleansing power of the blood of Christ?” Why do “evil angels have access to claim these children?” The answer is that only by the faith and diligent efforts of the parents and the blessing of God can the power of the evil angels be broken. From what we’ve just read, it seems that Satan is claiming his right to our children, as a conquering foe.

“Some parents allow Satan to control their children, and their children are not restrained, but are allowed to have wicked tempers, to be passionate, selfish, and disobedient. Should they die these children would not be taken to heaven. The parent's course of action is determining the future welfare of their children. If they allow them to be disobedient and passionate they are allowing Satan to take them in charge and work through them as shall please his satanic majesty, and these children, never educated to obedience and to lovely traits of character, will not be taken to heaven, for the same temper and disposition would be revealed in them.” • Selected Messages, Vol. 3, p. 314.4

“I saw that you were rearing **children to be cut down by the destroying angel** unless you speedily turn square about and be faithful to your children. Think you God can cover or hide and preserve children whose iniquity He hates? No, never. God hates the passion, evil tempers, etc., manifested by unruly children. He cannot save them in the time of trouble. They will be eternally lost. Parents, negligent, unfaithful parents, their blood will be upon you, and can you expect to be saved in the day of God's fierce anger with the blood of your children upon you—children who might have been saved had you acted as faithful parents should? God said of Abraham, “I know him, that he will command his children and his household after him” (Genesis 18:19), and He gave him the name of being the father of the faithful.” • Manuscript Releases, Vol. 9, p. 322.1

“Parents stand in the place of God to their children and they will have to render an account, whether they have been faithful to the little few committed to their trust. Parents, some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity, even in children. He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you? children that might have been saved had you filled your place, and done your duty as faithful parents should.” • Review and Herald, September 19, 1854, par. 4

“If we have saved the souls of our children it is because we have made diligent work for the Master; and we cannot afford to lose one. We want the salvation of our children.” • Ms81-1912.9

“Parents, help the children. Watch continually to cut off the current, and roll back the weight of evil which is pressing in upon them. The children cannot do this of themselves. Parents can do much. By earnest prayer and living faith they may bind their children upon the altar, and thus secure the watch-care of guardian angels; the guiding hand of God will lead them through the perils of the last days, and bring them off victorious over every foe.” • Signs of the Times, February 26, 1880, Art. B, par. 9

“Parents have a more serious charge than they imagine. **The inheritance of children is that of sin.** Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. As related to the first Adam, men receive from him nothing but **guilt and the sentence of death.** But Christ steps in and passes over the ground where Adam fell, enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where **through accepting Christ as His Saviour, he becomes a partaker of the divine nature.** Thus he becomes connected with God and Christ. 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.” • Manuscript Releases, Vol. 9, p. 236.1

“These dear **children received from Adam an inheritance of disobedience, of guilt and death.** The Lord has given to the world Jesus Christ, and His work was to restore to the world the moral image of God in man, and to reshape the character.” • Manuscript Releases, Vol. 13, p. 14.1.

The work that Christ does for our restoration is to reshape our characters into His likeness. At birth we are born into Satan's likeness. Characters have to do with choices; and choices come in life when we are capable of making choices. That is why the parents' job is crucially important for the salvation of their children. Could our children be born in a sinless condition? No. If that was true, why aren't parents told not to worry, that their children are safe until the age of accountability? But, instead, the counsel is:

"Some questioned whether the little children of even believing parents should be saved, because they have had no test of character and all must be tested and their character determined by trial. The question is asked, "How can little children have this test and trial?" I answer that the faith of the believing parents covers the children, as when God sent His judgments upon the first-born of the Egyptians." • Last Day Events, p. 293.2

"Even the babe in its mother's arms may dwell under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we live in communion with God, we too may expect the divine Spirit to mould our little ones, even from their earliest moments." • Adventist Home, p. 274.3

"When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, Israel was commanded to gather their children and families into their houses with them, and then mark their door-posts with blood, that the destroying angel might pass by their dwellings, and if they failed to go through with this process, there was no difference made between them and the Egyptians. ¶ The destroying angel is soon to go forth again, not to destroy the first-born alone, but "to slay utterly old and young, both men, women and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them. Learn your children to obey you, then can they more easily obey the commandments of God, and yield to his requirements. Don't let us neglect to pray with, and for our children. He that said, "Suffer little children to come unto me, and forbid them not," will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord." • Review and Herald, March 28, 1893

"The word of God came to the Israelites in bondage to gather their children into their houses and to mark the doorposts of their houses with blood from a lamb, slain. This prefigured the slaying of the Son of God and the efficacy of His blood, which was shed for the salvation of the sinner. It was a sign that the household accepted Christ as the promised Redeemer. It was shielded from the destroyer's power. The parents evidenced their faith in implicitly obeying the directions given them, and the faith of the parents covered themselves and their children. They showed their faith in Jesus, the great Sacrifice, whose blood was prefigured in the slain lamb. The destroying angel passed over every house that had this mark upon it. This is a symbol to show that the faith of the parents extends to their children and covers them from the destroying angel. ... Christ blessed the children brought to Him by the faithful mothers. He will do this now if mothers will do their duty to their children and teach their children and educate them in obedience and submission. Then they will bear the test and will be obedient to the will of God, for parents stand in the place of God to their children." • Selected Messages, Vol. 3, p. 314.3

"The multitude looked on with bated breath, the father in an agony of hope and fear. Jesus asked, "How long is it ago since this came unto him?" The father told the story of long years of suffering, and then, as if he could endure no more, exclaimed, "If Thou canst do anything, have compassion on us, and help us." "If Thou canst!" Even now the father questioned the power of Christ. Jesus answers, "If thou canst believe, all things are possible to him that believeth." There is no lack of power on the part of Christ; the healing of the son depends upon the father's faith. With a burst of tears, realizing his own weakness, the father casts himself upon Christ's mercy, with the cry, "Lord, I believe; help Thou mine unbelief." • Desire of Ages, p. 428.6

We are told in the next quote that there will be infants resurrected that don't have parents in heaven. How they were saved, we are not told.

"As the little infants come forth immortal from their dusty beds, they immediately wing their way to their mother's arms. They meet again never more to part. But many of the little ones have no mother there. We listen in vain for the rapturous song of triumph from the mother. The angels receive the motherless infants and conduct them to the tree of life. Jesus places the golden ring of light, the crown upon their little heads." {YI April 1, 1858, par. 3}

We are not told who these infants are or how they were saved. But I know that the way they were saved is not in contradiction of what God has told us in His Word. We are told that some children are saved and some are lost. The difference is not in some arbitrary decision on God's part, but in the response of the child to the work of the Holy Spirit. They are in a corrupted sinful condition, to start with, because of Adam's sin. From there God and the angels worked with them to give each child the opportunity to be saved. Without the Holy Spirit's influence there is no salvation, no goodness. That is why we are told:

*"Oh, that we could all realize the nearness of heaven to earth! When **the earthborn children** know it not, they have angels of light as their companions. A silent witness guards every soul that lives, seeking to draw that soul to Christ. As long as there is hope, until men resist the Holy Spirit to their eternal ruin, they are guarded by heavenly intelligences." • 6T, p. 366.1*

"Christ invites your confidence. Of yourself you can do nothing. You cannot be kind, true, courteous, unselfish, without the Holy Spirit's help. And when you feel your need of help, and ask in faith, Christ says, "Ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] If you ask God to make you like Christ in character, and rise from your knees to scold, to fret, or to censure others, Christ cannot answer your prayer, for you work directly contrary to it." • 13LtMs, Ms 125, 1898, par. 6

*"Work, O work, keeping eternity in view. Bear in mind that every power must be sanctified. **In yourselves you are powerless to do anything good.** Christ declares, "without me ye can do nothing." Becoming partakers of the divine nature, you can do all things. Through Christ you can have power with God and with man." • GCDB, February 28, 1893, par. 17*

*"The Spirit of God, **persistently resisted**, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace, and resisting the pleadings of divine mercy. Never was there given a more decisive testimony to God's hatred of sin, and to the certain punishment that will fall upon the guilty." • Great Controversy, 1888, p. 36.2*

God is doing everything in His power to save as many as possible. He even saves those who do not know and understand every theological doctrine, yet they still have to respond to the promptings of the Holy Spirit.

*"Those whom Christ commends in the judgment may have **known little of theology**, but they have cherished **His principles**. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are **those who worship God ignorantly**, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that **the Holy Spirit has touched their hearts**, and they are recognized as the children of God.*

“How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me”! How glad will be the heart of Infinite Love as His followers look up with surprise and joy at His words of approval!

"But not to any class is Christ's love restricted. He identifies Himself with every child of humanity. That we might become members of the heavenly family, He became a member of the earthly family. He is the Son of man, and thus a brother to every son and daughter of Adam. His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity; and Heaven looks upon them as brothers to sinners as well as to saints. The fallen, the erring, and the sinful, Christ's love embraces; and every deed of kindness done to uplift a fallen soul, every act of mercy, is accepted as done to Him.

“The angels of heaven are sent forth to minister to those who shall be heirs of salvation. We know not now who they are; it is not yet made manifest who shall overcome, and share the inheritance of the saints in light; but angels of heaven are passing throughout the length and breadth of the earth, seeking to comfort the sorrowing, to protect the imperiled, to win the hearts of men to Christ. Not one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created.” • Desire of Ages, p. 638-639

Our sinful nature places us in Satan's camp, because Satan took from Adam his dominion and posterity. Christ bought us back from Satan and placed us again at the starting line, to be given another opportunity to chose Christ and His salvation. A baby can be filled with the Spirit of God from conception as a result of the parent's prayers. The parents are responsible for the formation of the child's character and their salvation until they are capable of choosing Christ for themselves. If you know children who's parents are not faithful believers, then, grandparents, brothers, sisters and friends, take responsibility to pray for these little ones, that they might be saved! God honors the prayers of His children.

The old selfish, corrupt sinful human nature we inherit from our human father, Adam, cannot enter the Kingdom of God. Praise God we are adopted into a new family under the “second Adam” and given His divine mind and character at the “new birth!”

*“For if **by one man's offense** death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” • Romans 5:17*

Conclusion

In all my years of studying the Bible and SOP, including this study, I have never found anywhere to state or faintly allude that we are brought into this world in a saved condition, until we reject Christ. It is always that we are in a lost corrupted condition, until we accept Christ. God gives us a second chance to have time NOT to REFUSE salvation, but to ACCEPT it. Otherwise the plan of salvation does not make sense: why would I be given a chance to grow up and refuse salvation when I already have it at birth? But no; God is giving us a second chance in order to make the choice to ACCEPT Him.

*“Christ would teach this lesson to all who will follow him. As our Substitute and Surety, standing at the head of humanity, he is our example. He was obedient to all the requirements of God. He, the Majesty of heaven, the King of glory, laid aside his royalty, his position as Commander in the heavenly courts, came to our world as a man, and became subject to the law. And all this that man might become like his Master, obedient, not to the enemy of God, but obedient to his Father in heaven, that he might engage in the service that God requires of each of his obedient children. ¶ This constitutes the condition of salvation. And God enjoins **this condition** upon every human being just as verily as he enjoined it upon Adam and Eve in the Garden of Eden. Our first parents fell because, when tempted by Satan, they disobeyed God. With few exceptions the human family has since been in service to Satan, doing his work, wearing his yoke, and bearing his burdens. But they have found his yoke uncomfortable and*

*galling, his burdens heavy and grievous to be borne. ¶ But Christ pledged his own life in order that the transgressor might be spared, that man might have **another trial**. He would himself stand in man's place; he would clothe himself in the garb of humanity, and live the life of man from the very beginning. He would pass through the stages of infancy, childhood, youth, and manhood, that he might show man how to live, how to employ his **hours of probation**.” • Signs of the Times, July 22, 1897 par. 4-6*

There is nothing inherently good in humanity; the race is on a trajectory to perdition. All help and goodness have to come from an outside, divine source. Those that respond to this divine influence (from infants to aged) and overcome to the end will be saved. That is why, if we remain under the first Adam's lineage, we are going to eternally die; so God is offering us a SECOND BIRTH from a SECOND ADAM if we want to be saved. We must have a different father of the race. We must be “born again” or else we cannot be trusted to enter heaven. The old nature would assert itself. Therefore, the “old man” must die and a “new creature” must be born in our same physical bodies.

May God help us understand the beauty of the plan of salvation, the deep love revealed in His sacrifice and the unlimited help that He gives us, if we desire to be “born again” into His family. Then we will see the two Adams meet again; the first Adam that sold us into slavery, and the second One that paid the price for our ransom and bought us back.

“This reunion is witnessed by the angels who wept at the fall of Adam and rejoiced when Jesus, after His resurrection, ascended to heaven, having opened the grave for all who should believe on His name. Now they behold the work of redemption accomplished, and they unite their voices in the song of praise.” • CC, p. 23.6 {GC88 647.2}

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