

Original Sin  
Are we Born Sinners?  
Part 3

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We saw in Romans 7, these passages refer to the state of sin; the “law of sin” in our members, the sinful nature — is always with us. It will always remain with us until glorification. We saw the same word is used in Hebrews for Jesus, and we saw that sinful nature does not condemn you as a sinner, but the surrendering to it — being willing to be subjected to the desires of that nature. If you believe your nature is sin, you have to conclude that a converted man is still a sinner. Now, of course, that is impossible — but you cannot come to any different conclusion, because your sinful nature does not leave you. I did not think that this even needed to be explained, but one or two people said, “No, no, your nature does change, because you have a new mind now.” That is true, but that new mind, is the conversion experience, the new creation, is according to the constant surrender and keeping the body in subjection, as Paul says. At any time the old man can rise up, until of course, as I have said, we are changed — ‘corruption shall put on incorruption’.

So if a person teaches that our nature is sin, and says: “But after the conversion we have a new mind,” then that person believes that after the conversion we are no longer carnal. Therefore, the person who believes in the Original Sin believes that the word “*carnal*” means “*sin*.” Thus, according to such people, if you are carnal, you are a “sinner”. They quote Romans 8:7, “the carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be.” We are going to see now what Romans 8 says about the carnal mind. But, as we saw before, the fallen nature includes predominantly the mind; and so we all agree that a converted man is still fallen.

When you became converted, your mind is renewed, you are a new creation, old things are passed away, and all things become new. But you are still a fallen human being, we all agree about that, and your mind is still weakened. That is why Christians apostatise. That is why good men go back and become worse than before, because the mind is weakened by sin. The nature is still there (we are still infected,) but it is kept in subjection. Yes, it is true, the converted man will grow to hate the things he used to do, but I am saying, that the weakness is still there. It never leaves you — we are going to see that. This weakness is particularly in the mind.

But others believe that you cannot be converted and be carnal, because to them being carnal is, as I have said before, sin. They quote Romans 8:7, which reads: *“Because the carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be.”* This is true, of course. But, come back to verse 5 for a minute. Paul says, *“For they that are after the flesh ...”*— what does it mean to be after the flesh? Look at verses 12 and 13. Verse 12: *“Therefore, brethren we are debtors, not to the flesh, to live after the flesh.”* Thus, *“after the flesh”* means to live after the flesh. Verse 13: *“For if ye live after the flesh, ye shall die.”* So again, the *“flesh”* or the fallen nature is not in-and-of-itself sin, but when you live after it, when you fulfil the lusts of it — that is when you commit sin. And *“the wages of sin is death”* (Rom. 6:23).

Now, come back to verse 5. It reads: *“For they that are after the flesh ...”* or those that are living after the flesh — what do they do? They ‘mind the things of the flesh’. You see? And notice the verse 6: *“For to be carnally minded is death.”* What does the margin say for verse six? It reads: *“For the*

*mind of the flesh is death.*” So to be carnally minded means to be minding the things of the flesh; in other words, to be fulfilling the desires and the lusts of the flesh. Verse 7: *“Because the carnal mind is enmity against God.”* What does the margin say? It says: *“The minding of the flesh is enmity against God.”* What I’m trying to bring out here is that the word “carnal” does not have the same meaning as the word “sin”. The word “carnal” means sinful. By this word “carnal” is represented a state of sin, that is, our fallen human nature. But sin itself is an act — not a state. Sin requires an act. Sin is the *“transgression of the law”*. Sin requires you to violate your conscience. We are going to see that soon.

Being carnal is part of our nature, for we are fallen human beings. When we mind the things of that nature, when we mind (choose) the things of the flesh, that is enmity against God — that is sin. But we cannot help being what we are — and God does not condemn us for it. In fact, He helps because of it. But now watch this: Sister White quotes Romans, chapter 7, from verse 7, all the way through to verse 14. Now, keep in mind this is Romans 7, the chapter in which we find the statements such as, *“I am carnal, sold under sin”*, and *“sin that dwelleth in me”* — which is mistakenly used to re-define sin. *“Sin that dwelleth in me,”* in other words, this natural bent towards sin, this fallen nature that we all have — this is the state of sin we find ourselves in. And it is the minding of the *“sin that dwelleth in me”* (being willing to fulfil its lusts) that causes us to sin.

Now, let us look at Romans 7:7-14 and the statement by Sister White, which she adds immediately after Romans 7:14:

7 *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

8 *But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.*

9 *For I was alive without the law once: but when the commandment came, sin revived, and I died.*

10 *And the commandment, which [if obeyed] was ordained to life, I found to be unto death.*

11 *For sin, taking occasion by the commandment, deceived me, and by it slew me.*

12 *Wherefore the law is holy (not a yoke of bondage, against me, and something to be trampled underfoot because it points out my sins), and the commandment holy, and just, and good.*

13 *Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*

14 *For we know that the law is spiritual: but I am carnal, sold under sin.*

*“But though we are carnal, we are to reckon ourselves ‘dead indeed unto sin, but alive unto God through Jesus Christ our Lord’.” {ST, October 1, 1894, Par. 4}*

As we see, Sister White says, *“But though we are carnal ...”* She is speaking in the present tense here; and she is not speaking about the unconverted. She says that we are carnal, and she quotes Romans 7 — which some want to use to teach the Original Sin. Ellen White says “we are carnal” — present tense! Sister White was a prophet of God — a holy woman.

Look what she quotes in the above statement. She quotes Romans 6:11 — and Romans 6 is the greatest chapter in the Bible for understanding victory over sin. She says: *“But though we are carnal, we are to reckon ourselves ‘dead indeed unto sin’ (Romans 6:11).”* Can you see that our carnal nature is not sin? Therefore, it does not condemn us; and it remains with us until the Second Coming. It is fulfilling the lusts of that nature that is sin; and that condemns us. Sister White says, we are carnal, but we reckon ourselves dead to sin—this is what the Bible teaches!

It is so simple. But we have to understand this principle. Look at Romans 7:25, if you want further evidence. This is a beautiful text. Paul, who struggled with being carnal, being *“sold under sin”*, begins this text with these words: *“I thank God through Jesus Christ our Lord ...”* Why is he thanking God? He is thanking God, because he has been delivered, because he obtained victory. What does he say now? He says: *“So then with the mind I myself serve the law of God; but with the flesh the law of sin.”* Rom. 7:25. Can you see that the flesh is still there? ‘The law of sin,’ which I said is the state of sin, is still there — but it has no effect! That is because the mind (will) is being obedient to God.

Ellen White, as we saw, says that we are carnal (“in the flesh”), but we reckon ourselves dead to the flesh — dead to sin. This is just so simple. No contradictions. Everything lines up. Thus, when Jesus partook of our nature (‘sinful’/‘fallen’ nature), He did not become a sinner. When a man is converted, he is not a sinner. But if his carnal nature is sin, if we say that man’s nature is evil, as we saw paganism does, then the person is still a sinner — he has to be.

Notice this quote by Ellen White:

*“The strongest temptation is no excuse for sin. No matter how severe the pressure brought to bear upon you, sin is your own act.” {AH 331.1}*

So, you are not born a sinner because you have a sinful (fallen) nature, “sin is your own act”, your own choice. The will is the governing power in life. 1 Corinthians 9:27, Paul says that he keeps his body in subjection, *“lest that by any means, when I have preached to others, I myself should be a castaway.”* Why would he say that, if the “flesh” (carnal desires) disappears after conversion? Why does he say, “I die daily”? Why does he say this in Romans 8:20-23?

*20 For the creature was made subject to vanity, not willingly, but for a reason of him who hath subjected the same in hope. (God cursed the ground for Adam’s sake.)*

*21 Because the creature itself shall also be delivered, from the bondage of corruption (that is the ‘flesh’) into the glorious liberty of the children of God.*

*22 For we know that the whole creation groaneth and travaileth in pain together until now [the state of sin is everywhere].*

*23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan, within ourselves, waiting for the adoption, to wit, the redemption of our body. (Romans 8:20-23)*

As we see in verse 23, even Paul could not wait for that state to be removed from him; so he says, *“even we ourselves groan ... waiting for the adoption ...”* when the corruption will be taken away. But in the meantime the “law of sin” and “the flesh” is still there — but you are not obedient to it. Remember,

Sr. White says, *“Though we are carnal, we reckon ourselves dead indeed unto sin.”* Notice what Paul says in Romans 13:14

*But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.* (Rom. 13:14)

If, the flesh disappears when you put on the Lord Jesus Christ, why does he say, *“make no provision for the flesh”*? That is because the lusts of the flesh are still there. That is why I am saying: “If your nature, your ‘flesh’ is sin, then converted man is still a sinner. But of course that is impossible.” Paul says *“make no provision for the flesh”*, because the flesh is still there — it does not disappear at conversion.

Talking about converted man, a man *“walking in the Spirit”*, E.J. Waggoner writes:

*“Abiding in the Spirit, walking in the Spirit, the flesh with its lusts has no more power over us than if we were actually dead in our graves. It is then the Spirit of God alone that animates the body. The Spirit uses the flesh as an instrument of righteousness. The flesh is still corruptible, still full of lusts, still ready to rebel against the Spirit, but as long as we yield our wills to God, the Spirit holds the flesh in check.”* (*Glad Tidings — E.J. W.*)

You see? The flesh does not disappear at conversion. It is still there. It is still corruptible and full of lusts. And there is a war going on in the converted person — the war between the Spirit and the flesh. Sr White says, *“Though we are carnal, we reckon ourselves dead indeed unto sin.”* That is why Paul says, *“... with the mind I myself serve the law of God; but with the flesh the law of sin.”* Rom. 7:25. Every converted person knows this. You do not wake up the next morning an angel. Your memory does not just vanish. Of course, the lusts of the flesh

are still there. And if that flesh is sin, then you are a sinner. Therefore, this objection stands, for it cannot be answered.

Sister White writes:

*“Vigilance is especially needed after conversion. When the children decide for themselves to leave the pleasures of the world, and to become Christ’s disciples, what a burden is lifted from the hearts of careful, faithful parents! Yet even then the labours of the parents must not cease. These youth have just commenced in earnest the warfare against sin and against the evils of the natural heart, and they need in a special sense the counsel and watchcare of their parents.” {AH 529.3}*

So, after conversion, we need to be even more vigilant. We need to war against the “*evils of the natural heart*”. But these “*evils of the natural heart*” (evil tendencies of our fallen nature) are not sin, as the Original Sin doctrine teaches.

Here is another relevant statement by Ellen White:

*“Let no one suppose that conversion is the beginning and end of the Christian life. There is a science of Christianity that must be mastered. There is to be growth in grace; that is constant progress and improvement. The mind is to be disciplined, trained, educated; for the child of God is to do service for God in ways that are not natural, or in harmony with inborn inclination. Those who become the followers of Christ find that new motives of action are supplied, new thoughts arise, and new actions must result. But they can make advancement only through conflict; for there is an enemy that ever contends against them, presenting temptations to cause the soul to doubt and sin. Besides this ever vigilant foe, there are hereditary and cultivated tendencies to evil that must be overcome.”*  
{CE 122.1}

She is saying here that the hereditary and cultivated tendencies to evil are still there after conversion. So those who tell us that these tendencies are sin, are wrong. These tendencies of our fallen nature are the state of sin, or the effects of sin.

Ellen White also wrote this statement:

*“As long as life shall last, there is need of guarding the affections and the passions with a firm purpose. There is inward corruption, there are outward temptations, ... {LYL 64.2}*

No, our sinful nature does not disappear as long as life shall last, but only when Christ comes. “There is inward corruption,” she says—but some say that that “inward corruption” is sin. No! That is the consequence of sin.

What about Elder Waggoner’s statement *“we are born in sin”*? What does he mean by being “born in sin”? Just because our pioneers used these terms, do not build a doctrine on it. We saw what Sr White meant by being “born in sin.” In a previous study, we saw that Sr White said that Seth was “born in sin.” So immediately they say, “Ah, you see? — born sinner.” But that is not what she means! The parallel passage shown below on the right side of the page (from Patriarchs and Prophets), says that he “inherited the fallen nature of his parents.” So inheriting the fallen nature of your parents is not sin. Inheriting fallen nature does not condemn you.

*“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 honoured God in doing His will. He separated himself from*

*the corrupt descendants of Cain, and laboured, as Abel would have done had he lived, to turn the minds of sinful men to revere and obey God.” {1SP 60.2}*

*“Seth was of more noble stature than Cain or Abel, and resembled Adam more closely than did his other sons. He was a worthy character, following in the steps of Abel. Yet he inherited no more natural goodness than did Cain. 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.’ But he received also the knowledge of the Redeemer and instruction in righteousness. By divine grace he served and honoured God; and he laboured, as Abel would have done, had he lived, to turn the minds of sinful men to revere and obey their Creator.” {PP 80.1}*

When Waggoner said that we are “*born in sin*”, or when our pioneers used this or some similar expression, they did not mean to teach the Original Sin doctrine. Otherwise, all the contradictions we have seen and will see apply to them as well — especially the nature of Christ. You are going to see what Waggoner thought about the nature of Christ. He did not think that Christ came with a different nature from ours, because he did not understand sinful nature to be sin.

Notice this statement by Br. Waggoner:

*“Just as we were made sinners, born sinful, through the disobedience of Adam.” {July 4, 1901 EJW PTUK 426.10}* Therefore, to be “*made sinners*” is to be “born sinful”. So you see, we need other statements to clarify what the person really means. When he says, “*Sin is in every fibre of our being*”, he is

talking about the sinful nature — being “born sinful”. He also says this:

*“Human nature is sinful, and the law of God condemns all sin. Not that men are born into the world already condemned by the law, for in infancy they have no knowledge of right and wrong, and are incapable of doing either, but they are born with sinful tendencies, owing to the sins of their ancestors. And when Christ came into the world, He came subject to all the conditions to which other children are subject.” {January 21, 1889 EJW, SITI 39.8}*

“Human nature is sinful”, he says. But does the law of God condemn our sinful nature? No, IT DOES NOT. Sin is the transgression of the law. And to break the law you need to be able to make an immoral decision — which infants are incapable of doing. But, as he says, children are born with sinful tendencies, owing to the sins of their ancestors.

Now, because some people believe that we are born sinners, they had to change Jesus’ nature. So what did they do with Jesus? — they only gave Him a body.

Remember this statement by Pr. Clayton:

“As far as bodily form was concerned, as far as genetics were concerned He [Jesus] inherited the fallen life of Adam through Mary.” (What is Sin, David Clayton.)

Although Jesus inherited the fallen life of Adam through His mother via genetics, just as we have, the battle in Gethsemane was in the mind, just like ours is. And again I want to stress, I am not saying that Jesus had a taint of sin or corruption upon Him. It is very clear that the principle of the fallen nature is the underlying principle of wanting to protect or please self. Jesus certainly had that weakness in Gethsemane.

But, with His absolute trust in His Father, He overcame that almost over-powering temptation.

The position expressed in the above statement is a direct result of understanding /belief that human nature itself is sin. But, is this what E. J. Waggoner taught?

Look again at the above statement of Br Waggoner that starts with the words, *“human nature is sinful.”* Please notice again what he says there about Jesus: *“And when Christ came into the world, he came subject to all the conditions to which other children are subject.”*

So, did Br Waggoner change Jesus’ nature? Did he say that the only thing that Jesus received from Mary was His human body? No. He clearly says, *“When Christ came into the world, he came subject to **all the conditions** to which other children are subject.”* Please note that the term “sinful tendencies” which Br. Waggoner uses here may have more than one meaning.

When you study how our pioneers used the word “sin”, you find that they used it to mean:

**Sin (personal)** — transgression

(When we sin we violate our conscience, which brings guilt, judgment and condemnation.)

Or

**Sin (state)** — sinful nature/tendencies

(E.g.: Paul in Rom. 7; Sr. White, *“we are carnal”*; Waggoner, *“sin is in every fibre of our being”*.)

One can use the term “born sinner” as a state in which he was born, or the state in which each one of us is born (fallen/sinful nature). This state does not bring any personal guilt or condemnation. To be “born in sin” does not make you a

sinner. Your nature is not sin, because “sin is the transgression of the law”. So you do not have to change Christ’s nature — and get all those contradictions. And you do not have to re-define sin, etc.

So this is what Br. Waggoner meant when he said we are “born in sin”. That is the state in which we are born, and we need to be delivered from that.

Notice how he connects what we saw earlier about our sinful nature/tendencies with Jesus:

*“Human nature is sinful, and the law of God condemns all sin. Not that men are born into the world already condemned by the law, for in infancy they have no knowledge of right and wrong, and are incapable of doing either, but they are born with sinful tendencies, owing to the sins of their ancestors. And when Christ came into the world, he came subject to all the conditions to which other children are subject.”* {January 21, 1889 EJW, SITI 39.8}

*“Moreover, the fact that Christ took upon Himself the flesh, not of a sinless being, but of sinful man, that is, that the flesh which He assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the statement that He ‘was made of the seed of David according to the flesh.’”* {Christ and His Righteousness, EJW}

As we see, Brother Waggoner says, “When Christ came into the world, He came subject to all the conditions to which other children are subject.” And what were those conditions? — “Born with sinful tendencies.” And in ‘Christ and His Righteousness,’ he says that Christ took upon Himself the flesh of “*sinful man*”. But, if you believe in Original Sin and “total depravity”, when you interpret the flesh of sinful man as sin,

you make Him a sinner. You cannot escape this, unless you change Jesus' nature; or do what they did — change His mind. You see? You cannot escape.

Br Waggoner said Jesus took the flesh of *“sinful man”*. He had no problem with it. Br Waggoner had no problem with understanding the human nature of Christ. He understood that the flesh of *“sinful man”*, which Jesus took upon Himself *“had all the weaknesses and sinful tendencies to which fallen human nature is subject”*. And this is exactly what he says in the passage on the left.

Br Waggoner taught that Christ came into the world subject to the same sinful nature that we have — but that never condemned Him. And He had the same weaknesses. By the way you do not want to get the wrong understanding of what Waggoner taught about the human nature of Christ.

Br Waggoner says that Jesus never desired one evil thought or harboured a wrong desire. Never! Never did the taint of sin or corruption rest upon Christ. Never! When we are discussing this topic we need to be careful. But I am just showing here how Br. Waggoner understood that we can be born sinful and yet not be sinners and condemned; and He places Christ in that same column.

Some teach that your nature is sin, that you are born a sinner. They teach that you are born hopeless, lost and condemned; that you are born unfit to live and that you are dangerous. That is the understanding of how a human being is born.

Notice now in Romans 2. This is a very interesting passage, Romans 2:13-15:

*13 (For not the hearers of the law are just before God, but the doers of the law will be justified.*

*14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*

*15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*

See what it says in verse 14, “*For when the Gentiles, which have not the law, do by nature the things contained in the law ...*” — Who are the Gentiles that Paul is referring to here? We know that a Gentile is anyone who is not a Jew. The Gentiles he refers to here are practically the whole human race (approximately 99.9% of the human race). And does he refer to the Gentiles of any particular generation? Of course not. He refers to virtually everybody. So the Bible says that Gentiles “*which have not the law*”, in other words, those who have never heard of God, His requirements or His commandments — what do they do? They do “by nature the things contained in the law.”

This is such a powerful passage; because some are teaching that our nature is sin; that it is evil. This passage is saying that people who have never heard of God, Gentiles of all generations, who have never heard of the law, do by nature (which we are told is evil) the things contained in the law. Where did that come from? It came from their nature. They have moral understanding; they understand the difference between right and wrong. You are going to see in the next presentation how it happens, what Christ does.

Look where the law is: it is “*written in their hearts*”! Who wrote it there? “Their conscience also bearing witness” — God places conscience in your nature — the nature that is supposed to be so evil, so sinful, so pagan, that you “must” change Christ’s nature to keep Him separate from you. The Bible says that your nature teaches you to be good, and that in your nature (the fallen nature) God’s law is written in the heart. I am not saying this. Take it up with Paul — for that is what he is saying here. And by the way, the phrase “*until the law*”, in Romans 5:13, does not mean that the law did not exist before Sinai. And you do not need to go to Genesis 26:5, which says, “Abraham obeyed My voice, and kept My charge, My statutes and my laws.” Paul told you in Romans 2 that God’s moral law existed in the Gentiles through all generations from Adam — from the beginning. God’s moral law was written in people’s hearts—in their hearts! What does that remind you of? Jeremiah 31, Ezekiel 36, Hebrews 8 and 10. The new covenant “*I will put My laws in their hearts, and in their minds will I write them.*” God has fulfilled the new covenant promise through all generations, because God places in us moral powers to do what is good.

Now, I know that we are depraved, I know that we have a bent toward evil; but God also places in our nature good things, high and noble powers—and some people respond to it. And that law is written in their hearts, even though they have never heard a preacher, gospel worker or a missionary. The moral law certainly existed before Sinai. There was knowledge of right and wrong.

When you sin, who is the one — the only one — who can call you a sinner? Only God. Yes, I know that God did send prophets to call people sinners, but I am talking about a principle here. Only God can call you a sinner. Because when you sin, you sin against God. He is the One you hurt. When Joseph was tempted with Potiphar's wife, what did he say: *"How can I do this great wickedness and sin against God."* He was tempted to sin against Potiphar. But he did not say that. He said, "sin against God". When David sinned against Uriah, what did he say? *"Against Thee, and Thee only have I sinned."* They understood this. They understood that their sin would cause the Son of God to suffer and die.

God is the only One that has the authority to call you a sinner. Do not go around teaching people that babies are born sinners. First of all: you do not have Bible verses to support you, and secondly: you imply that God creates us as sinners; and God never uses that term.

Notice how God convicts one as a sinner: He has placed the law in your heart, in your conscience He has placed the knowledge of right and wrong. Everyone in the world has it. And when they violate that conscience, it brings guilt.

Look what accuses you as a sinner, look at Romans 2:15, 16 to see what condemns you:

*15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another; ...*

*16 In the day when God shall judge the secrets of men ....*

When God judges us He will show that it is our thoughts that condemn us. Your thoughts, not your nature. Your thoughts, not witnesses. You knew it was wrong and you chose

to do it. You violated your conscience. That is what the moral law is. You cannot break a moral law that does not require you to make any moral decisions. Before you make a moral decision you have to have the knowledge of right and wrong. And God gives you the knowledge of right and wrong. You violate that — and now you are a sinner. Not when you are born.

God is not going to call a baby he has just created a sinner. That is His creation. That is the work of His hands. It is your own thoughts that condemn you. What does the fact that your thoughts condemn you imply? It implies accountability. It implies responsibility. You see, a baby, when it is born has no evil thoughts. A baby has no accountability because it has no knowledge. Therefore, a baby cannot be called a sinner.

Does a baby express love for its mother when it is born? Yes, of course it does. Where did that come from? Some are saying that our nature was *“inherently evil”*, *“totally depraved”*. Remember those Catholic statements and also Pr Clayton’s statements. We saw them side-by-side, and we saw that they were identical. I am not misrepresenting anyone; they were the same statements. One of them said that we are born “in perdition”, *“outside of Christ”*, and the other that we are born “hopeless, lost and condemned”. Where did the baby’s love for its mother come from? So much for having a nature that is totally evil. A baby is born with natural loving emotion towards its mother.

In order to sin there needs to be liberty and independence. If you look at the very first sin, the one in Heaven, Lucifer was free to do as he chose; he had a free will, and he had independence to carry it out. Same thing with Adam. A baby is the most dependent thing on earth. No

creature on earth is more dependent than a baby. A baby is totally dependent, and it has no freedom to choose. All that child needs at birth is the comfort and love of its mother. Only the antichrist could invent such a teaching like this “born sinners” doctrine.

Effectively, this is what some are saying — and I am not misrepresenting them:

1. God creates you.
2. He creates you unfit to live.
3. Hopeless, lost and condemned, with the absolute impossibility to do anything good.
4. Then He (God) looks down upon this depraved, unfit to live human being and calls it a sinner!

What is the only conclusion you can draw from this? And they are saying this, not me. They are saying that is how you come into the world, from the moment of birth,. And that is why they try to shield God from it all; and say, “Oh no, it is the consequence.” But we saw from Exodus 4:11, where God says: *“Who hath made man’s mouth? Or who maketh the dumb or deaf, or seeing, or the blind? Have not I the Lord?”* Friends, this is an attack on the character, the justice and the love of God. And the last message that goes to the world is exactly about that.

*“It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness,*

*mercy, and truth ... The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love.” {COL 415.5}*

Remember how we began the study? Revelation 18:1. All the earth was lighted by His glory — the “Loud Cry”? Sr White was inspired to say that in the last days, *“into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth.”* And she adds: *“The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love.”*

I challenge anyone who is honest to try to show me how this Original Sin teaching can in any way reveal God’s character of love. The Original Sin doctrine actually offends people. First of all, it is totally an error anyway; it is from the antichrist; and it is pagan. It brings in dozens and dozens of contradictions, and most of all, it defames God and His character of love. Therefore, this is the deception from the devil. You have to have the knowledge of sin, friends, before you can choose between the right and wrong.

Again Romans 2:

*14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*

*15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*

*16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*

As we have seen, God puts His law in our conscience, and gives us the knowledge of right and wrong; and then it is

our thoughts that accuse or condemn us. And that's how we are judged; until then, sin is not imputed to us.

Look at Romans 3:20,

*... by the law is the knowledge of sin. (Rom. 3:20)*

And also these verses:

*... for where no law is, there is no transgression. (Rom. 4:15)*

*... sin is not imputed where there is no law. (Rom. 5:13)*

Remember, *“their conscience ... bearing witness”, “their thoughts ... accusing or else excusing one another”*? It is our thoughts that condemn us. If we do not have a conscious moral knowledge of right and wrong, we cannot have a guilty thought. And so, sin is not imputed. This is exactly what Jesus taught in the gospels, which I brought up in the first presentation. Jesus said: *“If I had not come and spoken to them, they would have no sin ...”* John 15:22 (NKJV). God does not look upon us as sinners. Our nature does not condemn us as sinners. It is our acts that make us sinners. The flesh cannot act contrary to the will of God. “The Will is the governing power in the nature of man.” CG209.1 & Ed 289.1

Babies have no knowledge of right and wrong. Therefore, they cannot be called “sinners”. They come into the world in the state of sin, and suffer from the effects of sin. Being born a human being is not a sin. We saw that for Jesus there was no disgrace to be born a human being. You have to violate your moral conscience in order to commit sin.

Here is an example of this (or of Romans 5:13). Let us say that you have a job in an orchard, and your job is to pick fruit. And on your first day on the job, the other pickers tell you that the boss is a charitable man and you are allowed to take as much fruit home as you want each day. So you say,

“Great!” And each day you fill a big box of fruit and take it home. And each day the boss sees you going past his office. But, of course, taking home a big box of fruit was never part of the employment agreement, only your wages. Now the boss comes to you the next day and says: “Look brother, I do not mind you taking a piece of fruit when you are working, but this is my livelihood. You cannot take a box full of fruit each day.” So before the boss laid down the law, or showed you what you were doing, were you sinning? Of course not. You were told that you were allowed to do it, that it was a part of the job. But these were lies (that is what the state of sin does). You thought that it was O.K. to take the fruit, and you would actually thank the boss as you would walk past.

Was what you were doing causing harm or loss to somebody? Of course it was. It was causing loss to the owner of the property. But friends, the Bible says, *“Sin is not imputed where there is no law.”* Romans 5:13 Now that the boss had laid down the law, if you take a box of fruit home the next day, the sin would be imputed to you. The word “imputed” means “charged”. And God is the one that charges you as a sinner; but He does not do it until you violate your conscience. And He will show you that it is your own thoughts that caused you to be a sinner. Young children are incapable of doing this.

When we sin, it brings us shame, discouragements, condemnation etc. — not to mention what it does to others. Young children do not feel any of these feelings. Some want to call them “sinners” but not apply the consequences of sin to them?

As we saw earlier, Lucifer and Adam were both free to do their own will and they chose to do it. That is how sin

entered the universe and into this world.

Lucifer — free to choose and act independently

Adam — free to choose and act independently

Baby — free to do its own will? Independent?

A child, of course, is totally dependent.

Notice these definitions of sin:

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

*1 John 3:8 He that commiteth sin is of the devil; ...*

*James 2:10 For whosoever shall keep the whole law and yet offend in one point, he is guilty of all.*

*James 2:11 For He that said, Do not commit adultery, said also, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.*

*James 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.*

*James 2:15 Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.*

*Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey; whether of sin unto death, or obedience unto righteousness.*

*Jeremiah 44:22 So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed ...*

*Jeremiah 44:23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in His law, nor in His statutes, nor in His testimonies; therefore this evil is happened unto you, as at this day.*

Notice the words: “*committeth*”, “*transgresseth*”, “*offend*”, “*transgressor*”, “*lust*”; and the expressions “*evil of your doings*” and “*not obeyed the voice of the Lord.*” All these definitions of sin have to do with people’s actions. Every one of them! James 1:14 is a very good one.

Remember, we said that the carnal nature is not sin? Look at James 1:14. “... *every man is tempted, when he is drawn away of his own lust, and enticed.*” — Has he sinned yet? No! Not according to the Bible. But the point is: at this point there are tendencies there, which are part of his fallen/carnal nature, and there is something that he is desiring or lusting for. Now, he can dismiss that thought. He can dart a prayer to heaven. He can remove that thought, because the mind is the controlling power. Or he can dwell upon it. Notice what happens: in verse 14 he has not sinned yet; but in verse 15 we read: “...*when lust has conceived it bringeth forth sin ...*” Now you see that when man is tempted — the man who has sinful tendencies — God does not call him a “sinner”, until it (lust) is conceived, until he violates his conscience; until it convicts him.

That is why Inspiration says this: “*The only definition of sin in the word of God is given us in 1 John 3:4, ‘Sin is the transgression of the law.’*” {OHC 141.3}

These are very plain words. I do not know why people want to fight them. It is the only definition given. And not just in the Holy Scriptures — the word of God, but also in the Spirit of Prophecy: “*There is no definition given in our world but that sin is the transgression of the law; ...*” {1SAT 121.2}

How much plainer do you want God to make it? You are not going to find another definition of sin in the whole of the

Bible. And then He tells Ellen White to say it half a dozen times. And He even inspires her to say “*in the world*” — the whole world. So stop looking for another definition, because you are not going to find it in the Bible — or anywhere in the world. This is the definition: “*Sin is the transgression of the law.*” (1 John 3:4) And if you try to re-define it, you are going to end up with so many contradictions.

Here is yet another inspired statement. Remember, we said when you sin it is God that calls you a sinner. Who is it that is a sinner in God’s sight?

*“He who does not obey commandments of God is a sinner in the sight of God.” {ST, June 20, 1895, par. 5}*

God does not create a little baby, and then call it a sinner. It is He who created it! God does not create sinners. But the one who breaks God’s commandments, that is a sinner in God’s sight.

*“... sin is your own act.” {AH 331.1}*

We are all accountable for our own actions in this world. *“All are accountable for their actions while in this world upon probation. All have power to control their actions, ...” {ApM 31.2}*

Let us now review what some are teaching. They teach that:

- Our nature is sin
- We are born hopeless, lost and condemned
- We are born unfit for existence
- For us it is absolutely impossible to do anything good
- The nature of the thing (baby) is dangerous

Pr Clayton calls a baby “the thing” and actually compares it to a serpent or a rat that should be destroyed. Pr Clayton

shows a photo of a baby in his presentation, and I do as well here. I prepared these three slides quite a few months ago, but it is interesting how Pr Clayton and I both thought of this. Notice friends, he is saying that the nature of the “thing” is dangerous, that it is “unfit for existence”. There is nothing more innocent or beautiful in this world than the new-born child. I do not know how people can say that. One brother actually told me “When a child is born, his mind is controlled by the devil.” The man is a good Bible student, and he said that to me. I have been a Christian for eleven years, and I had not been able to take that out of my head. That is how it affected me. The presentation you are going to see now is because of that statement. God showed me the truth in one night, because I was so upset. You see, God is my Father. One day I was praying — I do not know why this happened, it has never happened before — one day instead of saying the usual “our Father” or “our loving Father”, or “dear Father”, the word came out “my Father”. It never happened before — “my Father”. And it became so personal. The Creator of the universe is my Father. And when someone talks like that about my Father, I get upset; I get offended.

How can you call a little baby or an infant “dangerous” and “unfit to live”? God created him. You wait till you see the verses we will look at shortly. What about an infant that has cerebral palsy? When will this child be accountable? He will live to twenty, thirty, perhaps forty years of age, and he will have the mind of a one-year-old. When will he be accountable? Is this child a “sinner”?

We come here to the reality of this teaching, friends, because this wrong teaching is saying that nature, the human

nature — regardless of how you are born, or with what you are born — you are a sinner. So, again I ask: Is this child a sinner?

Or look at it this way: Did God tell America to go to Iraq (invade another country) and spray depleted uranium everywhere? Every day, in Iraq, children are being born abnormal, terribly disfigured, etc. Are these children “sinners”? Are they?

This is what the Spirit of Prophecy says: “Is man by nature totally and wholly depraved? Is he hopelessly ruined? No, he is not.” {9MR 238.3}

Remember what the Catholic theologian said? Remember what Pr Clayton was saying? “Absolutely impossible.” We saw what the meaning of “total depravity” meant. We compared the statements with each other and found them to be identical.

So, is man totally hopeless and depraved? What does Inspiration say? “No, he is not.” Of course he is not. He is made by God. Notice what the nature of man is. If you want to talk about what the nature of man is, then find what God tells you about it:

*“The nature of man is threefold, and the training enjoined by Solomon comprehends the right development of the physical, intellectual, and moral powers. {CG 39.1}*

This is the nature they tell you is “sin”, by the way. The nature they tell you is sin, has intellectual power, the power of reason. We are intelligent beings. God has made us thus, so that He can reason with us. We are also religious beings. Have you noticed that there are no atheists in the Old Testament? They all believed in someone. I forgot to mention this earlier: the Original Sin teaching is another reason why pagans offered

human sacrifices; because a human being had very little moral worth to a pagan. This was their understanding. So to offer a child to the fire was nothing to them. Because they are “depraved totally”; they are “inherently evil”. You may as well offer a calf or anything else.

Anyway, “the nature of man” has “physical, intellectual, and moral powers.” And look at this:

*“God has imparted to us moral powers and religious susceptibilities.” {2SM 123.4}*

Remember, “total depravity”? — total absence of religious principles? But the above statement is saying that from birth God imparts to you moral powers. Why do you think people are drawn to God? That is because God placed this in their nature. By nature they did the things contained in His law. What are these moral powers? Watch this one: this is in a child when it is born — in a child that is supposed to be “unfit to live”, that is supposed to be “hopeless”, “lost” and “condemned”:

*“The great moral powers of the soul are faith, hope, and love.” {3T 187.1}*

When you are born, God places in you moral powers, religious susceptibilities — the great moral powers of 1 Corinthians 13. That is where the child’s love for its mother comes from. To every man is given a measure of faith and hope in order for us to receive the gospel. Have a look at this statement:

*“Every faculty that we possess has been provided to us in Christ; for when God gave His Son to our world, He included all heaven in His gift. And God would have men value their powers as a sacred gift from Him. A spark of God’s own life has*

*been breathed into the human body, making man a living soul, the possessor of moral endowments, and a will to direct his own course of action.” {ST August 26, 1897 par. 8}*

How in the world can you harmonise this with the statements that we have seen earlier? — the statements of those who teach the Original Sin doctrine; the statements about the supposed “total depravity” and being “hopeless”? The above statement mentions our free will — “a will to direct our own course of action”. It also mentions our moral endowments. So much for being born hopeless and totally depraved.

This is what Paul said to the Athenians, to the Greeks, to the philosophers, those who worshiped every god under the sun, except the God of the Hebrews — the only true God:

*Acts 17:28 For in him we live, and move, and have our being; as certain also of your poets have said, for we are also his offspring.*

*Acts 17:29 Forasmuch then as we are the offspring of God. . .*

The offspring of the very One they (pagan Greeks) denied! A spark of God’s own life has been breathed into the human body. That is what Paul is really saying here. He says, “... we are also His offspring.” He is talking here to the gentiles, the pagans who do not want to know God. He says, “You are His offspring.” We are the offspring of God. Do you know what the word “offspring” means?

1085, *genos* — offspring

Definition: offspring, family, race, nation, kind

birth (2), countrymen (2), descendant (1), descent (1), family (2), kind (3), kinds (3), nation (1), native (1), race (3).

Paul is telling the Athenians, he is telling you today, and he is telling everybody in the world: You are born of God — you have a spark of God’s own life in your soul. You have moral powers, religious principles.

Notice how this same word *genos* (offspring) is used in a Bible text that talks about Jesus:

*Revelation 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

And this one:

*1 Corinthians 11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God.*

Can you see how the devil is attacking God with this Original Sin teaching? Can you see what he is doing? Debasing man. Debasing man’s moral worth. You are created in the image and glory of God. God has called you to Glory and virtue.

Look at this one:

*Zechariah 12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.*

Look how beautifully it is all connected here? See how personal it is? God connects His act of creation of the universe with the creation of man — a being within whom He has put His spirit.

The Creator of the universe has “formed” a spirit within us.

What is the state of children before they are born?

*Romans 9:11 (For the children being not yet born, neither having done any good or evil, ...)*

But they are trying to tell us that we are transgressors “*from the womb*”; that we are “*born sinners*”. But the Bible says: “... *neither having done any good or evil.*”

Look what David says,

*Psalm 119:73 Thy hands have made me and fashioned me; ...*

This is what God wants us to know. That is what He wants us to believe. His hands have “made and fashioned us”.

Look at this next text. Only a man who knows God so intimately can write like this, because David went through so many trials, so many discouragements; but God never left him. David did some pre-meditated bad things, but God never left him. Look what David says — this is the most beautiful psalm for me:

*Psalm 139:13, 14 For thou hast possessed my reins; thou hast covered me in my mother’s womb.*

*14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; . . .*

We are fearfully and wonderfully made, friends. Marvellous are His works.

What is the meaning of being “*covered*” in the womb? Look what it means. Remember what I said before? I have done this study because a brother had told me that when children are born Satan controls their minds? That is why I did this study. The Bible says that God’s Spirit covers you from the womb. Hebrew word for “cover” is sakak. Do you know what this word means?

H 5526. Sakak — cover

Cover over, protect, defend, hedge in.

(Strong’s Exhaustive Concordance)

Can you see how Satan is attacking God? God's Spirit is protecting you from the womb — defending you, covering you, hedging you in. God will not allow anyone to come into you.

What about Jeremiah:

*Jeremiah 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and ordained thee a prophet unto the nations.*

Sanctified from the womb. Do you know what that word sanctify means? It means make pure. So much for an evil nature.

Who is our Father? Malachi 2:10 — this is not talking to Christians only; it is talking to every man that ever lived:

*Malachi 2:10. Have we not all one Father? hath not one God created us?*

God does not create us “totally depraved”, “sinners” and “lost”. Look what God does when He creates us:

*“God has given man faculties and capabilities. God works and cooperates with the gifts He has imparted to man, ... God is the all-controlling power. He bestows the gifts; man receives them and acts with the power of the grace of Christ as a living agent.”*  
{FW 26.1}

We saw some of the gifts God gives us before: faith, hope, and love — moral powers. Why are the people not telling us this? How come everyone is telling us how hopelessly depraved we are, and how hopelessly lost and cut-off we are so that we cannot do anything good?

This is what God wants you to know: He has given you gifts — faculties and capabilities. Look who is the all-controlling power. It is God! “He bestows the gifts; man

receives them and acts with the power of the grace of Christ as a living agent.”

*“God has given to everyone a wonderful mechanism — the human body — which we are to use to glorify Him. The powers of the body are constantly working in our behalf, and if we choose we may bring them under control.” {CT 216.5}*

“A wonderful mechanism?” But children are born “dangerous”, “unfit to live” — as they are trying to tell us?

*“If we choose we may bring them [the powers of the body] under control.”* You see, the will again.

*“God has given you moral powers, and has made you susceptible to religious influences; He has provided opportunities and faculties that are favourable to the development of a Christlike character; ...” {YI, September 20, 1894, par. 7}*

Why do you think we are drawn to God? God has placed it in our nature. But they (the “born-sinner” believers) tell us that our nature is “sin” and “evil” — from birth.

God gives us hope, faith and love; He gives us susceptibility to religious influences, and provides “opportunities and faculties that are favourable to the development of a Christlike character”. This is uplifting! We need to tell the people about this!

This next statement is talking about Jesus. He was not different. How were His moral powers strengthened?

*“His moral powers were strengthened by His meditation and communion with God.” {FLB 263.5}*

*“God bestows upon us talents for wise improvement, not for abuse. Education is but a preparation of the physical,*

*intellectual, and moral powers for the best performance of all the duties of life.*” {1MCP 107.1}

*“The animal part of our nature should never be left to govern the moral and intellectual.”* {CD 47.2}

Everybody wants to talk about the animal part. But I am going to talk about the other part.

Look at this:

*“The human mind is endowed to discriminate between right and wrong.”* {DA 458.3}

That is what we saw in Romans 2. That is exactly what we saw — *“their conscience bearing witness”, doing “by nature the things contained in the law”*.

Look what this word “*endowed*” means:

Endowed. Adj. 1. endowed — provided or supplied or equipped with (especially as by inheritance or nature).

“Endowed by their Creator with certain unalienable rights.”

<http://www.webster-dictionary.org/definition/endowed>

So, by inheritance or nature, we are endowed with what? Endowed with the power to discriminate between right and wrong. *“Endowed by their Creator with certain unalienable rights”* — it is our right friends. It is our right, because Christ, in the Garden of Eden, took the condemnation away (the previous study is very important for an understanding of what happened in the Garden of Eden). We have the right — we have been acquitted of all charges. We are on probation, and so God is able to equip us; and we are endowed from birth with these things.

*“He [Jesus] taught all to look upon themselves as endowed with precious talents, ...”* {ChS 120.2}

I am not saying this — Jesus Himself taught this. He taught everybody, wherever He went, to look upon themselves as endowed with precious talents.

Another beautiful statement by Sister White:

*“Every human being, created in the image of God, is endowed with a power akin to that of the Creator — individuality, power to think and to do.” {2MCP 423.1}*

We saw earlier those statements that say that, when you are born, it is “absolutely impossible” (these were the actual words) to do anything good. But Inspiration says that when you are born you are endowed with the individuality of the Creator — with a power to think and do! I do not know friends, talk about one-sided studies.

Satan knows this. He is trying to destroy our God-given mental and moral powers. And he is doing it through these sermons, these studies that are going around.

*“Satan works to destroy the mental and moral powers that God gave to man as a priceless endowment.” {DA 122/1}*

Again we see that word “endowment”. It’s priceless — don’t let the devil destroy it. Don’t let anyone tell you that you are “hopeless” and “lost”, and that babies are “unfit for existence”, “dangerous”; and that it is “absolutely impossible for us to do anything good”.

Please look at these statements:

Babies —

“Unfit for existence”,

“Dangerous”, and

“Absolutely impossible for us to do anything good.”

(What is Sin? David Clayton)

*“In some children the moral powers strongly predominate. They have power of will to control their minds and actions.”*  
{RC 175.4}

Some say that you cannot do anything good, that you are dangerous and unfit to live. But others say that in some children moral powers “strongly predominate”. These children have the “power of will to control their minds and actions”. Incredible! Talking about total opposites. Amazing.

Friends, everyone needs to study this topic for themselves. The Bible says that every man needs to be fully persuaded in his own mind. You need to study this for yourself. There is a wonderful blessing in studying this subject.

I want to say one thing here: please do not come and say that David Clayton and I are teaching “the same thing”. Believe whatever you want, but do not say that. O.K.? We are not teaching the same thing. And I also want to make this perfectly clear: what David Clayton has been teaching for seven years has made me sick. I would not be presenting these studies if I believed that what he teaches is right. It is offensive to me, and it is an insult to your own intelligence. Believe anything, but do not believe that I am teaching “the same” as David Clayton. We are not teaching the same! I am not teaching that children are born “unfit to live” and “dangerous”; and that they “cannot do anything good”. I am teaching what Inspiration is saying here; that moral powers strongly predominate in some children. In other children they do not — but they are still there, for God puts them in all of us.

What is the role of parents in all this?

*“How many lives are wrecked, how many crimes are committed, under the influence of a quick-rising passion that might have been checked in childhood, when the mind was impressible, when the heart was easily influenced for right and was subject to a fond mother’s will. Inefficient training of children lies at the foundation of a vast amount of moral wretchedness.” {CG 214.1}*

When the child was “subject to a fond mother’s will” — that is when the child was little. When was the child a hard subject for the devil? When the child was subject to his mother’s will — that is when. It is the mother who lets her children down. God has given them these beautiful endowments, these beautiful gifts, these beautiful susceptibilities. But the child is subject to his mother’s will. We let our children down when we bring them up wrongly. Our children also inherit/copy our bad habits and tendencies.

*“The work of the mother must commence at an early age, giving Satan no chance to control the minds and disposition of their little ones.” {CG 230.3}*

God does not create a child so that it comes into the world controlled by the devil. This statement is clear as to who influences their minds. Its parents. And if the parents are not faithful to God, they will have a negative impact on moral and intellectual development of their children. We are to give Satan no chance to control the minds of our little ones.

*“The heavenly intelligences cannot co-operate with fathers and mothers who are neglecting to train their children, who are allowing Satan to handle that little piece of infant machinery.” {CG 232.1}*

Again friends, it is not God. He is protecting you — from within the womb. It is our unfaithfulness that allows the devil to come in.

*“Parents Responsible for What Children Might Have Been. — If as teachers in the home the father and the mother allow children to take the lines of control into their own hands and to become wayward, they are held responsible for what their children might otherwise have been.” {CG 235.2}*

What a solemn warning this is.

This is beautiful:

*“The mother must realize that God is her helper, that love is her success, her power. If she is a wise Christian, she will not attempt to force the child into submission. She will pray; and as she prays, she will be conscious of a renewal of spiritual life within herself. And she will see that at the same time the power that is working in her is working also in the child.” {CG 212.1}*

He is the light that *“lighteth every man that cometh into the world” (John 1:9)*. He is working in the life of that child from the beginning. That is why Sr. White says repeatedly that we are to co-operate with Christ. He is the Teacher, friends.

*“Every Child Should Understand the Power of the Will. — The will is the governing power in the nature of man, bringing all the other faculties under its sway.” {CG 209.1}*

But those who preach this “born sinners” doctrine are telling us that our nature is the governing power. They are telling you that you are already a “sinner” by being born. However, the above statement says that the will is the governing power in the nature of man, bringing all the other faculties under its sway. That is why we saw that the flesh

cannot act contrary to the word of God. The evil thought must be expelled.

*“Every child should understand the true force of the will. He should be led to see how great is the responsibility involved in this gift. The will is ... the power of decision, or choice.” {CG 209.2}*

Do we have the power in ourselves to become men and women of honour? This almost sounds like a “New Age” question. In some things the truth and error can come very close. What some people are teaching is that you come in the world totally hopeless, unfit to live, etc. But look what this says:

*“Those who train their pupils to feel that the power lies in themselves to become men and women of honor and usefulness will be most permanently successful.” {CG 223.3}*

We are to train our children; we are to teach them that *“the power lies in themselves.”* Now, do not misunderstand this, I have made it clear already that it is all from Christ. But this power lies in themselves to become men and women of honor and usefulness. So much for having an evil, depraved nature that cannot do anything good.

We are told that God places moral powers in us. The spark of His own life is in us. He places power in man, and a free will. The child’s will is subject to a fond mothers will, etc. Now, here are some contradictions — if you still want to believe that we are “born sinners”:

1. Provide texts that teach we are born sinners (birth, womb, etc.) As we have seen, there is not one. Not even one! And we have answered those they use, and taught the truth from these same texts.

2. Harmonise these texts with *Ezekiel 18:20*, “*The son shall not bear the iniquity of the father.*” If you find the text that seems to teach that you are “born a sinner” (and you will not find any), you contradict *Ezekiel 18:20*. This is your first contradiction.
3. Provide texts that re-define sin.
4. Harmonise these texts with the Bible and SOP, particularly the only definition given in God’s word: “sin is the transgression of the law.” Here is your second contradiction, already. You have to re-define sin, and thus contradict Inspiration.
5. Explain how a baby can be born a sinner, when it has no knowledge of the law; and the scripture declares: “sin is not imputed where there is no law.”

Another important contradiction;

6. Explain how God can look upon a new-born baby He has created and call it a “sinner”, when He is its Father. And you cannot say: “It is by consequence,” and thus take God out of the picture. We saw what God says in *Exodus 4:11*. And we saw all those other statements. So here you have another contradiction.
7. Explain how Christ can be born of a woman and not be a sinner, when you believe that all babies are “born sinners”.
8. Harmonise the many Bible texts and Spirit of Prophecy statements that teach that Christ is our example, when you have no choice but to change His nature.
9. Explain how a pagan Catholic teaching can be part of the everlasting gospel.

10. Explain how this offensive teaching can bring glory to God.
11. Explain why our pioneers never taught the “Original Sin” doctrine of total depravity.
12. Explain how you can teach “total depravity”, when Inspiration declares: “Is man by nature totally and wholly depraved? No, he is not.” {9MR 238.3}
13. How can you teach that a baby is born “hopeless, lost and condemned”, when Inspiration teaches that a child is born with moral powers — especially “faith, hope and love.”
14. Explain, if your teaching is truth, why it only brings up contradictions; and is especially offensive to the public.
15. If you disagree, put your gospel to the test by going to a maternity ward and telling every mother and father that God looks upon their newborn child as a sinner. Tell them that their child is “hopeless, lost and condemned”, and that it is “absolutely impossible” for the little one to do anything good — “even from the moment of birth”. Then see what they think of your god and your gospel.
16. Then ask yourself how this antichrist teaching can have any part in the “loud cry” message that lightens the whole world with God’s glory. .
17. Explain how we can be born lost when scriptures declare that we are born acquitted of all condemnation and reconciled. Romans 5:18; 2 Corinthians 5:19.
18. Explain how you can be declared lost “from birth”, when Inspiration declares you are on probation.

19. Explain how you can teach that the only option available to you before conversion is “to sin continually”, when Inspiration declares that the devil cannot compel you to sin.
20. Explain how we can be born condemned, when the free will is the governing power in the life and Inspiration declares: *“The flesh cannot act contrary to the will of God.”* {AH 127.2}
21. Explain how we can be born hopeless, when Christ has placed enmity against sin in the man.
22. Explain how we can be born hopeless when the Scriptures declare: *“Christ is the true light which lighteth every man that cometh into the world.”*
23. Explain how God can call an infant a sinner, when it is not guilty. And if it is not guilty, then it must be innocent. And if it is innocent, how can it be called a sinner? Unless, of course, if it is born in a state of sin, inheriting the consequences of Adam’s fall, a sinful nature, which brings neither guilt nor condemnation. For God declares: “The son shall not bear the iniquity (sin) of the father.”

*“Are not my ways equal?” (Ezekiel 18:28)*

Do you see how simple it is? A child is born innocent, but it inherits a sinful (or “fallen”) nature.

Just a couple more thoughts and I will finish. This is something that I wrote down, which I believe you can tell people — instead of telling them that their children are “hopeless lost and condemned”.

You can tell them that their child is God’s offspring.

You can tell them that God's Spirit is in that child.

You can tell them that the Father assigns His mighty angels, the moment the child comes in the world to care and look after them.

You can tell them that God has called the child to glory and virtue.

You can tell them that there is no wrong that they can do in life that has not already been paid for, before they were even born.

You can tell them that He loves them so much that He gave His only begotten Son for a ransom, that they might spend eternity with Him.

You can tell them that God is the Father and Creator of the little one.

You can tell them that the Creator of the universe takes personal responsibility for each little child that comes into the world.

You can tell them that God says that they are "*fearfully and wonderfully made*"; and that He has given them moral powers and intellect, to help them choose what is good.

Tell them that God's thoughts for them are more precious, more in number than the grains of sand. And tell them the words of the psalmist (David) who, as he was gazing at the vastness of the universe, said: "*What is man that thou art mindful of him?*" (Psalm 8:4 — When he considered the vastness of God's universe, David just could not understand why God would be mindful of us). You can tell them that He is more mindful of your children than all His works in the universe.

You can tell them that they would sooner forget their own children, before God would forget them; for He has *“engraved their names on the palms of His hands; . . .”* (Isaiah 49:16).

And You can tell them that *“neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus our Lord .”* (Romans 8:38, 39).

Friends, I pray that you will study these things. I believe, knowing where we are now as a church in the history of this world that God is starting to move. This precious light is coming to His people and it will empower them. And that light will be built upon the truth of who God is; and it will bring glory and honour to Him. Unless you have the right understanding of God, you will never be drawn to Him, and you will never overcome sin. It is because you love someone so much, that you do not want to hurt them. And you cannot love someone if you do not understand them. That is why Satan, from the very beginning, had sought to obscure the correct understanding of God, and to misrepresent His character. And we are seeing this right now in the Adventist church.

I pray that you obtain blessing by studying these things. It will certainly help you in your walk with God, and your witness to others. Everything we have said in this study can be backed up by a text from the Bible and statements from the Sprit of Prophecy.

We just want to repeat here that we do not believe that we are born righteous, that we are born saved and that everything is wonderful. This nature of ours cannot inherit the Kingdom of God, but God's power is working within us the moment we come into this world. We have moral powers. We have faith, hope and love. And God wants to use these powers He has endowed us with, to draw us to Him, and to help us bring others to Him.

Amen

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