

Adam and the Human Race in the Writings of Ellen G. White

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Among the disasters that have taken place on this planet none can be compared with Adam's fall into sin. In fact, it is because of this initial or original catastrophe that we have confronted and experienced all other disasters. We do not fully understand what happened when Adam sinned and we may never be able fully to understand it. We can only testify to the fact that there is something indescribably and awfully wrong with us and with the world in which we live and that the Scriptures trace it back to the fall of Adam and Eve into sin. It is only through the sacrificial death of Christ as our substitute that there is hope for the human race.

A. Results of Adam's Fall

Here I will explore what E. G. White has to say about the results and consequences of Adam's sin on humanity and the world. The study is limited to statements she made in the context of direct references to Adam and Eve.

1. Separation from God

In Eden humans had full and perfect communion and fellowship with God, but as a result of sin "the connection between heaven and earth was severed"^[1] and finite man was divorced from the infinite God.^[2] In more practical terms this meant that "the Lord would not communicate with him [Adam] after he had sinned as he did when he was without sin."^[3] After his creation Adam "enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race has been cut off from this high

privilege."^[4] The problem was so serious that "the holy and infinite God, who dwelleth in light unapproachable, could no longer talk with man. No communication could now exist directly between man and his Maker."^[5] The couple was "separated from the light and love of God."^[6] Notice that it is not said that God stopped loving them, but rather that it was impossible for His abundant and rich love to reach them. There was an unbridgeable gulf between God and humans. If something was to happen to change that situation God would have to take the initiative.

2. Loss of Privileges

Placed by God in the Garden of Eden Adam and Even had many privileges that made their existence more meaningful and enjoyable but which they lost through their sin. Among them we can mention spiritual and intellectual enlightenment and access to the tree of life. The light that surrounded them was removed indicating that they had lost their holiness^[7] and innocence and that now the darkness of ignorance possessed them. They were unable by themselves to trace the character of God in His created works.^[8] They had forfeited their privilege of eating of "the immortal fruit of the tree of life."^[9]

3. New Condition: Slavery to Sin

Sin brought with itself a dislodgment of human nature from its spiritual orbit and a search for a new center and a new role within the created world. It was God's intention for Adam "to stand at the head of the earthly family, to maintain the principles of the heavenly family."^[10] He was to perform this function under the guidance and leadership of God Himself. This was God's intended order for the planet and if followed would have resulted in peace and happiness for all. But Satan was determined to oppose and change the divine intention.

When Adam sinned, humans "broke away from the Heaven-ordained center. A demon became the central power in the world. Where God's throne should have been, Satan placed

his throne."^[11] Consequently, Satan "transformed the man, created to be a sovereign in Eden, to a slave in earth, groaning under the curse of sin."^[12] From then on a human being "could not overcome Satan with his human strength. . . . [I]t was not possible for man, out of Eden, separated from the light and love of God since the fall to resist the temptations of Satan in his own strength."^[13]

Something mysteriously evil happened to human nature itself that resulted in its enslavement under the power of sin. "In transgression Adam became a law to himself. By disobedience he was brought under bondage. Thus a discordant element, born of selfishness, entered man's life. Man's will and God's will no longer harmonized. Adam had united with the disloyal forces, and self-will took the field."^[14] Human nature became so corrupted that it was impossible for human beings by themselves to do good. It is the very "nature of sin to spread and increase. Since the first sin of Adam, from generation to generation it has spread like a contagious disease."^[15] Satan prevailed on Adam to sin, "thus at its very source human nature was corrupted."^[16] Consequently, Adam's descendants could not inherit from him what he did not have after the fall. "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. . . ."^[17] That sinful and rebellious human nature characterizes every person that is naturally born on this planet of sin. "The inheritance of children is that of sin. Sin has separated them from God. . . . As related to the first Adam, men receive from him nothing but guilt and the sentence of death."^[18] "Adam sinned, and the children of Adam share his guilt and its consequences . . ."^[19] Human slavery to sin is not that of a foreign power that from the outside influences and coerces us to practice evil, but one that took control of our beings and now leads us naturally and willingly into sin. As a consequence of Adam's sin his descendants are "born with inherent propensities of disobedience."^[20] Adam's posterity "became depraved; by one man's disobedience many were made sinners."^[21]

4. Death and Misery

The results of Adam's sin cannot be fully comprehended by us because the magnitude of the damage it caused is not totally apprehended by us. Sin had an impact in heaven and particularly in our world: "Sorrow filled heaven as it was realized that man was lost and that the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender. The whole family of Adam must die."^[22] No human being was going to be able to escape death. After sinning, Adam and Eve "were under bondage to the law. Because of their transgression they were sentenced to suffer death, the penalty of sin."^[23] It was then that "the human family received the deadly wound caused by Adam's transgression."^[24] The possibility of immortality, promised to Adam and Eve by God, "had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess."^[25] His transgression "brought wretchedness and death"^[26] and "the world has for long ages been flooded with misery."^[27]

The natural world was drastically affected by Adam's act of rebellion. God created him and his wife to rule over the earth; all living creatures and nature itself were in subjection to them. "But when he rebelled against the divine law, the inferior creatures were in rebellion against his rule."^[28] In a mysterious way the "spirit of rebellion, to which he himself had given entrance, extended throughout the animal creation. Thus not only the life of man, but the nature of the beasts, the trees of the forest, the grass of the field, the very air he breathed, all told the sad lesson of the knowledge of evil."^[29] Sin affected not only the very nature of humans but the natural world; they had both "come under the control of the wicked one."^[30]

5. Conclusion

We can summarize the discussion by simply stating that "in Adam all was lost through transgression."^[31] The only way out of the human predicament was provided by God through the redemptive work of His Son. "Then it was that the great love of God was expressed to us in one gift, that of his dear Son. If our first parents had not accepted the gift, the race would to-day be in hopeless misery."^[32]

B. Human Solidarity and Adam

The fact that the transgression of Adam had such devastating effect on the human race indicates that Adam and his descendants are intimately related to each other. The nature of that solidarity has been a source of theological controversy in the Christian church for many centuries and the debate continues even today. As Adventists it is important for us to take into consideration the writings of E. G. White as we attempt to shed some light on a difficult subject.

1. Adam as the Head of the Human Family

References to Adam as the head of humanity are very rare in E. G. White's writings. In fact, what she says is that "under God, Adam was to stand at the head of the earthly family, to maintain the principles of the heavenly family."^[33] The idea expressed by the phrase "to stand at the head" seems to be one of leadership. He was appointed by God to maintain the principles of the heavenly family here on earth probably in the sense of instructing his descendants on God's will for them. Sadly, he failed. Nevertheless, the statement does help us

a little to understand an aspect of the nature of the relationship between Adam and the rest of humanity.

2. Adam as Representative of the Human Race

Probably the most significant example of the use of the term "representative" to designate Adam is the following one:

In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy or of restricted application to any people.^[34]

There are several important concepts present in that statement that we need to examine. First, God instituted the Sabbath and then entrusted or committed it to Adam. By that it is meant that he was expected to observe it. Second, Adam received the Sabbath from God as the father and representative of the human race, therefore by entrusting the Sabbath to him God was entrusting it "to all mankind." How should we understand the role of Adam as representative of the human race in this particular case? Was every member of the human race present "in him" at the moment God addressed him? Let us continue.

Third, the nature of his role as representative of the human race is clarified by the phrase "*father* and representative of the whole human family." As father of the race he was "the very source of human nature."^[35] The fact that Adam is declared to be the father of the race clearly

indicates that the members of the race did not yet exist when God was speaking to him. They will exist in the future and Adam will be their father. It is because they were not present in the garden with Adam that he can function as their representative. Representation means that for some particular reason those represented could not be present where the representative is, but that in the future they will be able stand for themselves. This is precisely what E. G. White is saying. God gave the Sabbath to Adam as an individual and as the representative of the human race. But once the descendants of Adam were present Adam was expected to instruct them in the observance of the Sabbath and they became as responsible as Adam himself for the observance of the Sabbath. There is absolutely nothing here about the "in Adam" motif according to which every human being was present in Adam in some realistic or mystical sense.

3. Adam and the Sinfulness of the Human Race

E. G. White does not speculate concerning the relationship between the sin of Adam and our sinfulness; yet, she establishes a connection in terms of results and not in terms of the real participation of all in the sin of Adam. She writes, "Adam disobeyed, and entailed sin upon his posterity."^[36] The verb "entail" becomes very important. It means "to have or require as a necessary accompaniment or result," and emphasizes the idea of an unavoidable result or consequence. The condition of Adam's posterity is the result of the disobedience of Adam. E. G. White is making an important distinction between Adam and his posterity. It was not the posterity of Adam that disobeyed when Adam disobeyed, but the posterity suffers the consequences of his act of disobedience.

The sin that Adam entailed upon his posterity is the sin that results from a sinful depraved human nature that cannot overcome sin by itself because through Adam's sin it was separated from God.^[37] It is to this phenomenon that she seems to be referring when she writes, "Adam

was endowed with a nature pure and sinless, but he fell because he listened to the suggestions of the enemy. His posterity became depraved; by one man's disobedience many were made sinners."^[38] Adam's nature was not originally depraved; it was pure and sinless. But through his sin it became depraved and his posterity received from him a depraved human nature. He could not pass on to them what he did not have. It is only in that sense that "by one man's disobedience many were made sinners." They were not made sinners because they sinned when Adam sinned, but because they inherited from Adam a sinful and rebellious nature that made it impossible for them to overcome sin by themselves. They were born in a sinful condition and state, that is to say separated from God, that made sinful acts inevitable.

It is in that sense that we should understand the following statement: "The inheritance of children is that of sin. Sin has separated them from God. . . . As related to the first Adam, men receive from him nothing but guilt and the sentence of death."^[39] We cannot inherit from Adam holiness and purity because he lost them. We inherit from him a sinful fallen human nature separated from God, guilty of rebellion against the Creator, and heading toward eternal extinction. The need of a Savior is immense.

4. Adam and the Fate of the Human Race

A strong solidarity between Adam and the human race seems to be established in the following statement: "God said to Adam, and to all the descendants of Adam, In the sweat of thy face shalt thou eat bread; for from henceforth the earth must be worked under the drawback of transgression. Thorns and briars shall it produce."^[40] One could add to that the following sentence: "The first curse was pronounced upon the posterity of Adam and upon the earth, because of disobedience."^[41]

A superficial reading of those statements could give the reader the impression that since God was addressing Adam and his descendants, the descendants must have been present in him in some form. But that is certainly not what E. G. White is saying. In fact she is making a

distinction between Adam and "all the descendants of Adam" by calling them "descendants." They were not yet there in any form or shape; they will come into existence in the future as his descendants. Yet, what God is saying to Adam in the garden of Eden, will apply with the same force to his descendants as well as to him. The curse that came as a result of Adam's sin will affect not only Adam and Eve, but all their descendants. They will experience the results of *his* sin.

Adam's sin had a much more radical effect on the human race: "It was realized that man was lost, and that the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and that there was no way of escape for the offender. The whole family of Adam must die."^[42] In another place she writes about the moment "when the human family received the deadly wound caused by Adam's transgression."^[43] The human race, created by God and represented by Adam, was threatened with total extinction. Death was not only going to be the experience of Adam for his own sin, but also the experience of the whole family of Adam because of *his* sin. This was not the result of the mystical presence of the family of Adam in him, but simply the result of having him as our common ancestor: "As *children of Adam*, we partake of the dying nature of Adam."^[44]

5. Adam's Hope and the Hope of the Human Race

Without Christ, Adam and his descendants would have had a life of misery and suffering on this planet and finally experienced eternal death. But God offered Adam and Eve the opportunity of forgiveness, salvation, and restoration to their original state through His Son. This offer was not only available to Adam but to all his descendants. Adam's decision to accept it had a positive impact on his descendants. "Then it was that the great love of God was expressed to us in one gift, that of His dear Son. If our first parents had not accepted the gift, the race would to-day be in hopeless misery. But how gladly did they hail the promise of the

Messiah. It is the privilege of all to accept this Saviour, to become children of God, members of the royal family and to sit at last at God's right hand."^[45] As a result of the decision of Adam and Eve to accept the gift of salvation, there is hope available to the human race; otherwise we would be today "in hopeless misery." They accepted the offer of salvation, the gift the Father provided for them, and therefore that same gift is now accessible to us. We must do what our forefather did, "accept this Saviour." We were not "in him" when he accepted the salvation offered to him; otherwise it would be ours and there would be no need for us to accept it. Yet, his decision made the offer of salvation available also to his descendants.

Similar ideas are expressed somewhere else by E. G. White, using different language and images: "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."^[46] The idea, again, is not that when God gave Adam and Eve a probation it was in fact given to us because we were in Adam, but rather that the same opportunity was given to their posterity. What was offered to him was also extended to their descendants. This is more clearly expressed in the following quote: "We stand as Adam did , with opportunity for a second trial, to prove our allegiance to the Government of God."^[47] God is treating us the same way he dealt with Adam and Eve: "Adam lost Eden and was placed with all his posterity upon probation."^[48] What God did He did for Adam and on behalf of all of his descendants whom he represented as the father of the race.

C. What God Did for Adam

After the fall, Christ became the Mediator between humans and God. "He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the work of mediator. . ."^[49] We were not permanently separated from God, although the communication

was not going to be as before. As a result of the sin of Adam and Eve "there has been no direct communication between God and man. The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ."^[50] It was at Christ's baptism that the voice of God was again heard on this planet by a human being, His Beloved Son. Meanwhile the death sentence for the human race was postponed in order to give humans a chance to repent and return to God. "Because of their transgression they [Adam and Eve] were sentenced to suffer death, the penalty of sin. But Christ, the propitiation for our sins, declared: 'I will stand in Adam's place. I will take upon myself the penalty of his sin, He shall have another trial. I will secure for him a probation. He shall have the privileges and opportunities of a free man, and be allowed to exercise his God-given power of choice. I will postpone the day of his arraignment for trial. He shall be bound over to appear at the bar of God in the judgment."^[51]

There are several important details in that statement that deserve attention. First, the enforcement of the death penalty on Adam and Eve was postponed because Christ was going to take their place. Second, they will have another trial but meanwhile they will be under probation. They were given the time and the opportunity to go back to alliance with God. Third, in order for that to take place the inroads of sin had to be limited. Through Christ human freedom was preserved allowing human beings to exercise their God-given power of choice. They were not totally enslaved by the power of sin. They could still choose to return to the Lord. Then, there will be a judgment where each one would have to assume responsibility for their actions.

Because of Christ, humans can be victorious over the power of sin: "Because man fallen could not overcome Satan with his human strength, Christ came from the royal courts of heaven to help him with His human and divine strength combined. . . . He obtains for the fallen sons and daughters of Adam that strength which it is impossible for them to gain for

themselves, that in His name they may overcome the temptations of Satan."^[52] No one's life should be determined and controlled any longer by a human nature that cannot overcome the power of sin. Through Christ we receive power to overcome our fallen nature.

Summarizing we could say that,

"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 have fallen 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."^[53]

D. Conclusion

It is obvious that for E. G. White there is a strong solidarity between Adam and the human race. What he did had an impact on his descendants. She does not speculate concerning the nature of that solidarity, but simply explains it in terms of the biblical fact that Adam was the first human being on the planet and the father of the human race. The solidarity is based on the understanding of Adam as the common ancestor of each member of the human race. He like every one of his descendants, was responsible to God. When Adam, in an act of rebellion, sinned against God, his nature was corrupted, weakened, and came under the enslaving power of sin. Being the father of humanity, his posterity received from him the only thing he had, a sinful nature separated from God, unable to obey Him, enslaved by sin, and destined to eternal perdition.^[54] But when Adam accepted the gift of salvation offered to him by God he also provided the possibility for his posterity to accept the same offer of salvation. Every

blessing that God provided to Adam was also made available to his descendants.

There are no traces in the writings of E. G. White of the idea that the human race was present "in Adam" and that when he sinned every one of us sinned because we were in some realistic way present in him. Neither do we find in her writings the idea that the sin of Adam was imputed to the human race. Adam's sin was his own sin, but it had a universal impact and negatively affected every member of the human race, who is now born in state of separation from God and unable to overcome the power of sin. He determined our fate. But thanks be to God for Jesus Christ, through whom we have redemption! He is now the one who determines our fate.

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- [1]. *That I May Know Him*, p. 82.
- [2]. "Christ's Comforting Assurance," *Signs of the Times*, June 17, 1889, par. 8
- [3]. *Conflict and Courage*, p. 20.
- [4]. *God's Amazing Grace*, p. 190.
- [5]. *The Temptation of Christ in the Wilderness*, p. 16.
- [6]. *Maranatha*, p. 224.
- [7]. *Selected Messages*, vol. 1, p. 270: "The halo of glory which God had given holy Adam, covering him as a garment, departed from him after his transgression. The light of God's glory could not cover disobedience and sin."
- [8]. *Selected Messages*, vol. 1, p. 291: ". . . [T]he light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in His created works."
- [9]. *Early Writings*, p. 126.
- [10]. *Mind, Character, and Personality*, vol. 2, p. 566.
- [11]. *Ibid.*
- [12]. *Selected Messages*, vol. 1, p. 270.
- [13]. *Maranatha*, p. 224.
- [14]. "Christ's Sacrifice for Man," *Signs of the Times*, June 13, 1900, par. 3.
- [15]. *Reflecting Christ*, p. 321.
- [16]. "The Warfare Between Good and Evil," *Adventist Review and Herald*, April 16, 1901, par. 5.
- [17]. *Spiritual Gifts*, vol. 3, p. 53. She clarifies, that "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).
- [18]. *Manuscripts Releases*, vol. 9, p. 236.
- [19]. *Faith and Works*, p. 88.
- [20]. *SDA Commentary*, vol. 5, p. 1128.
- [21]. *Youth's Instructor*, June 2, 1898, par. 4. She also wrote, "In consequence of Adam's transgression, sin was introduced into the fair world that God had created, and men and women became more and still more bold in disobeying His law" (*Fundamental of Christian Education*, p. 504).
- [22]. *Early Writings*, p. 126.
- [23]. "Christ the Propitiation for Our Sins," *Atlantic Union Gleaner*, August 19, 1903, par. 1.
- [24]. *Manuscript Releases*, vol. 11, p. 365.
- [25]. *Great Controversy*, p. 533.
- [26]. *Patriarchs and Prophets*, p. 67.
- [27]. *Youth's Instructor*, August 6, 1884, par. 3.
- [28]. *Conflict and Courage*, p. 18.
- [29]. *God's Amazing Grace*, p. 41.
- [30]. "When Sin Entered," *Signs of the Times*, November 4, 1908, par. 9.
- [31]. *Selected Messages*, vol. 1, p. 283.
- [32]. "Seek first the Kingdom of God," *Second Advent Review and Sabbath Herald*, October 27, 1885, par. 4.
- [33]. *Mind, Character, and Personality*, vol. 2, p. 566.
- [34]. *Patriarchs and Prophets*, p. 48.
- [35]. "The Warfare Between Good and Evil," *Advent Review and Herald*, April 16, 1901, par. 5.

[36]. *Manuscript Releases*, vol. 6, p. 3.

[37]. She wrote somewhere else, "Before the entrance of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race has been cut off from this high privilege" (*God's Amazing Grace*, p. 190). Although some could get the impression that E. G. White is suggesting here that when Adam broke away from the Lord the whole human race broke way from the Lord, that is not exactly what she is saying. She makes a distinction between the transgression of one man and what it meant for the human race. Through his transgression Adam separated himself from God and the result was that the human race was cut off from the privilege of open communion with God.

[38]. "The Second Adam," *Youth's Instructor*, June 2, 1898, par. 4.

[39]. *Manuscript Releases*, vol. 9, p. 236. There are several places in the writings of Ellen G. White where she associates Adam's guilt with his descendants. She wrote, "The sins of our first parents in listening to the specious temptation of the enemy brought guilt and sorrow upon the world, and led the Son of God to leave the royal courts of heaven and take a humble place on earth" (*Testimonies*, vol. 4, p. 248; see also, *PP* p. 61; "The Permanence of Truth," *Signs of the Times*, June 3, 1886, par. 10; and "The Law of God Not Abrogated by the Saviour," *Southern Watchman*, August 11, 1908, par. 9). Here guilt and sorrow are clearly consequences of the sin of Adam that affected our world. No more specific information is given there concerning the nature of that guilt. Discussing the seriousness of Adam's sin she says, "It seemed a small matter to our first parents to transgress the command of God in that one act—the eating from a tree that was so beautiful to the sight, and so pleasant to the taste; but it broke their allegiance to God, and opened the gates to a flood of guilt and woe" ("One of the Greatest Temptations: A Sympathizer Clothed with Power," *Signs of the Times*, December 1, 1914, par. 2). Again, guilt and woe are the direct results or consequences of Adam's sin that affected all. Notice also that now the sin of Adam and Eve is defined as breaking their allegiance to God, that is to say, as an act of rebellion.

Concerning children she says, "These dear children received from Adam an inheritance of disobedience, of guilt and death" (*Manuscript Releases*, vol. 13, p. 14). Children are not excepted from the results of Adam's sin. Disobedience, guilt and death are their natural state and condition as results of the sin of Adam. More challenging is the following quote, "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" ("Obedience is Sanctification," *Signs of the Times*, May 19, 1890, par. 8; also *Faith and Works*, p. 88). In this statement she is not referring to the guilt we incur through our personal sin. She does not explain how we share Adam's guilt or what it is. The statement implies that guilt seems to be a condition that is followed by some specific consequences.

In another place she uses the verb "receive" instead of "share:" "As related to the first Adam, men receive from him nothing but guilt and the sentence of death" (*SDA Commentary*, vol. 6, p.1074). Adam sinned and the result was that we are in a state of guilt and sentenced to die. The rest of the quote suggests that the condition of guilt and death in which we find ourselves signifies that we were disconnected, alienated from God through the sin of Adam. She goes on to describe what Christ did to save us and the results: "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" (*Ibid.*) If the result of accepting Christ as Savior is being united to God, then, "guilt" means the opposite condition, being in a state of rebellion against God and separated from Him. That appears to be what E. G. White means when she relates our guilt to the sin and guilt of Adam. This is confirmed by looking at the context of the statement quoted above in the main text. Here is the full quote: "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*" (*MR*, vol 9, p. 236). I have underlined key phrases that together indicate that the guilt we share or receive from Adam refers to our condition of rebellion and separation from God that would have resulted in our eternal death if it were not for Jesus. That condition of rebellion and alienation from God was the result of the sin committed by Adam. Cf. Gerhard Pfandl, "Some Thoughts on Original Sin," Shelf Document, Biblical Research Institute GC.

[40]. *SDA Bible Commentary*, vol. 1, p. 1085.

[41]. *Ibid.*, p. 1085.

[42]. *Early Writings*, p. 126.

[43]. *Manuscript Releases*, vol. 11, p. 365.

[44]. "The Life and Light of Men," *Sign of the Times*, June 17, 1897, par. 15.

[45]. "Seek First the Kingdom of God," *Advent Review and Sabbath Herald*, October 27, 1885, par. 4.

[46]. *SDA Bible Commentary*, vol. 7, p. 912.

[47]. "This Do and Thou Shalt Live," *Signs of the Times*, November 24, 1887, par. 12.

[48]. *That I May Know Him*, p. 289.

[49]. *SDA Bible Commentary*, vol. 7, p. 912.

[50]. *God's Amazing Grace*, p. 43.

[51]. "Christ the Propitiation for Our Sins," *Atlantic Union Gleaner*, August 19, 1903, par. 1.

[52]. *Maranatha*, p. 224.

[53]. *The Temptations of Christ in the Wilderness*, p. 16.

[54]. E. G. White uses only once the expression "original sin" in her writings: "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" ("The Warfare Between Good and Evil," *Advent Review and Herald*, April 16, 1901 par. 5).