

ORIGINAL SIN IN PREPUBLICATION DRAFT OF *QUESTIONS ON DOCTRINE*

Larry Kirkpatrick, Dec. 4, 2003

Recent research has revealed that the authors of *Questions on Doctrine (QOD)* included the doctrine of original sin into a prepublication draft of the *QOD* manuscript. Readers who have a copy of *QOD* can turn to pages 406-408 and compare the published version with the prepublication version. Here is the prepublication version:¹

III. The Judgment—Inevitable Conclusion of Arminian Concept

Our teaching on the subject of the Judgment is, we feel, entirely Scriptural, and is the logical and inevitable conclusion of the Arminian concept. Holding this view, we are persuaded that as individuals we each are held accountable to God. The apostle Paul says: ‘We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God’ (Rom. 14:10-12).

Adam’s sin involved the whole human race. ‘By one man sin entered into the world, and death by sin,’ declares the apostle Paul (Rom. 5:12). The expression ‘death by sin’ shows clearly that he is referring, not to actual individual sins, but rather to original sin [emphasis in original]—the sinful nature which we have all inherited from Adam. Even innocent little children die, for ‘in Adam all die’ (1 Cor. 15:21). By that original sin ‘death passed upon all men’ (Rom. 5:12). Luther (*Commentary on Romans*, p. 81), states the position well when he says:

Original sin is by Adam’s transgression. This sin we bear as his children and we are guilty on account of it, for with his nature Adam also transfers his sin to all. As he himself became sinful and evil through that sin, so he begets only sinners and evildoers, namely, such as are inclined to all evil and resist that which is good.

It was to meet man in his need, and to save the race from eternal death, that God became incarnate in His Son. Christ lived as a man among men, then died in man’s stead. The

substitutionary death of our Lord is the very heart of the gospel. His death becomes our death—‘If one died for all, then were all dead’ (2 Cor. 5:14). The Scriptures reveal that just as far-reaching as was the effect of original sin, just so far-reaching is the effect of free grace.

And so forth, for a few more paragraphs. However, the designs of the *QOD* authors survived the editors in part. The following shows how the paragraphs were edited for the finished product:

Our teaching on the subject of the Judgment is, we feel, entirely Scriptural, and is the logical and inevitable conclusion of ~~the Arminian~~ *our free-will* concept. ~~Holding this view,~~
✠ We are persuaded that as individuals we each are held accountable to God. The apostle Paul says: ‘We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God’ (Rom. 14:10-12).

III. ~~The Judgment—Inevitable Conclusion of Arminian Concept~~ *Human Race Lost Through Adam's Sin*

Adam’s sin involved the whole human race. ‘By one man sin entered into the world, and death by sin,’ declares the apostle Paul (Rom. 5:12). The expression ‘~~death~~ by sin’ shows clearly that he is referring, not to actual individual sins, but rather to ~~original sin~~ [emphasis in original]—the sinful nature ~~which~~ that we ~~have~~ all inherited from Adam. ~~Even innocent little children die, for~~ ‘I In Adam all die’ (1 Cor. 15:21-22). ~~By that original~~ *Because of Adam's sin* ‘death passed upon all men’ (Rom. 5:12). ~~Luther (Commentary on Romans, p. 81), states the position well when he says:~~

~~Original sin is by Adam's transgression. This sin we bear as his children and we are guilty on account of it, for with his nature Adam also transfers his sin to all. As he himself became sinful and evil through that sin, so he begets only sinners and evildoers, namely, such as are inclined to all evil and resist that which is good.~~

It was to meet man in his need, and to save the race from eternal death, that ~~God~~ *the Eternal Word* became incarnate ~~in His Son~~. Christ lived as a man among men, then died in man’s stead. The substitutionary death of our Lord is the very heart of the gospel. *When by faith we receive Him, then* His death becomes our death—‘If one died for all, then were

all dead' (2 Cor. 5:14). The Scriptures reveal that ~~just~~ as far-reaching as was the effect of ~~original~~ *Adam's* sin, just so far-reaching is the effect of free grace.

One may only wonder what would have happened had *QOD* been published including the proposed text Froom, Anderson, and Read had above offered. The book's reception might have been seismic rather than merely tumultuous! The theological trend of the book would have been more readily discerned.

The authors of *QOD* insisted that they were bringing no new doctrines to the church. It is true that in the published version, the phrase "original sin" was removed by the editors, even as it is evident that this erroneous doctrine had made it into the book, where it manifest itself in its treatment of the nature of Christ and of the atonement. The impact of *QOD* is still being discovered today.

The new Annotated Edition of *Questions on Doctrine* does not address the issue of "original sin" in the prepublication draft of the book.

1. Loma Linda Ellen G. White Estate Document File 3773.01, *Seventh-day Adventists Answer Questions on Doctrine* (Pre-Publication Manuscript Copy), *This We Believe*, Replies to a Group of Questions Concerning the Faith of Seventh-day Adventists, Part II, Question 42, "The Judgment in the Setting of the Arminian Concept," pp. 3, 4.