

## Perspective – “Why All of Us?”

Often by the time we learn that Adam, Eve, and everyone else in this world since then, with the exception of Jesus, are born separated from God, some want to know “Why?” We didn’t do anything, so why are we born into Sin and Death when it was Adam and Eve’s choice and not ours?

Even though Adam was the original person created by God that did not make him better, or more important than Eve. God loved them equally, and they treated one another as equals since by God’s design each completed the other. There was no reason to treat one another otherwise. Any such behavior was and is the results of the power of Sin.

When saying “each completed the other” there’s a need for me to clarify even though it may not seem like it. God designed men and women to be fulfilled by being with Him, and all of creation as husband and wife, sharing their unity with God and each other. We were not created to be separate from one another. Clarification is needed because of the way we’ve been trained to think about ourselves, one another, and what we think we need to be happy.

The basis of our thoughts come from the perspective of separation-thinking. This self-perspective is one of the key discoveries we begin to understand as an infant. It’s like the big surprise when we see this thing go sweeping across our field of vision, only to discover at some point that it’s a part of ourselves. Sometime after that we learn that it’s our hand.

While we are learning what our body includes we also learn there are other people within our living space who are not us. As we grow this awareness extends until there is us, and then there is everyone else and everything else. This separation-thinking leads to many interesting thoughts.

Most often the world’s perspective, thus our perspective, believes that there is a limited supply of essentially everything. This means that whoever has something of value does so at the limitation of someone in the world that must get by with less or none of that item. Such thinking is an influencing factor in our decision-making called scarcity-mentality.

Others of us may be quick to share our good fortune because we believe there is plenty of everything to go around. This might be called abundance-mentality. Since this is not all the choices let's acknowledge there are many other possibilities for us to consider.

Since scarcity-mentality underlies much of our thinking and decision-making it can drive our perspectives of one another. Such thinking can become dominate among people who live in poverty. It is said to exist on nearly all the Reservations of Native Americans in the United States.

The reason is that scarcity is so predominate in their existence where all major negative statistics like disease, poverty, infant death, drugs, alcohol, and suicide, etc., are three to five times higher than for any other people group in this Nation. The casino-wealth so many people point to is extremely rare, and only assists with poverty issues in the rare instances where casino-wealth exists at all.

Much of that type of thinking about scarcity-mentality, however, finds its supporting foundation of thoughts within racism, because of the way people assign such negative things to a particular people group. This is the case with Native Peoples, but the obvious fact is scarcity-mentality does not only exist on Reservations. The fact is scarcity-mentality is often dominate among all financial groupings we use in understanding an economy, including the wealthy.

There are no people groups not subject to scarcity-mentality in one way or another. It is not unusual for any of us to feel or observe envy, or jealousy. It is amazing how many wealthy people can never get enough and are envious of those with more wealth because of something they wish they could have or enjoy. This can be anything since we as people are not particular about what causes us to be jealous or envious.

There are so many common instances that serve as evidence of our separation from God. Something we can know we share with every other human being born into this world is we are born with separation from God as our reality.

Eve often takes the blame for the existence of the power of Sin in the world and its terrible effects. Some say Eve is responsible for the separation of all humanity from God, and all He represents as our Creator. This perspective, however, is based upon many assumptions that are not fully substantiated by the scriptures. Personally, there seems more to substantiate Adam as the cause of our separation from God, than Eve.

Some propose that the serpent tempted Eve rather than Adam because Satan knew she was the weaker of the two. There are many other possible reasons for this and none of them support this view. It's something addressed within the chapter on the Garden Event. My experience is this view is supported by men who want to prove they should rule over women. This is not my idea of God's will.

Subservience, and other issues of power did not apply until after Adam and Eve were separated from God. They can be found first in Genesis chapter four. The idea these changes were caused by God, rather than being only pronounced by Him is not substantiated.

From my perspective it's a waste of time trying to prove suppositions without the required facts to be clearly conclusive about something one way or another. If someone wants to say, "The facts are there, you just are not viewing them the way you should." We each are applying whatever meaning we think is

accurate to words written or read. For me this pursuit holds no eternal benefit, but it does impact our perspective of God and thus the kind of relationship we might have with Him.

Now back to the question at hand. Why was all of humanity separated from God because of the sins of Adam and Eve in the Garden of Eden?

Here's a skipping-off-the-surface answer. "Because all people are from the lineage of Adam and Eve physically. So, when they sinned all of humanity from that time to this suffered the consequences."

There is, however, a more meaningful answer that makes sense, and doesn't require you to accept something you don't understand. It deals with the Perfection and Truth of God that requires this transfer of consequences to all of us.

### **What are some things we can know about God's perspective concerning life potential?**

What potential of life existed within Adam in the Garden of Eden? As explained before if Adam and Eve had children while in the Garden of Eden before they sinned, then those born would be as perfect in unity with God as Adam and Eve were at that time.

Why? Because God's command for them to be fruitful and multiply, ensures the gift of His Life would be included within the cocreative process, so long as they were one with Him. There would be no sins yet, so the power of Sin could not be a barrier to God's free gift of Himself, His Life, to every new cocreated person. This is and will probably always be amazing to me the rest of my days on this earth!

God's eternal Life is not something Adam and Eve owned to give to their children of their own volition, and to be passed on to other human beings through them. It was a part of Adam and Eve's existence because God had breathed His Life into Adam during his creation. That did not, however, give Adam any authority to act as the owner of that Life. No one can own God.

Sorry for the blunt comment, but from my perspective the idea of us having ownership is absurd. We can never be equal to, or greater than our Creator. God-Who-is-Life was given to Adam and Eve to make them truly Alive, and to sustain their eternal unity with God. It was not given to them so they could control it in some way. To do so they would have to control God, because He is the only true Life that will ever exist.

So, Adam and Eve could give physical existence to a person who would exist forever. Because of the cocreative process, God would join in creating the eternal nature of a person's eternal-being, and He would give the new person His Eternal Life. By doing so God gave them unity, or oneness with Himself as a result of giving them His Life.

As we know they chose to try and take authority away from God, instead of loving God and respecting His eternal authority over all things. There was no way to go back. The conditions were set by God, and those conditions were like the Law. If Adam and Eve broke His Law there was nothing they could do to repair the damage to all created life, and cocreated people.

Let's dig into the "Why?" of this judgement and its pervasiveness within all creation. First, briefly, all that God created was greatly and horribly changed by the power of Sin, and Death. The power of Sin and Death could not only affect how everything existed physically, but mentally, emotionally, and spiritually as well.

To understand the continuation of this evil power we need to know about and understand how God looks at the seed that exists within the males of all species, including people. We'll begin this journey by considering several scriptures.

What follows are the selected scriptures with some explanation of the use of the word "seed". We'll look at the Old Testament scriptures first.

### Seed:

Before we get started with this brief word study (brief being relative to one's acquaintance with word studies), please pay attention to what's about to be shared. While the subject of "seed" deals with a very male dominate term, it is not meant to ignore any woman, or women throughout history. Without Eve none of us would be here today. If you'd rather pass on the word study then go about 5 ½ pages and look for the end of the word study.

=====BEGIN WORD STUDY=====

"Then God said, 'Let the earth sprout vegetation: plants yielding seed, *and* fruit trees on the earth bearing fruit after their kind with seed in them'; and it was so." (Genesis 1:11)

- Representative of most references early in Genesis.

"And I will put enmity  
Between you and the woman,  
And between your seed and her seed;  
He shall bruise you on the head,  
And you shall bruise him on the heel." (Genesis 3:15)

- References enmity between the seed (or offspring) of the serpent and the seed (or offspring) of the woman, and considered as a prophetic statement about the defeat of Satan by Jesus Christ. The enmity that exists between the two continues today and shall continue as long as the serpent exists on this earth as a part of living things. This enmity exists at two levels: the physical level and the spiritual level. The spiritual element is inherent within the "curse of Sin" because the event of the temptation was in its essence a spiritual event that also had physical consequences. It does rather obviously imply the meaning of the spiritual struggle also being between humanity and Satan. It's interesting when we consider the reality of the virgin birth of Jesus that the seed clearly was not from Adam, or his male descendants that Jesus was born. Jesus was in fact the offspring of "woman" and not "man". God miraculously provided all that was yet necessary to create Jesus within Mary's womb. So, the implication of Satan's defeat is clear when we connect the dots that suggest Jesus' victory over Satan on the cross, and through the empty tomb that sealed Satan's defeat and final judgment that was to come.

“Then the angel of the LORD called to Abraham a second time from heaven, and said, ‘By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son, indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.’ So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba.” (Genesis 22:15-19)

- Referring to the offspring of Abraham and God’s promise to him.

“I will establish your seed forever  
And build up your throne to all generations.”  
*Selah.* ( Psalm 89:4)

- Refers to generational offspring

“He said, ‘Go, and tell this people:  
Keep on listening, but do not perceive;  
Keep on looking, but do not understand.’  
Render the hearts of this people insensitive,  
Their ears dull,  
And their eyes dim,  
Otherwise they might see with their eyes,  
Hear with their ears,  
Understand with their hearts,  
And return and be healed.’  
Then I said, ‘Lord, how long?’ And He answered,  
‘Until cities are devastated *and* without inhabitant,  
Houses are without people  
And the land is utterly desolate,  
The LORD has removed men far away,  
And the forsaken places are many in the midst of the land.  
Yet there will be a tenth portion in it,  
And it will again be *subject* to burning,  
Like a terebinth or an oak  
Whose stump remains when it is felled.  
The holy seed is its stump.’” (Isaiah 6:9-13)

- This refers to the Jewish people or “Israel” of the Old Testament, and is saying that even if there are multiple judgments against them so that it would seem they would be destroyed, they will in fact not be destroyed, because they as the holy seed will be the “stump” that sprouts new life that continues.

“Yet I planted you a choice vine,  
A completely faithful seed.  
How then have you turned yourself before Me  
Into the degenerate shoots of a foreign vine?” (Jeremiah 2:21)

- A symbolic reference to Israel, the Hebrew people, raised up by God but unfaithful to Him.

Now we'll consider passages from the New Testament before summarizing what we may have learned.

"Then the disciples came to Jesus privately and said, 'Why could we not drive it out?' <sup>20</sup>And He said to them, 'Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, "Move from here to there," and it will move; and nothing will be impossible to you.'" (Matthew 17:19-20)

- Again, the reference is to a mustard seed but here it is compared to the concept of one's faith and the great things that God will do if a person has even a small amount of faith. Too often we accuse another Christian directly or by implication, that it is because of their lack of faith that something did or did not happen in their life. This verse stands in contrast with that concept. It appears the disciples sought to act of their own power, trusting in their relationship with Jesus rather than in the power of Jesus; thus, they had no faith at all, not even the size of a mustard seed.

"And He was saying, 'The kingdom of God is like a man who casts seed upon the soil; and he goes to bed at night and gets up by day, and the seed sprouts and grows—how, he himself does not know. The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. But when the crop permits, he immediately puts in the sickle, because the harvest has come.'" (Mark 4:26-29)

- This speaks to me of the power of the "kingdom of God" and the work of the Spirit of God in the world through Christ. The growth and development of our life in Christ is amazing. We do nothing more than "cast seed upon the soil" and amazingly the richness of the life of Christ springs forth with new growth and grain that leads to the harvest. Interestingly, this can be understood as the ministry of Christ through one's life, or Jesus' ministry with us. We are a part of the casting of the seed (the Word or "the kingdom of God") through witness of Christ in various ways, and it is amazing how God causes it to grow when we've only been a part of casting it about. When harvest time comes God will apply the "sickle" and bring in the harvest.

"It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.' For you first, God raised up His Servant and sent Him to bless you by turning every one *of you* from your wicked ways." (Acts 3:25-26)

- Peter in his second sermon refers to God's promise to Abraham. That promise states the recognition that the Hebrew people Peter was addressing came from the "seed" of Abraham. This is a reference to Abraham's descendants who would come from the lineage of his physical "seed" and the cocreative process, which continued the lineage of the Hebrew people up to that time.

"But someone will say, 'How are the dead raised? And with what kind of body do they come?' You fool! That which you sow does not come to life unless it dies; and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. But God gives it a body just as He wished, and to each of the seeds a body of its own. All flesh is not the same flesh, but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fish. <sup>40</sup>There are

also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the *glory* of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. So also is the resurrection of the dead. It is sown a perishable *body*, it is raised an imperishable *body*; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual *body*. So also it is written, 'The first Man, Adam, became a living soul.' The last Adam *became* a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthy, we will also bear the image of the heavenly. (1 Corinthians 15:35-49)

- This passage is dealing with the eternal existence of born-again followers of Jesus, and more specifically the issue of what state-of-being in which we will exist during eternity in regards to a body to house our spirit-person. Paul used the illustration of a grain of wheat to address this issue stating that the outside husk of the grain of wheat houses the bare grain or wheat germ as we think of it today. The outside husk dies away and the bare grain grows to reveal what the plant really is within the seed. There are many kinds of seeds but most all do this same thing. So also, there are different kinds of flesh, but this perishable body of ours will die away just as the husk of the wheat, and our true person – our spirit-person – will be given a new body; a heavenly body. The word seed refers to the inner seed of a plant specifically, but metaphorically it references the eternally-existing-spiritual-person that we are within, which shall live forever in a heavenly body if we know Jesus as our Lord and Savior.

"Brethren, I speak in terms of human relations: even though it is *only* a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it. Now the promises were spoken to Abraham and to his seed. He does not say, 'And to seeds,' as *referring* to many, but *rather* to one, 'And to your seed,' that is, Christ. What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise." (Galatians 3:16-18)

- Here Paul argued that Abraham was saved by faith and not by the Law. He uses the promise of God to Abraham as a key element of his argument that the Law is not what brings salvation. Gen. 22:17-18. "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and in thy seed shall all the nations of the earth be blessed." Paul argues that God did not say that he would bless the nations of the earth through the "seeds" of Abraham, referring to his physical cocreative seed, but that God said it would be through his "seed"; meaning Christ. That promise was given four hundred and thirty years later, and it does not undo the promise, or have preeminence over that promise. So, the promise still stands and is superior to the law. While this argument is a bit tricky in nature, when viewed from the perspective of language alone, "seeds" vs. "seed", if we agree that the Bible is the inspired word of God, then it leaves Paul in the position of clarifying what God intended for his readers, and should be received in that context.

“Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, <sup>23</sup>for you have been born again not of seed which is perishable but imperishable, *that is*, through the living and enduring word of God.” (1 Peter 1:22-23)

- The word used in the Greek in this passage is “spora” which is derived from the same base word as “sperma” which is “speiro”. “Spora” means “a sowing, my implied seed” and is translated “seed”. “Sperma” means “children, conceive, descendants, seed, or seeds”. “Speiro” means “sow, sowed, sower, sower sows, sowing, sown, and sows”. Because of the specific use of the form of the Greek here it is clear that Peter is not referring to children, descendants, or the seed of a person, which is further clarified by the statement that the seed of their birth is imperishable. This can only be holy seed; seed from God and that clearly implies the “seed” of Christ. He alone came into the world, died, was buried and rose again to give everlasting life. Jesus is the “living and enduring word of God”. Last, it is interesting that the word “spora” is only used here within the entire New Testament.

“Everyone who practices sin also practices lawlessness; and sin is lawlessness. You know that He appeared in order to take away sins; and in Him there is no sin. No one who abides in Him sins; no one who sins has seen Him or knows Him. Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. <sup>1</sup>By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.” (1 John 3:4-10)

- Here we see again the word “sperma”. As noted above it can mean children, conceive, descendants, seed, or seeds. In this passage if is consistently interpreted as “seed”, but the next question is what does seed mean? We could say the word or kingdom of God, but it seems more appropriate to say that this is a specific reference to the very life of God. Some have said it refers to the “life principle”, but what is that if it is not the essence of life and if it is the essence of life then it must be the very life of God. Since Jesus said that He was the Way, and the Truth, and the Life to speak of the life of God is to speak of Christ. I believe that John is referring to the life of Christ and sees this concept of “His seed” as a clear reference to being born again. Just as our physical life was generated from the physical seed of man, so our eternal life is generated from the spiritual seed of Christ; the perishable dies but the imperishable lives forever. Because our eternal life is generated within us from the life of Christ, or His seed, it is eternal. Further that life that comes from His seed cannot sin. How can it since it is from Jesus, Who was sinless and has been beyond sin since His death and resurrection. Paul says in Romans that if he sins it is not he who sins but sin that is within him. On the surface it may sound a bit like “the devil made me do it”, but Paul clearly sees his life in Christ as a whole creation, a new creation, and sin cannot come from this new self. Sin, however, remains within his mind, and here is the key to living the transformed Christian life, the renewal of the mind. Because Paul so strongly identifies with his new life in Christ he is able to refer to sin that dwells within his personality that is not a part of who he really is in Christ. While I believe that Paul understood himself to be a whole person, this is not an attempt to deny the existence of sin in his life experience, but rather a statement from the perspective that the essence of who he really is now has its origin from Christ, and that he has been made perfect in Christ. Thus, no sins can come from this new



self in Christ. Is there still the experience of sins, yes, but its origin is from Sin and the results of Sin that remain within the mind and emotions. He has a choice to make as he lives from moment to moment. Will he be true to his new self in Christ or follow the old patterns of sin that remain? He answers this question in Romans five, "How can we who are dead to sin still live in it?" There is no duality here. Instead there is the new Paul, created new in Christ, that struggles with the reality of the existence of the power of Sin and its effects that remain. To say that those patterns of sins are who he is would be to deny his new life in Christ and the sinless state of that life within him. In Christ he is sinless, and from the perspective of that life any sins that occur can only come from the Sin that remains but not from the new Paul he really is in Christ. With John it is the same. In this passage up to the second phrase in verse nine the concept of practicing sin, or habitual sin is clearly a focus. Then John says that a person who is born of God "cannot sin." This is not about habitual sins. Certainly, it is correct to include this perspective as we consider this passage. It is about sin and the fact that those who are born of the life of Christ, or of His seed, cannot sin with their life from Christ being the origin of the sins. If we live true to who we really are than indeed we will not sin. It is only when we give in to the sin that remains, the old patterns of thought and emotion that we cause sin to enter into our life experience.

===== END OF WORD STUDY=====

### **The Seed, Sin, and Death**

Well you either plowed through the word study above, or jumped over it for now. Either way let's summarize what we've learn as it relates to the question of this chapter.

We've seen that "seed" can mean people who come from the cocreative process that follows a particular lineage of a man. While this is it's predominate use in the scriptures, we've also seen where it referred to the seed of a woman, specifically Mary the mother of Jesus. This being related to the fact that Jesus did not come from the seed of any man at all.

Also, the word "seed" can refer to the actual physical seed generated within a man during the cocreative process. Whether it refers to descendants, or physical seed it essentially is used to refer to the descendants of a male's lineage. Often referring to the people created through the gift of cocreation, or in the case of Jesus, a person unaccounted for by any male's cocreative processes.

It's important to note that God fulfilled His promises to persons, such as Abraham, through a male's descendants. This means that the seed of a man can carry the rights associated with that person, as well as any other power, or genetic properties that are a part of the lineage.

As God spoke to Abraham He saw the potential within him from which a nation would rise up. The Hebrew people. God's nation that was to show the world what it meant to live in a loving relationship with God. They were to be a living story to the rest of the world to reveal Who God was, and is, and shall be forever.

The question is, “Why all of us ended up suffering for the sins of Adam and Eve?” The answer reveals more than one way this happened.

First, we know that Adam was the first man, and Eve the first woman created by God. As such, they represented all people that have been born, or will ever be born on this earth. The promises and statements made to Adam by God became a part of the inheritance of all people who would ever exist.

When Adam sinned then all cocreative potential represented by Adam inherited the results, which was separation from God. Sin and Death became dominate and humankind became slaves of Sin. Unless something changed every one of us would exist for all eternity in Sin, Death, and Hell.

The second way we inherited the results of Adam and Eve’s sin was through the cocreative seed that existed within Adam. When Sin caused the Death of Adam and Eve its effect was pervasive. This means Death, or separation from God, is not the only way we were impacted.

Sin and Death changed the actual life potential within Adam. In fact, it changed all that God had created including the entire planet Earth. Everything changed, and that change manifested Satan’s destruction of God’s creation, through the power of Sin and Death.

We’ve already considered many of the changes that occurred. Here we need to be aware that all that Adam and Eve consisted of: body, mind, emotions, and eternal-spirit-person were now on a path of destruction. From my perspective this included the genetic code of people. So, this change struck the essence of all humanity physically, mentally, emotionally, and spiritually.

Since the seed of a man impregnating the egg of a woman was required for any of us to exist, our inheritance of Sin and Death is guaranteed through the seed of man. We cannot escape this inheritance. Thus, we are all born into Sin and Death. That’s our state-of-being from the moment we were initially formed in our mother’s womb.

We each have proven this is correct by committing sins. All of us have made choices to think, say, or do something we knew was wrong. Still we chose to take control and do what we wanted even if it was wrong. By so doing, at some point or perhaps many times, we each have contributed our support to the control of the power of Sin and Death in the world.

“Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— for until the Law sin was in the world, but sin is not imputed when there is no law. Nevertheless, death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.” (Romans 5:12-14)

By the time Noah built the ark and the floods came every person born of the seed of Adam was not only owned by Sin, they had given themselves entirely over to Satan’s power of Sin and Death to the point that they would never change. They totally rejected God their creator and would not seriously consider one word of warning that Noah told them for 120 years while he was building the ark. They confirmed absolutely their Death in Sin and celebrated this state of being totally separated from God.

The flood destroyed all seed of humankind, land animals, birds, and anything else that had to have land to exist. Only life within the water would be spared, and it’s not clear that all that type of life survived

either. Only Noah, his family, and all life within the ark was spared and allowed to populate the earth once again. Male and female were both required. [Reference Genesis chapters 6, 7, 8]

Just because the seed of Adam was corrupted by Sin with the result being inherited by all born of that seed, it does not mean that women were not important. There is an argument to be made, however, that Sin spread from one generation to the next through the males of all forms of life that were spared and allowed to cocreate, or in the case of all non-human life to procreate.

We may explore this a bit more later in this book. The main point here is that we understand how the effects of Sin and Death are inherited by all of us, and that we are born into Sin and Death as a result. From my perspective God does not find us eternally responsible for this state of separation until we reach an age where we confirm our Death in Sin by our own actions. Only then are we personally held accountable for our separation from God.

When does this happen? In my opinion there is no fixed age. This is something that could be different for all of us. What we do, or when this occurs is something known by God and each of us when it happens, whether we remember the event or not.

As has been previously mentioned several times, and will be explored in greater detail, God Who is Perfect Love has provided a way for us to be forgiven and enter into a unified eternal relationship with God through His Son, Jesus Christ. God Loves us and gives Himself to us by His Grace in Christ.