

The Original Sin, and the Triune Atonement

By studying the original sin of Adam and Eve and its consequences in connection with God's solutions and plan to redeem us, a brilliant light is shed on the wisdom, justice and mercy of our God and Saviour.

I pray, dear reader, as you study the sanctuary and its services in these pages, that you will gain a deeper insight and appreciation of the sinfulness of sin, and the value of the provision made to save man from sin. May you also be better enabled to discern and reject unbiblical teachings about the atonement, redemption and God's character.

In this study, we will be quoting extensively from the inspired Christian author, Ellen G. White to whom I believe God gave special insight regarding sin and the atonement, and God's plan of redemption. Unless otherwise stated, non-biblical quotes are from her.

God spoke face to face with Adam before sin

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. (Genesis 3:8)

Adam, in his innocence, had enjoyed open communion with his Maker; but ***sin brought separation*** between God and man, and the ***atonement*** of Christ alone could span the abyss and ***make possible the communication*** of blessing or salvation from heaven to ***earth***. *Man was still cut off from direct approach to his Creator, but God would communicate with him through Christ and angels.* (Patriarchs and Prophets p. 67 par. 2)

Adam's sin brought separation between God and this earth. The reconciliation with God and restored communion between heaven and earth brought through Christ, is termed, "atonement".

Atonement

Webster: 1. Agreement; concord; ***reconciliation***, after enmity or controversy.¹

In defining "atonement", Webster uses the word "reconciliation". Reconciliation is also a synonym for atonement in the following passages.

¹ Noah Webster, 1828 Dictionary

¹⁰ For if, when we were enemies, we were **reconciled** to God by the death of his Son, much more, being reconciled, we shall be saved by his life. :¹¹ And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the **atonement**. (Romans 5:10, 11)

The human race did not however have to wait for 4000 years until the life and death of Christ to receive the benefits of the atonement.

The world has been committed to Christ, and through Him has come every blessing from God to the fallen race. He was the **Redeemer before as after His incarnation. As soon as there was sin, there was a Saviour.** He has given **light and life to all**, and according to the measure of light given, each is to be judged. (Desire of Ages p. 210 par 2)

It is self-evident that God and man are reconciled to some degree. All have life and light, and blessings. God has been involved in human affairs, communicating with man, helping and blessing, and drawing man to love righteousness. For 4000 years God communicated with man through Christ and angels, and, by prophets, and dreams. We are told of men like Noah, Daniel, and Job, whose righteous lives reveal what daily communion with God can do to a fallen nature. We are told of Abraham, the friend of God, with whom Jesus spoke face to face and took into his counsel in regard to Sodom. The inspired record also reveals three individuals that God took to heaven prior to the time of Christ, Enoch, Moses and Elijah. If God had not taken the first step in reconciling man to God, life itself as well as divine help to resist Satan would have been non-existent. Adam would have had no desire to repent and return to God. His posterity would have lost even their freedom of choice, the one thing that was necessary for character development, and would have been hopelessly lost; unable to choose or even to discern the good. We would be totally under the control of Satan from conception. The atonement, the restoration of life and light from heaven to earth was in force before Christ died by virtue of God's promise, and the pledge of Christ to be the surety for the human race.

Many of the fascinating details of God's plan are revealed as we study closely the sanctuary and its services.

The Sanctuary Reveals the Details of the Plan of Redemption

Thy way, O God, [is] in the sanctuary: who [is so] great a God as [our] God? Psalms 77:13

When God delivered Israel from Egypt, one of the first things He did was to have them build a sanctuary. Hebrews 8:5 tells us that it was patterned after the true tabernacle which is in heaven. Its law of offerings and services was called an example and shadow of heavenly things² and of things to come³. It was typical of different events to take place in the plan of salvation.

Three Atonements or Phases of Atonement

The Sanctuary was built to have three different sections, separated by curtains. Concerning all three of these places, God said He would meet with man there and speak to him. This signified reconciliation or atonement, for sin had brought about separation from heaven and earth, from God and man. The meeting of God and man in these three places typify three phases of atonement and are also represented, and illustrated by specific services, or a particular type of offering in that location. The sinner was not considered free from sin until all three phases of atonement for him took place.

1. **Courtyard** - through the Burnt Offerings. Events taking place in the courtyard signify God communicating with man in Christ, on earth.
 - “[This shall be] a continual burnt offering throughout your generations [at] the **door of the tabernacle** of the congregation before the LORD: **where I will meet you**, to speak there unto thee.” (Exodus 29:42)
2. **Holy Place** - through the Sin Offerings. The atonement in the Holy Place signified the mediatorial/priestly ministry of Christ (in human nature) in the presence of God in heaven. Here, man communicates with God, and Christ ministers to man on earth through the various agencies of His spirit.
 - ²⁸ And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that [it] may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. ²⁹ And Aaron (the priest, representing Christ) shall **bear the names** of the children of Israel in the breastplate of judgment upon his heart, **when he goeth in unto the holy [place]**, for a memorial before the LORD continually. (Exodus 28:28-29)
 - And thou shalt beat some of it very small, and put of it before the testimony **in the tabernacle** of the congregation, **where I will meet with thee**: it shall be unto you most holy. (Exodus 30:36)

2 Hebrews 8:5 “Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount.”

3 Hebrews 10:1 “For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.”

3. **Most Holy** -The Sin Offering on the Day of Atonement. Atonement in the Most Holy Place, signified communion with the Father again but without a mediator.

- And **there I will meet with thee**, and I will commune with thee from above the **mercy seat**, from between the two cherubims which [are] upon the ark of the testimony, of all [things] which I will give thee in commandment unto the children of Israel. (Exodus 25:22)

The third phase of atonement which was typified by the yearly services on the “Day of Atonement”, the 10th day of the 7th month, is found in Leviticus 16, note verse 30. We will not be discussing in detail this phase of atonement in this study, but only the other two phases mentioned above that took place in the courtyard and the Holy Place, made with the burnt offering and the sin offering in the daily services. First, we will look at the sin offering, and the phase of atonement that took place in the holy place.

Sin Offering

The sin offering made atonement

²⁷And if any one of the common people sin through ignorance, ... ²⁸Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, ... ²⁹And he shall lay his hand upon the head of the sin offering, and slay the **sin offering** in the place of the burnt offering. ... ³⁵And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an **atonement** for his sin that he hath committed, and it shall be forgiven him. (Leviticus 4:27-29, 35)

Disposition of the Sin Offering for the Common Person

²⁵Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it *is* most holy. ²⁶The priest that offereth it for sin shall **eat it**: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. (Leviticus 6:25-26, see also Leviticus 6:9-13)

Disposition of the Sin Offering for the Priest

⁵And the priest that is anointed shall take of the bullock’s blood, and bring it to the tabernacle of the congregation: ⁶And the priest shall dip his finger in the blood, and **sprinkle** of the **blood** seven times before the LORD, before the **vail**

of the sanctuary. ⁷And the priest shall put some of the **blood upon the horns of the altar of sweet incense** before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. ⁸And he shall take off from it all the fat ... ¹⁰... and the priest shall burn them upon the altar of the burnt offering. ¹¹And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, ¹²Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt. (Leviticus 4:3-12)

In the case of sin offerings, the fat was removed, and burned upon the altar, symbolizing the removal of sin from the sinner. (This was not the case with the burnt offering which we will notice later, which did not avail for the removal of sin.) The body of the sin offering whose blood was brought into the tabernacle, was taken outside the camp and burned, showing that the offering was for individuals of all nations and races.

But there is a distinctive aspect of the disposition of the sin offering I want us to especially notice more closely. Either a portion of the flesh was to be eaten by the priest signifying the transfer of sin from the sinner to Christ, our substitute; or its blood was to be taken into the holy place and sprinkled before the vail. This signified the flesh (His humanity) and blood of Christ (His life and its merits), and death, interceding on our behalf. Man, in his sins and guilt, could not stand in the presence of God. Yet, without communication and help from God, he was completely helpless. “Can the Ethiopian change his skin, or the leopard his spots? [then] may ye also do good, that are accustomed to do evil.” (Jeremiah 13:23) Man needed a representative in heaven, imparting divine resources to him.

Neither by the blood of goats and calves, but by his **own blood** he entered in once into the holy place, having obtained eternal redemption [for us]. (Hebrews 9:12)

For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to *appear in the presence of God for us*: (Hebrews 9:24)

The blood that was taken into the holy place, was also placed upon the horns of the altar of incense. Horns are a symbol of powers,⁴ The placing on the horns of the blood of

4 Zechariah 1:18-19 “And I said unto the angel that talked with me, What [be] these? And he answered me, These [are] the horns which have scattered Judah, Israel, and Jerusalem.”

the animal upon which sin had been confessed and transferred, symbolized the power of that blood to separate sin from the sinner, for the fat of that sin offering representing sin, was separated from the animal and was being consumed on the altar at that very time.

When we recognize our sins and personally accept Christ (signified by the sinner bringing a sin offering) and allow Him as priest, to remove sin from us as the priest cut away the fat from the offering, and allow Him from His place in the presence of God in the sanctuary, to minister divine help to us in time of temptation, we are being sanctified, and fitted to enter heaven; there to meet God.

In summary, the sin offering, whose flesh or blood was brought into the holy place, signified sanctification and the removal of sin from the sinner. It represented a fitting up for the society of God and the holy angels. It showed how that was to be done - by Christ, as the representative of humanity, yet holy and undefiled, standing in the presence of God for us, receiving and imparting gifts⁵ for us and help in time of need.⁶

But there are other consequences of Adam's sin that need to be considered and God's solution for them.

The Consequences of Adam's sin?

Not only man but the earth had by sin come under the power of the wicked one, and was to be restored by the plan of redemption. At his creation Adam was placed in dominion over the earth. But by yielding to temptation, he was **brought under the power of Satan.** "Of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. When **man became Satan's captive**, the **dominion** which he held, passed to his conqueror. Thus Satan became "the god of this world." 2 Corinthians 4:4. He had usurped that dominion over the earth which had been originally given to Adam. But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. **All that was lost by the first Adam will be restored by the second.** Says the prophet, "O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first **dominion.**" Micah 4:8. And the apostle Paul points forward to the "redemption of the purchased possession." Ephesians 1:14. ... (Patriarchs and Prophets p. 67 par. 1)

Two of the consequences of Adam's sin are mentioned in the paragraph above. One was that man became a captive to Satan, and the other was that the dominion that man

5 Ephesians 4:8 "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men."

6 Hebrews 4:16 "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

held, the earth, passed to Satan. Both of these consequences needed a solution in God's plan to redeem man. Light will be shed on these two needs as we study the Burnt Offering.

The Burnt Offering

Job offered Burnt Offerings for his children.

And it was so, when the days of [their] feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered **burnt offerings** [according] to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. (Job 1:5)

The Priest Offered Morning and Evening Burnt Offerings for the Nation.

³⁸Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually. ³⁹The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: ⁴²*This shall be a continual burnt offering* throughout your generations *at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.* ⁴³And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory. (Exodus 29:38-43)

How could the Burnt Offering make atonement when often it was a general offering for the whole congregation? How could it make atonement when the individual did not even have to confess or forsake his sin? The Burnt Offering covered even those that were carelessly unconcerned. Consider Job and his situation.

How could Job's Burnt Offering for his sons do any good? Doesn't the sinner have to confess his sin, and repent, before he is forgiven? How can atonement be made for those that don't even acknowledge they have sinned? To find the answer to these questions, we need to look more closely at what was typified by the burnt offering.

The burnt offering was not necessarily for a specific sin or sins like the sin offering was, yet it made one phase of atonement as well.

⁴And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make **atonement for him.** ⁵And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. (Leviticus 1:4-5)

The Disposition of the Burnt Offering

Fat was not removed from the burnt offering, for it did not avail for the removal of sin from the sinner. The burnt offering only deals with the original sin, and the sins of ignorance until the sinner brings a personal sin offering recognizing his own sins.

The blood of the burnt offerings was poured out on the sides of the altar and at the base of the altar on the ground; a symbol of the redemption of the earth itself. The ashes were taken without the camp, and disposed of in a clean place;⁷ typifying the final cleansing of the earth by fire⁸, and the redemption of the earth itself. Then this earth will not only be brought back to its Edenic state, and made a place where God can visit again, but it will become the habitation of the Father and the Son, the headquarters of the universe⁹. It will have a more exalted state than before sin entered it.

Noah offered burnt offerings of all the clean beasts when he came out of the ark. The record tells us that it resulted in a blessing to the earth and animals.

²⁰And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

²¹And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the **ground** any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. ²²While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. (Genesis 8:20-22)

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the **earth**. (Genesis 9:13)

And I will remember my covenant, which [is] between me and you and **every living creature of all flesh**; and the waters shall no more become a flood to destroy all flesh. (Genesis 9:15)

7 Leviticus 6:11 "And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place."

8 Malachi 4:3 "...And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts."

9 Revelation 21:1-4 "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. ²And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. ³And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. ⁴And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The true offering that the burnt offerings signified resulted in saving the earth from total annihilation at the time of the entrance of sin into the world, and from being again annihilated by the flood in the time of Noah. And it signifies the final redemption of the earth. But not only does this atonement cover the earth itself, but every living creature as noted above, *all flesh*. That includes every human being.

To wit, that God was in Christ, reconciling the *world* unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (2Corinthians 5:19)

It was a burnt offering required of Abraham when asked to offer Isaac.

And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a ***burnt offering*** upon one of the mountains which I will tell thee of. (Genesis 22:2)

And Abraham said, My son, ***God will provide himself a lamb for a burnt offering***: so they went both of them together. (Genesis 22:8)

The burnt offering was most commonly offered by one person for another; Job for his sons, Noah for the world. In Israel, a burnt offering was offered every morning and evening by the priest for the nation. In the story of Abraham, we see the reason why. In answer to Isaac's question "where is the lamb", Abraham replied, "... ***God will provide himself a lamb for a burnt offering***". The burnt offering signified, God taking the first step, restoring the communication between heaven and earth after sin entered the world, making it possible for Adam and his posterity to have a desire to repent, or to even have life prolonged, a probationary time to repent and be restored into the image of God. God provided himself an offering, as soon as there was sin¹⁰, there was a Saviour, while we were yet sinners, and enemies of God¹¹, Christ was pledged to die for the race.

The morning and evening burnt offerings symbolized constant dependence on the blood of Christ.

Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily

10 Revelation 13:8 "... the Lamb slain from the foundation of the world."

11 Romans 5:6, 8, 10 "6For when we were yet without strength, in due time Christ died for the ***ungodly***. 8But God commendeth his love toward us, in that, while we were yet ***sinner***s, Christ died for us. 10For if, when we were ***enemies***, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

consecration of the nation to Jehovah, and their *constant dependence upon the atoning blood of Christ*. (Patriarchs and Prophets p. 352)

In other words, our very life and existence, the blessings and favor of God we enjoy from the moment of birth to the day of our death we owe to Christ. It is through the mercy and atoning work of Christ that an infidel, or a child who is reaching an age of reason and accountability is drawn to Christ. Every living person is a recipient of some of the blessings of the atonement¹². This world, as well as the newborn at the moment of conception, have been restored to communication of life and light, help and blessings from heaven to earth. It is something God provided for the whole race, before Adam repented, regardless of man's state of repentance or not. It is a blessing received without our choice in the matter and without the condition of our acceptance.

But, just because the human race has been forgiven and saved from being immediately cut off from God, life, and blessings because of Adam's sin, it **does not follow that all men will finally be saved**. The atonement signified by the burnt offering restored communication of life and blessings, a conscience, etc. to man, only for a temporal life, a life of probation, during which man could be brought to see his sin and repent (signified by the sin offering being brought by the sinner himself), and have opportunity to form a righteous character. But those blessings of the atonement, the phase typified by the burnt offering in the courtyard, do not include eternal life or deliverance from the slavery of sin itself. These blessings must be individually accepted and are represented by other offerings and services like the sin offering and the atonement made in the holy place.

Christ gave his life to make it possible for the human family to have another *trial, to form such characters* as will entitle them to be called sons and daughters of God, members of the royal family, children of the heavenly King. ..." (Southern Watchman, June 4, 1903 par. 5)

⁸But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ⁹Much more then, being now (*step 1*) **justified** by his blood, we shall be (*step 2*) **saved** from wrath through him. ¹⁰For if, when we were enemies, we were (*step 1*) **reconciled** to God by the death of his Son, much more, being reconciled, we shall be (*step 2*) **saved** by his life. ¹¹And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the (*step 1*) atonement. ¹²Wherefore, as by one man sin entered into the

12 John 12:32 "And I, if I be lifted up from the earth, will draw all [men] unto me." Also see the next page for evidence

world, and death by sin; and so death passed upon *all men*, for that all have sinned: (Romans 5:8-12)

¹⁸Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon *(step 1) all men unto justification* of life. ¹⁹For as by one man's disobedience many were made sinners, so by the obedience of one shall *(step 2) many be made righteous*. (Romans 5:18, 19)

Notice the two step process of salvation in the verses above. Justification which comes upon *all*, while they are yet sinners, enemies of God. In other words, it comes upon the earth and upon the entire human race. Justification is in part, an atonement for Adam's sin. This is what was meant when God said He would put enmity between the seed of the serpent and the seed of the woman (Genesis 3:15). Every human being is born with that enmity, and a measure of faith¹³, a desire for holiness. There was an atonement made for the whole world, an atonement made for the sinner, for the enemies of God. The results of this atonement, the reconciliation and communication between heaven and earth, was immediate, or life would have ceased to exist. Christ and angels came to communicate with Adam and Eve. Later, God, in Christ came to earth, took upon himself our flesh, bringing heaven and divine power within the reach of the sinner.

If it were not for this atonement, Adam would have been immediately destroyed. But instead, he was given a life of probation. You and I would not have been born if it were not for the atonement Christ made for the world, represented by the burnt offering. It gives the human race a life of probation and opportunity to avail themselves of divine power, and to accept Christ personally (as represented by the individual sin offering). It is why we have a conscience, and its why we have a choice and why ***“No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin.”***¹⁴ “No man” includes everyone. This is everyone that has entered the world. Every human being has been reached by the atonement and given the power of choice, a conscience, and has implanted within himself an enmity in the heart against sin, a desire for holiness. (see Genesis 3:15)

Thus, to say that a baby is born lost, separated from God and condemned, or to say a baby is born totally depraved, fit for death, is a denial of the atonement! The fact that babies are born, make it self-evident that we are not born lost and condemned or depraved. The fact that every one of us has a will and a power of choice, and even the

¹³ Romans 12:3 “... according as God hath dealt to every man the measure of faith.”

¹⁴ Great Controversy p. 510 par. 3

possibility to see something desirable in holiness, is evidence that a baby is born receiving benefits of the atonement.

There is a false teaching called, the “Doctrine of Original sin”. This doctrine says that “Adam by his fault transmitted to us not only death but also sin.”¹⁵ Believing this error stems from a lack of understanding sin, and the atonement. This teaching necessarily alters our understanding of sin, the nature of man, and thus also our understanding of our Saviour and His nature and work. Understanding the sanctuary and its services brought out in this study should give us a much better understanding of this subject.

Some Christians, speak of babies being born sinners. In common vernacular, it could mean two different things. Firstly, they may be saying that babies are born with a sinful fallen nature with the suggestions and promptings to sin. (Almost every Christian would agree with this).

Or, they could be stating the teachings of the false doctrine of “Original Sin”. This is a doctrine that originated with the Catholic Church fathers. Augustine was influential in bringing it into prominence. In theological terms, “born sinners”, refers to the doctrine of “Original Sin”. That is, that the nature Adam transmitted to us, the nature that we are born with *is sin*. Please consider the description given of the teaching in the Catholic encyclopedia referenced in the following footnote. It matters not whether we believe that it is because we inherited it as *guilt* from Adam, or whether we call it just the *consequences* of Adam’s sin¹⁶. The teaching that our nature is sin, implies that before a baby knows right from wrong, before he is able to choose, even before he has done anything good or bad, he is a sinner, being without grace, totally depraved, unfit to live, separated from God and lost because it has a sinful nature, and is a descendant of Adam, who sinned. Accepting this definition of born sinners, this doctrine of “Original Sin”, is contrary to justice, for it means a child is punished for the parent’s sin. It completely denies the phase of the atonement we have been studying here, represented by the burnt offering that comes on all men. It is contrary to reason, to believe that a baby is treated as if guilty of a crime an ancestor committed. It is contrary to common sense to believe that the mere suggestion to sin, prompted by an inborn tendency, is sin itself, even if and when it is resisted and overcome. It is contrary to the Scriptures for God says:

15 <http://www.newadvent.org/cathen/11312a.htm> (An online Catholic encyclopedia)

16 <http://www.newadvent.org/cathen/11312a.htm> (An online Catholic encyclopedia) “Original sin is the privation of sanctifying grace in *consequence* of the sin of Adam. This solution, which is that of St. Thomas, goes back to St. Anselm and even to the traditions of the early Church, as we see by the declaration of the Second Council of Orange (A.D. 529): one man has transmitted to the whole human race not only the death of the body, which is the punishment of sin, but *even sin itself, which is the death of the soul* [Denz., n. 175 (145)]. As death is the privation of the principle of life, the death of the soul is the privation of sanctifying grace which according to all theologians is the principle of supernatural life. Therefore, if original sin is “the death of the soul”, it is the privation of sanctifying grace.”

“The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. (Ezekiel 18:20)

Here are some facts making it self-evident babies are not born depraved, lost, separated from God and depraved.

1. Babies are born alive! Life is a blessing from God. Children come into this world with intellectual powers that will enable him with proper cultivation to think, and to increase in knowledge. Scripture tells us, all are given a measure of faith. Adam’s sin cut him and his descendants off from the life and blessings of God, but there was an atonement which restored the favor and blessings of God, and prolonged temporal life!
2. Babies can be very good natured. If babies were treated as guilty of Adam’s sin, condemned and separated from God, there would be no good impulses, no possibility to even appreciate or desire good.
3. Children from very early, have a will, and the power of choice which they at times use to make good choices even before conversion (if they are converted at some time) If they were separated from God, Satan would have entire control over them and would control the will, making it impossible for them to choose good.
4. As reason dawns upon the intelligence of children, they can discern good from evil and can feel pricked in their consciences for doing wrong. They can feel a desire to please Jesus, and a love for what God has done for us.

If we were left to either, the consequences or guilt for the sin of Adam, the world would cease to exist, and we would not be born, for all things are upheld by the word of His power¹⁷. We would have only evil thoughts and no desire for good (for it is only the “... the goodness of God (that) leadeth thee to repentance” Romans 2:4) There would have been no communication from heaven to earth. No promise of a redeemer, no communications from angels, no warmth from the sun, no birds caroling their sweet songs. For man to be saved, there had to be some provision whereby man must be able to live beyond Adam’s transgression, beyond his own sins, and have time to be able to behold the love of God and to be drawn to repentance. In other words, he must be forgiven, and have his sins atoned for, have punishment for his sins deferred, be enabled to receive communication of life and blessings from heaven (while still in his sins and at enmity with God) long enough for the Spirit of God to work in his heart, long enough to be able to recognize his sinfulness and need of a Saviour.

17 Hebrews 1:3 “Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”

But the atonement that restored to man the favor and presence of God in spite of his sin, was partial and temporary. It was not sufficient for salvation. Forgiveness alone, is not sufficient. "Justification" gives us opportunity for sanctification. To receive the gift of eternal life, the sinner must be transformed and fitted for the society of God and holy beings.

Justification means the saving of a soul from perdition, *that he may obtain sanctification*, and through sanctification, the life of heaven. Justification means that the conscience, purged from dead works, is placed where it can receive the blessings of sanctification (MS 113, 1902). (SDA Bible Commentary vol. 7 p. 908 par. 15)

Sanctification means habitual communion with God (Review and Herald March 15, 1906). (SDA Bible Commentary vol. 7 p. 908 par. 16)

The court symbolized the earth, where Christ was slain, while the tabernacle symbolized heaven. The burnt offering atonement being offered in the courtyard typified God in Christ coming to meet sinful man on this earth, restoring communication between earth and heaven, and bringing a divine power within our reach to overcome sin. It opened the door of communication of life and blessings upon Adam and his posterity after his sin. The flesh and blood of the burnt offering was entirely disposed of in the courtyard¹⁸, the blood being applied to the horns, and poured on the sides of the altar and on the ground around it. None of it was taken into the tabernacle. This typified atonement for an earthly probationary life. It was offered by someone for another. Abraham told us God Himself would provide it. It typified God taking the first step toward man, making it possible for man to be drawn to Him. Thus, it signified the first step mentioned above in our salvation - justification, or forgiveness for Adam's sin, and for our own for a temporary, probationary life, but not for eternal life. Sanctification and eternal life were typified by the sin offering brought personally, and other services like the Day of Atonement.

This shall be a continual burnt offering throughout your generations at the **door** of the tabernacle of the congregation before the LORD: where **I will meet you**, to speak there unto thee. (Exodus 29:42)

18 Leviticus 1:10-13 ¹⁰And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. ¹¹ And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. ¹²And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: ¹³But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD."

Conclusion

Dear reader, God Himself has provided a lamb for a burnt offering. God has set up a ladder reaching from heaven to earth, opening the lines of communication of life and blessings to man, while we were yet sinners! The gifts of faith, wisdom, and even intellect and thought, given in some measure to every one, testify of God's grace given to each one of us.¹⁹ He has made provision that every child be born with a will, a power to choose, a conscience, and be placed on probation as was Adam, to have opportunity to form a character fit for the society of heavenly beings. Won't you come to him just now, with brokenness of heart and repentance, thanking him for providing a burnt offering and bringing your sin offering? Will you receive Christ as your Saviour and give your heart to Him today?

Christ as High Priest within the veil so immortalized Calvary, that though He liveth unto God, He dies continually to sin and thus if any man sin, he has an Advocate with the Father. He arose from the tomb enshrouded with a cloud of angels in wondrous power and glory,--the Deity and humanity combined. He took in His grasp the world over which Satan claimed to preside as his lawful territory, and by His wonderful work in giving His life, He restored the **whole race of men to favor with God**. The songs of triumph echoed and re-echoed through the worlds. Angel and archangel, cherubim and seraphim, sang the triumphant song at the amazing achievement. (Manuscript 50, 1900. {7ABC 485.1})

19 Education p. 253 par. 4 "Faith that enables us to receive God's gifts is itself a gift, of which some measure is imparted to every human being. It grows as exercised in appropriating the word of God. In order to strengthen faith, we must often bring it in contact with the word."

General Conference Bulletin, February 25, 1895 par. 20 "All the wisdom that men possess is God's gift, and he can and will impart wisdom to every man who asks it of him in faith. "

1Selected Messages p. 297 par. 3 "Man may have brilliant intellect; he may be rich in the possession of natural endowments. But these are all given him by God, his Maker. God can remove the gift of reason, and in a moment man will become as Nebuchadnezzar, degraded to the level of the beasts of the field. This God does because man acts as though his wisdom and power had been gotten independently of Him."

Ministry of Healing p. 440 par. 2 "In order to obtain an education, many think it essential to study the writings of infidel authors, because these works contain many bright gems of thought. But who was the originator of these gems of thought? It was God, and God only."